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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JANUARY 6, 1927

The Call of the Centuries

BY DR. W. F. WATERS

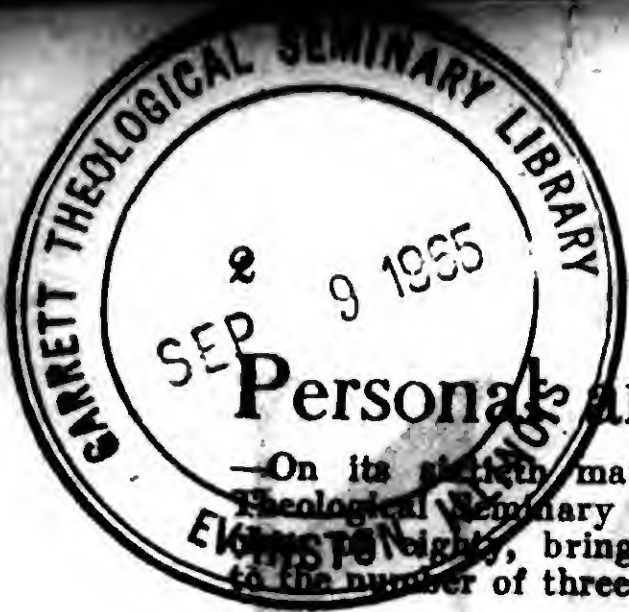
Comes a call across the centuries,
 Ringing still, but soft and clear,
As when first it broke in music
 On the Galilean air.
Whoso'er'd be my disciple,
 Whoso'er'd be safe and free,
Must deny himself, and daily
 Take the cross and follow Me.

Would ye choose the Christ to follow,
 Sit ye down and count the cost;
Beast and bird hath each its dwelling,
 But the Son of Man no host.
You will feel the world unfriendly,
 You will find the flesh your foe,
Ere you start His steps to follow,
 You would best this truth to know.

Ye must walk and never weary,
 Ye must work and never tire;
Ye must trust and never falter,
 Ye must bide the test of fire.
Ye must love when hate assails you,
 Ye must hope when doubts prevail;
Ye must to the end continue,
 E'en though dearest friends forsake.

Ye must go into the garden
 Of the lone Gethsemane,
There to feel the pangs of trouble,
 And to pray in agony;
There to drink the cup of sorrow,
 And to learn the Father's will;
How to walk and murmur never,
 With the cross to Calvary's hill.

But you'll find in that lone garden
 Sweetest fruits and fairest flowers;
You will sense the help of angels,
 And you'll glimpse the glittering towers
Of yon heaven, where God, the Father,
 Fondly waits thee, His to own,
Where thy grief breaks into gladness,
 And thy cross becomes a crown.



Personal and General

—On its matriculation day, Drew Theological Seminary registered an entering class of thirty, bringing the student body to the number of three hundred persons.

—Dr. D. S. Selmore, superintendent of Gainesville District, Florida Conference, at the recent session of their Grand Lodge was elected Grand Master of the State Grand Lodge of A. F. and A. Y. Masons of Florida.

—The friends of Lee Chaple, Bryan, Texas, will rejoice with the popular steward and trustee, Bro. Tom Peterson, whose home was visited by the stork on Christmas Eve and left a beautiful ten-pound baby girl. Father and mother are well pleased.

—The Rev. E. Adolph Haynes preached recently at the St. Daniels Methodist Episcopal Church, Chester, Pa., and at Mother Zoar Church, Philadelphia, to the delight of large congregations. Dr. Haynes is one of Methodism's strong leaders, pastor of our church at Clarksburg, W. Va.

—Dr. J. B. F. Shaw, president of Haven Teachers' College, Meridian, Miss., was the speaker representing the privately supported Negro schools of Mississippi on the occasion of the dedication of the new academic building recently completed on the campus of Tougaloo College, Tougaloo, Miss.

—In Durham, N. C., besides other successful and promising Negro business enterprises, are two building and loan associations with assets of \$250,000 and \$200,000, respectively. The latter, organized by W. G. Pearson, is the first reported insurance company to do a bonding business among Negroes.

—Bishop Matthew W. Clair was forced by reason of pressing engagements in the States to defer his departure to Africa until the first of January, when, accompanied by Mrs. Clair, he will set sail for Liberia by way of Southampton, expecting to arrive in Monrovia about January 20. On January 27 he will convene the Liberia Annual Conference at Grand Cess.

—President Dogan, of Wiley College, has accepted an invitation to deliver a special address before an organization of white social workers next spring in Houston, Texas. His subject will be "Negro Delinquency." This will be the first instance of the kind in Texas where a colored man addresses a white organization of like character. It should have a wholesome effect on race relations.

—Proudly two Negro medical schools now rank in the "A" class of the standardizing educational agencies of the country. They are Meharry, which has just concluded most successfully its semi-centennial anniversary, and Howard Medical School, whose Department of Pharmacy has just announced its rating, being elected a member of the American Association of Colleges of Pharmacy.

—Dr. Frank Mason North is rated as one of the foremost hymn writers of the Christian Church. His heroic hymn, written for the occasion, was read at the unveiling of the Francis Asbury statue on the campus of Drew Theological Seminary. It is a vigorous, stately, rugged epic portraying the hero, Asbury, as type of the robust Christian minister and his spiritual ministry of soul winning for the present day.

—"If any of you have Bible dictionaries or Foster's 'Story of the Bible' or Hurlbut's 'Story of the Bible' or concordances or English Testaments and Bibles or 1924 Disciplines or Bunyan's 'Pilgrim's Progress' or Berean Leaf Clusters you can spare, I shall be glad to receive them by mail for the pastors-teachers in training at Hartzell Institute," writes the Rev. E. H. Greeley, missionary at Old Umtall, Rhodesia, Africa.

—An article of more than passing interest to Methodist ministers, written by the Rev. Howard E. Hand, appears in the December issue of *The Call To the Colors*, organ of the Methodist League for Faith and Life. Title of the article is "The Virgin Birth." The maga-

zine contains also "The Ninety-five Theses of the New Reformation." A copy of it may be had by sending ten cents to Room 12, 1709 Arch Street, Philadelphia, Pa.

—Attorney L. A. Whipple, of Cochran, Ga., in a letter to the Thomas Jefferson League, advises the South to desist from haranguing certain sections of the North about efforts to nullify the Eighteenth Amendment as long as the South continues its nullification of the Fourteenth and Fifteenth Amendments by taking the ballot from the Negro. The ethics of the South are rightly open to ridicule until she removes her unethical tactics obstructing the Negro in exercise of his American franchise.

—Historical Caddo parish, Louisiana, is forging forward in educational matters. The new position of supervisor of colored public schools has recently been created and Prof. J. W. Reddix, former principal of Mt. Zion public schools, Shreveport, has been appointed to fill the position. Superintendent Reddix is amply qualified for his new post and his elevation is highly appreciated by the responsible citizens of the parish. He is a brother of Dr. B. J. Reddix, the resourceful superintendent of Baton Rouge District, Louisiana Conference.

—In our recent visit to the Pacific Northwest, among numerous friends and outstanding church leaders we enjoyed the happy privilege of meeting Dr. H. C. Jennings, veteran publishing agent of the church. For years Dr. Jennings was senior of the well-known Jennings and Graham pair of Cincinnati, after which he became for ten years general publishing agent at New York, Cincinnati, and Chicago. Because of impaired health he retired, and because of the merited honor in which he is held by the church, was elected unanimously as publishing agent emeritus, which position he now holds. He is yet very actively interested in all that pertains to Methodism and Christian social progress, as his presence at the Portland Area Men's Council clearly indicates.

—"Why Go to Clark?" is the title of a brochure industriously compiled by Prof. J. P. Murchison, of Clark University. It is a useful handbook of information for high-school students. It tells the story, in compelling form, of the splendid advantages Clark offers for college training, in its Science Department, Business Department, and its entire academic curriculum. A paragraph from the "Foreword," written by President Davage, shows the character of far-visioned leadership which Clark happily boasts now: "To-day more than ever before thousands of doors of opportunity are swinging wide open. Opportunity is beckoning to youth to enter. But only the prepared are permitted to pass through." The booklet is richly illustrated and should be in the hands of every aspiring youth.

—Under its Department of Church Administration, Garrett Biblical Institute is giving during the winter quarter a co-operative course of study and discussion centering around the personal and professional problems and responsibilities of the minister. "The Minister—in His Study, His Church, and His Community" is the general theme. On January 4-7 Bishop Hughes delivers the initial lecture of the series on "The Minister, His Personal Character and Conduct." Other subjects by various ministers are "The Minister in His Study," "The Minister in the Pulpit," "The Minister and Church Organizations," "The Minister and the Community," "The Minister as Pastor," "The Minister as an Executive," "The Minister as Director of Publicity," "The Minister as a Builder of New Churches," "The Minister and Church Finance," "The Minister and the Use of the Ritual."

—For the third consecutive time, Dr. Luther E. Lovejoy has been elected president of the United Stewardship Council of the Protestant Churches of America and Canada. Dr. Lovejoy is also secretary of the Department of Christian Stewardship of the Methodist Episcopal Church and author of one of the best known books on the general subject, entitled

"Stewardship for All of Life." At the invitation of the Federation of Churches and of the ministers and people of the various religious communions in several leading cities of the Northwest and of the Pacific coast, the United Stewardship Council has arranged a very unusual series of interdenominational conferences for the month of January. These conferences will open with a two-days meeting in Helena, Mont., January 5 and 6, and close the last of January in San Francisco and southern California. The schedule will be as follows: Helena, January 5, 6; Butte, 6, 7; Spokane, 7, 8; Seattle, 15-17; Sacramento, 20, 21; San Francisco, 22-24; Fresno, 27, 28, and Pasadena, 29-31. The conferences will be participated in by all the Protestant clergy and leading religious workers of the various cities included in the itinerary.

—From Sunday, December 5 to December 19, inclusive, Mother Zoar Methodist Episcopal Church held gala festivities. It was the anniversary of the 182d year of the organization of that historic congregation. Zoar bears the distinction of being the oldest Negro congregation in the Methodist Episcopal Church. The history of Mother Zoar is unique. She is not only the oldest Negro Methodist Church in the world, but her achievements have been marvelous. The organization came out of the Old Saint George Methodist Episcopal (white) in 1794, and located at Fourth and Brown Streets. There the church grew prosperously until 1883, when it moved to the present site at Twelfth and Melon Streets. In 1897 it was rebuilt, and again in 1926, this time a community hall and many other rooms were added. Zoar has several times enriched the ministry of the Delaware Annual Conference with some of her best sons. Twelve churches in this city call her "Mother." Preachers and notable churchmen whose presence and addresses and sermons contributed to the success of the occasion were the Revs. R. H. Coleman, J. E. Waters, C. T. Spence, J. L. Larkin, L. S. Perry, J. E. Dunn, William Goldsborough, C. S. Briggs, and Prof. Carl Diton, musical celebrity. Dr. W. L. McDowell, of the Home Board, graced the occasion with a sermon, as did also the following: Drs. Pegavia O'Connell, of Morgan College; Robert Herrington, of St. George's Methodist Episcopal Church; D. H. Hargis, of Haven Memorial; D. W. Henry, of Jones Methodist Episcopal Church; W. B. Perry, of John Simmons Memorial; W. J. L. Hughes, of John Wesley, and the distinguished Dr. C. A. Tindley, pastor of Tindley Temple (formerly East Calvary), Philadelphia. Conjointly Pastor J. T. Fletcher and his great congregation deserve unstinted praise for the improvements in the physical plant by way of larger adaptation to the needs of a rapidly changing community. Resident Bishop Berry and District Superintendent W. C. Thompson are elated over the progress made.

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H. E. Luccock, Contributing Editor

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Law and Order

SPEAKING at a law and order rally in the Calvary Baptist Church of New York City the other day, Congressman William D. Upshaw, of Georgia, assailed the city of New York as a center of vice and immorality, and charged the State as having seceded morally and constitutionally from the Union. Mr. Upshaw's accustomed frothing and typical Southern raving and rambling was occasioned ostensibly by the outcome of the recent New York elections by which that State, by open and orderly vote, elected to request a national referendum on the prohibition issue. The total vote on this question in the State was 1,666,227 affirmative ballots against 525,000 negative ones, or a majority of more than three to one favoring modification of the present prohibition law.

"If New York gets justice in the eyes of at least forty-five sister States with whom she has broken faith, she stands convicted, not only by her own confession, but by her own defiant declaration as reveling in a state of moral and constitutional secession," he said, adding to this declaration the statement that the only thing worse than modification or repeal is nullification.

Knowing Congressman Upshaw personally as a former fellow townsman as we do; acquainted with his penchant for the spectacular, especially for verbal pyrotechnics, we should be inclined to pass by his swan-song spurt but for reason of the moral blindness he displays and the unchristian inconsistency of his whole church and political career. For he speaks as representative officially of a large geographical area of this country, and as the elected mouthpiece of Southern politics, is making vocal the thought of the South. His preachments against New York are equivalent to an indictment by the South of the ethical quality of the conduct of New York City and New York State, as though his section were better than New York.

His language is colorful and bold. But it inevitably throws our reflection back to those days when the section of which he is spokesman gave the nation its greatest concern over obstreperous States. Mr. Upshaw's Southern States, history records, were the first of our Republic to evince the brazenry of "States' rights" to secede from the Union constitutionally. And they did so in order the better to perpetuate the most immoral traffic, that of selling and enslaving human beings, known in the categories of social conduct. Mr. Upshaw's section were the pioneer States of the Union in the little, peevish business of seceding from that Union. It ill becomes him to be pointing the South's holier-than-thou finger at New York. If, as Congressman Upshaw charges, New York has broken faith with her sister States, it was not by means of an open physical rebellion of shot and shell; it was rather an honest opinion of a free people expressing their choice in an open and free exercise of their sovereign ballots, which every citizen of this country is constitutionally privileged to do—except the black millions living in Mr. Upshaw's innocent, self-glorifying Southland—without harm to the Union.

New York's moral secession, of which the Southern congressman complains, is to some people far more tolerable and justifiable than that still more obviously rank moral injustice by which the South robs the Negro of his citizenship privileges bestowed by the Constitution of the United States, and the thirteenth, fourteenth, and fifteenth amendments thereto. When Congressman Upshaw's Southern States by their own constitutional enactment seceded from the Union, the considerate judgment of the majority of people of this nation, expressed in the acts of the national Congress, granted these rebel States permission to set up their provisional, afterward regular State governments, on condition that these States ratify the thirteenth, fourteenth, and fifteenth amendments and—that they would never again limit the franchise. We ask Mr. Upshaw if his section, long on the prohibition issue and short on the civil rights issue, has kept faith with those sister States where the Negro citizen votes unmolested; has the South kept faith with the framers of our Constitution; with the spirit of American institutions; with the Negro millions whom she intimidates and dominates by reason of mere numbers? No! The South has not kept faith, and Congressman Upshaw knows it, and yet he speaks of the "clashing inconsistencies" of other men and other sections than his own.

Congressman Upshaw knows that Georgia, his State, disfranchises her Negro citizens by intimidation and by the "grandfather clause."

He knows that his State and the entire South, which he represents, is this very day nullifying the fourteenth and fifteenth amendments to the Constitution, and though he is supposedly the congressman of black as well as white citizens, he has never yet, as we have heard, opened his head either in Georgia, or the South, or even in the Congress against the South's moral secession and its nullification, either moral or constitutional.

When and where has this Southern congressman, expert in moral philosophy, spoken out against the lynching record of the South, or even against his own State of Georgia?

On moral issues, except prohibition, when has he ever emerged above the masses, or his voice been heard above that of others, in advocacy of any type of moral reform favoring a humane attitude on part of his State and the South on behalf of the Negro there?

Congressman Upshaw is an orthodox Baptist, a typical Southern churchman. He is a lecturer and an author. His patriotic and religious addresses are entitled "Clarion Calls from Capitol Hill." He was on the Capitol Hill in Atlanta, Ga., and is now on Capitol Hill in Washington, but his clarion calls are never heard for moral justice toward the Negro. His book is entitled "Earnest Willie," but "Earnest" Willie has never shown enough moral earnestness to advocate impartial, as distinguished from the Southern type of social justice for the Negro. Congressman Upshaw edits "The Golden Age," a religious-social magazine; but the "golden age" it advocates evidently is one in which Southern civiliza-

tion, with its oblique idealism of human relationships, shall have corrupted the Congress of the United States, and the thinking of the entire nation shall have suffered such moral reversion as characterizes the present Southern section on the question of the treatment of the black man.

This Southern congressman is like many other people in this country. They see the evils of strong drink, but cannot see the evils of disfranchisement. They stand aghast at the immoral traffic in strong drink, but remain unconcerned about social justice to the Negro. They would curb the liquor nullificationists of the nation, but play the soft pedal on the Southern nullificationists of the political rights and civic privileges of the Negro. They lead out patriotic women to roll up large majorities for prohibition at election times, but nobody hears of these strict moralists corraling the millions of women voters to effect such ethical reforms as removing disfranchisement barriers and unjust discriminations of every kind against Negroes. Yet in quality the prohibition issue is no more moral than is the issue of the Negroes' human rights. Where is the high moral standard of the Southern States as over against the State of New York?

Congressman Upshaw's remarks concerning New York's "revelling in a state of moral and constitutional secession" calls forth a floodtide of memory as to the South's revelry in lawlessness, exploitation, disfranchise-

ment, and enforced ignorance practiced for three hundred years against the Negro, and that section's brazen nullification of the nation's organic law enfranchising the Negro. And it is tragic fact in our national life that there is not in the South enough Christianity or moral stamina even, nor in the nation at large enough conscience on this great social question, to insure to these millions of American citizens the "rights" theoretically granted them a half century ago by the nation.

Thus Mr. Upshaw's section is morally and constitutionally a secession section to-day as truly as in the sixties. By deliberate process and procedure, the Southern States conform to such constitutional requirements as they choose and infringe upon those which they do not approve. Selection is the South's method. All other States must conform to the whole Constitution; the South selects such provisions as it will adhere to. In the political economy of the nation, the South's position is that of selective anarchy. Therefore Mr. Upshaw's charge against New York comes with ill grace from a representative of that section which practices open defiance of that organic law upon which the life of the nation ultimately rests. Not New York, but the South, is humiliating the nation by moral secession, by nullification of the constitutional amendments guaranteeing civic rights to millions of citizens, and by selective anarchy in the social order. Congressman Upshaw's lectures on civic morals are muchly needed in the South.

The "Crime Wave" in the United States

WE HAVE read no better analysis of the present "crime wave," whose specter hovers over our national life, than that given by Mr. J. M. Holzman in the South Atlantic Quarterly. That author finds the roots of the matter fundamentally in the American tradition of lawlessness which he traces back to the initial period of our national existence.

External authority, which it is universally conceded now suffers an impaired credit in the thought-life and conduct of society at large, received its first blow at our hands as a social compact when the colonies threw off British authority and thus became an independent nation. Begun in a revolution against authority, our history has continued its progress in a series of acts, every one of which has been "founded upon successful disregard of law," evincing as a nation "a sentimental tenderness for violence." Whether this course of the nation was justifiable is aside from the question at issue. What is clearly shown by Mr. Holzman is the historical and logical accuracy of his position, that the present social phenomenon called our national "crime wave" is but the expansive cumulative expression of an inbred characteristic tendency concurrent with our national history.

Manifestations of this sustained spirit of lawlessness are to be found in such typical centers as the West and the South. In the West any method of "winning the West" was tolerated and acclaimed as "heroic." In those days "a gun for every good citizen" was the custom. Current magazine articles; descriptions in novels; portrayals of episodes in the colorful movies, all dramatizing Western life, are but a glorification of the free gun-play of those days when the lawlessness which was license was determining silently the currents of our present-day crime orgy.

In the South it is historically true that the system of social control had as its pattern and inspiration the ideal of the "old-time Vigilantes." The foremost crusader in the cause of prohibition, the South has simultaneously concealed its lawlessness under the clever cloak of "chivalry," whose patron saint is the Ku Klux Klan, its gruesome specter stalking across vast areas of our supposedly Christian country, bearing a shield embossed 100 per cent American. As in days of savage primitive taboo, so at the present time, this glorified lawlessness of the South goes about its crude task (abetted by a generally diseased public opinion) of intimidating Negro voters; driving Negroes to live in segregated, unsanitary sections of towns and cities; robbing Negro tenants of the produce of their hard labor; cultivating disrespect for Negro womanhood; taking over boldly the reins of regularly constituted local civil governments; carrying on the well-known program of enforced illiteracy, climaxing the whole unsocial, unchristian program with butchering and burning Negro human beings at the stake.

The only intelligible explanation seems to be that violence creates more violence; that this section, having brutalized the Negro for three hundred years, waxes madder and more violent with the Negro because of that fact. Strange fact that we hate those whom we have injured—the greater the injury, the more violent and unreasoning the hate. And there is method in the madness of the South. For studiously and steadfastly she has kept on salvaging and reinstating as much as possible of the old régime through her brood of sinister organizations and tortuously devised State laws. "The essential point is that, rightly or wrongly, the most respectable classes of a most important section of the United States have been

(Concluded on page 15)

Contributed Editorial

"Three Jeers for Anybody"

MUD has never proved a very satisfactory or permanent medium for sculptors. It is true that we have record of some very remarkable things having been carved in butter, but as a rule sculptors have preferred to work in marble or bronze.

There is a current school of biography, which is having a large vogue at the present time, which makes a specialty of carving well-known figures in mud. It might very well be called the "Three Jeers for Anybody" School of Biography.

One prominent figure after another from the past is dragged out and "deflated," to use the expression much delighted in by practitioners of this art. There is going on an extensive ransacking of the national portrait galleries for historical figures which have not yet been done over in what is called the "modern, realistic" style. "Is there anyone," asks the eager writer, with eyes intent on the limelight, "who has always been respectable and decent? We'll soon put an end to that! Let's pounce on him and do him over in a nice coating of jeers and ridicule! That will probably be good enough for at least twenty thousand copies!"

A favorite password of this present biographers' union is the word "civilized." We have recently had a biography of BENJAMIN FRANKLIN, who is blazoned forth as the first "civilized" American. Civilized, in this sense, has acquired a new meaning. The test is simple. Is he alcoholic? Is he morally dissolute? Hurrah! Then he is "civilized!"

Mr. HARRY HANSEN, literary critic of the New York World, has very well described this new cant use of the word "civilized" when he says of an author who uses it, "Well, by civilized he means exactly what FRANK PIXLEY meant in that chorus in 'The Burgomaster,' when he had a couple of Indians capering about with a bottle of rum singing 'We're civilized, we're civilized!'"

There are a good many white-skinned Indians running loose today, waving their bottle of rum and shouting the same chorus. "We're civilized. Smell our breath if you don't believe it."

All this vogue for depreciation is a very clear symptom of the dark stage of culture described by WILLIAM LYON PHELPS: "When enthusiasm, high hopes and true faith seem childish, when wit and mockery take the place of zeal, this diabolical substitution seems for the moment to be an intellectual advance."

This tendency to foul what has hitherto stood out as an ideal has invaded the field of literature as well as history. Rabbi STEPHEN S. WISE of New York City rendered a distinct service both to literature and the moral assets of the country in his denunciation of the latest modern parody of a great figure of literature—that of "Galahad," in a recent book by JOHN ERSKINE. This book of Mr. Erskine's seems an indefensible piece of vandalism. Galahad from the days of Sir THOMAS MALORY down to the present has been a noble figure, the source of immeasurable inspiration to fine living. The painting by GEORGE FREDERICK WATTS has hung in thousands of schoolrooms, radiating inspiration. Now comes a retelling of the story, giving the interpretation that the reason Galahad was pure and noble was that he was a sub-normal sort of a blockhead. Or, to use the current jargon, a "moron" and a "yokel." "No matter how

smooth the satire may be," says Dr. Wise, "the tendency is perfectly clear that the quest of the human life is the quest of the evil, the bad, the vicious. Out of that grows the repudiation of the moral law."

This attempt to besmirch a great ideal personage of literature will doubtless have many imitators. BERNARD SHAW has just treated Joan of Arc with great reverence and keen insight into spiritual values. But Joan will doubtless prove an inviting subject to the mud slingers. A best seller could easily be made by digging up ancient slanders which would attempt to interpret Joan of Arc as an impudent flapper of a pre-flapper age! One of the muddiest of all the workers in this medium is reported to be at work on a "life" of FRANCIS ASBURY.

SIMEON STRUNSKY, an editor of the New York Times, and one of the keenest observers in the country, has pointed out that there is good reason for this current mode of literary expression. A noble figure, he points out, is a real irritation to many of smaller mold. It is much easier to detract and pull down a great figure by vilification than it is to lift ourselves up to his level. So one of the easiest ways to relieve an inferiority complex in the presence of nobility or greatness is to deny the existence of superior qualities.

This fashion will bring its own reaction. But it is important, while it lasts, not to be deceived by its jaundiced interpretations and warped valuations.

"To Know a Good Man When You See One"

ONE of the most famous remarks of WILLIAM JAMES was that "The purpose of a good education is to enable a person to know a good man when he sees one." The vote conducted among the school children of many countries for the twelve greatest men and women of the world offers a very interesting and encouraging comment on that definition.

It is estimated that about a thousand schools and half a million students took part in the selection of the names of heroes and a large number took part in the competition for essays written on these heroes. It is notable that all of the twelve names selected by vote of the school children are those who might very reasonably be called "heroes of Peace." The only actual soldier included is GEORGE WASHINGTON.

Votes were taken in thirteen countries of Europe as well as the United States, Canada, and Mexico. The names of the twelve people selected as the world's greatest are given here in the order of votes received:

LOUIS PASTEUR, ABRAHAM LINCOLN, CHRISTOPHER COLUMBUS, GEORGE WASHINGTON, BENJAMIN FRANKLIN, WOODROW WILSON, FLORENCE NIGHTINGALE, JOAN OF ARC, SOCRATES, JOHANN GUTENBERG, DAVID LIVINGSTONE, GEORGE STEPHENSON.

The National Council for the Prevention of War has done a real service in publishing a calendar of World Heroes, which contains etchings of these twelve people with a selection from the prize-winning essays on each one. Such a calendar should be a real force in directing new attention and admiration for the heroes of Peace. The calendar can be obtained for fifty cents from the National Council for the Prevention of War, Washington, D. C.

L.

Small Town America

By Arthur E. Holt

Professor in Chicago Theological Seminary

Ewing Galloway

I HAVE a friend who has two lectures—one entitled, "How I Became a Crook"; the other, "How I Reformed." Most people come to hear the first lecture and a less number hear the second. As a result of the frequent giving of these lectures, he is accumulating a reputation for being a bad man. I am writing two articles—one on the bad points of the country town, and the other on the good qualities. Now if more read the first than read the second, I have really done a cause which is dear to my heart a great injury. I must, therefore, beg those friends of the small town who read this first paper to save their brickbats until they have read my second article.*

Let us recognize that when we are talking about the people who live in small towns, we are considering directly and indirectly a majority of the population of the United States. If we define a village as any place less than 2,500 in population, you have approximately 18,000 such places with a population of over 8,000,000. But around these villages there is a rural population which, together with the village, amounts to 49,000,000. But no one who knows anything about small-town life in America thinks that the small towns are to be defined as places under 2,500 in population. A rural town in the West often has 5,000 inhabitants and is still a small town. When these are included you have accounted for one half the population of the United States, and it is of all these people we are thinking, for you can think of the town apart from its surrounding country.

I have my own impressions of small towns, but lest I should seem biased, I decided to interview three ministers—one from Vermont, one from Illinois, and one from North Dakota. All of these men had had experience in American villages. I asked them all this question, "What are the deficiencies of the small town as you have experienced them?" The minister from Vermont, the Rev. Paul Rowland, told me about a village by the name of S——, in which he had been pastor.

* Dr. Holt's second article on the good points of the small town will appear next week.

Depleted Population

He said: "The first adverse feature one notices in S—— is that the population is depleted, like a fished-out pond—drained of its most enterprising elements. Twenty out of its twenty-seven houses are inhabited by old couples—often childless—who will be gone in ten or fifteen years at most. Even the few youngish families exhibit unmistakable signs of deteriorated and depleted stock. In former generations the enterprising and energetic members of the community must have all followed Greeley's advice and 'gone West.' With the present generation, the exodus of the more ambitious youth is towards the big industrial cities of the East.

"As a result of this deterioration of stock, there is a narrow, blind, tenacious, irrational conservatism, instinctively fearing all innovation, resenting change, even when such change manifestly means progress. During my two summers there, half a dozen improvements were made in the equipment of the community church—a new organ, new lights, new hymnals, a new pulpit Bible, new collection plate, new vases, and new stoves. *Every one* of these improvements was met with either sullen opposition or seemingly entire indifference.

"The other result of losing its most vigorous blood is that the decimated and inferior stock left behind has, perforce, been inbreeding now for generations, with the inevitable result of an appallingly high rate of feeble-mindedness, prostitution, venereal disease, vagrancy, inability to earn a living, sterility, and insanity. The village health officer, an intelligent and well-informed man who had to leave his successful business in New York because of shattered health, told me unbelievable tales of sexual irregularities and disease. The four strapping sons of one of the most highly respected families in the community—three of them married—are all examples of some of these ends.

"The fourth 'bad feature,' which I suspect is found in aggravated form in all small and isolated communities, is the thick atmosphere of gossip and her twin sister, slander, which lies like a pall of smutty smoke over

the peaceful valley, which God made beautiful. Anybody's business is everybody's business. The intimate comings and goings of each member of the community are watched with hawk eyes—reported, commented on, embellished, elaborated, distorted, and spread throughout the village with telephonic speed.

Gossip and Her Twin Sister, Slander

"The final, absolutely fatal, 'bad feature' of S—— life is the fact that this little community of twenty-seven houses is split to its very core into two rival factions, who have as little intercourse, one with the other, as the ancient Jews and Samaritans. One party supports the church and the 'Community Club.' The other boycotts both. If one faction proposes a certain measure in town meeting, the other is sure to veto it. The split runs vertically through party lines, through age and sex lines, economic status lines, even through family relationship lines. Verily, S—— is a 'house divided against itself.' And it all happened over a play given by the 'Community Club' (heaven save the mark)!"

My second interview was with the Rev. Charles Brown, the minister from the land of Main Street.

Troubles of the Village Business Man

He said: "All too often the small-town business man finds himself stuck in the mud. He starts his business enterprise with high hopes and vivid dreams; but the years take their toll of patience and add their burden of disillusionment. His is the first business to suffer when times are hard. His is the last business to expand when times are good. His books are heavy with uncollectable accounts, many due him by farmer friends, whose very friendship and need are the chief reasons why claim for payment is not pressed. The city is always near him; his best customers trade in the city when they want something special; and so he carries a small stock of goods, usually nothing but staple articles. This small stock has a slow turnover, meaning a small profit.

"There is a larger vicious circle formed by all the business men of the small town; the circle reaches all around the edge of the puddle; everybody in the puddle is in this circle. It is the circle formed by the credit of the local bank or banks. The primary function of a small-town bank is to finance the farmers or the fruit-growers or the ranchers of the district. This credit is extended in various ways; a farmer borrows money for feed, or seed, or livestock, or buildings. He must get the money to go ahead, or he cannot pay what he already owes. If he does not pay what he already owes, the small-town store cannot pay what it owes to the city wholesaler; the small-town elevator cannot clear its grain holdings at the terminal elevator; the cattle shipper cannot finance his shipment; the small-town bank cannot liquidate its paper.

What the Doctor Has to Face

"The small-town doctor has his problems. To-day is a day of high specialization. But how can the small-town doctor specialize? He makes thirty calls a day, and each call represents a different case, different diagnosis, different set of conditions. He can no more specialize than can the business man whom he treats for a cold. To-day he extracts tonsils; this afternoon he assists in the delivery of a baby; to-night he sets a broken arm, and to-morrow he will be pulling teeth or fitting glasses or removing appendix. His territory is too large for him to serve efficiently; he cannot find time for study, or for conferences with his brother physicians, or for vacations. The hours are long; the rest broken and sketchy. And for his long hours, wide knowledge, and kindly treatment he receives the smallest percentage of his earnings of any of the small-townners.

"His lack of opportunity for study and specialization marks the beginning of the small-town doctor's vicious circle. Because he cannot specialize, he must send many of his patients to the city specialists for treatment; and more and more the city specialist becomes the physician while the small-town doctor is made a mere first-aid station, a sort of emergency helper. He is called to save life in a hurry; but there is little reward in that. The

rewarding cases go to the city doctors, who have large hospitals, corps of trained nurses, and the latest apparatus at their disposal. So the small-town doctor loses his clientele; so he loses opportunity for specialization; and as he loses this, he loses more and more of his clientele.

"The small-town resident is in a rut. He can no more escape it than can the business man from whom he buys his soap and sugar, or the banker from whom he borrows the money for his Ford, or the doctor who prescribes when he gets a chill. He may get out of the mud for short intervals when he goes to the city; he may get away for a week in summer or fall and fish or hunt or camp; but these brief intervals only emphasize the fact that the mud puddle is his habitat. Indeed, the more he struggles to get out of it the more he admits he is in it. He is in it socially. Everybody knows him, and his business, and his family affairs, and his faults. Everybody knows how much his car cost, and how much he still owes on it.

"Finally, the small-town preacher faces the danger of getting into a groove. Like the business man, his appeal must be made to the farmers and ranchers who make up his parish; and, like the business man, he finds the emotional and financial response of these parishioners in inverse ratio to their need. Like the doctor, the preacher must generalize, not specialize; he must be all things to all men. Like the doctor, too, he is relegated to the position of first-aid station. When his parishioners



MAIN STREET

A Thoroughfare Which Runs from Cape Cod to the Golden Gate

want real inspiration, real help, real satisfaction, they frequently go to the city and seek what they want at the movies, or possibly at great churches. He, like the doctor, has his time so occupied by a multitude of things that one has little or no time for study and self-improvement. He tends to get into a rut. And the deeper the rut becomes the less he meets the needs of his parish."

The third minister, the Rev. N. E. Sinniger, had been a country-town minister in Illinois. "Tell me," I said, "something about the drawbacks of the country-town life in Illinois."

He said: "As to the physical aspects of country-town life, you'll never be far from country mud, probably of the black, gumbo kind that sticks like chewing gum. Sidewalks and paved streets will not equal those found in the city. Your leading members will have the so-called modern conveniences in their homes; the parsonage may or may not have them."

The High Cost of Living in the Country

"The economic aspects? Well, perhaps even district superintendents no longer say, 'Eighteen hundred and house in a country town is worth three thousand in a city.' Some things are cheaper in a country town; rents, for example. Your garden will help out. The main staples, however, as dry goods, clothing, groceries, etc., will be equally high, perhaps higher than in the city. You may slightly lower the high cost of living by resorting to mail-order houses; but the leading merchant may cancel his subscription to your salary as penalty. Sure, he'll find it out."

"Probably the country town is no uglier, on the whole, than the city. Yet somehow its ugliness does seem to loom larger. The alternation of old wooden business buildings with modern ones, the garagelike town hall and fire station, all in one; the unused 'city park,' with its ugly band stand; the impossible residences of some of the leading citizens—even those on 'Quality Hill'—these may eventually get on your æsthetic nerves. Worse yet, you may even find the church building to be one of the monstrosities of our recent period of architectural horribilus. If so, remember that not all city churches are models of beauty."

"As to educational disadvantages, you will miss your present proximity to the city library if you take a country-town charge. The town may have a library, but its equipment, outside of high-school reference works and fiction, will be meager. Your personal library expense will be greater than in the city, likewise with any educated professional man who lives in a country town. Your town may have a good school, but it can't equal the city schools. It may be accredited this year; off the accredited list next year."

The Small Town Does Not Guarantee Moral Safety

"Of course the social and moral aspect of any community cannot be sharply separated. So with the small town. You will probably find the small town subject to certain social-moral evils you thought peculiar to city life, petty graft and bad politics, for example. Your class leader, or Sunday-school superintendent, may by virtue of his office as precinct committeeman be linked up in a chain of evil political connection. The small town does not guarantee the moral safety of your young people, as is popularly supposed. Road houses are never far away. I have known the daughters of good citizens of a high-grade country town to be brought home from

such places drunk in the early morning hours. I have known epidemics of immorality to break out in the school life of a small town even as they do in a city, and with unspeakably tragic consequences."

Denominational Competition

"Regarding the religious aspects of small-town life, you may have to put up with unbusinesslike methods in your church work that would not be tolerated in a city churchlike membership. The evils of sectarianism will 'stick out' more prominently in the religious life. A town of a thousand inhabitants is likely to have at least four Protestant churches—perhaps also a Catholic. Some of these churches may be drawing home missionary funds, or else going with part-time service. There will be enough unity to get together for a union Thanksgiving service; perhaps also for union memorial and baccalaureate services; community pressure forces this. Other religious evils might be named. I desist. The catalogue is sufficiently long."

As I thought over the indictment which these men had made, I had to admit the truth of it for some towns. You simply cannot tell a lie about "small-town America." There are so many of them that no matter what you say you will be telling the truth about some village. And yet the main difficulty about Main Street has not been mentioned. *Main Street does not know why it exists*; this is a point which Sinclair Lewis makes when he lays the moral turpitude of Gopher Prairie at the door of the lawyer, the doctor, the banker, the business man, and the minister who do not realize that the only justification for their town lies in their ability to serve the surrounding country people.

There is another difficulty with Main Street, and that is that it does not know its welfare. Our national economic policies are set to build the big factories of the big cities; they are bleeding the rural districts white, and the small town is suffering as a consequence, and yet the small town thinks that it is on the same side of a load of wheat as the big city, and continues to vote with the city on national policies.

Poverty

I met her in the street to-day, and she
Just turned her lovely eyes away from me.

But ah! I can forgive her, for I know,
If she seems dull, what things have made her so.
She is so closely wrapped in costly fur,
No tingling wind has ever quickened her;
She never felt warm rain upon her face
(Her motor takes her round from place to place),
That slender hand, bright with its jeweled ring,
Has never searched the sweet damp earth in spring
For little growing things; nor have those eyes
Been tender with the light of sacrifice,
She may not laugh nor weep nor cry aloud
(The vogue is to be blasé in her crowd),
She thrills not to the promise of the dawn,
She greets the hush of starlight with a yawn,
And life has sheltered her, poor thing! poor thing!
From all the holy joy of suffering.

Perhaps she feels the sting of poverty,
And that is why she does not bow to me.

—ANNE SUTHERLAND.

The Father of the Wesleys

He Was More Than the Husband of Mrs. Wesley

By Paul Hutchinson

SUSANNAH WESLEY was a great woman. She mothered two great sons, and she was great in her own right. Biographers have spent infinite pains in trying to find out all that is to be discovered about her, and in suggesting plausible details for those parts of the picture which verifiable history has failed to fill. This is as it should be, for you cannot understand John Wesley without knowing his mother!

It is equally true, however, that you cannot understand John Wesley without knowing his father. And his father is as interesting a character, when you have tracked him down, as even the redoubtable Susannah. History has hardly given the Rev. Samuel Wesley, M.A.—M.A. of both Oxford and Cambridge, by the way—his fair share of attention. What brief glimpses we have had of him have generally been granted us because he was, for the moment, hovering in the vicinity of his wife. Without quite daring to say so (for was he not the father of Methodism's founder?) we have thought of him principally as Susannah Wesley's husband. And it is time that we stopped doing so, and began to look at him for the man that he was in himself. There is reason to believe that he had almost, if not fully, as much to do with the moulding of his famous sons as had their mother.

There were four great events in the life of Samuel Wesley. The first was when, as a lad of eighteen, he slipped away secretly to enter Oxford. The second was when he married Susannah. The third was when he threw away the living of South Ormsby. The fourth can hardly be given any single date, but perhaps we can suggest it by saying that it was when he gave his final blessing to his two youngest sons. Without attempting to recount in detail all the events of a life that had many ins and outs, we can, by looking at these four main events, get a good idea of the sort of man that the father of the Wesleys was.

A Young Rebel

Had you stood on the road that runs from London to Oxford and seen a young fellow come trudging by on an August morning in 1680, you would have thought nothing of it. But the little bundle of clothes that the young fellow was carrying in one hand was his total wardrobe; the forty-five shillings that jingled in his pockets were every cent he had in the world; and the



From "John Wesley, The Methodist." Permission of The Methodist Book Concern.

SAMUEL WESLEY

walk itself represented to him a spiritual crisis. He was a young man marked from birth for leadership among the "dissenters" of England, and he was hastening to enroll himself in the scholastic center of unbending Anglicanism! By that act he was showing his readiness to think for himself, and to act on the results of his thinking. Working your way through college in England in the seventeenth century was not the common and easy thing that it is in America in the twentieth.

John Wesley once remarked to his brother Charles that there were very few ministers like themselves who could boast that all their male ancestors on both sides for three generations back had been clergymen. But he did not mention to his extremely Anglican brother that the grandfathers and great-grandfathers among these clerical forebears had all been dissenters! Samuel Wesley was born into the passion of English dissent. His father was turned

out of his church four months before his birth; was hounded to his grave by the ruthless application of Tory church laws while Samuel was still a boy, and the lad saw his mother undergo all manner of privation in behalf of that "liberty of conscience" for which she believed any suffering worth enduring. All the boy's companions during his most formative years were dissenters who had either suffered themselves, or who could tell by the hour of the sufferings of others whom they knew. It speaks volumes for the strength of Samuel Wesley's character to see him, when convinced that the dissenter was not right, wrench himself out of all this heredity and environment and become a "pauper student" at Oxford.

How did it happen? Curiously enough, the return of Samuel Wesley to the Church of England seems to have been hastened, if it was not caused by, his submergence in the atmosphere of dissent. As he grew up he was sent to an academy for the sons of dissenters—taught, incidentally, by a man who later became vice-president of Harvard College—where the very air seemed filled with defiance of the established church order. Samuel was a marked pupil from the first. So remarkable were his talents that he was soon being employed to write lampoons aimed at prominent Tory preachers. And the very vigor with which this sort of attack was kept up, and the cheers with which each new piece of ridicule was greeted, finally made him react against the whole tone of the place. Then when, a little later, as a senior

pupil he was encouraged to reply to some of the doctrinal writing of clergymen of the establishment, he found, on reading the arguments of his assigned opponent, that there was more validity to them than he had ever suspected. (He seems not to have known that the only safe way in which to carry on doctrinal controversy is by carefully refraining from reading the actual words of the person you are supposed to attack.) So the first thing his scandalized friends and his heart-broken mother knew, he had announced his adherence to the established church.

Enter—Susannah!

Unquestionably, Samuel Wesley's marriage with Susannah Annesley, the youngest daughter, and twenty-fifth child of the famous Rev. Samuel Annesley, LL.D. (Oxon.), was the second great event in his life. Just how it came about we hardly know. Dr. Annesley was the greatest living dissenting preacher, and Samuel Wesley was a young curate, recently a chaplain in the navy, whose curacy was worth thirty pounds a year, and who had earned an equal amount the previous year by writing. There is a tradition that the young curate was introduced to the famous preacher's daughter by a publisher. Such an introduction might dazzle some girls, but hardly Susannah Annesley. She had already proved her self-reliance when she renounced dissent and entered the Church of England, even though her own father was the leading dissenting preacher in the land! I wish that we had some authentic record of the courtship.

The thing to be borne in mind about this marriage, and the subsequent years in which Samuel and Susannah Wesley lived together and reared their famous brood was that it was the mating of *two* strong minds.

The South Ormsby incident is the third high spot in the career of Samuel Wesley. There he was, a young cleric, with a wife and six children, in a living which had been conferred on him by the Marquis of Normanby. The living paid fifty pounds a year, which meant about \$250 at a time when a dollar (if there had been such a thing) would have been worth at least four times what it now is. Not bad for a country parish. But the Marquis of Normanby, like a good many noblemen of the seventeenth century, had rather sketchy ideas as to the sanctity of the marriage bond. The young minister didn't like the situation, and said so. One day he came home to find the lady in the case sitting in the parlor of the parsonage. He put her out, which was equivalent to a resignation.

Of course, this was only an early instance of the courage that always marked him. That famous fire in the Epworth rectory was started because he *would* preach sermons in which he told his parishioners precisely what a bad lot they were. He was generally in hot water for too plain speaking while he was at Epworth. The tale of the way in which they used to drive off his cattle, and burn his crops, and torment his dog, and gather in front



From "John Wesley, The Methodist." Permission of The Methodist Book Concern.

CHURCH OF ST. ANDREW, EPWORTH
Where Samuel Wesley was Rector, 1696-1735

of his rectory to beat on tinpans and blow horns and generally express their disapproval shows that, whatever else that famous Epworth training may have provided for little John and little Charles, it gave a very incomplete course indeed in the supple art of truckling.

Then, finally there were the great hours for the rector of Epworth when he was putting the imprint of his character deep on his sons. Was Susannah the teacher in that rectory schoolroom? She was; and from her wonderful qualities as a teacher I would be the last to detract. But Samuel had something to give his boys that even she lacked. He had an appreciation of the evangelical spirit in religion. Oh, I know what a Tory high churchman he was! How he fussed around over his wife's holding services while he was away from home! But, beyond all that, the rector had a perception of religion as an inner, self-authenticating experience which Susannah Wesley, during the Epworth period, did not have. (It came to her later, she told her son John, after the period of the Methodist revival had opened.)

When the Curtain Goes Down

To me there is something infinitely moving in the last glimpses that we have of Samuel Wesley, lying there in the Epworth rectory, with his family about him. To his son John—the "Jack" of whom, as fellow of Lincoln, he is so proud—the old man whispers, as the final shadows close in, "The inward witness, son, the inward witness—this is the proof, the strongest proof, of Christianity." And to his youngest son, Charles, the father, struggling back up out of the mists of unconsciousness, rouses himself to whisper: "Charles, be steady; the Christian faith will surely revive in these kingdoms. You shall see it, though I shall not." Who can but catch, in those two sentences of farewell, the characteristic notes of experience and optimism that were to mark the later revival led by those two sons?

It has been a serious mistake which Methodist history has made in underestimating the contribution of Samuel Wesley. Perhaps it has not been so much the fault of our historians as of Samuel himself. There *were* aspects of his life on which it is easy to look with condescension. He took such a pathetic pride in the two hundred couplets that he ground out every day; his poetry was so ordinary; his commentaries were so dull; his worries over money were so all-absorbing at times. But take all these things into account, and write them off on the debit side as heavily as you please, and there still remains the figure of a man who had a profound effect on the making of his sons. For when you look at John Wesley and his work and see a love of order, an evangelical spirit, an insistence on morality in both high and low places, a complete readiness to defy convention, and a lion's courage, you may discern standing behind him the form of his father.

The Maveety's Golden Wedding

DR. AND MRS. P. J. MAVEETY celebrated their golden wedding anniversary on November 6, 1926. "There was no celebration—what you might call a celebration," said Dr. Maveety in speaking of the event. "We have only a small apartment and a crowd wouldn't fit in it. However, our daughters from Michigan, with their husbands and children, and our son from Iowa came in—six of our nine children were with us for a little dinner. We have nineteen grandchildren."

Dr. Maveety was born in Longford County, Ireland, and came to this country when he was fifteen years old. He met Mrs. Maveety and married her in 1876. They lived in Lyndonville, N. Y., and then moved to Evanston, Ill., so that the Doctor might attend Garrett Biblical Institute. He was ordained in the Methodist Episcopal ministry in 1878, and took his first pastorate in Olivet, Mich., in the same year.

In 1907, representing the Albion District, Michigan, at General Conference, he was elected field secretary of the Board of Education, Freedmen's Aid, and Sunday Schools. There is a little story about that. Dr. Edwards, head of the General Committee, said:

"You can't study and know all about every country. The thing to do is to intensively study one section and find out everything about it—so, take your pick."

Dr. Maveety chose America. Consequently, he took the Negro schools and began studying them. He visited the schools in the South and the institutes throughout the States. He was elected secretary to the Schools for Negroes, with offices at Cincinnati, and came to Chicago when that division was transferred to the Board of Education here.

"The world to-day is better than it was fifty years ago," he said. "I am a hopeless optimist when it comes to discussing our modern times. Our people are healthier and better. They live better to-day—they have more opportunities and advantages—they *should* be better. The girls are better, too, in spite of all this pessimistic chatter about the flapper. They know how to take care of themselves, they know how to dress healthier, and they are better looking—you can tell the folks that there is one who is the best of them all—and that's my wife. I have lived fifty happy years with her, and am willing to go on another fifty, the Lord willing."

The Atlanta Annual Conference

THE thirtieth session of the Atlanta Annual Conference, Methodist Episcopal Church, convened in South Atlanta Methodist Episcopal Church, Dr. C. L. Johnson, pastor, December 1, 1926, with Bishop E. G. Richardson, D.D., LL.D., presiding. Bishop R. E. Jones, D.D., LL.D., who was appointed to hold the Conference, could not be present in the first day's session because of the serious illness of his wife. He arrived Thursday morning and took up the work of the Conference and presided the remaining days with grace and dignity.

The first day's session opened with a warm devotional service. The sacrament of the Lord's Supper was administered by Bishop E. G. Richardson, assisted by the four district superintendents and the pastor of the church. During this hour of consecration the Holy Spirit burned upon the altar of our hearts. The roll was called and most of the members answered to their name. With bowed heads the Conference stood while the roll of the honored dead—the Rev. J. E. Watkins, the Rev. G. Y. Flemister, and the Rev. R. T. Brantley—was called. Bishop Richardson offered a fervent prayer.

The following officers of the Conference were elected: the Rev. N. A. Bridges, secretary; the Rev. W. B. Woods, statistician; the Rev. C. W. Adams, treasurer; and the Rev. Joseph Griffith, reporter to the press. A cordial welcome was extended by the following persons: Dr. J. W. E. Bowen, in behalf of the schools; Mr. L. J. Price, in behalf of the Methodist Episcopal Church; Miss Maud Holland, in behalf of the Baptist Churches, all of whom reflected great honor upon the Conference and great credit to themselves. Dr. L. H. King, with well-chosen words and great eloquence, made the response.

Dr. E. M. Jones was presented to the Conference and made a strong appeal for the Board of Pensions and Relief. By his request a resolution was adopted setting aside each year twenty-five per cent of the Conference

Claimants collection for the Board of Pensions and Relief. Dr. J. N. C. Coggins, pastor of the Mt. Calvary Methodist Episcopal Church, New York City, was presented to the Conference, and was asked by Bishop E. G. Richardson to preside over the afternoon session of the Conference. This he did with ease and much pleasure.

Dr. Luther E. Lovejoy, a representative of the church, laid great emphasis upon the practice of Christian stewardship as the only means to meet the needs of the church and the world. Dr. I. G. Penn was presented to the Conference and made a strong plea for Clark University. After giving a brief outline of what Clark had accomplished and of her future needs, he pleaded with the Conference to raise an average of one dollar per member for the benefit of Clark. At the close of his address \$115 was laid upon the table for Clark University.

Dr. P. J. Maveety brought greetings to the Conference and commended Clark for its achievements. Dr. M. S. Davage, president of Clark, brought greetings and helpful information to the Conference, informing us that Clark has attained a class "A" rating, now having 225 college students and 200 high-school students. President George H. Trever, of Gammon Theological Seminary, brought a special message representing this school. Other members of the Gammon faculty who visited the Conference and brought greetings were: Dr. J. W. E. Bowen, Willis J. King, John R. VanPelt, and R. N. Brooks. Dr. D. D. Martin, general secretary of the Stewart Missionary Foundation for Africa, presided on Young People's Night, at which time Dr. F. H. Butler, secretary of the Department of Colored Work of the Board of Epworth League, and Dr. James McMorries, representative of the Board of Sunday Schools, brought strong messages of greeting and cheer from their boards.

On Thursday night the Conference was thrilled by fine music rendered by the South Atlanta Methodist Episcopal Church choir, and a fine chorus from Clark Uni-

versity. Dr. I. G. Penn spoke on this night in the interest of the Board of Education. The Rev. L. W. Stirckland was admitted into full membership into the Conference. The following brethren were ordained deacons: T. R. Albert, F. B. Clay, H. H. Jones, F. J. Frye, and T. H. Forteson. The Rev. R. E. L. Beasley was transferred from the Central Alabama Conference to the Atlanta; the Rev. H. J. Gordon was transferred from the Savannah to the Atlanta Conference, while Dr. J. N. C. Coggin was transferred to the New York East Conference. The Rev. N. A. Bridges was granted a year's leave of absence. The Rev. R. T. Adams was placed on the retired list. The character of each district superintendent and pastor was passed. There was a spirit of brotherly love manifested throughout the Conference. Bishop R. E. Jones was a big brother to us all. The men of the Conference were loud in their praise of his dignified way in handling the business of the Conference.

Among the many visitors who attended the Conference were the following: Drs. G. W. Lewis, E. D. Petty, J. W. Whitfield; Dean Thomas Holgate, of Northwestern University, and Professor Lee, representative of the Rosenwald Fund. All of these were presented to the Conference.

Dr. W. H. Huff, of Sioux City, Iowa, preached three soul-stirring sermons, at the close of which preachers and laymen came forward to the altar seeking power divine. Every afternoon there was a pentecostal shower. He preached to the delight of all present. May God bless Dr. Huff.

Sunday was a high day. Bishop R. E. Jones was at his best. He used for a text Phil. 2. 5, "Let this mind be in you which was also in Christ Jesus." He lifted his audience at will, and made a profound impression on all who heard him for good. People came in large numbers from Newnan, Griffin, McDonough, Gainesville, Rome, and almost from every charge in the Conference to see and hear Bishop Jones preach. The collection Sunday morning was \$109, which was raised in five minutes. Everything was done in decency and order. Too much praise cannot be given Dr. C. L. Johnson and the good people of South Atlanta for the high-class entertainment given to the Conference. Everybody seemed to have been happy in doing their bit to make us feel at home. The ordination service in the afternoon was followed by the reading of the appointments, and then came the memorial service. The Conference adjourned to meet in McDonough, Ga., in 1927.—Joseph Griffith, Reporter.

Annual Meeting

Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church, at Washington, D. C., December 10, 1926

AT the annual meeting of the Board of Temperance, just held at Washington, Dr. Clarence True Wilson faced the issue of the recent attacks by the wet press and politicians, declaring that Methodists are following in the steps of Jesus Christ when they tread the paths of reform. His report was entitled, "Jesus Christ the Reformer," and he declared that Jesus spoke with a prophetic note, and not with priestly formality. "I do not know where the people who want us to be like Jesus and do nothing about the recognized wrongs of society get their ideas of what Jesus was and what He did," said Dr. Wilson. "The Jesus of the New Testament was a reformer and a regenerator. He instituted principles that have been revolutionary in human society, and whether you judge by His own ministry, by the book He adopted as His Bible, or by the acts of the apostles He trained, you will find that Jesus was the greatest as well as the first of the Christian reformers."

"The Methodist Board of Temperance exercises merely the ancient right of petition," he contended. "Some people would like to close our mouths in order to protect their evil purposes, but we have a right to arouse sentiment against evil in public life and to express that sentiment by petition to government."

Dr. Wilson declared that the Board of Temperance had never spent a dollar or a moment of time in getting positions for Methodists, that it would oppose sectarian appropriations for the Methodist Church as much as it would for the Catholic Church, that it had steadfastly refused to support even worthy measures which could not be properly classed as a matter of public morals. He asserted that no fair-minded man could find a single instance where any act of the Board had prompted sectarian religious interests by public means, and he pointed

to the obvious motives of wet critics who are trying to discredit all organizations which may stand in the way of complete conquest of the Government by the Brewery Trust and wet politics.

The resolutions prepared by the Committee on Education, Prohibition, and Literature, and adopted by the board, favored the administration program of prohibition legislation, called attention to the need for steadfastness in defense of the prohibition law, for a continued effort to restrain immoral influences as expressed in the magazines and on the stage, and warned the church of the growing evil of gambling.

The Committee on Organization and Advance offered the following resolutions:

1. That we all commend the continuance of conferences for the suppression of improper literature.
2. That an organization of laymen in each Conference be established, similar to the Minute Men of the Centenary, whose duty it shall be to represent the work of this board in public addresses in all of the churches of each Conference.
3. That the prohibition oratorical contests established during the last year be continued, and that we give our hearty support to the grand final prohibition oratorical contest, to be held in Washington, June 17 and 18, 1927.
4. That we co-operate with the Department of Dramatics of the World Service Commission to the end that playlets suitable for use in Sunday schools, Epworth Leagues, Conferences, and assemblies, based upon our various types of reform, be provided and distributed.
5. That we commend the action of the Central Office of the Epworth League in the adoption of the book of

Mr. Deets Pickett, entitled "Alcohol and the New Age," and that we urge that the Epworth League institutes establish a course of study, using this book as a textbook.

6. That we endorse the employment of Dr. George Mecklenberg to conduct a campaign lasting until the meeting of the next General Conference with the hope that we may clear our indebtedness by that time, and that Dr. Mecklenberg be given our hearty support and co-operation.

7. That the Executive Committee secure a member of the Negro race who shall promote the ideals for which our board and church stand, just as soon as funds may be found for this purpose.

8. That we early make preparation to appeal to the foreign-speaking people of the United States through the employment of a specialist to gather and disseminate information to the foreign-language press.

9. That, believing that our board, through its influence, can be of increasing use to World Service, and would, if its activities were given wider scope by greater support, we ask instead of 1.41% as our apportionment, an increase to at least 2% of the total receipts to enable our board to carry on the work that it has been doing and in a larger way to meet the crying needs of the present time.

Legislation.—Resolutions prepared by the Committee on Prohibition and Public Policy, whose report was adopted as a petition to Congress, asked for the early consideration and passage of the following bills, essential to effective prohibition enforcement:

1. HR-10729.—A bill providing for the reorganization of the prohibition and customs service, including Civil Service. This bill is absolutely essential to satisfactory enforcement of the prohibition law, has been requested by the Administration, and should receive the support of all friends of law enforcement without regard to party.

2. The Graham-Goff bill 511 (HR-12041 and HR-12215), providing certain amendments to the National Prohibition Act which are proven by experience to be absolutely necessary. This bill is known in the Senate as the Goff bill, Senate 2823, was introduced in one form on April 2, 1926, and in another form on May 6, 1926, and has been favorably reported by the Senate Judiciary Committee.

3. HR-3821, introduced in the House by Mr. Cramton, passed March 29, 1926, and reported in the Senate by the Civil Service Committee, is known as the Civil Service bill and places officers of the Prohibition Service in that class.

Mrs. J. W. Pinkney Passes to Rest

MRS. LOUTISHA PINKNEY was born in Waco, Texas, January 14, 1882. Her parents were Wallace Howel, a Choctaw Indian, and Emolene Williams, now asleep in California. She died in the Martins Ferry parsonage October 26, 1926, in her forty-fourth year. Throughout her whole life she was a faithful worker for Christ.



MRS. J. W. PINKNEY

She was united in marriage to the Rev. J. W. Pinkney thirty years ago, to which union nine children were born, eight having preceded her in death.

She lived in parsonages of the following States: Texas, California, Indiana, and Kentucky. She was the organizer of the Woman's Foreign Missionary Conference in the South. She was a

great songster. In 1910 she graduated from the University of Southern California in music and art. She taught in the public schools at Beaver Dam, Ky., and was a teacher in the Martins Ferry Religious Day Training and Week-day Bible School. She leaves to mourn their loss a husband and one daughter.

Some of her favorite songs were: "It Pays to Serve Jesus." "Jesus Is All the World to Me"; this is the song she sang at the death of both girls. The other

song she favored and sang at the death of her sister and mother-in-law is, "I Would Not Live Away."

Passages of Scripture she often repeated are: "Let the words of my mouth and the meditation of my heart be acceptable to thee, O God, my strength and my Redeemer." "Arise, my love, my fair one, and come away." "If I lay down my life, I will take it up again."

Her last conversation was: "You ministers get together and see if you can't get our colored people to attend some church. There are dark days coming. I may or may not be here. My little baby girl I leave with you. Do the best you can for her. I hope to get well, I may not; keep up our love and service to God. I go and I will come to you and be with you in spirit."

Hers was a large and impressive funeral. Tender tributes were offered by the Rev. F. L. Ferguson, district superintendent, Columbus, Ohio; the Rev. J. B. Redmond, D.D., of Chicago. There were also floral tributes from the white neighbors. Songs were sung by the members of the County Bible Class, of which she was the teacher. Resolutions of many organizations were read, and flowers from the Lexington Home Conference Mission and Woman's Foreign Missionary Societies, of which she was the organizer for the colored work of Texas.

The following ministers were present and took part: The Rev. W. M. Kellog, of Steubenville; the Rev. Williams and the Rev. Lee, of Wheeling, W. Va.; the Rev. C. M. Lee, of Cadiz, Ohio; the Rev. Lawrence, of Bellaire, Ohio; the Rev. Callaway, of the African Methodist Episcopal Church, Martins Ferry, Ohio; the Rev. Tarrence, of Mt. Zion Baptist Church, Bridgeport, Ohio. Interment was at Riverview Cemetery. Her loved ones and many friends who mourn their loss, sorrow not without hope for they shall see her again, rested from her labors through His eternal grace.

The Rev. W. A. Oats Enters Final Rest

By the Rev. J. W. Isabel

ANOTHER name is dropped from the roll of the Mississippi Annual Conference. The Rev. W. A. Oats was born in North Carolina in 1875. His parents moved to the State of Mississippi when he was quite young and settled in Holmes County. He finished the work of the public schools of Yazoo City, and in later years went to Atlanta, Ga., and became a student of Clark University and Gammon Theological Seminary. While attending there he was married to Miss Hattie A. Mullin, of Rome, Ga., September 5, 1899.

Returning to his home, he joined the Mississippi Annual Conference in 1906, and served the following charges: Lintonia; Pratt Chapel, Jackson; St. John, Natchez; Fayette, Bay St. Louis; Pearlinton, Sumrall; Florence, Lampton; Lake Circuit, Craig; Canton Circuit, Brookhaven; McLain.

On the 23d of last May, while on his way to assist the Rev. David Ray in his revival, the train on which he was riding was wrecked, thus rendering him quite a severe injury. After the examination of three physicians, it was found that his greatest injury was internal, with two fractured ribs. He spent several weeks confined in his home, and more than three weeks on crutches. In fact, he never recovered. About five weeks ago his illness became so severe that he was forced to stop work, and his condition continually grew worse until his death. He died Tuesday morning, November 23, at fifty-one years of age. He leaves a wife, daughter, two brothers, five sisters, and a host of friends to mourn.

The funeral was held Friday, November 27, at Pratt Memorial Methodist Episcopal Church. The following brethren were present and participated in the funeral services: Dr. J. W. E. Bowen, Jr., the Rev. E. G. Webb, the Rev. H. E. Morgan, the Rev. W. L. Marshall, the Rev. H. Holston; the Rev. C. A. Greer, of Farish Street Baptist Church; the Rev. H. C. Chapman, of the Colored Methodist Episcopal Church, and Dr. R. L. Johnson, of the African Methodist Episcopal Church; all spoke on different phases of the life of the Rev. Oats. After reading the letters and telegrams of sympathy, the funeral was preached by the Rev. N. W. Ross, of Canton. A duet was rendered from the class of 1927, Jackson College, of which Miss Oats is a member. A special solo was also rendered by Mrs. R. L. Johnson, musician of Campbell College. The remains were laid to rest in Lincoln Cemetery.

Mrs. Mary P. Jackson Passes

MRS. MARY P. JACKSON, the loving wife of the Rev. John H. Jackson, was born in Saulsbury, Md., March 11, 1846. Her adopted parents, Mr. and Mrs. Noah Jones, in their humble way tried to give her a Christian training, which was successfully done. She was the youngest of four children, three girls and one boy. She was married to the late Rev. John H. Jackson, a faithful member of the Washington Conference, in 1869. She was faithful to him in his gospel ministry until God took him home.

There were three sons and three daughters born to

them, four of whom survive: Thomas N. Jackson, a real estate broker in Cleveland, Ohio; Dr. William H. Jackson, a druggist in Washington, D. C.; the Rev. J. Alfred Jackson, of Washington Conference, now stationed in Washington, D. C.; and Mrs. Lula B. Brooks, of Baltimore, Md., and seven grandchildren.

She was indeed an ideal mother, ever striving to do the right by all with whom she came in contact, and making untold sacrifices that her children might be happy. She often expressed the desire that when her physical strength had failed and she could no more be active in serving humanity, she wanted to go home to God. On Saturday, December 4, 1926, her desire was fulfilled, and she quietly passed away to her eternal rest.

Her funeral was held in Asbury Methodist Episcopal Church at Washington, D. C., December 7, at 1 P. M. A large crowd attended, together with a creditable representation of the ministers of the Washington Conference. Dr. J. U. King delivered a eulogy which characterized her life very fully.

She sleeps the eternal sleep,
But she shall never be forgotten;
We still hear her words of counsel,
We still see her motherly smile.
Some bright day we shall meet her,
When the mist has cleared away.

J. A. P.

The Commission of Ten in India

THE commission from the Board of Foreign Missions now visiting in India attended a great gathering of Indian leaders and Methodist missionaries at Lucknow, November 13-22. Bishops Robinson and Badley, of India, and Bishop Welch, of Korea, were present, together with the complete personnel of three of the Hindustani-speaking Conferences in India, viz., Lucknow Conference, North India Conference, and Northwest India Conference, making a gathering of about four hundred pastors and missionaries.

Dr. R. E. Diffendorfer, Prof. W. J. Thompson, Mr. William Boyd, and Dr. Frank Neff, with their wives, were present as the representatives of the Board of Foreign Missions, and spent a profitable ten days in conferences, interviews, and discussions with Indians and missionaries on the many problem centering around the development of the Christian church of India. Dr. and Mrs. Diffendorfer were the guests of Principal J. R. Chitambar, Lucknow Christian College, during their stay, and the other members of the commission were cordially received into the homes of various missionary families in Lucknow.

The business sessions of the Annual Conferences were held simultaneously in different places each morning, and joint sessions were held at the large Central Hindustani Church in the afternoon, on such special subjects as Christian education, evangelistic work, social uplift, and economic advance. At 6.15 each evening there were a series of addresses for the deepening of the spiritual life by Dr. E. Stanley Jones, and one evening was given to an address by Bishop Welch, on "Conditions in Korea and Japan." The Rev. Stanley High was present during the sessions at Lucknow, having come recently from Africa

on his world tour of Methodist missions, under special assignment to write for the Board of Foreign Missions.

On the final Sunday of the Conference Dr. Diffendorfer, as well as the Rev. High, preached inspiring messages to the missionary congregations, sounding a prophetic note for the new day of the missionary enterprise which shall increasingly lift Christ to a place of supremacy in the mind and heart of India.

Laymen Freshly Stirred

THOUGH they have done remarkably well in their interest and contribution to the benevolent program of the church, considering the reverses by drouth, flood, and the migratory movement affecting large rural areas of their territory, the laymen of South Carolina Conference are girding themselves for fresh endeavors in the direction of an advance during the coming year in their World Service giving.

In assurance of this attitude, the Conference Laymen's Association, Charles W. Caldwell, president, at their October meeting in Orangeburg, passed the following resolutions, which have in them stimulating effect both for their own and for all the colored Conferences of our Methodism:

"Whereas, The Methodist Episcopal Church, with its membership of six millions, and its record of service in the world from the days of Wesley until now, has become not only a great spiritual institution, but also a factor for individual and civic righteousness, and a recognized factor operating in this world for human welfare in the name of Christianity; therefore, be it

"Resolved, That we, the laymen of the South Carolina Conference, in their annual convention, determine to give our fullest support and co-operation to the whole World Service program of our church, as a large part of our Christian duty, and that we set for our goal again 10 cents per member weekly from every member, from every local church of the South Carolina Conference; be it further

"Resolved, That in each local church there should be efforts made to set before the membership the needs that make World Service so urgent.

"We recommend that effort be made in every local church to bring the needs of our unfortunate brethren in every part of the world to the membership. We feel that those 'ties that bind our hearts in Christian love' will cause all willingly to give more to World Service when the great human needs involved and the consequences in Kingdom expansion are clearly understood.

"Therefore, we recommend that a thorough program of education be carried on in connection with the World Service efforts in every local church.—J. B. Randolph, Chairman of Committee."

"Tindley Temple," Philadelphia

THIS is indeed an age of activities, and as we read of the many things going on elsewhere, we feel that you would like to hear from the North.

It seems almost unbelievable that after twenty-five years of toil in the same place, with the same people, one would be hailed with the same enthusiasm as some "new-comer," some great evangelist. This is truly the position held by Dr. C. A. Tindley, of East Calvary Methodist Episcopal Church, "Tindley Temple," Philadelphia.

For many years the church was too small to accommodate the great crowds who came at each service to hear him speak. So God gave a new church, spacious and beautiful, which is crowded each Sabbath morning, and large crowds come during the week to hear him speak on the many interesting texts and subjects from the Bible. On November 7, Dr. Tindley selected these words, "And God said"; his subject was, "God's Word." As he expounded the Word, every face in that vast crowd filling the auditorium and gallery showed interest; every heart present was stirred, and every burden lightened.

Not only is our Sunday service a point of interest, but the very unpopular Tuesday night prayer meeting is largely attended and people come burdened with prayer and song. We are now awaiting the installation of our \$40,000 organ, and our workers are busy in completing the financial arrangements for the same.

God gave us a great man, God has given us a great church. God, make us a great people.—Adelaide M. Jones.

The "Crime Wave" in the United States

(Continued from page 4)

for a generation engaged in a hereditary conspiracy to flout both common law and Constitution by every means which boasted violence and degenerate legislation can suggest. . . . Northern resentment lapsed into acquiescence, and acquiescence finally changed to admiration . . . we succumbed to the emotional appeal of the South."

Otherwise pious people may delude themselves concerning the grave implications for our total national life of this Southern type of lawlessness, but its savage danger lies in that it is "legal violence perpetrated under a supposedly tranquil government" and its gloomy promises are in the fact of the system's far-reaching and strangling clutch upon the orderly moral procedure of our total governmental life. This same violent South enjoys, as does no other section of the country, extra sectional privileges, and notably is unduly influential in our national councils. When the dormant moral conscience of the nation timidly dares to express itself against the South's lynching lust, that conscience recoils, submits, and becomes shamelessly quiescent under the artful filibuster of a Southern politician in the National Congress. Even our present methods of law enactment and enforcement are vivid evidence of an atrophy of the nation's legal and moral sense.

And yet throughout the land there is a chorus of self-pitying because of the prevalence of the crime wave, and all the while we show a spineless attitude in the matter of correction of the evils of which we complain. The facts of cause are patent. The present crime wave is but our classical lawlessness, chiefly from Western and Southern centers of radiation, having gained strength sufficient to become the dominant philosophy and national force in our body politic. These old ideals of physical force as legitimate means of control, not properly restrained in other days, have gained national ascendancy in our national ethics and conduct. The spirit of these typical sections has sowed to the winds of lawlessness; the nation is now reaping the whirlwind of crime.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE CHRISTIAN'S USE OF THE BIBLE

FIRST QUARTER. LESSON III. JANUARY 16

Scripture Lesson—Deut. 6. 4-9; 2 Tim. 3. 14-17.

1. *How Jesus Used His Bible.* The Christian is a follower of Jesus. Therefore before we should attempt to say what the Christian's conduct should be along any particular line, we should satisfy ourselves as to what Jesus' conduct was along the same or a similar line. Otherwise we are apt to make demands of the Christian which Jesus Himself did not make, with which He Himself did not comply, and of which He Himself does not approve. The Christian should make certain uses of his Bible. These uses should be suggested by the use Jesus made of His. How did He use His Bible? Of course His Bible included only the Old Testament. But His use of this indicates how He would have used whatever was considered sacred Scriptures by His social group.

As all Jewish boys, He was a student of the Bible from early childhood (the public schools were Bible schools). But He studied it, not merely because of the discipline of custom, but He early manifested a personal interest in it. By the age of twelve He showed an interest in and a knowledge of it extraordinary for a youth of that age (Luke 2. 46f). And when He began His ministry He had a knowledge of it equal to any man of His day, and an incomparable understanding of and insight into its teachings. Whatever situation arose, His knowledge of the Bible was one of His ever-present guides in dealing with it (Luke 4. 3-12; 19. 45f, etc., etc.); that is to say, He used the Bible as a guide for His life and conduct; but He always governed Himself by its spirit rather than its letter wherein there was seeming conflict between them (Matt. 12. 1-13). That the Psalms held an important place in His devotional life is evidenced by the fact that His last words before His death was an attempt to repeat the twenty-second Psalm (Matt. 27. 46).

His attitude toward the Bible was one of respect and reverence. He regarded it as the Word of God, though not every word of it as the final statement on the subject with which it deals. So He found it necessary to change or correct some of its statements in harmony with the higher revelation of God to, in, and through Him (Matt. 5. 21f, 27f, 31f, 33f, 38f, 43f). The fact that some of its statements needed revision did not lessen in the least His respect and reverence for the Bible as a whole. So in His work as a teacher; that is, as a religious and social reformer, He did not teach the Bible, but He taught principles, and used the Bible as a guide or a support to those principles as far as He could. In short, Jesus' attitude toward the Bible was not one of complacent acquiescence in everything that it taught, but one of intelligent understanding, and not one of fault finding with those teachings that did not harmonize with His superior knowledge, but one of appreciation for those things that did harmonize with His higher spiritual, moral, and social standpoint.

2. *How the Christian Should Use His Bible.* The Christian's Bible is much larger than Jesus' was; and the addition centers around Jesus. Jesus nowhere enjoined upon men the study of the Bible. The American Revised Version corrects the reading of John 5. 39 in the King James Version, which makes it a command or request instead of a declarative statement. Jesus did not need to urge the study of the Bible; for that was a characteristic of His people. What He needed to urge, and did urge, was a better understanding of and a more liberal attitude toward the Scriptures. But Christians are followers of Jesus; and, therefore, they should follow Him in His attitude toward and use

of the Bible. And here we need to bear in mind the distinction stressed in our last lesson between disciples and apostles, learners and teachers, followers and leaders, laymen and ministers. They are not identically the same, and their uses of the Bible need not be identically the same. The Roman Catholics used to exaggerate this difference between disciples and apostles in their use of the Bible. Private study of it was not permitted the disciples. Only apostles were supposed to make a first-hand study of it. And, as a matter of fact, the tendency is becoming more and more prevalent among Protestant disciples to neglect the private study of the Bible, and depend on the ministers to teach it to them. But preaching itself becomes much easier when the hearers already have a practical knowledge at least of the moral and social teachings of the Bible.

The mere disciple should use the Bible at least to get a first-hand knowledge of what is required of him in the ordinary, essential, or elementary principles of spiritual, moral, and social living; that is, he should use it as a means of strength to his spiritual life and as a guide to Christian conduct. For this purpose some parts of the Bible are clearly superior to others. Some day, without a doubt, or at least we hope, someone will compile especially for the use of Christian disciples a book of the best devotional literature from the Old or New Testament, and another book of the best moral and social literature from both Testaments. It will be worth while.

The apostle should use the Bible also to discover the more fundamental, spiritual, moral, and social truths so as to be the best leader of the disciples in those respects; and, as Paul says, present the disciples perfect in Jesus Christ (Col. 1. 28; 2 Tim. 3. 16f). He, therefore, should seek to get a detailed and systematic knowledge of the Bible as a whole that he may intelligently judge what is essential and fundamental,

and what relatively insignificant for Christian faith, life, and conduct.
SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JANUARY 16, 1927

"Thoroughly furnished unto all good works"

(By D. D. Martin, D.D.)

God does not ask us to go into any work at our own cost, neither without equipment for the best service. All Scripture is inspired for this very purpose, that in it every worker may find just the help needed. The most important agency in evangelizing the world is the Word which now is being printed in all the languages of the world, and in such large numbers as to be available for use in every mission station. Thus, given a chance, the Bible does its own work of evangelism, as many are converted by reading the Bible.

"The entrance of the Word giveth light," and where it is read and understood it cannot be very dark. It is the Bible that has made the difference between Christian and heathen lands, and that is eventually to defeat war in the world, and open the way for universal friendship. You cannot long fight where the life principles as contained in last Sunday's lesson are being understood. If we love our enemies we will not persistently quarrel with them. Where the world is filled with this knowledge, the dark cloud of war will no more appear.

The Bible must be studied to be understood. It can be an idol or a fetish if only placed on the shelf and not read or understood. The Bible becomes such in reality only when it is in the heart, and when taught as the divine message to our children, and so common in the home and at school that we can talk freely of God's Book, making it the man of our counsel, and the center of interest in our lives. There is spirit and life to be derived from the consistent study of God's Book.

The Bible is so written as to be adapted to the people of every tongue in every land. Its varied human authors came from such differing types of life that its message is entirely cosmopolitan, and there is not a child of humanity that may not find in it the message which he needs. The Bible will increase in influence until all written is fulfilled and the kingdoms of this world do become the kingdoms of our Lord and Christ.

GAMMON SEMINARY.

Epworth League Topic

JANUARY 16

By the Rev. J. W. Haywood, D.D.

"GROUNDED: SHALLOW OR DEEP?"

(Matt. 18. 1-9; 20. 23; Eph. 3. 17-19)

Most of us have made some New Year resolutions. It is fashionable and so we follow the fashion. The purpose of our topic today is to "check up" on the foundations of our resolutions.

Don't Resolve to Do the Impossible. Keep your resolutions within the limits of practicability. It is important not to make the thing too easy, but equally important not to make it too hard. A student was in my office some days ago, who said to me that he was determined to have an education. In order to get that education, he is now attempting to work all night and go to school all day. I frankly told him he was attempting the impossible. He is making certain his failure to attain his objective. If you have made a resolution about the church or the League, be sure it is not impossible for you to live up to it. Make it entirely feasible, be thoroughly convinced of its feasibility. If you fail then, your own chagrin will serve as a spur to prick you.

Be Sure of the Foundation. Don't make a resolution just to be in style; don't make it merely to please your best friend. Be sure your resolve is grounded in deep-seated conviction. Take full account of what you resolve and why you resolve. Don't try to build a skyscraper on a foundation of cobwebs. Our big decisions ought to be made at high emotional levels, but there is manifestly danger at this point. One cannot live long at a time on these high altitudes; he wants to be sure there is enough rational motive power behind his decisions to keep them going when the grade is steep. It helps to sit down and think the thing through, come to a definite conviction, anticipate the difficulties. "He that is forewarned is twice armed." If, after you examine your resolutions to-day, you find them on fragile foundations, tear down most of them, build fewer on stronger foundations; ask God's help to keep you faithful to these for 1927.

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Benton, Miss.—A two-club rally was held at Wesley Methodist Episcopal Church for the purpose of paying off the pastor the first Sunday in December. The result was as follows: Mrs. Mollie Wilburn reported \$71, and Bro. H. Harmon reported \$65; total, \$126. At Mt. Pleasant a four-club rally was perfected to end up on the fourth Sunday in November. It resulted in \$105; total raised by the two charges, \$241.—Reporter.

Cuero, Texas.—Brothers Chapel Methodist Episcopal Church: We are very pleased to have our pastor, Rev. R. S. Mosby, back with us for another year. We feel that he is an efficient man and under his capable leadership we are expecting to do a greater work this Conference year than ever before. Services were good Sunday. The district superintendent held his first Quarterly Conference, and four soul-stirring sermons were preached.—Reporter.

Boyce, La.—The Preachers' Meeting met in its first session at Boyce, La., the Rev. G. Robinson, pastor. The Rev. M. E. Harrison was re-elected president; the Rev. Charles Anderson, vice-president; the Rev. A. M. Taylor, secretary; the Rev. W. L. Dyas, chairman Publicity Committee and reporter to Southwestern Christian Advocate; C. J. Johnson, chairman Program Committee. The Rev. W. L. Dyas preached at night from the subject, "What went you out to see? A reed shaken by the wind." He showed thought and preparation in the sermon. Collection was taken and all went home rejoicing. The meeting adjourned to meet next at Pineville, La.—Miss Thelma Weems, Reporter.

Alexandria, La.—St. Paul Methodist Episcopal Church: Our work started off in good shape. The members came to the parsonage with 150 pounds of groceries. Our rally netted \$40. Paid the pastor \$16 on the first Sunday; paid also \$10 on trustees' account. Three persons have been converted and baptized. All departments of the church are moving forward. Dr. S. S. Earles, district superintendent, held his first Quarterly Conference with good results. He expressed himself as being well pleased with the reports. Truly St. Paul is pushing to the front under the leadership of our pastor, Rev. W. L. Dyas. We delight to follow him.—Mrs. M. A. Robinson, Reporter.

Archer, Fla.—Monday night, December 6, we had a great World Service program. Dr. D. S. Selmore was the principal speaker. He chose for a text Matt. 5: 14; subject, "World Service." It was a great sermon. He told us all about the millions who are in the dark and need the light of salvation, and at the close of the sermon one young woman came to the altar and offered her life that these people might receive the gospel of Jesus Christ. The people pledged to do more for World Service than ever before. Our church was the first church on the district to take the lead in raising the district superintendent's salary. We have but twenty-five members, but we all stand together and mean to stay in the lead.—J. W. Jackson, Reporter.

Shreveport, La.—The members of St. James Methodist Episcopal Church have begun their year's work with an unlimited amount of interest. The pastor, Rev. Arthur Robinson, has shown that he is well fitted to be the "Shepherd of the flock." Mr. W. P. Huntley and his associates show a keen interest in the physical needs of the pastor and his family. They sent them a twenty-pound turkey. The parsonage is being refurnished by the Ushers Board, Ladies' Aid, Woman's Home Missionary Society, King's Sons and Daughters, and the Stewardess Board. The pastor has been presented with a rolled-top desk and a chair. The spiritual tide of the church was high on the first Sunday in the month; 200 or more communed. On the second Sunday two new

members were taken in. The Sunday school is active and has taken on new life. A big financial drive is on for Easter Sunday. There are fifty captains in the field, and each seems to be doing his best to put his side of the program over.—Reporter.

Atlanta, Ga.—Sunday, November 28, was a high day at Ariel Bowen Methodist Episcopal Church. This was the last day for services to be held here this Conference year. Services were held morning, afternoon, and evening. At the 11 o'clock hour a memorial service was held in honor of the members who died during the year. They were as follows: Mr. Remington Robinson, Mr. Stephen Smith, Jr., Mrs. Willie Bolden Monday, Mrs. Sarah Robinson, Mrs. Ida Anderson, Mrs. Leola Davis, Mrs. Marriett Strickland, and Miss Burnice Louise Leake. A high tribute of respect was paid to these sainted heroes by officers, class leaders, and other members of the church. The speakers were as follows: Mr. G. W. Wright, Mr. J. M. Ellison, Mrs. Mary Harris, the Rev. F. L. Reid, Mrs. Hettie Braxton, and Mrs. Byrd Minter. The pastor closed this service with a short sermon, appropriate for the occasion, from Rev. 3: 4, "They shall walk with me in white, for they are worthy." This was a very impressive service to all who were present. In the afternoon a song service was conducted by a singing class and a baby contest, conducted by Mrs. Carrie Idlett. This service was full of interest from beginning to the close. The babies reported in the contest the following amounts raised: Lula Arnold, \$2.30; Freda Mae Smith, \$4.85; Lessie Bussey, \$9.77; Margarie Whitaker, \$10.66, and Lewis Smith, \$48; total from babies, \$75.52; raised from other collections, \$78; total raised by Mrs. Idlett and her babies, \$153. At 7:30 P. M. the young people, under the leadership of Mrs. Katie B. Smith, held a contest. Miss Burnice Kirby, \$15; Miss Marie Wright, \$12; total, \$27; received from other collections, \$49; total raised by Mrs. Smith and her young people, \$75; public collection, \$68; grand total received from all sources, \$317. Mrs. Carrie Idlett, Mrs. Katie B. Smith, and their coworkers deserve much praise for their faithful, loyal, loving, and

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unselfish service rendered in this effort. The pastor, Rev. H. E. Burns, closed the services of the day with a burning message from the Gospel of John 14: 27, "Peace I leave with you; my peace I give unto you." One soul was saved and added to the church. This closed the year's work with the greatest advance along all lines than in any previous year.—J. M. Ellison, Reporter.

District Activities

District Rounds

KNOXVILLE DISTRICT

Second Round—Mountain City, January 8, 9; Johnson City, 15, 16; Rising Sun, 22, 23; Seney Chapel, 29, 30; Knoxville-East Vine Avenue, February 5, 6; Clinton, 12, 13; Morristown, 19, 20; Pineville, 19, 20; Greenville, 26, 27; Greenville circuit, March 5, 6; Russellville, 12, 13; Jefferson City (Tate), 19, 20; Newport, 26, 27; Knoxville circuit, April 2, 3.

Dear Brethren: One fourth of the Conference year has gone down in history. Have we done one fourth of the year's work? Have we saved any souls? Have we reported one fourth of our quota of World Service? Do not forget the \$1,100 the Knoxville District pledged for the endowment of Morristown Normal and Industrial College. Let none of us say, "There is nothing I can do," while the souls of men are dying and the Master calls for you.—F. D. Johnson, Dist. Supt., Box 202, Morristown, Tenn.

LAKE CHARLES DISTRICT

Second Round—Briggs, January 15, 16; Crowley, 22, 23; Welch, 29, 30; Lake Arthur, February 5, 6; Lafayette, 12, 13; Cade, 14; Eola, 19, 20; Waxia, 26, 27; Jeanerette, March 5, 6; Oliver, 7, 8; Patonville, 9; New Iberia, 12, 13; St. Martinsville, 13, 14; Leesville, 19, 20; Oakdale, 21, 22; Spring Creek, 23; Lake Charles, 26, 27; Washington, April 1-3; Tech, 2; Opelousas, 3, 4.

Dear Brothers: Let us go in for a great year. Let every church rally to go over the top Easter with God's help, and be ready to

report in Crowley, April 20, at the convention. Do not forget the old Southwestern Christian Advocate. Put it in every house. Start the revival fires burning, and ask God to help us put the Lake Charles District on record.—Yours for success, W. J. Hampton, Dist. Supt.

MARSHALL DISTRICT

Second Round—Longview, February 1, 2; Ore City, 1, 2; Ebenezer, 13, 14; Mallalieu, 13-15; Jefferson, 19, 20; Hawkins, 19, 20; Lassater, 26, 27; Waskom, 26, 27; Concordia, March 5, 6; Daingerfield, 5, 6; Texarkana, 11, 13; Texarkana Ct., 12, 13; Mineola, 19, 20; St. James, 19, 20; Harleton, 26, 27; Smithland, April 2, 3; Woodlawn, 9, 10; Queen City, 9, 10; Lodi, 16, 17; Marshall Ct., 16, 17; Pittsburg, 23, 24.—E. H. Holden, Dist. Supt.

NASHVILLE DISTRICT

Second Round—Pisgah, January 16, 17; Brentwood, 17, 18; Smyrna, 22, 23; Lebanon circuit, 29, 30; Lebanon, February 5, 6; North Lebanon, 6; Hartsville, 12, 13; Mitchellville, 19, 20; Gallatin, 26, 27; John Wesley, March 5, 6; Seay, 12, 13; Hubbard, 18, 14; Nolensville, 19, 20; Patterson, 20, 21; Clark, 26, 27; Braden, April 2, 3; Gordon, 9, 10.

Dear Brethren: Time is flying; this year is passing; push the claims of the church; bring up a round report by the District Conference.—W. E. Mitchell, Dist. Supt.

NAVASOTA DISTRICT

Second Round—Anderson Ct., January 29, 30; Navasota Sta., 30, 31; Hockley, February 5, 6; East Hempstead, 12, 13; Hempstead Sta., 13, 14; Beldias, 19, 20; Madisonville, 26,

27; Brenham Ct., March 5, 6; Brenham Sta., 6, 7; Sealey, 12, 13; Brookshire, 12, 13; Bellville, 19, 20; Stoneham, 26, 27; Caldwell, April 2, 3; Iola, 2, 3; Millican, 9, 10; Hufsmith, 16, 17; Somerville and Lyons, 23, 24.

Brethren: Let us raise every dollar of our World Service money before Easter Sunday and be able to report our full quota on Easter (April 17). I am proud to say that some of the pastors are busy raising their claims, and have reported a nice sum for World Service. Let every pastor get on the job early. Starting in time beats running fast. Do your best to keep the spiritual tide high in your church. Let every service be evangelistic, let us win souls for the Kingdom. May God's blessings attend you in this work.—A. J. Newton, Dist. Supt.

TEXARKANA DISTRICT

First Round—Hope, January 2, 3; Caddo Gap and Glenwood, 8, 9; Clow and Clow circuit, 15, 16; Bengin and Highland, 22, 23; Locksburg, 29, 30; Center Point and Muddy Fork, February 5, 6; Murfreesboro and Nashville, 12, 13; DeQueen and Saratoga, 19, 20; Horatio and Wilton, 27, 28; Texarkana, March 6, 7; Paraloma, 12, 13; Lewisville and Shady Grove, 19, 20; Stamps, 26, 27; Canfield, April 2-4.

Dear Pastors: Let each of us enter upon our work with a determination that cannot fail. Our motto is, "Every charge on the Texarkana District 100 per cent efficient in its work." This can only be accomplished by organizing your church in a way to reach every member and constituent in your charge. Put a strong, hustling young man or woman at the head of each department of your church and they will help you put over your program. If you attempt to do this without them, it means a failure to begin with. Now, brother pastor, let us not forget nor neglect any of our claims—World Service, Pension and Relief, Episcopal Fund, General Conference Expense, and Philander Smith College, and \$50,000 endowment jubilee campaign which will end in June, 1927. Appoint your committees at once to look after the above causes and co-operate with them in a way to get the very best results. Have your \$2 per charge for the board of trustees of the Little Rock Conference in hand by the time I reach you in the first Quarterly Conference. Last, but not least, keep in mind that our big job, after all, is to save souls. Let us see to it that we be fishers of men. Brothers, are you ready? Let's go.—W. C. Rivers, Dist. Supt., 1217 West 20th Street, Little Rock, Ark.

Quarterly Conferences

BOYCE, LA.

The first Quarterly Conference was held at Boyce Methodist Episcopal Church, December 5, 6. All reports were good. The business of the Conference was handled with ease by our new district superintendent, the Rev. S. S. Eales. Sunday was a high day. The district superintendent was paid in full, having a few dollars left. We are proud of our new pastor, the Rev. G. Robinson, for he is a great preacher and knows how to bring things to pass. On Wednesday night a grand reception was given in honor of the pastor and the district superintendent, thus closing a great Conference.—Reporter.

BRENNHAM, TEXAS

The first Quarterly Conference of Mt. Zion Methodist Episcopal Church was held December 12, 13, with the Rev. A. J. Newton, of the Navasota District, our most efficient district superintendent, presiding. Sunday was a high day. The pastor, Rev. H. J. Johnson, preached at 11 A. M. He preached a soul-stirring sermon and our hearts did burn within us as he talked with us by the way. At 7.30 P. M. the district superintendent came on the scene and delivered a wonderful sermon that was a spiritual feast in itself. The business session was held Monday night, the district superintendent being present. Notwithstanding the extreme cold weather, all officers were present, and their reports showed that the old church is steadily marching on. This pleased the district superintendent very much. Our new pastor, the Rev. Johnson, is forging to the front in his work. He hopes

to do a great work on this charge this year. We are with him in putting over the program of the church. Total amount raised this quarter, \$198.25. Paid the district superintendent \$26.—Lizzie B. Armbrister, Reporter.

DEKALB, MISS.

The fourth Quarterly Conference of St. Mark Methodist Episcopal Church was held December 4, 1926, the Rev. D. L. Morgan, district superintendent, presiding. Many officers were present. On Sunday morning, at eleven o'clock, the Rev. Morgan preached at New Hope Methodist Episcopal Church. At eight o'clock he preached a powerful sermon at St. Mark. Raised during the quarter \$33.55; for pastor, \$29.81; for the sick, \$1.50; total, \$64.86. Total raised this quarter, \$303.26.—The Rev. E. H. Williams, P. C.; Hezzie C. Scott, Reporter.

LACROSS, GA.

Monday night was a high night in this village. Dr. D. S. Selmore, district superintendent, held his fourth Quarterly Conference and preached as never before. His text was Ec. 12. 14. We paid him in full and donated to the pastor \$6. Our church is leading like the pillar of fire did in the days of old.—Allene Keith, Reporter.

LEESVILLE, LA.

Our district superintendent, the Rev. Hampton, has just closed his first Quarterly Conference. Round reports were made and the district superintendent was paid in full. The church has taken on new life. The Rev. Hampton preached a soul-stirring sermon Sunday night to a large congregation. We are proud of our new pastor and family. With his splendid leadership, Mt. Zion is going over the top. We have raised this quarter, \$130.74. The Ladies' Aid has given the parsonage a new stove. Pray for us that we may do better in 1927.—Mack Hudleston, Reporter.

MEADVILLE, MISS.

The fourth Quarterly Conference was held at Meadville, Miss., December 5, 6. Conference was duly opened by the Rev. J. R. Ross, district superintendent. After some encouraging remarks he proceeded to the business of the Conference and all officers were elected. Conference closed on Saturday night, after which was given a great love feast. The spirit of Christ burned in every heart. On Sunday, the Rev. E. J. Milsap preached to the delight of all present. We thank Bishop Jones for our district superintendent, the Rev. J. Ross, who rules with love, showing love to all and malice to none. Collection raised during the Conference was \$68, and all claims were looked after. We also thank the bishop for our beloved pastor. He spares no pains in carrying the work forward. The Conference ended in the spirit of a revival.—Hannah Middleton, Reporter.

PINEVILLE, FLA.

Sunday, December 5, will never leave the minds of those who attended our fourth Quarterly Conference. Sunday school was taught by Mesdames Rowe, Mickens, and Dr. D. S. Selmore. The business session of the Conference was held before the sermon. Dr. Selmore chose the first ten verses of the twenty-sixth chapter of Acts. We feel that our church is yet alive and on the upward march. At 8 P. M. Dr. Selmore again preached to the delight of all. Collection for the day was \$40. God bless our district superintendent for the good he is doing for the Gainesville District. Pineville church is ready to pay him \$25 per visit, and not quarterly.—James Wilkerson, Reporter.

REDDICK, FLA.

The fourth Quarterly Conference of the Ocala District was held at Reddick, Fla., November 26, 27, with the Rev. F. E. Welch, district superintendent, in the chair. After devotional exercises the Conference was opened for business. All officers were present and reported nicely. On the following Sunday the district superintendent preached a stirring sermon, and all who heard it felt benefited. Collection was 'good.—Kate L. Simmons, Reporter.

SCOTLANDVILLE, LA.

The first Quarterly Conference of Camphor Memorial Methodist Episcopal Church was held December 23, 1926. The Rev. B. J. Reddix, district superintendent, presided. After prayer and reading of the Scripture, the meeting was in the hands of the district superintendent. All officers of the Conference were present and had creditable reports. We are delighted to have for our pastor Rev. A. W. M. Obee, who has the church at heart, and we have taken on new life under his leadership. District superintendent was paid in full. After the adjournment of the Conference the pastor was surprised by the members, led by Mrs. B. Land, J. B. Walker, and Malinda Castor. One hundred and six pounds of choice groceries and also a cash purse was given him. The Rev. Obee then in a few words expressed his thanks and appreciation for the kind act of the members. Refreshments were served by the trustees: J. Bradford, B. L. Cook, W. S. Haynes, and Ed. Smith.—James Bradford, Reporter.

SPRING, TEXAS

St. Paul Methodist Episcopal Church: On December 4, 5, the Rev. J. S. Scott, our district superintendent, held our first Quarterly Conference. At 11 A. M. he preached a splendid sermon to a large number. We raised \$25 and paid our first quarter, \$15; also gave the pastor, Rev. C. G. Curtis, \$10.95. The Rev. Curtis comes to us this Conference year from Pittsburg, Texas. Everybody has fallen in line with him. We ask the prayers of the readers.—M. M. Bryant, Reporter.

WALDO, FLA.

The fourth Quarterly Conference at Mt. Carmel Methodist Episcopal Church, Waldo, Fla., was held November 21, Dr. F. E. Welch presiding. The business session was handled by the superintendent in his usual way, kindly and brotherly. When the question of the pastor's return was asked, members and friends asked that the Rev. Madison be returned. We believe him to be a man of God and a blessing to all in this city. Excellent services were held all through the day. This has been a great year for us. Pray for our continued success.—Reporter.

District Conference and Convention

PREACHERS' MEETING

The Preachers' Meeting of the Lake Charles District was held at Cade, La., December 15, 1926, in St. Mitchell Methodist Episcopal Church, the Rev. Frank Aldrige, pastor. The meeting was called to order by the district superintendent, the Rev. W. J. Hampton. The roll was called, and the following ministers answered to the roll: The Revs. W. J. Hampton, W. H. Jones, T. B. Cooper, H. L. Clark, Sam Green, P. M. Jones, J. D. McCain, J. E. Rolax, J. A. Landry, and Frank Aldrige.

Order of the day, introducing new ministers on the district this year, as follows: The Revs. J. E. Rolax, J. A. Landry, and F. Aldrige being all present of the new men on the district.

Organization of the district for this Conference year: The Revs. W. J. Hampton, district superintendent; W. H. Jones, president District Preachers' Meeting; Sam Green, vice-president; H. L. Clark, secretary; T. B. Cooper, treasurer.

The business was dispensed in the usual way. Each minister present expressed himself as being proud of the new leader of the district, and pledged themselves to do their whole part in bringing the old district back to the top.

The program at the night service was rendered by the church choir and the young people of the Sunday school; sermon by the Rev. P. M. Jones; resolutions were offered; benediction by the district superintendent.

P. S.—Notice to the ministers of the Lake Charles District: The next Preachers' meeting will be held at Lake Arthur, La., January 12, 13, 1927. Let us make this meeting 100 per cent. By orders of the district superintendent, the Rev. W. J. Hampton.—H. L. Clark, Secretary.

Marriages

BOOTH-BOLDEN—On December 16, at St. Peter Methodist Episcopal Church, Clinton, La., Miss Lease Bolden and Mr. Butler Booth were united in holy wedlock. They are active members of the church, and we wish for them a happy life and successful voyage on the sea of matrimony.—Mrs. Hattie Robbins, Reporter.

COLLINS-DENNIS—At the home of Mr. E. M. Wilson, Picayune, Miss., December 23, 1926, Mr. Louis Collins and Miss Queen Esther Dennis were united in the bonds of holy wedlock. Mrs. Collins is a member of the Baptist Church, and the daughter of Mr. and Mrs. Jack Washington. The wedding was largely attended and the couple entertained by Mr. and Mrs. Emmett Woods. The Rev. J. J. Ford officiated.—Reporter.

DAVIS-HILL—Mr. Emanuel Davis and Miss Louvenia Hill were happily married on Sunday night, December 19, at the church of the Rev. Hill, Hattiesburg, Miss. Mr. Davis is a citizen of Stonewall, Miss. Quite a number of relatives and friends witnessed the ceremony. Among those were the Revs. R. Anderson and A. Jordan. The bride is the daughter of the Rev. and Mrs. C. H. Hill. The Rev. E. G. Triplett officiated. We wish them a smooth sail through life.—Reporter.

HARPER-KEEVER—Mr. Garfield Harper and Miss Addie Lee Keever were united in the bonds of matrimony, Sunday, December 5, 1926. Both are members of Seven Springs Methodist Episcopal Church. Many gifts were brought to the home of Mr. and Mrs. Keever, where a reception was awaiting them. The Rev. E. G. Webb officiated.—Reporter.

LOCKETT-SPENCER—Mr. Amos Lockett and Miss Emma Spencer were quietly united in the bonds of wedlock at the parsonage of Blue's Chapel Methodist Episcopal Church, Scooba, Miss., December 22. We hope for them a smooth sail over life's sea. The Rev. F. L. Williams officiated.—Reporter.

LOWE-MOORE—Mr. Sam Lowe and Miss Viola Moore, of Raymond, Miss., were happily united in the bonds of holy wedlock, Sunday, November 28, 1926. The Rev. E. G. Webb officiated.—Reporter.

MONK-MOSELY—Mr. Jim Monk and Mrs. Emma Mosely were quietly united in the bonds of matrimony at the parsonage, December 15. Both are residents of Scooba, Miss. We hope for them a smooth sail over life's sea. The pastor, Rev. F. L. Williams, officiated.—Reporter.

POLLARD-JONES—Mr. Tommie Pollard and Miss Ruth Jones were happily married at the home of the bride, at Scooba, Miss., December 15. Mr. Pollard is a native of Kemper County, and Miss Jones is a member of Blue's Chapel. We hope for them a happy life. The ceremony was conducted by the Rev. F. L. Williams, the pastor.—Reporter.

RENCHE-FELTON—Mr. Joe Rencher, Jr., and Miss Willie Belle Felton were joined together in the bonds of holy matrimony at the home of the bride's parents, at Scooba, Miss., December 19. Mr. Rencher is a constituent of Blue's Chapel Methodist Episcopal Church, Scooba, and Mrs. Rencher is a member of the Baptist Church. We trust they will have a successful married life. The pastor, Rev. F. L. Williams, officiated.—Reporter.

Crescent City Note

Williams Methodist Episcopal Church—On Sunday night, December 19, the pastor and congregation listened to a masterful sermon on the birth of Christ, delivered by Dean Hayes, of New Orleans College. Dean Hayes spoke from Matt. 2:3. His theme was beautifully illustrated. He discussed love and innocence to a great extent. The thought that was brought most forcibly to our minds was, "What is going to be your reaction during this Yuletide when all is merry and gay?" Would that this Christmas message could have been broadcasted over this entire city. We who listened to Dean

Hayes were given food for thought and our minds greatly impressed. Our pastor, the Rev. J. W. Turner, spoke on the next Sunday morning from Col. 3:4, "The Glorious Manifestations of Christ and His People."—Luella Merritt, Reporter.

Cards of Thanks

Jacob's Chapel Methodist Episcopal Church takes this method in thanking Bishop C. M. Mead for returning our beloved pastor, the Rev. J. W. Weakley, for another year. Bro. Weakley is a man who is loved by us all. He always does his part in helping put the program of the church over. We are glad to have him back, and under his leadership this year we are determined to do a greater year's work than ever before. Pray for our success.—Reporter.

The pastor and his wife of Stoney Point circuit take this method of thanking the good members of Andrew Chapel for the pound party which was given them on Saturday night. The party was led by Bro. Dave Murray and a good sister of the African Methodist Episcopal Church. These good friends laid a large number of pounds on the table and also a purse, which was a delight to us. May God's blessing remain with all of them. Come again, dear ones. You are always welcome.—The Rev. J. D. McCrory, Pastor.

We wish to thank the members and friends of St. Peter Methodist Episcopal Church, Clinton, La., for the storm that came to the parsonage, Thursday night, December 2. The party was led by Sister Ada Travis, Brothers Stemley, Woodruff, and others. The table was filled with choice groceries, and the young men of St. Peter Church presented the pastor with a nice sum in cash. We haven't words to express our thanks to our many friends. May the Lord bless these good people. You are invited to come again.—The Rev. and Mrs. S. A. Robins.

The Rev. and Mrs. S. S. Earles wish through this channel to thank the many friends, led by Miss Etta May Davis, for more than seventy-five pounds of choice groceries on Friday night, December 3. About 9 o'clock the crowd came in, led by Mr. T. T. Hutson and Miss Etta May Davis, singing "God will take care of you." Mr. Hutson made the presentation speech and, the Rev. Earles being out on the district, Mrs. Earles in a few choice words thanked the many friends and gave them a standing invitation to the district

parsonage. It was indeed a very agreeable surprise. Space will not permit the mentioning of all who were present, for they were there in great numbers. May the Lord bless them all and replenish the many storehouses from which so many good things came.—The Rev. S. S. Earles, Pastor.

Obituaries

BAKER—Bro. T. H. Baker departed this life August 31, 1926, at the age of sixty-two years. He was a faithful member of St. Mark Methodist Episcopal Church, Craig, Miss. He was a devout Christian and ready to answer the roll call. He leaves three brothers, one sister, five children, and other relatives to mourn his going. The funeral was conducted by his pastor, the Rev. N. Poe, and the Rev. Brown, of the Baptist Church.—Mrs. E. Montgomery, Pastor.

BRUNS—November 30, 1926, Mrs. Delilah Bruns departed this life at the home of her daughter. She was born in Mobile, Ala., August 24, 1862, and came to Clermont Harbor, Miss., when quite small. She leaves to mourn their loss three sons, four daughters, twelve grandchildren, and one great-grandchild.—Reporter.

BYNUM—Sister Agnes Bynum, Marshall, Mo., has been snatched from our side. She died at the age of twenty. She was an exceptional young woman, having been a member of North Street Methodist Episcopal Church practically all of her life. She was at the time of her death president of the choir, secretary of prayer and class meeting, junior steward, and faithful to her church in various ways. She was also a worthy member of U. B. F. Temple. Her life beautifully compared with the text, 1 Tim. 4:12, which was the basis of the funeral sermon delivered by her pastor, the Rev. Wm. Wheeler. She leaves to mourn their loss, father, mother, brother, sister, and loving friends.—Reporter.

COLE—Sister Jennie Cole was born July 22, 1890, and died December 13, 1926. She was a loyal member of Payne Chapel, Springfield, Tenn., for more than twenty years, and was faithful until death. Her life was an inspiration to all who knew her. She leaves to mourn her going a husband, three sisters, four children, and a host of relatives and friends. Her funeral was preached by her pastor, the Rev. Melvin S. Johnson.—Reporter.

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DOWELL—Mrs. Esther Dowell, aged sixty-one, passed away at her home, 807 First Street, Rolla, Mo., Monday morning, December 13, 1926, at 8.18 o'clock, after two operations and a long illness. Mrs. Dowell was born at New Middleton, Tenn., March 10, 1865. She was married to Brown Dowell, January 4, 1885, and they came to Rolla, October 15, 1890. She lived a consistent Christian, and her life carried with it those beautiful qualities which had its effect upon those with whom she came in contact. She is survived by her husband and two sisters, Mrs. Mary Everett and Mrs. Lou Ballard, both of Lebanon, Tenn. Funeral services were conducted from the home, Tuesday afternoon, December 14, at 2.30 o'clock.

DUMOS—Bro. J. C. Dumos, a faithful member of John Wesley Methodist Episcopal Church, Barnesville, Ga., departed this life Wednesday, December 15. He joined the church when quite a lad and lived a loyal and active member all of his church life. He leaves to mourn his going a devoted wife, one brother, a niece, and a host of relatives and friends. He was always loyal to the cause. He gave on his death bed \$25 to the church to help cover it. He was a steward, trustee, and church treasurer. His body was laid to rest in the cemetery at Barnesville, Ga.—The Rev. H. W. Kimball, Pastor.

FRANCIS—Mrs. Willie Francis, daughter of the Rev. and Mrs. G. H. Quinn, died November 28, 1926, in Memphis, Tenn. She was brought home to be buried. She leaves to mourn their loss, mother, father, two sisters, three brothers, and a host of friends. The funeral was conducted by the Rev. B. H. Ashford, after which she was buried in Crawford, Miss.—T. J. Thompson, Reporter.

JACKSON—Bro. Nathan Jackson, Biloxi, Miss., died Tuesday, December 21. He was a trustee of this charge and a faithful member of the church. He was a member of No. 16 Grand Tabernacle, who cared for the funeral. Bro. Jackson came from Atlanta, Ga., when he was quite a young man.

LOVEJOY—Bro. Banister Fincher Lovejoy was born in Greenville, Ga., February 2, 1866, and passed away November 25, 1926. He was married to Mrs. Ada Manning in 1888. He joined the church in 1885, and was Sunday-school superintendent for forty years. He was a member of the F. & A. M., serving in various offices. He was quite an asset to his community, and was held in high esteem by a host of friends. Bro. Lovejoy was not a mere church and fraternal member, but exemplified the principles of both in his daily life. He leaves to mourn their loss a wife, children, two sisters, three brothers, and a host of friends. He leaves us with a great sorrow, but looking over his life we have nothing to regret.—Reporter.

RHODES—On Friday, December 17, 1926, death claimed Bro. Jerry Rhodes, of Biloxi, Miss., at the age of seventy-six. He came from Georgia several years ago and made many friends in this place. Bro. Rhodes was a member of the Odd Fellows, who took charge of the funeral.

ROUT—Bro. Eddie Rout was born in 1881, and died December 12, 1926, at Meridian, Miss. He was a loyal member of the Methodist Episcopal Church and a good citizen. He leaves to mourn their loss a wife, two sons, two daughters, and a host of relatives and friends. The funeral was conducted by his pastor, the Rev. B. Ashford, of Wright Chapel Methodist Episcopal Church. He was buried in the Snow Hill Cemetery.—T. J. Thompson, Reporter.

YOUNG—Sister Ella Young was born October 26, 1870, and died June 27, 1926. She joined Pilgrim Rest Methodist Episcopal Church when a child, and lived a consistent member until death came. She was always ready to go to the sick or distressed. She was loved by all who knew her. She leaves a husband, eleven children, and many friends to mourn her passing. The funeral was conducted by the Rev. E. F. Scarborough, pastor at Winona, Miss.; Dr. F. S. Smith, district superintendent Greenwood District; the J. F. Weatherly.—Reporter.


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Woman's Column

To the presidents of The Woman's Home Missionary Society of the Mississippi Conference: Dear Sisters—The call of evangelism is now one of the great needs of Methodism. This call is to one and all. We are asking each auxiliary president to see that we have a secretary of evangelism in each auxiliary in the Conference. This secretary is quite important. I am asking the pastors of the Conference to co-operate with us for the harvest is great and laborers few. Women of Methodism, the Master is looking to you to help evangelize and bring the world to Christ. Please elect your secretaries and send the names and addresses to me. Remember the slogan.—Yours for Christ and in His name, Mrs. D. A. Houston, Conference Secretary of Evangelism, 304 Thirty-fourth Avenue, Meridian, Miss.

To the Conference and district officers of the Savannah Conference, Woman's Home Missionary Society: Dear Sisters: As the new year dawns upon us, it brings to us the realization that whatever have been our experiences, whatever have been our accomplishments, whatever have been our success or failures, it is now sealed in the records of 1926, but the new year comes to us fresh with new opportunities for service; it comes to us with ringing calls "to the work"; it brings us to our mid-year responsibilities. May we be ever responsive to these calls to the service of the Master. Push vigorously every cause, that this may be the best year in the history of our organization. Remember the jubilee campaign and secure birthday gifts for the mother society. Send in reports promptly to the corresponding secretary, Mrs. E. P. Walker, 875 Water Street, Waynesboro, Ga., and all finances to the treasurer, Mrs. Nona B. Prothro, 109 King Street, Lagrange, Ga. Let us not be negligent to the duties of officers, but grasp every opportunity to keep the work before the members. Enlist new members, and keep interesting programs on to stimulate life in the auxiliaries. Ever working with zeal, and praying with faith, we shall come to the close of the year telling of glowing victories. Yours for His cause, Mrs. Lilla L. Odum, 407 Blackwell Street, Waycross, Ga.

Special Notices

The Rev. W. A. Parham wishes to announce that all of his correspondents may address him at Box 581, Texgus, Texas.

The Rev. W. L. Sonier gives notice that his address has been changed from Conroe, Texas, to P. O. Box 544, Jasper. His correspondents may address him there.

Inquiry

I wish to inquire for my husband, Bennie Cox. The last time seen was in Tulsa, Okla., from which place he left for Casper, Wyo. He was last heard of about sixteen months ago in Bakersfield, Calif. Any information given will be highly appreciated. Respectfully, Arrener Cox, 616 East St. Vrain St., Colorado Springs, Colo.

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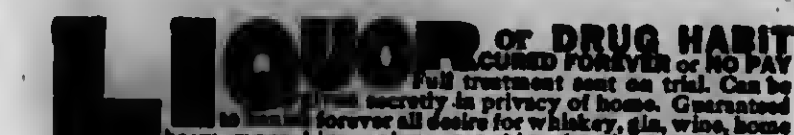
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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JANUARY 13, 1927

Do Not Despair

BY T. CYNON JONES

*Give no quarter to despair;
Life and hope reign everywhere,
Though the fruit lie on the ground,
In each core seed will be found
That in harvest will abound.
Do not despair.*

*Every life hath nights and days,
Bleak Decembers and bright Mays,
Every child hath grief and joy,
Every coin hath some alloy;
Unstruck bells chime forth no sound.
Do not despair.*

*Has the sun set from thy sight?
Somewhere still it giveth light.
He is hastening on his way
Bringing thee another day;
Wait, thy hope will soon be crowned,
Do not despair.*

*See! there come from moon and stars
Streaks of light in silver bars
Telling thee that hope is queen
Since they but reflect the sheen
Of the sun's diurnal round.
Do not despair.*

—IN *British Weekly*.

Personal and General

—Boston University School of Religious Education and Social Service has grown from 105 to 600 students in eight years.

—The Rev. and Mrs. J. D. McCrary, of Weiss, Louisiana, are rejoicing over the coming into the parsonage on December 28 last a seven-and-a-half pound baby boy.

—The Rev. L. R. Simmons, pastor of Eighteenth Street Church, Chicago, has just made our hearts glad by sending in a batch of subscriptions for the new year. Thanks, Pastor Simmons!

—Mrs. J. Luther Taylor, recording secretary, announces a meeting of the board of trustees of The Woman's Home Missionary Society of the Methodist Episcopal Church for January 18-21, inclusive, 1927, at Cincinnati.

—The Rev. John W. Crook, pastor Wiley Methodist Episcopal Church, Springfield, Ohio, issued to his membership and friends a beautiful folder illustrated in colors, together with his pastoral letter of Yuletide greetings, during the recent Christmas holidays.

—The Rev. J. W. Weakley, of San Antonio, Texas, is one of the strong supporters of the Southwestern, and has been for years. Recently he writes us that his church has selected to look out for subscriptions Miss Julia Littlejohn, 825 Potomac Street, San Antonio.

—February 15-17, inclusive, are dates for meeting respectively of the Board of Hospitals and Homes, and of the National Methodist Hospitals and Homes and Deaconess Convention at Edgewater Beach Hotel, Chicago, announces Dr. N. E. Davis, executive secretary.

—The Rev. J. L. S. Edmondson, superintendent of Austin (Texas) District, West Texas Conference, publishes for his district one of the most unique forms of district rounds for his first Quarterly Conference which it has been our pleasure to observe. Every pastor of his district already knows every important day intended for ingathering of souls and funds during the year ensuing.

—Miss Ethelyne Smith, secretary of Good Literature, of 4017 Enright Ave., St. Louis, Mo., has made a highly commendable beginning for the new year. She is the first of our large constituency to send us a fine batch of subscribers, new and renewals. Honor to whom honor is due. Let other secretaries of Good Literature in all our churches follow promptly with reports of subscribers.

—At the Hotel Sherman, Chicago, will be held, on February 9, the Sixth International Conference of Vacation School Workers. Such subjects as "Present Tendencies of the Movement," "Advanced Methods of Training Teachers," "Standards for Week-Day Religious Education," "Character Education in Public Schools," and "Co-operation Between Church and State," are to be discussed.

—The Wabash Avenue Branch of the Chicago Young Men's Christian Association issued an attractive folder comprising the events and social activities of the branch during the holiday season, December 24 to January 1, inclusive. Old-fashioned New Year's eve watch meeting was observed. Mr. George Arthur is the resourceful, able executive secretary.

—The "Pre-Christmas Special" edition of the Pacific Christian Advocate, consisting of thirty-six pages, shows that editor Edward Laird Mills is adequately demonstrating the high-class character of our family of Methodist Advocates. The historic value of that issue's leading article, "A Catholic View of Methodism," is alone worth a year's subscription to this virile journal of Methodism in the Pacific Northwest.

—Appropriately suggestive and valuable as a moral measure is the proposal of the Federal Council that all ministers of the gospel of every denominational group shall observe as far as possible through his local church group January 16 as the anniversary of the Federal Prohibition Amendment. It is an opportune time to stress in every community the moral and spiritual issues underlying the policy of prohibition.

—The Rev. J. C. Brower has been returned for the fifth consecutive year to the pastorate of Wesley Chapel, Little Rock, where he is carrying on happily toward conclusion the new church project which, when completed, will be one of the most splendid church edifices in all our colored work. The design is both commodious and artistic, admirably adapted to the important school community which it serves in connection with Philander Smith College.

—Mrs. Philip M. Watters writes that she enjoys reading the Southwestern, in which it gives her much pleasure and comfort "to see the names of our dear Gammon men and women, and to know that they are making good." It was at Gammon as president and faithful helper that her late husband, beloved of all, Dr. Philip M. Watters, spent the last active, very fruitful years of his ministry. There memory, because of that service and the worth of their character, will ever remain precious and perennial.

—President Coolidge was greeted with a visit from the Kappa Alpha Phi Sorority at its annual convention, held December 27-31, in Washington, D. C., which was attended by more than 800 delegates from Western universities and colleges. About the same time the Alpha Kappa Alpha Sorority was assembled in its ninth annual convention at Columbus, Ohio, representing some fifty-five local chapters in leading American colleges and universities. These cultured young women are working out the problems of promoting a more enlightened Negro womanhood.

—Report comes to us that the Rev. R. M. Davis, pastor of our St. Andrew's Church, Fort Worth, Texas, finds the capacity of that large auditorium "too small for the masses which are being attracted to this church to hear his messages. He has convinced Fort Worth that he is a Christian scholar, orator, and preacher. Besides filling his own pulpit, the other denominations are vying with each other to have him preach in their churches next. Dr. Davis is now delivering nineteen set sermons upon "The Life of Joseph in Egypt." His friends may write to him at 1024 South Main Street, Fort Worth, Texas.

—Dr. J. N. C. Coggin, pastor of the historic Mount Calvary Methodist Episcopal Church of New York City, who performed for American Methodism such a monumental service in bringing that strategic church into our Methodist connection, spent his midwinter vacation of two weeks attending upon, and taking his final leave from, his old home Conference, the Atlanta, at which recent session he was by request transferred from that to the New York Conference, of which he becomes a member, being pastor of Mount Calvary, within the bounds of the New York Conference. Returning enroute home, Dr. Coggin spent several days in restful visit with the Rev. Dr. and Mrs. R. T. Weatherby in the parsonage of St. Matthew Church, Greensboro, N. C. Dr. and Mrs. Coggin have held up well under the strain of the unusual demands of their new parish.

—Dr. Fletcher Homan has accepted the field secretaryship of the American Protestant Hospital Association. His especial work will be the financing of hospitals. He will also act as counselor and manager in financing church and college enterprises. Dr. Homan has had an outstanding career as pastor of great churches in Erie, Pa.; Kansas City, Mo.; Buffalo, N. Y.; and as vice-president of Simpson College and president of Willamette University. He is noted as one of the strong preachers of Methodism, and he has also had remarkable financial success in securing many hundreds of thousands of dollars for Methodist institutions. We bespeak for him great success as counselor of churches and colleges and as manager of the benevolent enterprises carried forward by the Church and Hospital Financial Council. Present address: Christ Hospital, Cincinnati, Ohio.

—"The Sphinx," official organ of the Alpha Phi Alpha fraternity of Negro college men, is a representative publication that does credit to the cause it espouses. Its December issue of about thirty pages contains a roster of the local chapters distributed

among the universities of the country with a list of their administrative officers. Included also is a synopsis of the official program of their nineteenth annual convention to be held December 27-31 with the Gamma Chapter, Richmond, Va., as host. This fraternity has popularized itself by its annual "Go-to-High-School, Go-to-College" slogan and campaign, which is a most laudatory activity. Officers of the General Executive Council are: President, Raymond W. Cannon, Minneapolis; secretary, Jos. H. B. Evans, Atlanta; treasurer, Percival R. Piper, Detroit; and editor of the Sphinx, Oscar C. Brown, Chicago.

—Among Emancipation Day orators for January 8 this year was the Hon. Adelbert H. Roberts, colored State senator of Illinois. From the Associated Negro Press we are informed that the senator's home is in Chicago, and he is regarded by many as one of the ablest orators in the country. "He has made an enviable record in the State legislature, where he is entering upon his third term. Being a lawyer by profession, he was made chairman of the Committee on Criminal Procedure, and is an active member of a score of other senate committees. A recent report shows that 12,000 men and 5,000 women have been placed in jobs in the city of Chicago by the Thirty-fifth Street branch of the Illinois Free Employment Bureau, which was created by a law of which Senator Roberts was the author. He has been an ardent and consistent advocate of the Negro's interest in the upper house of the State law-making body, and is always listened to with respectful interest when he addresses the senate." He addressed the Young Men's Christian Association of Denver.

—One of the most refreshing, accurate, compressed, yet comprehensive surveys and reviews of Negro race progress for the year 1926 has been released by the national news service of the Associated Negro Press. Its range encompasses the field of education, religion, the home, society, industry, agriculture, politics, business, music, the stage, the press, and interracial relations. Introducing the Review is this hope-inspiring, hopeful paragraph: "Curfew tolls the knell of the parting year. In America, 12,000,000—colored America—cross the threshold of the new year, facing the future with mingled hopes and desires. The year 1926 has lifted and lowered faith in many avenues, but upon the whole there has been progress, and colored America takes deep breath to continue the race, handicapped only too often by the hurdles of no understanding, misunderstanding, and prejudice; and cheered, betimes, by good will and co-operation by those within and without the fold. The souls of those who lead the way are sorely tried most often, but there can be no giving up in the struggle to find the way out. Colored America goes on—and sings!"

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Deliberate Murder

THIS writer is a prohibitionist from principle. We never did use strong drink. We have no taste for it. We believe the use of liquor is most damaging in its consequences and effects upon society. We know the use of it is illegal according to the laws of our land. Both legal and moral questions are involved in its use, in its barter and sale, as well as in the transportation and possession of it. But our sympathies are not by any means with those who, desirous of restricting the traffic in strong drink, gloat over the deaths of the numerous unfortunates, fatal slaves of their appetites.

Secretary of the Treasury Mellon is eminently right in his resolve to so denature industrial alcohol as that it shall contain no deadly poisons. There is an adequate legal statute against the use of liquor, with penal provision for the transgressor. In the constitutional inhibition there is not the rigorous penalty of capital punishment. All the Government provides is fine or imprisonment or both. These are adequate deterrents to invoke in such a highly moral social order as ours.

On humanitarian grounds it is abhorrent that one should assume an attitude of approval of the death penalty for the infraction of the statute against the liquor traffic. The millions who voted for prohibition would stand aghast at such an interpretation of their ballot's meaning. Senator James Reed is frequently vehement on the wrong side of public questions, notably the race question, but on this question of poison liquor there is much of the milk of human kindness in his statement that "only one possessing the instincts of a wild beast would desire to kill or render blind the man who takes a drink of liquor, even though he purchased it from one violating the prohibitory statutes."

We trust that the sentiment calling for continued use of poison in alcohol does not reflect the mind of the whole prohibition group in the country. The poisoning of alcohol is not a worthy weapon with which to combat the evil, and we hope it will not be insisted upon by

them. It savors of savage reprisals. It is the weapon of vindictiveness. It is devoid of the Christian ethic. It looks towards the destruction rather than toward rehabilitation of the transgressor. Society in America has grown beyond the stage of the days of witch burning.

Moreover, such a procedure would inevitably react detrimentally to the growing volume of public opinion in favor of the prohibition cause. Many voters for this cause and well wishers are connected by business, marriage, and blood ties to innocent addicts of the drink habit whose death, blindness, or permanent invalidism might be brought about through poisoned alcohol. These would not give their sanction and moral support to such a vicious practice.

It is cause for gratification that the Government, through its chief supervising and administrative officer, puts the positive taboo upon this proposal to perpetuate a system of deliberate murder of its citizens by releasing poison alcohol. The nation's obligation is the more imperative and feasible since chemists of authority assure us that other substances, non-poisonous, can be utilized in the commercial product such as will render alcohol so undrinkable in taste and smell as that the consumer will never want to taste it again.

The remedy for the present situation of law infraction lies in gradual, persistent education. Thus did we bring about such a state of public opinion as expressed itself in the Eighteenth Amendment. Thus will we be able to lift the masses to the practice of its idealism. Complete results require time and common-sense methods. No law on our statute books escapes infringement at some time. We can hope in an imperfect society of imperfect people only to reduce infractions to the minimum, and this by the gradual method of education, enlightenment, persuasion, and reasonable restraint. Otherwise the phrase, "deliberate suicide," must give place to the more accurately descriptive phrase, "deliberate murder at the hands of the nation."

Dr. Cherrington, Elected—Resigns

AT THE annual November meeting of the Board of Home Missions and Church Extension, held in Syracuse, N. Y., it was necessary, because of the previous death of Dr. Forsyth, to elect a corresponding secretary for the vacancy thus created. In the nature of the office, and because of the remarkable devotion to duty and his all but amazing ability displayed by Secretary Forsyth in the astounding achievements wrought during the twelve-year period of his incumbency of that office to fill the position with a worthy successor, was a critical and exacting undertaking.

The mantle of such a responsibility fell, by election of the bishops and unanimous confirmation of the board, upon Dr. Ernest H. Cherrington, layman, general secretary of *The World League Against Alcoholism*. Im-

mediately there came upon the whole church a satisfying relax in the tension of misgiving that had previously gripped the church as to the future of our home mission enterprise. A layman of culture and consecration, of wide administrative experience, and influential contacts in world affairs, had for the first time in history been called to this responsible position in our church. With satisfying and complacent expectancy, the church had set upon a new adventure. When all seemed fair, and uninterrupted success during the remainder of the quadrennium, certainly, and likely for an untold period of stalwart achievement seemed assured, word comes from Secretary Cherrington such as will bring sore disappointment to the church, as well as unfortunately to discommode the work of the board.

The following are, in part, the reasons given by Dr. Cherrington in his own words. Only after the most serious consideration has this conclusion been reached:

Born and reared in a Methodist parsonage, and closely connected during my entire life with the activities of the church as I have been, it is natural that this call to serve in an official position, than which there is no higher or more important for a layman in any church, should come, as it has, with peculiar force and with a tremendous appeal.

The splendid opportunity thus presented for high service has challenged me. The limitless opportunities in connection with the problem in the rural field, in the congested city centers, on the frontier, in the Wesley Foundation enterprises at the seats of great educational institutions throughout the nation, and in the manifold work among America's foreign-language millions, have thrilled me. The opportunity presented for interdenominational contacts as Christianity moves toward common tasks and purposes, as well as the interracial and international implications involved in the immediate home mission task, has fired my imagination.

Moreover, the present splendid condition of the home board, with the superb organization of the work in the several departments, all of which stands as a real monument to the constructive, Christian statesmanship of Dr. David Forsyth and his coworkers, has made this call even more alluring. Never did this great task in the home mission field of the church loom so large as at present.

But the lure of the road, the call to high official service, and the opportunity for delightful fellowship in a mighty task for the church and its Kingdom-building program, could not be given exclusive consideration. As never before, I have been compelled to face all the stubborn facts, realizing with increasing conviction that I can disregard only at my peril and the peril of any future work I might attempt to do, those obligations with all their significant meaning, which a quarter of a century of service in a specialized line of work for the Kingdom have imperatively laid upon me.

However faulty and unsatisfactory my humble efforts have been in connection with the movement against alcoholism, the fact remains that for more than twenty-five years I have given my life to that particular social problem. The movement for sobriety is just now passing through a crucial period. There are many difficulties tending to block its way. It is safe to say that never before in the history of the reform has educational and sentiment-building work been so imperatively needed as it is needed to-day. This significant fact has compelled me squarely to face the obligations involved therein, especially in view of the fact that most of my life and efforts have been given to that very phase of the temperance crusade.

Moreover, the international implications of the movement against alcoholism, to which more especially my efforts have been devoted during the past few years, and the world contacts in the interest of that reform which this relationship has made possible, have in themselves created obligations which are unavoidable.

These and many other related factors have all been taken seriously into account, with the result that I have been guided to what now seems the inevitable conclusion, namely, that I cannot see my way clear to accept the position at the hands of the church which has so graciously been offered. Reluctantly have I come to this

conclusion. Conflicting emotions have surged within me during the past month, but my mind is now quite clear and the path of duty is now quite plain.

Humbled by the searching personal inquiry which I have been compelled to make in connection with this matter, conscious of my many limitations which have called for the constant assistance of a Higher Power to guide and point the way, I have been driven to the conviction that there is no other course which I dare take.

An Appeal to Common Sense

By the Rev. W. H. Riley, Ph.D.

A BOSTON correspondent sends out an article recently through Zion's Herald in which it is said that the white women and girls of our country are practicing savagery by their manner of dress on the golf ground, on the streets, at the bathing beaches, and also by exposing themselves to photographers in practical nudity.

If the white women of this country are disgracing us, the colored women must be doing the same thing; for, as has been said, the black people of this country imitate the white people in all things good or bad, and it could be scarcely otherwise, for the colored people of this country speak the same language, read the same books, understand the same science, accept the same ethics, and practice the same religion as white people. When the white man buys a house or rides in a Ford or super-six, the colored man does the same thing; "sauce for goose is sauce for gander."

We must admit, whether we like it or not, that females have done a real sensible thing, as well as a sanitary thing, by laying off the old, long, cumbersome dress-skirt, but females of to-day have gone to the extreme and have laid aside the dress-skirt altogether.

Our Boston correspondent says a person may be a savage without the tomahawk. According to this, a person who dresses in the modern style of the modern female is practicing savagery.

To our mind this is clear and convincing, and we appeal to the females of our race to lay aside this coarseness and sensuality. A white woman in this country may smoke cigarettes and hold her place in society, but a colored woman cannot do so for the simple reason, our women do not have the protection accorded women of other races. And now, seeing that this is true, the only commonsense thing for our females to do is to cease doing those things that will teach our young folks that pertness and audacity and personal display win attention.

It is *high noon* for our people and we should begin at once to lop off all things that point in the wrong direction. We must stand in our place and inquire for the old paths so that we may begin to transmit to our children religion, culture, and refinement. We must begin anew to build up the home life in our families. We must keep in mind that our children cannot be trained in a day, for this is the work of years. It has been said that the boy is father to the man and the girl is mother to the woman; this being true, it is all important that our children should have the proper training, not only in the matter of dress, but in all things else.

We hope these few words will arouse the women of our race to the importance of setting the pace in the manner of dress. Do this and all other things will follow.

Contributed Editorial

Revision of Foreign Debt Settlements

THE reception which has been given to the statement which the members of the Faculty of Political Science of Columbia University recently made in favor of a revision of the foreign debt settlements, indicates that the thinking of the country on that matter has not been definitely concluded. The widespread favorable comment in newspaper editorials, the indorsements by presidents of other universities all point in that direction.

It is true that the Columbia statement was dismissed by many congressmen with gestures of contempt. Senator REED SMOOT refers to the Columbia professors in a lordly manner as "those people." However, an epithet is a poor substitute for an argument. Even where the detailed reasoning of the Columbia professors was not wholly concurred in, there has been a large measure of indorsement of their main proposal—that of recognizing the expediency of revision.

The most serious objection taken to the Columbia statement by many commentators has been that it seems to concede the moral right of the European nations to have the debts cancelled. This, of course, has been a very popular position in Europe. As endlessly used in European countries, the argument is that the Allies contributed the lives of their men while the Americans merely contributed dollars, and the one balances the other.

This time-worn argument needs only a careful examination to see how specious it is. The contention is not fair. It has been pointed out again and again that when the Allies spent or borrowed one another's money, a careful account was kept.

A sound argument for the revision of the debt settlement does not rest on the *right* of the Allied nations to escape payment. It rests rather on the broad *expediency* of a revision. In foregoing the amount of the debt due, the United States will be giving up something she has a moral right to claim.

The argument from expediency is simple—that either the debtors will not live up to the contracts now existing, or if they do, the effort to pay will cost them so much that they will cherish bitter resentment against their common creditor. The money value of the debt settlement to the United States does not begin to approach the cost to the United States in international friendship.

The question is just this: Can the United States afford to have generations yet unborn in virtual bondage to them over a long period of years? That is an international liability the size and significance of which has not been actually measured or distinctly recognized.

One very real weakness in the Columbia statement is the absence of any plan for including the debts owed by Germany to the Allied nations in any new general settlement. The German payments are a vital part of the whole matter, and cannot be left out.

The Columbia statement has done a large service in emphasizing the need and wisdom of a general conference for liquidating war liabilities.

Shall We Have a New Armament Race?

IN his speech at Trenton, President COOLIDGE made clear his attitude on the proposal to build ten new naval cruisers. "While I favor an adequate army and

navy," he said, "I am opposed to any effort to militarize this Nation. We can render no better service to humanity than to put forth all our influence to prevent the world from slipping back into the grasp of that ravaging system."

It is very evident that the President is willing merely to authorize the ten cruisers but not to appropriate the money for their actual building. At the present writing, it is reported that he intends to resist any effort to appropriate money with which to begin construction. Apparently the motive for this stand is the conviction that the United States government should do nothing which could be construed as unfavorable to the success of the League of Nations to bring about another disarmament conference or a conference on disarmament sponsored by the United States.

It is hard to believe that in this stand the President will not receive large backing from the majority of his countrymen. The United States does not wish to enter any new race in armament. Surely the country is not so blind as to forget the part played in competitive armaments in causing the World War. On the other hand the spirit as well as the letter of the Washington agreement about armaments should be kept. The only relief to be seen from a grievous burden and menace to world peace in building cruisers and other naval armament is in a new armament conference which will extend the good results of the Washington Conference in the matter of limiting the building of battleships. When propaganda for a "big navy," for immediate building of new cruisers is launched in Congress, it is to be hoped that the President will stand firm in his opposition to appropriations and that he will be encouraged in this stand by the popular backing he receives.

A Note to Mr. Kellogg

THE Denver Association of Methodist Episcopal Preachers, at its meeting on December 20, passed the following resolutions in regard to the Mexican situation and sent them to the Secretary of State, Mr. F. B. KELLOGG:

"Believing that the recent diplomatic notes of our Department of State to the sovereign State of Mexico are not an expression of the highest ideals and sentiments of the citizenship of the United States of America; believing also that an emphasis on property rights as over against human rights, particularly as they affect the sovereign rights of a people to create and enjoy a government of their own choice, is clearly divergent from the best American traditions and altogether un-Christian, the Denver Association of Methodist Episcopal Preachers, representing the largest Protestant constituency of our city, respectfully, but emphatically, protests against a continuance of such a diplomatic attitude toward Mexico as will further endanger the cordial relations between these two neighboring nations.

"We further respectfully submit our conviction that the Hon. JAMES R. SHEFFIELD, Minister to Mexico, is not sufficiently sympathetic with the aspirations of the Mexican people to truly represent our nation or to be any considerable factor in insuring a continuance of good will between the two governments. His replacement by some man more nearly representing the common people of America, would, in our judgment, insure amicable relations between the two nations and thus prevent the needless bloodshed of civil war which a withdrawal of American recognition will entail. We hold that the conscience of Christian America must revolt against any attitude or measure which might add to the guilt of our nation in its relation with the Mexican Republic."

In this statement the Denver Methodist Preachers have put into respectful but vigorous and frank language feelings and convictions which are shared by a large number.

L.

The Creed of Jesus

By Harris Franklin Rall

Professor of Christian Doctrine, Garrett Biblical Institute

THE loud protest against creeds is not heard so much to-day as it was a few years ago. We have begun to distinguish between creeds and creeds. In common usage we still mean by creed a formally adopted statement of belief set forth by church authority to which men are expected to subscribe. That is not the kind of creed here discussed, nor the one in which men are interested to-day. In a larger and simpler sense, a creed is a man's underlying faith, it is the conviction that governs his conduct.

The meaning of such a creed we all can realize. Man has been defined as a tool-using animal; he might better be called a creed-making animal. The lower animals live from hand to mouth. A good deal of man's life is like that. Shall I have orange or prunes for breakfast? Shall I golf or go to my office? Shall I pay thirty dollars for a suit or sixty? But even back of such decisions of the moment there often lies something more. Most of our questions are settled in advance because of certain principles which, consciously or unconsciously, we have adopted. These are our creed. The golfer has a creed that determines his club, his stance, his stroke. The investor has a creed: bonds and safety and five per cent, industrials and a risk and a possible eight or ten.

But the creed that counts most, the real creed, comes with the big things of life that lie beyond bread and butter and markets and sport. In the last analysis the questions at issue are few, but the answer makes a man's heaven and earth. What is the power that I can trust? Is it cleverness and force, or God and good? What is the good for which I should seek? Is it love and truth, or things, and what they can give me? What is the supreme rule of life? Is it selfishness or good will? And what can I hope for? Is the world a machine and are the heavens brass, or is there a God of love and help to answer to my needs? These are old questions; they will always be new; and more men are inquiring about them to-day than ever before.

Jesus had an answer to these questions, a creed that lay back of His life. And if we are to understand that life, its quiet strength, its purpose that moved unswerving to the cross, its peace which death itself could not destroy, then we must understand His creed, and there can be for us no higher study than this.

Jesus' Creed in the Lord's Prayer

In specific form Jesus gave no summary of His faith. His creed shines through His words, His life, His death. And yet there is one place where His faith is clearly and compactly expressed. The words are perhaps the most widely known words ever framed by human

lips. Their form, it is true, is that of prayer, but after all prayer and creed are but obverse sides of the same spiritual reality. When prayer is real prayer, it moves about the same great matters with which a man's creed will deal. In it he calls upon God, and so voices his faith. In it he expresses his supreme desire and confesses what is his highest good. In prayer he calls for help, and so declares his hope. In it, if it be true prayer, he sets forth his ideal and makes his surrender.

All this you will find in the prayer that Jesus taught us. True, it is not listed in the massive volumes in which the theologian has discussed the creeds of Christendom, but as we study it we shall find a simple, searching, moving confession of faith, the faith that was in the heart of our Lord and that was the main-spring of His life.

"Our Father." "There is but one religious dogma in debate," says Professor Whitehead, of Harvard, in his notable book on "Religion In the Making": "What do you mean by God?" And the great question about God is that of character. "Our Father"; that means the goodness of God; that means mercy and righteousness. That means that love

and justice are on the throne of the world, and not blind force. That means trust and peace.

"Who art in heaven, hallowed be thy name." The God of mercy, for Jesus is a God of holiness; the God who draws near in love is far above us in majesty and glory and power. It is ours not only to trust, but to bow in reverence and awe and fear. The God who is in this world, in the fall of a sparrow, in the face of a child, in the love of true men, this God is more than His world, and His power is our hope.

Not By Might Nor By Power

"Thy kingdom come." Jesus believed in a coming rule of God, in a new heaven and a new earth in which the will of God was to be done and God's great purpose reached. Nature is not a meaningless mechanism, nor history a blind tangle. There is a goal and an unceasing purpose that makes the ages one. The new world will not come with might nor power, not with science or engineering, but with a new spirit, with truth, justice, faith, good will, using science and all else. And the rule of God will be the sway of this spirit, His Spirit.

"Thy will be done." Jesus believed in the will of God. Not grudgingly does He bid us say these words, yielding at last to enforced necessity. Rather we are to pray them with head erect, with heart of eager desire, looking into God's face with confident trust and knowing that His will is our highest good.

"Give us this day our daily bread." Jesus believed in the care of God. There is no invitation here to idleness or irresponsibility. There is nothing here to rule out a natural order and its laws. But there is a deep sense of man's dependence upon God, and of that providence of God that shuts in all events and all life. The life of the seed and the fruitfulness of the soil are from Him. From Him comes strength of arm and gifts of sun and rain. His wisdom is in the world's order, and we can trust all our life to His providential care.

"And forgive us our trespasses." Jesus believed in the mercy of God. There is no abatement here of any demand of righteousness. The God of Jesus is one who hates sin. But He is a God who cares for men with all their weakness and sinfulness. He is a God of infinite compassion and good will whose pardon waits for every man who turns to Him in penitent desire.

"As we forgive those who trespass against us." For Jesus, mercy was not only the ground for our trust in God, but the rule for our life with men. Forgiveness is more than cancelling punishment; it is renewing a broken fellowship. The man who receives mercy must surrender his life to that spirit of mercy which he receives. We can be forgiven only as we become forgivers. The gospel of reconciliation is not only God's word to man, but it must become the word of man to man, of nation to nation, or we have no right to the name Christian.

"And lead us not into temptation, but deliver us from evil." Here is the Christian faith in a redeeming God. Why should we be tempted? And why is there evil in the world?

There is no answer here to the questions of our mind. But is an answer for faith a way out for life? God is greater than all evil, and He is a helping God, a saving God, near with His aid to all that call upon Him.

Here is the end of the prayer, but not the end of the creed. There are two other great convictions here involved. They underlie the prayer as a whole, but are both expressed in the first two words. "Our Father," Jesus bids us say. Jesus had faith in men. He offers these words not for the use of the few, the cultured, the pious, those of pure lineage, but for all men, least and poorest, neediest and vilest. He knows that all men are not like their Father; He knows as no other their ignorance and selfishness and slowness to believe. But they belong to God, they are made for sonship, all of them, and He summons them all to the highest life. Jesus was the first great proponent of democracy; He had faith in men.

No Place for Nordic Pride in Lord's Prayer

And He had faith in human brotherhood. We are to say, "Our Father." Throughout the prayer it is "our" and "us," never "my" and "me." No one can pray this prayer without a confession of a brotherhood that is as wide as humanity, that will admit any man who cares to kneel with us. Here is no place for Nordic pride nor for hymns which sing of "lesser breeds without the law." In this oratory of the soul the humblest may lift himself to man's highest privilege, and the proudest has nothing to bring but his need; nothing to plead but God's mercy. Here is a brotherhood that rises above all our human divisions, that stands as a law for life, that beckons as a goal for achievement.

Such is the creed of Jesus. It is interesting to note what it omits as well as what it asserts. Compare it with our Twenty-five Articles. It has no definition of the Trinity, no declarations about original sin, about freedom of the will in relation to grace, nothing about works of supererogation and purgatory and communion in one kind and like matters of later theological controversy. Of course, it is not complete. The great Christian conviction, for example, that the redeeming God of love has come near to men in Jesus is not here expressed.

But one fact is clear: here is the heart of Jesus' faith. Here is the God whom He trusted, here shines forth the spirit of His own life. And one thing more: this is a real confession of faith, a real creed for life. It is no echo of passing theological controversies, no matter of abstract definitions remote from life and

without meaning to the common man of later days. It meets the three great tests of a vital creed: You can stand up before men and confess it; you can kneel down before God and pray it; you can go out into the world and live it.

The Creed of Jesus

1. I believe in the God of all love and goodness to whom we lift our hearts in trust. "Our Father."
2. I believe in the God of all power and holiness to whom we bow in reverence and awe. "Our Father in heaven."
3. I believe in the coming kingdom of God, the new world in which love and truth and righteousness shall rule. "Thy kingdom come."
4. I believe in the will of God as God's great purpose and man's highest good. "Thy will be done."
5. I believe in the loving care of God, whose power rules this world and provides for all our need. "Give us our daily bread."
6. I believe in the God of mercy, in His grace and forgiveness for sinful men. "Forgive us our trespasses."
7. I believe in the law of mercy, in forgiveness and good will as the rule of life between man and man. "As we forgive."
8. I believe in the redeeming God, the God whose saving help waits for every man and equals every need.
9. I believe in men as children of God, made for truth and freedom and love, for fellowship with Himself. "Our Father."
10. I believe in human brotherhood, that the tie which joins us as children of one Father is greater than anything that divides, and that this brotherhood is the goal of our race and the supreme law of its life. "Our Father."

"Temper my spirit, oh Lord,
Burn out its alloy
And make it a pliant steel for thy welding
Not a clumsy toy;
A blunt, iron thing in my hands
That blunder and destroy.

"Temper my spirit, oh Lord,
Keep it long in the fire;
Make it one with the flame. Let it share
That up-reaching desire.
Grasp it, Thyself, oh my God;
Swing it straighter and higher!"

—JEAN STARR UNTERMEYER.

Values in Town and Village Life

In Which It Is Argued That the City, Not the Small Town,
Is the Citadel of Dullness

By Arthur E. Holt

Professor in Chicago Theological Seminary

NOT long ago a young "flapper" was talking to a newspaper reporter in a Chicago cabaret. The crowd of pleasure seekers were eating, drinking, and dancing. Suddenly the young girl turned to the reporter and said, "Gee! Isn't it lonesome?"

I have been reading a series of articles in an American magazine entitled: "After Dullness, What?" There was no answer given, only a general agreement that our national life is afflicted with an almost intolerable dullness from which few people seem to be able to extricate themselves. The dullness seemed to root in the standardization forced upon us by mass production.

Speaking before an audience at the University of Chicago, Charles M. Schwab recently said, "Two conditions fill me with fear. The first is foreign competition; the other is that millions of Americans are working without joy and without enthusiasm in their work."

What Are the Sources of Interest in Life?

This general confession of the dullness of life in our big cities has set me to thinking about the sources of interest in life. I have tried to formulate some of the laws of interest. I think they are rather simple. I do not profess to have discovered all of them, but I want to formulate them that I may use them as a plumb line for present-day American life. These laws can be reduced to three.

Any life to be interesting must call upon you for a large investment of yourself. Some time ago I listened to a Kansas farmer talk for an hour to a group of fascinated high-school boys on how to make corn growing interesting. He said, "That is interesting to you in which you invest will power, purpose, and intelligence." "Corn growing," he said, "becomes interesting whenever you cease doing it in customary ways and work at it purposely and with discrimination."

The second condition of an interesting life is that you be a member of a community which responds to your best. Every man needs a cheering section. That community for you is the most interesting which makes the largest use of you at your best. As a necessary condition of this, the community must have the chance to become acquainted with you and to judge your action over a fairly long term of association. No man reveals his best self on chance acquaintance.

The third condition of an interesting life is that for every life there must be a frontier which is a continuous challenge to new experience. This presence of a perpetual frontier challenges to the exercise of hope and courage. It keeps alive that of which Kipling said:

"A voice as bad as conscience, rang
interminable changes.
On one everlasting whisper day and
night repeated—so;

Something hidden. Go and find it. Go and look beyond
the Ranges—

Something lost behind the Ranges—lost and waiting for
you, go."

Now if these principles of self-investment, an answering response and the desire for new experience are necessary conditions of an interesting life, I think we can say that up to the middle of the last century American life was of such a nature as to give abundant exercise to these human desires, and this was true because our life was largely organized in towns.

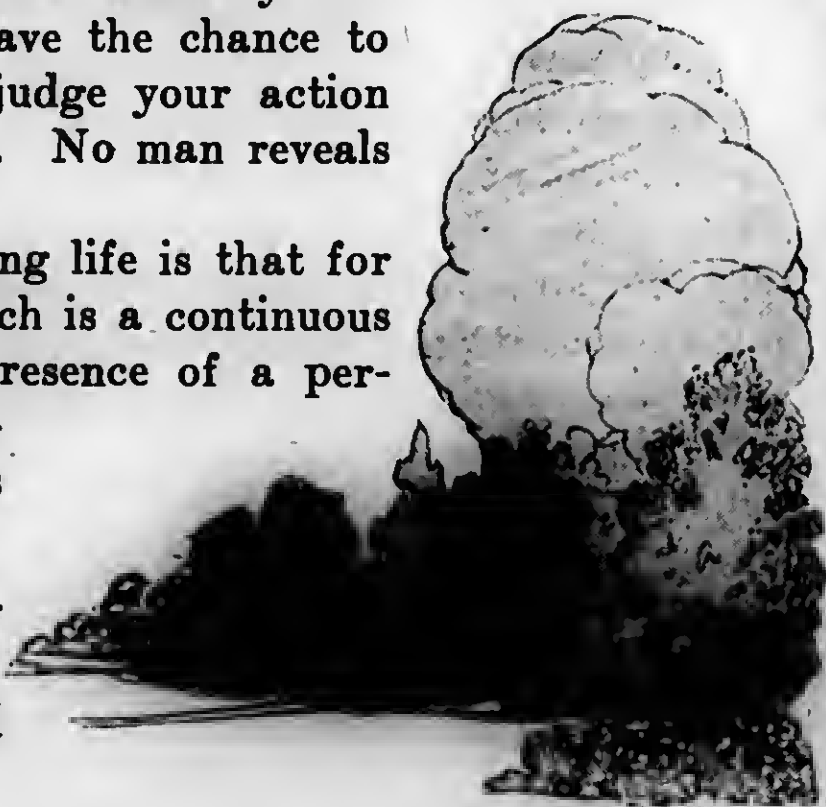
Some Lost Values of Life a Century Ago

If you had been about America one hundred and fifty years ago, you would have probably been a resident of a typical American community, which would have been a town. You would have been surrounded with farmers, millers, blacksmiths, grocers, doctors, and all the other people who went to make up that life which operated on the law of home production for neighborhood consumption. These people, who mingled in the common activities of the week, worshipped together at a central church on Sunday morning. There were some characteristics of this community which, as a layman, wouldn't have appealed to you. The clergy had a great deal of power—a great deal more power than they knew how to use; in some communities they had a working alliance with the policeman to get people to church on Sunday morning. Some of us know that we had ancestors because we find records of their having been arrested for non-attendance at church on Sunday morning. It can't be said that these towns were altogether democratic; they didn't start as complete democracies.

When Ezra Stiles paid his debts, freed his slaves, and started to be president of Yale University, he left what was known as a three deck church; in the top gallery were the slaves, in the second indentured white folks and the people who had not the privileges of citizenship, and on the main floor the citizens and church members; but despite these difficulties, these towns increasingly became places which laid hold of the hearts of the people. They increasingly called for a maximum of self-investment. In the town meeting you were expected to take part, and the labor was of the type which called out the qualities of personal interest.

Old Time Communities Which Stirred the Interest

The shoemakers or master cobbler, as they were then called, cobbled shoes together as neighbors as they cobbled shoes for men whom they



would see on the street the next day, and they had good reason for doing good work. Again these communities not only called for a maximum of investment from those who were citizens, but they rewarded those who so invested themselves. These communities knew their people—they knew the lazy ones, the dishonest ones, the ambitious ones, the capable ones, and those who were distinguished for piety and probity. Men who had lived worthy lives spent the evening of life among friends, who honored them for what they had been.

Now if the first 200 years of American life were such as to release what Whiting Williams would call the mainsprings of men, I think we ought to make clear to ourselves how thoroughly the developments of the last 100 years have been drying up those mainsprings, and it has been the development which has taken place in the city. *The citadel of dullness is the big city and not the town.*

What Present-Day Industry Has Done to Life

About 100 years ago there began in America that development known as the industrial revolution. As a people, we undertook a new way of making a living. We gave up the old way of neighborhood production and consumption and began standardized production in the factory and the sale of our goods in a world-wide market. When we did this, we depersonalized the common labor of life, and the factory system, like Cain of old, became the father of those who dwell in the cities. The blacksmith left the town, and you will find him in the steel mills of South Chicago; the seamstress left the town, and you will find her in the garment workers' factory; the miller left, and you will find him in the milling districts of Minneapolis. A strange depersonalization has settled over all industry. Standardized process has become the rule. The tractor starts in a raw piece of pig iron, and it chugs out on its own power at the other end of the factory, and the laborer's part was to screw nut 108 on bolt 98 when the process passed his way. The master cordwainer is now a man with a million dollars invested in a shoe factory; he lives on Uncommonwealth Avenue; his former comrade is a man whom he cannot call by name, who lives in another part of the city, and they make shoes for a man on the other part of the world whom they never expect to see.

Lessening Opportunity for Self-Investment

Without being more explicit, may I sum it all up by saying that the last 100 years have seen the gradual reduction of those conditions which released the mainsprings of interest in our national life. I do not think that I exaggerate when I say that men have less and less

opportunity for the full investment of themselves and that the big city and big industry do not call upon masses of the people for those tests which are the abiding source of loyalty and interest. From the standpoint of the laws of interest, our big cities have been operating on a law of diminishing returns.

How to Shake Off Dullness

If American life is to shake off its dullness, we must take a new interest in the town and small community. Now I am perfectly aware that Sinclair Lewis has said that dullness is indigenous in Main Street. I know the deficiencies of Main Street. I am inclined to agree with Sinclair Lewis and lay the moral turpitude of Main Street at the door of the lawyer, the doctor, the minister, the banker, and the merchant, who thinks that it is the privilege of the small town to get rich off the farmer rather than co-operate with him; but having said this, I hurl defiance in the face of Greenwich Village and declare that *dullness is indigenous in the big city and not in the small town.* In the first place, the basic man in the small-town life of America is the only workman in America on whom the blight of modern machinery has not fallen.

Values of Life in the Small Town

The second reason why there will be a new interest in the smaller community is that it is a place where people know each other. I know the perils of small and petty gossip, but I am of the conviction that nothing has happened in human society which repeals the law, that the only lasting reputations are those which are built up in the give-and-take relationships of neighborly association. I know the miracles which are performed by that modern magician, the publicity agent. He can take a city politician, who has been a bootlegger and a grafter, and make the masses of the city believe that he is a prophet of God. But you can't do this in the small community.

If people ever discover what true community life is, they are going to desert the big city like rats from a sinking ship. It may be the place where they will go to work, but it will not be the place where they will go to live. Not long ago I heard a university dean discussing the merits of the smaller college. He said that the graduate from the right kind of the smaller college went out with a finer zeal for accomplishment than the graduate from the great university, and he accounted for it on the ground that if you want to build the finest morale for work you must have the conditions which exist where people know each other and together build a conscience out of the give and take in a common experience.

A Code for the Smaller Community

I AM one of the smaller communities of America. I am not Chicago and I am not New York. But people come here to exchange the goods of life. Some come here to sell produce and to buy clothing; some come to buy machinery; some come for pleasure; some come for borrowing and lending money; some come for education; and some come for religion. Because I am a trade center, therefore I should seek to be a service center.

I will respect myself. I will not indulge in self-pity because I am small.

I will develop and conserve my resources. I will not fail to organize as I should, but I will not waste my energy in useless organization.

I will not encourage factional strife of any kind, religious, social, or economic. Other communities may be able to endure factionalism, but my resources are limited, and they must be conserved.

I am a thinking unit in America's great Republic, which is ruled by public opinion, and I will endeavor to make my contribution to an intelligent public opinion. I will not knowingly be ruled by ignorance nor prejudice. I will resent all attempts to fill my mind with propaganda as an insult, not to be endured at the hands of those who try it.

Because I am a community, the most important fact about me is that I have a purpose and a spirit. I will encourage all those individuals and those groups who try to keep their spirit and purpose free from evil and full of righteousness and good will.

Foreign Contributions to American Worship

By Ezra M. Cox

A BIG eastern church displayed the following headline in its advertisement: "An American Church For American Worship."

The only thing I knew about the church was that it stood near an Italian settlement. With this scanty information I went down on Sunday morning to see how close they came to their advertisement. Upon entering I found an American congregation of about twelve hundred.

I overlooked the fact that this American service was taking place in a Gothic structure. There are church buildings in this country that are purely American in their design, but they look more like glorified barns than houses of worship.

Being a few minutes early, I looked about at the windows and decoration. I counted thirty-eight symbols and pictures created by foreigners that were beautifying and aiding in this American worship. In fact, the only American thing I saw was a clock with the name of one of the local firms on it.

My thoughts were recalled as the great organ bearing a German name began to play. I glanced at the church bulletin and read: Prelude—Mozart.

The playing was so well done that I knew the organist was also an artist. I turned to the bulletin once more to learn what his name might be. I shuddered as I read the following: Organist—Ivan Checharski.

Horrors! A Polish musician in an American service playing an Austrian selection on a German organ! How can these things be?

After the robed choir had taken their place, the minister entered and lifted his hand. The great throng arose and he uttered these words not original in America:

"The Lord is in His holy temple. Let all the earth keep silence before Him."

The first hymn was then announced, "Oh, Worship the King." The congregation sang it with such a spirit that I almost forgot it was written by a man born in India, and that the tune was borrowed from a German.

Next came the "Apostles' Creed." A few mumbled at the word "Catholic," but otherwise it was repeated with as much firmness as if every one of the apostles had signed the Declaration of Independence.

The people bowed their heads and the pastoral prayer was offered. Seldom have I heard a prayer so sincere and so helpful. The minister did not pose as a bureau of information for Almighty God. It was a prayer that drew all devout hearts into a feeling that they were children of the Most High God, and that all who prayed "Our Father" had a common brotherhood in Christ Jesus.

At the close of the prayer the choir sang the sevenfold "Amen," by Sir John Stainer.

The anthem was taken from Mendelssohn's "Elijah." The choir sang it with spirit and expression.

The responsive readings go by arithmetic. Since this was the forty-seventh Sunday of the calendar year, we had a Davidic Psalm, ending thus:

O house of Israel, bless ye the Lord:
O house of Aaron, bless ye the Lord:
O house of Levi, bless ye the Lord:
Ye that fear the Lord, bless ye the Lord.

Bless the Lord out of Zion,
Which dwelleth in Jerusalem.
Praise ye the Lord.

Since none of the house of Israel or Aaron or Levi were present, it remained for those who feared the Lord to bless Him, even if they were neither in nor from Jerusalem.

So prompt was the choir with the singing of the "Gloria Patri" that I was still lingering in Jerusalem when the music reminded me that the geographical location of our service was lost. This gem of music in the American service is so old that no one knows its origin. It came into use during the Arian heresy.

The minister's voice reading the eleventh chapter of Hebrews took us back once more to Asia Minor. This chapter is a recital of a long list of honored names and noble deeds from the Hebrew race. It had one phrase which impressed me that morning: "Wherefore God is not ashamed of them to be called their God."

A notice that the Ladies' Aid Society would hold a rummage sale in the Italian settlement on the following Thursday sounded American.

The second hymn sung by the congregation that morning is accredited to an Englishman by the name of Charles Wesley. The music for it is known as the "Italian Hymn," composed by Felice Giardini.

The subject of the sermon was interesting, "Profits or Prophets." It was a sermon denouncing Americans for their love of money. The minister pointed out how the very power of money in the church to-day had almost killed the prophetic spirit in preachers. He glorified the old Hebrew prophets for their courage to tell the truth, no matter what it cost.

Well, just before the final foreign contributions were made to this service: the benediction from the Hebrew; the words of the doxology by an English bishop to a tune borrowed from a German, the preacher brought us back to America by stating that the church was \$1,100 short in its collections to World Service, and that Conference was only two weeks away.

He mentioned the fact that if each one in the congregation would just give \$1 apiece it would more than make up the deficit. He referred to the sacrifices mentioned in the song they had just sung, and asked them to match the faith of our missionaries with a dollar's worth of sacrifice. After singing that song, the preacher went to Conference \$926 short.

Outside, walking in the street around the crowd that filled the sidewalk, I beheld the swarthy countenances of races that had contributed the things that had so richly blessed my morning worship.

City-wide Methodist Meeting

In Cincinnati, Ohio, at Calvary Church, January 14, 1927

THE Rev. S. H. Sweeney, recently appointed district superintendent of Indianapolis District, Lexington Conference, is taking hold of his big responsibilities with the energy and wisdom of an experienced administrator. Evidently inspired by the great Men's Council meeting held in Cincinnati several weeks ago, he has determined to mobilize the laymen of his important district for aggressive and concerted action within the new year ahead. A program of education and discussion to this effect is set forward in the following draft on evangelism, religious training, missions, etc., to be discussed at the mass meeting of Methodists called for Cincinnati. Dr. G. R. Bryant, Calvary's energetic pastor, will contribute every necessary assistance to the success of the gathering, the program of which follows:

Have every officer of the church pledged to give the whole afternoon and evening.

Don't be satisfied with a casual announcement of the meeting. See that every officer arranges to eat dinner at the church at six o'clock. Each church will furnish two music numbers. The pastor will assign the following subjects to his laymen:

1. *Evangelism*—(1) Use of the Constituency Roll. A layman from Cumminsville. (2) Personal Work. A layman from Mt. Zion. (3) Sunday School Methods in Relation to Evangelism. A layman from Calvary. (4) Every Sunday Methods; Evangelistic Preaching. Dr. G. R. Bryant.

2. *Training*—(1) Public Worship; Atmosphere; Music; Prayer, etc. Dr. F. H. Bunton. (2) Sunday School Worship. A layman from Madisonville. (3) Instruction; Sunday School; Christian Literature. A layman from College Hill. (4) Social Culture; Recreation; Entertainments, etc. A layman from Mt. Healthy. (5) Expression; Participation in Worship; Christian Service; Life Work. Rev. S. E. Grannum.

3. *Missions*—(1) Study Classes for Men. Man from Calvary. (2) Study Classes for Women. Woman from Batavia. (3) Study Classes for Youth. Layman from East End (St. Mark).

Address by Miss Dunton, a returned missionary.

4. *Surveys*—Why and How. Rev. W. L. Darius.

5. *Publicity*—Why and How. Layman from Mt. Zion.

6. *Finance*—(1) Every-Member Canvass. Laymen from Milford, Coke Otto, Cleves. (2) Systematic Giving. Rev. Robt. Braxton.

7. *Organization*—Official Board; Parish Units; Church Office. Rev. R. F. Broadus.

Toastmaster at the dinner table—Dr. G. R. Bryant.

Stereopticon pictures—Rev. Robt. Braxton in charge.

Evening addresses—Bishop Theodore S. Henderson; Rev. S. E. Grannum, presiding.—S. H. Sweeney, District Superintendent.

Development of the Messianic Hope

In the Apocryphal and Pseudepigraphal Literature

By Mr. Allen M. Harris

[*Editor's Note*—The following discussion is the Horace Lincoln Jacobs' Christological Prize paper offered in the spring finals at Gammon Theological Seminary. Though submitted late for publication, we cheerfully carry it in hope that it will help stimulate fresh interest in the study of the person and work of Jesus.]

IT would be very inconsistent to try to build upon that for which we have not laid a foundation. In dealing with the above subject it is necessary that we search the literature from Genesis to Malachi in order to secure a correct knowledge of the development of the Messianic hope before we attempt to deal with such books as are found between the Old and the New Testaments.

From a careful study of the Hebrew writers one may say that they all seem to have had some idea of an indication of a future hope; that is to say, the dawning of a new age, the redemption of Israel, the day of judgment and a personal Messiah.

Since this is true, we shall call your attention to passages which denote (1) somewhat of a general progress looking forth to a new age; and (2) a most specific Messianic hope. The notion of a Messianic hope, at least in its broadest scope, seemed to prevail from the very first book in the Bible. We have such passages before us as Gen. 18. 18, "Seeing that Abraham shall

surely become a great and mighty nation, and all the nations of the earth shall be blessed"; Gen. 12. 3, "And I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed"; Gen. 3. 15, "And I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." In Deuteronomy we see a further development of this idea: 18. 15, "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall harken."

Other passages giving light are: Gen. 12. 3; 22. 18; 9. 26, 27; 17. 7; 2 Sam. 7. 11f; Jer. 31. 23; 6. 10; Ezek. 37; Micah 4. 2-4. We have numerous other passages in the early books that denote a new age which time and space will not permit mentioning.

Our second attempt in the Old Testament will include passages that denote the redemption of Israel. The hope takes first one form and then another. While one school of religious teachers—that of the prophets—cherishes it, another school, consisting of the authors of the wisdom literature, ignores it. But then this school has its idea in its conception of wisdom, not itself a Messianic idea.

Let us glance at a few passages: Psa. 69. 8; 72. 8; Isa. 7. 14; Hag. 1. 8, 9; Micah 5. 1; 9. 9; Ezek. 34. 23.

Some of the writers denote it as a Day of Judgment, namely: Psa. 110; Zach. 13. 7; 11. 12; 6. 13; 9. 9; and if we read carefully the book of Amos, we find that this notion prevailed throughout.

We now come to a more definite statement of a personal Messiah. This is brought out very vividly by the primitive account of Samuel's anointing of Saul, 1 Sam. 9. 16. Here we see the king chosen by God, to be anointed by God's prophet as a sign of the divine appointment, and so commissioned to deliver the nation from its enemies. Thus the throne was established with high hopes. But those hopes were doomed to a speedy disappointment. Saul went his own way, and Samuel told him that God had rejected him.

The second king anointed, David, had happier results. The nation was not only saved from the ravages of petty marauding neighbor tribes; it extended its boundaries, and seemed to promise to become a great world empire. But before long the people were undeceived. Solomon's reign was even more magnificent than his father's, but it proved to be costly and burdensome. The issue was that under his ill-advised and obstinate son there was a fatal revolt and the Israelites became two nations.

Some kings were good and great, others were bad and mischievous. By the time of Isaiah, people had come to look back on the golden glory of the splendid past magnified by the sentiment of antiquity. Then there appeared the hope that a second David would come and do for the later age what the founder of the kingly line had done in his day. At this stage the prophets came to the aid of the nation with inspired utterances that met the popular need, but elevated the popular hope above its merely political outlook. Isaiah cried, "And there shall come forth a shoot out of the stock of Jesse, and a branch out of the roots shall bear fruit; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and his delight shall be in the fear of the Lord," etc., Isa. 11. 1-9. This great oracle is the earliest clearly expressed, definite prophecy of the Messiah as the son of David.

Before we pass on from the book of Isaiah, we have one or two more great utterances which are the key to the Messianic ideas of Israel. The first is in Isa. 7, where we read of the promised birth of Immanuel. It plainly indicates a near approaching birth. Some have thought the reference is to a young prince to be born in the palace. But when we go on to the second of these early oracles, we find the mysterious child acclaimed with the most magnificent titles as: Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace (Isa. 9. 6). These are the greatest things said of the Messiah anywhere in the Old Testament. Can they be applied to a child of Isaiah's day? That Jesus Himself claimed to be the Messiah cannot be denied without tearing the gospel story to threads.

We now turn our attention to the literature between the Old and New Testaments. The circumstances of the Jews conjoined with their new thought of God and mankind to bring the eschatological into prominence: that is to say, ideas relating to last things. So far as the world in general was concerned, there gathered around the Messianic hope—the expectation of a God-sent De-

liverer, who would restore the banished greatness of Israel, and establish the rule of God's people in righteousness and power.

The rising and falling of different families at this time brightened, and darkened, the hope of a personal Messiah. During the rise and supremacy of the Hasmonæan family the hope itself of a future ideal kingdom fell into almost utter abeyance. The success of their cause secured to them such freedom and prosperity as served to withdraw their minds from the future. They were content to enjoy the good already attained, and postpone further questions till a new prophet should arise among them. (1 Mac. 14. 41.)

A marked change is noticeable early in the century immediately preceding the birth of Christ. The Hasmonæan house was tottering to a fall: the excesses and feuds of its princes were bringing hopeless ruin upon themselves, and confusion and distress upon their country. The Pharisees and other kindred spirits repudiated the actual government of the land and turned for consolation to the old hope of an ideal kingship.

Now that their confidence had been betrayed and their hopes disappointed, they threw themselves with new ardor into the old prophetic expectations of a divinely established kingdom. The feeling of the time is indicated in the ninetieth chapter of the Book of Enoch, and still more clearly in the Psalter of Solomon. In the latter, for the first time, the name and the person of the Messiah are distinctly set forth, namely: "And he shall be a righteous king taught by God. The Lord himself is his King, the hope of him that is mighty through his hope in God. All nations shall be in fear before him. He will bless the people of the Lord with wisdom and gladness. And he himself will be pure from sin so that he may rule a great people. He will rebuke the rulers and remove sinners by the might of his word, and relying upon his God throughout his days he will not stumble. For God will make him mighty by means of the Holy Spirit." (Psa. of Solomon 17. 36.)

In the Book of Enoch we find a vision of the resurrection of the Righteous—the Messiah—which reads thus: "And I saw that a white bull was born with large horns, and every beast of the field and all the birds of the air feared him, and made petition to him all the time, and I saw till all their generations were transformed and they all became white bulls and the first among them came a lamb, and that lamb became a great animal, and had great black horns on its head, and the Lord of the sheep rejoiced over it, and over all the oxen. And I slept in their midst and I awoke and saw everything. This is the vision which I saw while I slept, and I awoke and blessed the Lord of righteousness and gave him glory." (Enoch 90. 37.)

Also in Enoch 46. 1-4, from the Title: "The Head of Days and the Son of Man," namely, "And there I saw one who had a head of days, and his head was white like wool, and with him was another being, whose countenance had the appearance of man, and his face was full of graciousness, like one of the holy angels. And I asked the angel who went with me and showed me all of the hidden things concerning that Son of Man, who he was and whence he was, and why he went with the head of days? And he answered and said unto me: This is the Son of Man who hath righteousness, with whom dwelleth righteousness, and who revealeth all the treasures of that

which is hidden, because the Lord of spirits hath chosen him, and whose lot hath the pre-eminence before the Lord of spirits in righteousness forever. And this Son of Man whom thou hast seen, shall raise up kings and the mighty from their seats, and the strong from the thrones and shall loosen the reins of the strong, and break the teeth of sinners."

These few verses of the head of days and the Son of Man seem to be the most striking incidents of a personal Messiah in the Pseudepigrapha. The forty-eighth chapter also denotes the Fount of Righteousness, the Son of Man, the stay of Righteousness, Judgment of the Kings and the mighty.

The book closes with a beautiful verse which suggests development of a personal Messiah under the heading, "God and the Messiah to dwell with men," namely: "In those days the Lord bade them to summon and testify to the children of earth concerning their wisdom: show it unto them, for we are their guides, and a recompense over the whole earth. For I and my son will be united with them forever in the paths of righteousness in their lives, and ye shall have peace, ye children of uprightness, Amen."

The Second Book of Esdras, chapters 3-14, denotes a faint development of a deliverer. They describe a series of revelations and visions purporting to have been communicated to Ezra in the thirtieth year of Babylonian captivity.

Depressed with the sorrows of his people and doubts of the righteous government of God, he is visited by the angel Uriel, who reproves his sadness and throws light upon the moral mysteries of the world. In the three revelations and five visions, Uriel shows him that, though the purposes of God are unsearchable, his providence is surely working for the defeat of evil and the triumph of

good. Iniquity may succeed for a time, but it has its appointed limit and when the signs indicated in the visions are fulfilled, the Son of God, the Anointed One, shall appear and reign. The powers of the heathen shall be broken and the lost tribes of Israel gathered together again into their city of Zion.

In several places there are noteworthy references to the Messiah: 2 Esdras 7. 27f; 12. 31f, 37; 52.

The Sibylline Oracles or the Sibyls, known in the ancient world as inspired prophetesses, through whom the gods revealed their thoughts and indicated their will, contributes somewhat of a faint utterance of a Messianic Kingdom at the close of the Books. The third book gives an apocalyptic review of the history of Israel, from the building of Babel to the time of Antiochus Epiphanes, and closes with a prediction of the coming glory and prosperity of the Messiah's kingdom.

We come to the close of the argument with a passage from the New Testament that thrills the soul and always lifts me to a higher place of service, namely: Phil. 2. 5-11:

"Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God. But made himself no reputation and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath also highly exalted him, and given him a name, which is above every name: that at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."—Allen M. Harris.

South Carolina Conference Proceedings

By the Rev. John C. Gibbs

THIS Conference was called together for the 122d session in the beautiful town of Hartsville, S. C., December 8-12, 1926. The Rev. J. P. Robinson and his loyal members and faithful friends have the honor of entertaining this big gathering of religious leaders. For the first time in the annals of the Conference did a bishop of Negro extraction summon this body together, and still for the first time in all her years did two bishops preside.

Early Wednesday morning Bishop R. E. Jones called the Conference to order and conducted the devotions and, assisted by the eight district superintendents, administered the holy sacrament to 450 communicants. No period in an Annual Conference is entered into more unitedly, enjoyed more entirely, and is more satisfactory to laymen and minister than the Lord's Supper.

All of the brethren responded to the roll call by Secretary R. L. Hickson save the Revs. A. W. Fuller, George Gray, A. G. Kennedy, G. W. Rodger, D. J. Sanders, J. A. Harrold, and A. M. Wright. They, a little while before, were translated and had answered to the roll call in glory. The Conference stood in honor and reverence for these departed worthies while Bishop Jones, in an ardent supplication, paid a beautiful tribute to their

sacred memory, and invoked His blessings upon their bereaved families.

After the Conference organization the appointment of reporters, the fixing of the Conference bar, and the necessary reports of committees, the Conference eagerly listened to happy greetings and words of welcome from Prof. H. C. Brewer, in behalf of the schools; the mayor, Hon. P. H. Rodges, for the citizens, and the Rev. J. A. McConnell, representing the churches. In his versatile manner, the Rev. G. W. Cooper responded for the Conference.

The Conference listened to two brilliant, inspirational addresses at the noon hours of Wednesday and Thursday by Bishop R. E. Jones. During these two days of his leadership and administration the brethren discovered a big-hearted sympathizer and a warm-spirited friend in him. They were rapidly getting acquainted with him when an alarming telegram announced that his blessed wife was critically ill. This sudden message visibly affected both the good bishop and the anxious Conference. The business paused and the entire Conference expressed sympathy in speech and prayer that God would restore the afflicted and comfort Bishop Jones. Bishop Jones was conveyed to Charlotte, N. C., by the Rev. G. Thomas,

to make immediate railroad connection for New Orleans, while Bishop E. G. Richardson was dispatched and replied by arriving Friday morning to resume the work of the Conference. Bishop Richardson's coming relieved all solicitations and concern.

The district superintendents, Revs. L. G. Gregg, of Sumter; W. S. Thompson, Bennettsville; A. R. Howard, Charleston; R. F. Harrington, Florence; J. E. C. Jenkins, Greenville; J. B. Taylor, Orangeburg; I. W. Williams, Spartanburg; A. G. Townsend, Sumter, and the elders on their charges had their characters passed and rendered their reports. While none of them exhibited matchless advance in increase in benevolence, finance, material gain, spiritual results, and numerical strength, yet the work, the interest, and progress have been sane, true, and commendable.

After the day's business sessions, Bishop Richardson gave gripping addresses to the Conference. At each evening service the Conference assembled to the various anniversaries of the Stewardship Division—World Service Commission, by the Rev. R. E. Garnell; Board of Pensions and Relief and Woman's Home Missionary Society, Dr. B. M. Powell; Board of Prohibition and Public Morals, Dr. R. V. Johnson; Board of Sunday Schools, Dr. James McMorries; Board of Education for Negroes, Drs. L. M. Dunton, J. B. Randolph, Dean H. Pearson, the Revs. G. W. Cooper, J. F. Green, J. F. Page, I. C. Wiley, Ollis Blasengame, J. F. Freeman, C. R. Brown, Mrs. L. A. J. Moorer, Prof. M. T. J. Howard, the Rev. E. M. Washington. While such interest was aroused by these addresses in these different boards of the church, the Claflin Endowment and the Department of Education for Negroes was most conspicuous and received marked attention from the Conference.

The religious feature was powerfully emphasized by wonderful sermons from the Revs. C. C. Clark, N. W. Green, G. B. Tillman, Dr. J. W. E. Bowen, Sr. Of course Bishop E. G. Richardson preached a soul-comforting and a mentally edifying sermon on the Sabbath morning immediately after a lively experience meeting and love feast. These evangelistic efforts by these varied gospel ambassadors brought heavenly benedictions and spiritual refreshment to the awaiting Conference and the hungering congregations.

People came from all avenues to enjoy the Conference. Were they here in such vast numbers to see the colored bishop in action, or were they present because it was a novelty for Hartsville? Maybe both. The Rev. J. P. Robinson and his faithful followers knew how to accommodate and entertain the large crowds and to satiate their desires.

Saturday evening Prof. H. H. Butler and his trained teachers and school body capped the summit in handing the Conference delegation a delicious banquet. Praise and thanks are unrestrained by us to those magnificent entertainers for their lavish hospitality and wonderful treatment.

A brief hour was used by The Woman's Home Missionary Society at the Conference to place the work and obligations upon the hearts of the brethren. Mrs. Mary E. Gordon, the efficient president, and her able official staff succeeded well in their meritorious endeavors and ambitious measures.

In the end of the Conference the bishop ordained eight candidates for deacons' orders, and gave three others the privilege to be made elsewhere. For elders' orders five

were ordained. One was received into the Conference from the Colored Methodist Episcopal Church by orders. Five of the pastors were retired, and one put on the supernumerary list. In the passing of our promoted fellow workers and Conference Claimants, the talented Rev. N. T. Bowen, Jr., expressed our indebtedness to their fragrant life and pure history. Our living claimants are to receive \$5,165 this year. The report for Claflin Endowment was designated at \$11,050.95. We are to raise \$10,000 between now, commencement, and the next Conference. This will require effort, hurry, and wise planning, but we can do it. The ministers' wives have been organized by the accomplished Mrs. Daisy B. Taylor, the wife of Dr. J. B. Taylor, of the Orangeburg District, to aid tangibly in the spiritual, educational, moral, and financial demands of the Conference, but to stress World Service and Claflin Endowment as the money goal for 1927. These vigilant women have seen our slump and have come to redeem our Conference, save our reputation, and to bring us to higher and more honored standing among the great galaxy of our Methodist Episcopal Conferences.

Since the South Carolina Annual Conference shall be entertained at the metropolis, "The City by the Sea," Charleston, S. C., in Wesley Methodist Episcopal Church, in 1927, we ministers and laymen will strive to make it one of the richest, happiest, largest, most potent, and best since its creation and reorganization in 1866.

The appointments are as follows:

BEAUFORT DISTRICT

REV. L. G. GREGG, *Dist. Supt.*

Aiken, J. F. Pearson. Allendale, C. C. Reynolds. Appleton, N. E. Franklin. Bamberg, B. C. Jackson. Bamberg Circuit, W. H. Norman. Beaufort, J. W. Buddin. Blackville, B. C. Brown. Brunson and Barnville, M. L. Green. Cottageville, Paul Reddish. Ehrhardt, L. S. Selmore. Greenpond, J. W. Gray. Hardeeville, S. Gypson. Lodge, A. J. Hall. Millet and Prospect, Jeremiah Mitchell. Ruffin, C. B. Brown. Seigling, J. B. Rouse. Springtown, S. D. Williams. St. George, O. Blassingame. Walterboro, F. Marcus. Weeks, B. S. Cooper. Yemassee, D. P. Murphy. Youngs Island, E. D. Generett.

BENNETTSVILLE DISTRICT

REV. W. S. THOMPSON, *Dist. Supt.*

Alcot, Solomon Pearson. Bennettsville, G. W. Cooper. Bethel and Ebenezer, S. E. Watson. Blenheim and Spears, A. Mack. Cheraw, N. T. Bowen. Chesterfield, Ed. Gordon. Clio and Dunbar, J. R. Graham. Darlington, S. A. Funches. Darlington Circuit, to be supplied. Dillon, J. D. Whittaker. Hamer, T. J. Curry. Hartsville, J. P. Robinson. Hartsville Circuit, J. W. A. Butler. Hartsville Mission, Dozier Johnson, supply. Level Green and Wesley, D. E. Thomas. Little Rock, E. M. Washington. Lydia and Kingville, S. S. Sparks. North Marlboro, H. J. Kirk. St. John and Wesley, D. F. Tillman. Syracuse and Providence, Frank Quick. Tatum and McColl, K. D. Hough.

CHARLESTON DISTRICT

REV. A. R. HOWARD, *Dist. Supt.*

Brook Green, P. P. Heyward. Charleston: Centenary, J. F. Page; Old Bethel, J. A. Curry; Wesley, J. C. Gibbs; St. Jude and St. James, R. W. Holloway; East Mission, Edward Desisean. Cooper River, William T. McClary. Dorchester, J. W. Reeder. Georgetown and Andrews, A. S. Newman. Greelyville, Jas. Richards. Harleyville, L. C. Gregg. Johns Island, M. M. Mouzon. Jedburg, A. T. Hines. Lanes, C. J. Mack. Maryville, T. D. Green. McClellanville, Wm. Seale. Mt. Holly, T. J. Pendergrass. Pinopolis, L. C. Mahoney. Ridgeville, J. G. Stokes. St. Stephen, F. H. Grant. St. Stephen Circuit, Daniel Brown. Summerville, P. E. Mingo. Washington and Ladson, E. F. Tobin. St. Thomas, H. L. Stewart.

Geo. Geddis, H. B. Jones, and W. R. Gregg left without appointment to attend school.

FLORENCE DISTRICT

REV. R. F. HARRINGTON, *Dist. Supt.*

Asbury and Bethel, D. J. Hartwell, supply. Cades, M. C. Newman. Florence, W. M. Hanna. Hemingway, J. M. Stokes. Kings-

tree Station, S. M. McCollum. Kingstree Circuit, J. A. Glenn. Lake City, H. H. Cooper. Latta, T. J. Robinson. Nesmith, N. W. Greene. Marlon, C. C. Clark. Mars Bluff, W. J. Gupple. Mullins, T. W. Williams. Salem and Wesley, C. B. Brown. Springville, I. H. Richardson. St. John, Wm. R. McEaddy. St. Luke, M. B. Mason. St. Mary, N. J. Brown. St. Paul, D. H. McLean. Timmons ville, D. S. Curry. John Wesley, T. E. Taylor. Olanta and Pamplico Mission, A. L. Wilson, supply.

GREENVILLE DISTRICT

REV. J. E. C. JENKINS, *Dist. Supt.*

Anderson, B. S. Jackson. Belton, W. M. Smith. Bradley and McCormick, F. B. Henderson. Easley, E. C. Wright. Greenville: John Wesley, J. W. Taylor; St. Andrews, H. Knox. Greenville Mission, D. M. Minus. Greenwood, C. F. Ferguson. Loundesville Station, J. W. Jones. Newberry, C. L. Lindsay. Ninety-Six, M. B. Eaddy. North Greenville, G. S. McClary. Pendleton, S. M. Brown. Pickens, I. V. Manning. Rock Mill, F. L. Lawton. St. Luke, G. S. McMillan. Seneca, W. N. Fridie. South Greenville, T. R. Robinson. Walhalla, S. Jackson. West Anderson, S. V. Fowler. Williamston, J. A. Gary.

ORANGEBURG DISTRICT

REV. J. B. TAYLOR, *Dist. Supt.*

Branchville, R. H. Cunningham. Columbia, N. S. Smith. Denmark, J. E. Goins. Edisto Fork, A. P. Gilliard. Jamison, S. J. Cooper. Macedonia, J. A. Summers. Midway, E. J. Curry. North, J. S. Miller. Orangeburg Station, R. F. Freeman. Orangeburg Circuit, L. A. Thomas. Pineville and Bowman, I. C. Wiley. Reevesville, M. O. Stewart. Rowesville, M. J. Porter. Springfield, N. E. Franklin. Swansea, J. W. Henderson.

SPARTANBURG DISTRICT

REV. L. W. WILLIAMS, *Dist. Supt.*

Bethune, Ed. Harrison, supply. Blacksburg and York Circuit, J. G. Garrett, supply. Chester Circuit, P. E. McLaughlin. Chesnee, R. E. Bethea. Clover, S. M. Miller. Cowpens, E. D. Bruce. Jefferson, F. A. Connelly. Gaffney, G. A. Thomas. Greer, C. Myers. Landrum, H. L. Davis. Long Town, Robert B. King. McBee, C. J. James. Pacolet, R. H. Harrison. Pageland, E. S. Charley. Rock Hill, W. M. Hailey. Reidville, J. M. Cox. St. James, P. H. Fisher. St. Mark, J. C. Martin. Spartanburg, Spartanburg Circuit and Mission, R. R. Williams. Taylor Mission, A. Segars, supply. Wellford, J. A. Murray. York Station, A. P. Jenkins.

SUMTER DISTRICT

REV. A. G. TOWNSEND, *Dist. Supt.*

Antioch, W. F. Smith. Blaney, P. C. E. Hidleston. Borden and Rock Hill, J. Wesley Williams. Camden, B. F. Bradford. Camden Circuit, A. H. Hayes. Lamar, J. T. Martin. Lamar Circuit, R. A. Cottingham. Lynchburg, Arthur J. Pogue. Macedonia, H. D. Woods. Mayesville, A. L. McGill. Mechanicsville, H. W. Williams. Mt. Zion, A. W. Wright. Oswego, F. W. Anthony. New Haven and St. Phillip, John W. Williams. Rock Spring, C. H. Dangerfield. Shiloh, W. M. David. St. James, F. W. Vance. St. Paul, J. W. White. St. Matthews, S. F. Moss. Sumter, R. L. Hickson. Stone Hill and Woodrow, F. F. Fisher, supply. Wateree, G. B. Tillman. Zion Hill, G. W. Burroughs, supply. Shepard Pate Mission, Hampton Sutton, supply.

Negro Insurance Companies Big Factor in Racial Business

THAT Negro insurance companies are growing apace even though they carry but a small fraction of the insurance in force upon Negro lives is shown by the recent report issued by the National Negro Insurance Association. Some startling and encouraging figures are presented by the association in its statistics compiled upon twenty-one Negro insurance companies, most of which are members of the organization. White companies are carrying many times more insurance on colored people's lives than are the colored companies, but the report relates that "of the total of \$73,581,675,814 of life insurance in force in the United States on December 31, 1925, the twenty-three Negro companies carried \$164,46,500, a mere drop in the bucket when compared to the total in force, but an enormous amount when all factors and handicaps are taken into consideration. The Metropolitan Life Insurance Company, with \$960,000,000 on

Negro risks, carries five times as much life insurance on Negroes as all the Negro companies combined. We have just scratched the surface. The field and opportunities offered by life insurance companies for Negroes are too great to be measured; they are almost unlimited.

Some idea of where the more than a billion and a quarter dollars worth of Negro insurance is placed may be gained from the table which follows. Total insurance carried by Negroes in the United States:

Metropolitan Life Insurance Company	\$900,000,000
Colored Companies in National Negro Ins. Ass.	164,000,000
Other colored companies (estimated)	25,000,000
All other companies insuring Negro risks	250,000,000

Grand total of insurance carried\$1,399,000,000

A conception of the tremendous financial power which Negroes might control is revealed by these figures. It is estimated that colored companies place only about one-eighth of the protection in force upon their own group. The fact is that only a negligible portion of the Negro population of America has awakened to the value of insurance in any sort of company. This is the task which the combined efforts of the companies who compose the National Negro Insurance Association is concentrated on—not getting Negroes to transfer their risks to colored concerns, but rather to appreciate in larger measure the value of building up insurance estates, thereby adding to the total racial wealth and giving protection to the families of the insured.

"The security of homesteads," the association points out, "the holding intact of families, the education of families, and the satisfaction of life profitably spent, are frequently dependent upon an adequate conception of the value of insurance." Despite the small portion of business which our organizations control, the steady growth of Negro companies, avers the National Negro Insurance Association, is a definite and hopeful barometer of racial business and progress.—Associated Negro Press.

Dedication of McKendree M. E. Church, Cumberland, Md.

MCKENDREE METHODIST EPISCOPAL CHURCH, Cumberland Md., the Rev. Nathaniel Minor, pastor, will be dedicated Sunday, January 16, at 3 P. M. The principal address will be delivered by Bishop William F. McDowell, resident bishop of the Washington Area. Address and introduction of the bishop by Dr. Howard Thompson, pastor of Centre Street Church, Cumberland. Dr. M. J. Naylor, superintendent of the Pittsburgh District, will be master of ceremonies.

The opening sermon will be preached by Dr. M. J. Naylor at 11 A. M. At 7.45 P. M. will be the annual memorial sermon to the Fort Cumberland Lodge, No. 176, I. B. P. O. E. of W. and Daughters of Elks, and presentation of Elks' window. The Odd Fellows and Masons will turn out in full regalia and present the windows donated by them to the church.

McKendree Church, under the leadership of the Rev. Nathaniel Minor, who has been pastor for three years, now stands as one of the most beautiful churches in the Washington Conference and a credit to Methodism.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PRAYER IN THE CHRISTIAN LIFE

FOURTH QUARTER. LESSON IV. JANUARY 28

Scripture Lesson—Mark 1. 35; 14. 32-36; Matt. 6. 9-13.

1. *The Meaning of Prayer*—In the strictest sense of the term, prayer is earnestly petitioning a person for something. It may be combined with thanksgiving, confession, and praise. But the real prayer is the petition, and may not include these other forms of worship. Confession and prayer go together when there is confession; but thanksgiving and praise are forms of communing with God distinct from actual praying. Jesus frequently gave thanks to the Father, such as in Matt. 11. 25; 26. 27; John 11. 41. But if we study His reported prayers we will find that they are petitions without thanksgiving or praisegiving.

2. *Jesus' Attitude Toward Praying*—Jesus did not need to enjoin upon His disciples the duty of praying—the Jews were a praying people. No one thought it strange to see Him pray so frequently. What He especially stressed was their perseverance in prayer and faith, even though the answer should not be speedily forthcoming (Luke 18. 1-8), and the kind of praying which they should do (Matt. 6. 5-15). When the disciples asked the Master to teach them to pray (Luke 11. 1), they meant that He should teach them *how* to pray aright; for He had just told them how they should not pray (Matt. 6. 7f). The prayer which He taught them, therefore, was only a model one which might be prayed on any ordinary occasion of praying. What they should pray for on special occasions would be dictated by the special needs of the occasion (Matt. 7. 7; 21. 22, etc.). Now what He wished especially to stress in this model prayer was *brevity*; so probably St. Luke's account of it is preferable to Matthew's. In it five things are asked for. Of course the more general a prayer, the less pointed it is. In Jesus' prayers on the cross and in Gethsemane but one thing is asked for. And in His long prayer recorded by St. John (and a characteristic of this apostle was to *expound* Jesus' words) there are but two things asked for—blessings upon Himself, and loyalty and unity of His apostles. We cannot resist the belief that Jesus' prayers were brief, even though He may have prayed all night (Luke 6. 12). Doubtless on such occasions, because of the intensity of His interests and the weight of the burden on His great heart, He repeated His petitions over and over again, somewhat as He did in Gethsemane. We are so constituted that the more numerous the things we are interested in in general, the less intense is our interest in anything in particular; and there is some relation between the intensity and depth of our interests and the efficacy of our praying (Luke 18. 2-7). Jesus prayed to the point for some definite thing in particular, and not for and about many things in general.

Secondly, in this model prayer there is absent everything but petitions—there is no thanksgiving and no praise. And in the reported prayers of Jesus we find the same conspicuous absence (Luke 28. 34; John 17. 1-26; 12. 27f, which probably refers to the same event as Mark 14. 35-41). He frequently thanked the Father, and His whole life was one of praise and glory to the Father (John 17. 4). But when He prayed He presented petitions unto the Father.

And, in the third place, Jesus was apparently more interested in private than in public praying. During His ministry we have numerous references to His private praying, but only two occasions of His praying in public (John 17. 1-26; Luke 23. 34);

and these public prayers were on behalf of others, which fact was probably the reason for their not being in secret. He strongly stressed the private praying of His disciples (Matt. 6. 6).

To sum up, praying held an important place in the life of Jesus. But it was His custom to pray privately. When He prayed publicly it was in the presence of those on behalf of whom He prayed. In each prayer He prayed for one or two things in particular, things which weighed most heavily upon His great heart, and not for things in general. His prayers were never indefinite, but always to the point, and were petitions.

3. *The Value of Praying in the Christian Life*—Praying has always held an important place in Christian life; for it is based on a feeling of dependence on God, faith in His unlimited power and wisdom and goodness, and a consciousness of our needs. Accordingly, it holds a larger place at some times than at others, especially because the consciousness of needs is keener. This is equally true in the case of the history of the Christian church and in the life of the individual Christian. Wherever individual or social needs are the most extraordinary, or there is the most disturbing consciousness of them, together with the strongest faith in and dependence on God, then it is that Christians pray the most earnestly and effectively. We hear that interest in praying is waning among Christians to-day—the family altar is becoming a thing of the past. We are not sure that such is the case. Some family altars have never been places of genuine praying, but places of multiplying words before God in respect to custom and habit. Probably there is as much genuine praying among Christians to-day as there has ever been during ordinary times. If not, the lack is due to a waning faith in God and an increasing faith in ourselves or a dying consciousness of our individual and social needs and duties. The remedy is not to be found in denunciation, lamentation, and exhortation, but in inspiration. True praying is impelled

from within, and not compelled from without.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JANUARY 28, 1927

"Thy Kingdom Come"

(By D. D. Martin, D.D.)

Jesus taught His disciples to pray "Thy kingdom come." Prayer is an important agency in bringing the Kingdom to pass. Jesus began His ministry with prayer, and closed with the prayer at Gethsemane. Every missionary enterprise of the church has been begun and carried on by the prayers and tears of faithful missionaries. Prayer alone can beget the passion for a lost world that will lead to sacrificial effort for the salvation of those who are without God or hope.

Jesus prayed for the coming of the Kingdom and then worked to that end. He began His ministry with the text, "The kingdom of heaven is at hand." When He sent forth His disciples He told them to go preaching "The kingdom of heaven is at hand." The word which He emphasized in teaching and with parable, as well as in the model prayer, was the word "kingdom." In the New Testament vision it is written, "The kingdoms of this world are become the kingdom of our Lord, and of his Christ." This prophecy is being fulfilled in the triumph of the cross in the world.

To use the prayer our Lord taught us effectively means that we put ourselves in the prayer so that the Kingdom interests are ours all the time. Then will we be serving Kingdom interests in the world as God's representatives. It may be that Kingdom interests are suffering where we live because there is no one who takes God's part in the moral struggles and in the realm of faith. God's kingdom in the heart and life of each individual; God's kingdom in the home and community; God's kingdom in the State and nation should be the heart-cry and soul-longing of Christians everywhere.

The missionary prayer and hope reaches farther as he prays and labors that the Kingdom may come to the ends of the earth, and that lands of darkness shall be filled with light. Every true prayer for the coming of the Kingdom will have in it the missionary concept. In such praying only may we hope to be heard, and even such prayers will be effective only as we give ourselves in some way to help in the coming of the Kingdom to the ends of the earth.

GAMMON SEMINARY.

Epworth League Topic

JANUARY 28

By the Rev. J. W. Haywood, D.D.

MISSION STUDY

We come now to a six-week period which we shall devote to the study of missions. Last year we studied foreign missions, this year we shall study the home field.

Request. I should certainly like to know how many chapters in our colored churches will put on this mission study. I am going to request that every chapter that plans to have it will send me a card. All that needs to be on the card is the name of the charge to which the League belongs, the word, "Yes," and the name of the person heading the Second Department. I shall tabulate these cards and publish the chapters in the Southwestern at the close of the mission study period.

We Need the Study. It is not an uncommon thing to hear members of the church boasting that they give all their money to promote home enterprises. Lots of our so-

called Methodist Christians are so narrow in their view of things that I suspect, when they cry, the tears run down the middle of their noses. They are like the old man who climbed to the top of his cabin and said, "My house is the center of the world." Some of us think Jesus only died for us and our kin people. This mission study is to supply us with knowledge about other folks; this knowledge will beget interest, and interest will lead to helpful effort of some sort.

The Books. Two books will be used as the basis of our study: "The Advancing Church" and "Our Temple Hills." These books will cost a nominal sum, but they certainly ought to be in the hands of every mission study leader. A Leader's Manual will be sent free. All materials may be secured from 740 Rush Street, Chicago, Illinois.

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Basley, Ga.—New Hope Methodist Episcopal Church, under the pastorate of the Rev. S. P. Bryant, is moving on. The bishop made no mistake in sending us this good man. The Sunday school and church are waking up to their duty. We raised as a Thanksgiving offering, \$4.10.—E. B. Stripling, Reporter.

Cuero, Texas.—Brothers Chapel Methodist Episcopal Church: December 26 was a high day at Brothers Chapel Methodist Episcopal Church. The pastor, Rev. R. S. Mosby, preached two soul-stirring sermons. We were also favored with a lecture by one of our home boys, a student at Sam Houston College, Mr. Royal Avery. His lecture was a masterpiece, full of helpful instruction and information.—Evangeline Mathis, Reporter.

Livingston, Texas.—We are grateful to Bishop Jones and Dr. Gilder for sending the Rev. Edward Wesley Summers and his good wife back to us for another year. He is indeed a real leader of men; his work can and will stand the test anywhere the Conference may see fit to send him. We are lining up with him in his new financial plan for the new year. Easter will tell the story. We shall stand by him and follow his leadership.—Mrs. Inell Dewalt, Reporter.

Tazewell, Va.—Another union service was held on Christmas, and the Holy Spirit was with each one as we met at the First Baptist Church. Quite a number were out to worship in this union service. Scripture lesson by the Rev. C. E. Phillips; prayer by the Rev. G. M. Dickerson; and the eleven o'clock message by the Rev. J. D. Chavis. This day will long be remembered by all who took part in these services. Collection for the day was \$12.15.—Charles H. Barnes, Reporter.

Monroe, La.—St. James Methodist Episcopal Church: We wish to thank Bishop R. E. Jones and District Superintendent Cornelius Spears for sending us as pastor the Rev. A. Booker for this Conference year. We are proud to have him. December 27 was a high day at St. James. The pastor was at his best, and the church is spiritually and financially alive. A large audience was present to hear the wonderful sermon delivered by the Rev. Booker at the eleven o'clock service, and many visitors were present also.—Hattie Smith, Reporter.

Yarborough, Texas.—January 2 was a high day at Jones Chapel Methodist Episcopal Church. Our pastor, the Rev. B. W. Williams, was at his best, and selected for his text, Hebrew 11: 8; subject, "Under Sealed Orders." Our hearts were thrilled with the Spirit. Eighteen came forward for prayer, and there was one accession to the church. Our pastor also planned for a big rally for Lincoln's birthday for Wiley College. His sermons will live long in the minds of the people of Jones Chapel. Collection for the day, \$10.75.—Miss Dewey E. Steward, Reporter.

McMinnville Circuit, Miss.—Smith Chapel Methodist Episcopal Church: Our new leader, the Rev. W. M. Holden, delivered the word of Christ to a large number on December 19, 1926. Our hearts burned within us as he talked. His text was, "Neither pray I for these alone, but for them also which shall believe on me through their word." At 6.30 P. M. he delivered another soul-stirring message, which was enjoyed by all who heard him. I pray God's blessings on this church and others that we may look with a far-seeing eye of faith to the promise of God.—Josie Looper, Reporter.

Teague, Texas.—The Christmas tree at Fairfield Methodist Episcopal Church was a success. The Rev. R. R. Bailey is pastor. He is a live wire. Our Christmas tree was worth over \$100. The Rev. Bailey never tires on the job, but is wide awake in everything. Having him as pastor for the new Conference year, we see no reason why suc-

cess should not be ours. Watch-night meeting began after disposing of Santa Claus by Bro. A. D. Jones. Prayer was offered by Sister Corene Johnson, followed by the congregation. Sister Bettie Blaine asked the prayers of the congregation for our ex-pastor, the Rev. G. G. Loud, and family.—W. C. Blaine, Reporter.

Hufsmith, Texas.—Salem Methodist Episcopal Church: The first Sunday in the new year was a high day. We had a model Sunday school; forty-one in attendance. The Rev. J. L. White, as usual, gave a wonderful and instructive lecture on "Heeding the Red Light." The morning text was, 1 Peter 1: 25: "The Word of God will stand forever." All of the auxiliaries are reorganized, and a systematic program launched for the year. Mrs. M. J. Page is president of The Woman's Home Missionary Society; M. A. Pryor, corresponding secretary. At night, the Rev. White preached from Job 1; subject, "Satan Permitted to Tempt Job." We are indeed proud of our pastor.—Reporter.

Yoakum, Texas.—On December 22, 1926, a storm struck St. John's Methodist Episcopal parsonage and left seventy-eight pounds for the pastor and his good wife. The movement was sponsored by the following brothers: Albert Hillyer, James Tilly, and Emmett Blackman. Our new Conference year began the third Sunday in December. The members of St. John's Church as a whole thank Bishop C. L. Mead for the return of our pastor, the Rev. J. H. Swann. We are proud to have him with us again, and under his leadership we are planning great things for this Conference year. Too much praise cannot be given the Rev. Swann as a Christian leader and one who lives up to his teachings.—Mrs. Lizzie Johnson, Reporter.

McCool, Miss.—We take this liberty to make mention of one of our smallest churches on the McCool circuit, known as White's Chapel. Though small in membership, it paid its pastor for the year 1926, and rejoices while entertaining the fourth Quarterly Conference, that the district superintendent, the Rev. J. M. Walton, will be paid in full, and all will be in shape for the Annual Conference. Too much praise cannot be given these worthy heroes of the church, namely: J. H. Knox, S. P. Knox, Mrs. S. A. Knox, B. Lowery, C. Alston, Mrs. Alice L. Lowery, Mrs. Clara Alston, Mrs. Mollie Smith, Mrs. Eliza Turnbow, W. W. Turnbow, Mrs. Edna Bloomburg, Mr. R. Bloomburg, Mrs. Mollie Knox, and Bro. I. S. Carter, for their unstinted and faithful support.—Mrs. M. B. McNair, Reporter.

Millican, Texas.—Sunday, December 12, was a high day at Brooks Chapel Methodist Episcopal Church. It was the occasion of the laying of the cornerstone. The money raised was applied on the indebtedness of the new parsonage built under the pastorate of the Rev. P. Edwards. The noon sermon was preached by the pastor; at 2.30 P. M. devotional service was conducted by Mrs. Malissa Day and Mrs. Mable Jordan, of the Baptist Church. Solos were rendered by Misses Nettie Belle Rennie, Bettie Lee Hill, Laura Edwards. The three o'clock sermon was preached by the Rev. E. F. Jackson, of Navasota. After the sermon, members paid their full assessment; the men, \$1.50 each; and the women, 75 cents each; grand total raised, \$41.85. At 4 P. M. the cornerstone was laid by the Odd Fellows of Millican, Brother Rufus Jordan, master of ceremonies. May the year 1927 be a prosperous and happy one for the good members and friends of Millican.—Maggie Edwards, Reporter.

Lawrenceburg, Tenn.—We are grateful to Bishop R. E. Jones and the district superintendent, Dr. J. O. Dixon, for the return of our pastor, the Rev. Wm. Neal, who spares no pains in leading the people. The writer has been a member of this church for many years, and has never known a leader more honest and just in every way than Dr. Neal. December 19 was a high day with us. Though

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we have less than fifty members enrolled, we have lined up with the pastor in every way. The Rev. Neal preached Sunday morning from St. Mark 8: 34. He preached another able sermon at the evening service from the text found in Isaiah 40: 8. Collection for the day amounted to \$12.07. On the first Sunday, though the weather was very disagreeable, a faithful few were on hand. The day was given over to the cause of Waveland. All auxiliaries participated. The trustees have built a \$60 garage for the pastor since Conference, and the World Service is being looked after, also the Southwestern Christian Advocate.—J. A. Bumper, Reporter.

Troy, Mo.—We are exceedingly glad to report at this time some progress along many lines in our church activity. The Sunday school is growing numerically, spiritually and financially. Our Christmas exercises were excellent. On Christmas Eve the Sunday school gave an excellent program in connection with the Christmas tree. Many valuable presents were received by the children and the parents from the well laden tree. On Sunday our services were well attended. Our regular offering for that day amounted to \$48. At the evening service the Sunday school and choir rendered a delightful program. We observed watch-night service. The meeting was full of joy and gladness to each one present, for the Lord was in our midst. Christmas morning the offering for building committee amounted to \$25; for World Service, \$13.65; for pastor, \$10. At the close of the service the church presented the pastor a Christmas gift of \$5, making a grand total on Christmas Sunday of \$53. Thus the church is moving on harmoniously in the promotion of the Kingdom.—Miss Anna Lewis, Reporter.

Shelbyville, Tenn.—Thanksgiving week was observed by the members of Scott Chapel Methodist Episcopal Church. After the eleven o'clock services, the Ladies' Aid Society served coffee and sandwiches. Sunday was a high day. The Rev. R. A. Dowell, pastor, was at his best, and preached two wonderful sermons. At 8 P. M. Dr. Whitenburg, president of Turner College, preached a great sermon. Turner College and the

Maple Leaf quartet furnished music for the occasion. Monday night was the climax, the occasion being a mock wedding, given by the Boy Blue Club. Notwithstanding the rain, the house was crowded. Recitations were rendered by Evelyn, Mary, and Frankie Thompson, Jr.; solos by Milton Ray, Nolan C. Bias; saxophone solo, Willie L. Holland; instrumental solo, Callie M. Streeter; violin solo, David Kincaide. Miss Lucille Brazier presided at the piano. The officers of the Boy Blue Club are as follows: President, Ella Mae Gant; vice-president, Edgar Price; secretary, Milton Ray; chaplain, Esther Smith; treasurer, Sarah Dean. The church seems to be taking on new life.—Miss Sarah E. Dean, Reporter.

Sayreton, Ala.—The membership of Mt. Pleasant Methodist Episcopal Church was very glad indeed to have our pastor, the Rev. J. C. Carson, returned. We wish to thank Bishop M. W. Clair for this. The church is moving along nicely in every respect. With such leaders as the Rev. and Mrs. Carson, there is no reason why we should not meet with success. With their assistance we have been able to get over one half of the Sunday school on the graded system. When the auditorium and basement have been completed, the graded system will be established in full. The church has put on a week's meeting, beginning the first Sunday in January, through which the spirit of loyalty and interest of the members is hoped to be revived. District superintendent was paid in full the first quarter. Raised since Annual Conference, \$228. The Woman's Home Missionary Society, led by Mrs. T. H. Carmichael; the Ladies' Aid Society, led by Mrs. A. Miller; Sunday school, Epworth League, Young People's Society, and other auxiliaries are planning to go over the top this year. All are making efforts and putting on new plans to this end.—Z. H. Walker, Reporter.

Harrisburg, Texas.—Asbury Methodist Episcopal Church has passed the Yuletide season in the height of merriment and entered into the new year with thankful hearts and new determination. The services throughout the day, on the first Sunday in 1927, were an inspiration to all who attended. The pastor and family appreciate highly the Christmas gifts given by the church, which consisted of 200 pounds of groceries and \$20 in cash. Our church is showing its colors in the Colored Hospital drive. Under the leadership of Mrs. S. G. Kay, ten subscriptions have been taken. We have done our bit towards Gulfside Fund; five dollars were raised in the Sunday services. Sister Ella Daniels presented the church with a lovely Bible for the pulpit, for which we are very grateful. We pray for more mindful and open-hearted Christians. The Sunday school has purchased an electric heater for the Beginners' classroom, of which Sister C. V. Adair is teacher. She and the children are very appreciative for this device of comfort. Watch meeting was well attended, and many who had seemingly fallen by the wayside renewed their vows and made a new start by attending Sunday services.—Mrs. C. V. Adair, Reporter.

Louisville, Ky.—Sunday, December 5, marked the closing of our one month's revival, which resulted in the converting of many souls, and the membership became spiritually alive, and many consecrated their lives to God's services. The Rev. Mrs. A. L. Davis was with us and preached each night; male chorus rendered excellent service. The Rev. McMorris, of Russellville, Ind., was with us three nights and preached three able sermons. Our district superintendent was also present. Sunday was our banner day. The auditorium, which had been beautifully renovated by one of our members in the person of Brother Smith, at the cost of \$235, was reopened. We raised \$63 on the debt of the auditorium, and gave the evangelist \$81. Our Sunday school was well attended, the number being seventy-two, with a collection of \$6.83; for the Christmas fund, \$1.50. Being the first Sunday, communion was administered to 132 adults and thirty children; a total of 162. The pastor preached the opening sermon from the Sunday-school lesson; subject, "Ruth and Naomi." The Pastor's

Aid presented the pastor a pulpit robe, in which he preached Sunday for the first time. We closed a very successful day, the offering being \$200 for all purposes.—Rev. R. D. Hines, Pastor; J. H. Madison, Reporter.

Fayette, Miss.—Two years ago Bishop M. W. Clair appointed me to this field of labor. In my survey I saw the need of a renovated church. Soon as we were settled, I called the church together and organized it into a working unit. The church was filled with enthusiasm and anxiety. A financial campaign was launched, in which we realized \$731.42. This was known as steward-trustee campaign. Recently we launched a similar campaign on the same plan and for the same purpose. Ten tribes were selected from the membership to raise an aggregate amount of \$500. Each tribe was requested to raise \$50 or more. They reported as follows: No. 1, Mrs. Hattie Jennings, \$28.74; No. 2, Mrs. Lue Harrison, \$53.89; No. 3, H. J. Gibson, \$26.58; No. 4, Mrs. A. M. Hall, \$65.56; No. 5, Mrs. Rosetta Bingmon, \$36.06; No. 6, Mrs. C. Jones, \$37.66; No. 7, Mrs. Mosanna Riley, \$84.10; No. 8, Mrs. Anna Riley, \$33.84; No. 9, Mrs. Sarah Kersh, \$52.39; No. 10, Mrs. Minnie Holloway, \$59.25; total, \$490.09. The campaign is yet progressing, and reports increasing. A complimentary sermon was delivered December 12. Text, "She has done what she could," Mark 14, 8; theme, "Our Best for Christ and His Church." The church is completed and is a credit to the town. We are planning to paint it before the Annual Conference.—I. R. Kersh, Pastor.

Abingdon, Va.—The Charles Wesley Methodist Sunday school had its Christmas program and tree, Monday night, December 27. The program was excellent, directed by our superintendent, Mrs. Charles Ellison, and teachers. The Sunday school presented to the pianist, Mrs. Roslea Anderson, a beautiful polychrome bridge electric lamp as a token of appreciation for her kind labor in helping train the children in the musical part of our program. Nearly three hundred persons were present and enjoyed the program. Now as the year has passed so beautifully, we all have been inspired by our past progress to do even more and better work this new year

than we did in the past year. Among the distinguished guests were the following: Prof. Miller Boyd and Miss Janie Anderson, of Morristown College; Miss Clara Ellison, of Bennett College, Greensboro, N. C.; Rev. S. H. Spruer, pastor African Methodist Episcopal Zion Church; A. Street; and Rev. W. D. Magby, pastor Valley Street Baptist Church, Abingdon, Va. Friday night, Watch-night services were opened by our pastor, the Rev. F. D. Thomas. The meeting was conducted by Mr. Chas. Ellison and the Rev. Monroe. A large number was present, and all spoke of their thanks for the past year's blessings. We adjourned after we knelt in silent prayer and welcomed the new year.—Reporter.

Huntsville, Texas.—St. James and Trinity Methodist Episcopal Churches: New life seems to have been taken on by the entire membership of both churches, and a united effort is being made for victory along all lines. The membership has been organized into five units at St. James and three at Trinity. The leaders are manifesting great interest and have pledged full support to all causes. Our first quarter began Sunday, with a very splendid Sunday school, the lesson being beautifully outlined by our pastor, the Rev. N. N. Sawyer. At eleven o'clock he preached from Gal. 6, 17. It was enjoyed by a large congregation. At 7.30 P. M. we were favored with the presence of the district superintendent, who brought us another powerful message. Monday night the weather was unfavorable, but all officers were present with good reports. The pastor's report showed an addition of four members to the church. Our district superintendent was well pleased with the way the pastor and members had lined up together, which means for us a great year. Raised this quarter for all causes, \$150.10; paid district superintendent, \$21.05. At the close of the meeting a storm struck the church, led by Miss E. A. Watkins, Mr. Bert Carter, and others. They brought many pounds of groceries and other home necessities. Presentation was made by Miss E. A. Watkins, and response on behalf of the pastor by Dr. Gilder.—Rev. N. N. Sawyer, Pastor; Herman Carter, Reporter.

District Activities

District Rounds

AUSTIN DISTRICT

First Round—Luling, January 1, 2; Georgetown, 9, 10; Austin Ct., 15, 16; Wesley Chapel, 16, 17; Wesley Mission, 18, 19; La Grange, 22, 23; San Marcos Ct., 29, 30; Simpson Tabernacle, 30, 31; Fayetteville Ct., February 5, 6; Lockhart Ct., 12, 13; Winchester Ct., 19, 20; Giddings-Leo, 20, 21; Hutto-Granger-Taylor, 26, 27; Smithville-West Point, March 5, 6; Littig-Manor, 12, 13; Cedar Creek Ct., 19, 20; Liberty Hill, 26, 27.

Special Days—With Appropriate Services

January 27, 28—Pastors, district stewards, and World Service Council retreat at Wesley Chapel Tabernacle, Austin, Texas. Every pastor, district steward, and chairman of local World Service Council are requested to be present.

January 30—Beginning Sam Huston maintenance rally.

January 31 to February 13—Special evangelism and organization for religious education.

February 12—Lincoln's Birthday. Program by Lincoln Educational League.

February 13—Special endowment and expansion rally for Sam Huston College.

February 20—Beginning of World Service drive. Special stewardship classes and services.

March—Entire month: Stewardship. Tithe just one month for the kingdom of God.

April 1-17—Special evangelistic campaign. Personal work.

April 17—World-wide missionary day. World Service. Collect and report the full quota.

April 21-24—District World Service Council at Smithville.

Brethren, let's put our heads together and let our hearts beat in unison, as one man. Let's get under the task that is before us and do it. Six things will be needed to insure success for us this year: (1) Keeping our own souls glowing with spiritual fire. (2) Keeping our congregations highly spiritualized by putting spirit and power into our services. (3) By a personal ministry and contact unto every unit of our parishes. (4) Spreading information about the church—its ministry and its needs as they exist both locally and foreign. (5) Making a program adequate for the church and community. (6) Sticking to that program with all our might. Let's go. Call on me at any time.—J. L. S. Edmondson, 1609 E. Hackberry St., Austin, Texas.

BEAUMONT DISTRICT

Second Round—Port Arthur, February 13, 14; St. James, 18-19; Orange, 20, 21; Silsbee and Voth, 23, 24; McCabe, 27, 28; Liberty, March 5, 6; North Beaumont and Batson, 9, 10; Conroe, 13, 14; Montgomery and Richards, 19, 20; Willis, 26, 27; Campground and Dodge Ct., 30, 31; Huntsville and Tye, April 2, 3; Huntsville Ct., in joint conference at the St. James Church, 2, 3; Hemphill Ct., 9, 10; San Augustine Ct., 14, 15; Jasper and Newton Ct., 16, 17; district group meeting at McCabe Church (Beaumont), 19; Camilla Ct., 23, 24; Onalaska, 26-28; Livingston, 30 to May 1; Lufkin and Corrigan Ct., 3-5.

Dear Brethren: Ere this time you have set sails for the voyage of 1927, through which I am wishing you a very happy and successful bon voyage. If you would weather the storms of opposition and the breakers of disappointment, keep the prow of the old ship of Zion headed toward the star pole in Zion. In launching you should undergird your vessel

with faith and humble prayer, intercessory prayer. Brethren, the church needs and must have money as a means to an end; chiefly, world redemption; but I declare unto you, except we put first things first, which is the kingdom of God and His righteousness, the old church will continue to suffer leanness of soul. We shall expect great revivals all over the district this year, and if I can be of any special service to you, command me. We insist that the pastors report all money for World Service and Area Council expense at the District Meeting, April 19, McCabe Church, Beaumont. With much prayer and supplication to God for you and yours, I am prayerfully, J. W. Gilder, District Superintendent.

INDIANAPOLIS DISTRICT

Fourth Round—Princeton, January 20; Rockport, 21; Evansville, 22; Boonville, 23; St. Mark, 27; Coke Otto, 28; Batavia, 29; Cummingsville, 31; Cleves, February 1; Mt. Healthy, 2; Laurel, 8; Madisonville, 4; Milford, 5; Greenfield, 11; Terre Haute, 12; West Park View, 17; St. Paul, 18; Barnes, 19; Shelbyville, 20; Scott, 26; Simpson, March 7; Bloomington, 8; Anderson, 12; Muncie, 15; New Castle, 14; Rushville, 19; Connersville, 20; Calvary, 28; Madison, April 2; North Vernon, 4; Watson, 8; Jeffersonville, 9; Cementville, 10; Mt. Zion, 18; Westwood, 17; College Hill, 19.

Quarterly Conferences

BAKER, LA.

The first Quarterly Conference convened November 4 and 5 at Jordan Chapel Methodist Episcopal Church, with the Rev. B. J. Reddix, district superintendent, presiding. The reports showed the church had taken on new life along all lines. The district superintendent was paid in full, and we are looking forward to a great year's work under the leadership of our new pastor, the Rev. G. W. Sanders, who is lining up in a satisfactory way. On November 2, a storm struck the parsonage and left more than sixty-nine pounds of choice groceries, led by Sisters T. Holmes, W. White, K. Sawyer, and a host of others. May God bless these good members of Jordan Chapel.—Reporter.

BELLVILLE, TEXAS

Our first Quarterly Conference was held January 1 and 2, 1927. The Rev. A. J. Newton, our new district superintendent, presided. He was well pleased with the reports made by the members of the Quarterly Conference. The district superintendent was paid in full, \$30. Sunday school met with twenty-three scholars present. At the eleven o'clock service the sacrament of the Lord's Supper was administered by the district superintendent, and at 3 P. M. he preached a soul-stirring sermon. We want to thank Bishop Jones for sending to us such a splendid preacher and pastor as the Rev. C. H. Moore. Under his leadership we feel safe to say that we are going to put the program over.—Bennie Mathis, Reporter.

LUTHERVILLE, GA.

The fourth Quarterly Conference was held at Clark Chapel Methodist Episcopal Church, the Rev. J. W. Queen, presiding. The district superintendent gave a lecture on World Service and its needs. He told the people that they must not fall below what they did last year. The pastor and district superintendent got together and organized the church into a mock Conference. As a result the following was raised: Bro. A. M. Godfrey, \$25.50; Sister Dora Marcus, \$20; and others contributing as high as \$8; making a total of \$89.10 raised for the quarter.—Lela French, Reporter.

MARTIN, TENN.

Our first Quarterly Conference was held December 11 and 12 at McCabe Temple Methodist Episcopal Church, the Rev. W. B. Greshaw, our new district superintendent, presiding. The meeting was well represented, and splendid reports were made by the leaders. We have raised and paid out during the quarter, as follows: Ladies' Aid Society, \$50; Home Missionary Society, \$32.90; trus-

tees, \$30; World Service, \$70; to district superintendent, \$28; Gulfside Association, \$4; pastor, \$108; total, \$322.90. The return of our pastor, the Rev. J. H. Hughlett, for another year has put new life into every department of our church and all concerned. Our Christmas program was the best in the history of the church, conducted by Mrs. M. M. Ransom and Miss T. L. Wilson. Everything done so far is evidence of a greater Conference year.—Rev. J. P. Price, Reporter.

District Conference and Convention

LA TECHE DISTRICT PREACHERS MEET

The La Teche District Preachers' Meeting convened at Mt. Calvary Methodist Episcopal Church, Thibodaux, La., December 15, 1926. The Rev. Hubbard Daniels, district superintendent, brought quite an inspiring message to the men. He outlined plans for raising World Service money, collection for Gulfside, and other benevolences of the church. The following resolutions were unanimously adopted:

WHEREAS, Bishop R. E. Jones at the last session of the Louisiana Conference appointed the Rev. H. Daniels as district superintendent of the La Teche District; therefore be it

Resolved, That the preachers' meeting for the district, in regular session at Thibodaux, La., December 15, do hereby pledge ourselves to stand by the administration and to use every available method to put the World Service and the program of the church over. Resolved further, that we will stand by every cause presented by the church, especially Gulfside, and pledge ourselves to take regular collection and report same to Bishop R. E. Jones for Gulfside.

WHEREAS, The Rev. H. Daniels has come to us with so much interest in our welfare and that of the church, and has encouraged us with his brotherly spirit; be it

Resolved, That the ministers of the district do hereby pledge to stand by him in every way.—Signed, The La Teche District Preachers' Meeting, Rev. T. W. R. Harris, Secretary.

Obituaries

CAMPBELL—Sister Cora Campbell, Knobnoster, Mo., wife of Jack V. Campbell, passed into the beyond in full triumph of faith. She was loved by all who knew her. She died at the age of seventy-two. She leaves to mourn her going two children, two grandchildren, a husband, and a host of friends. The funeral was conducted by the pastor, Rev. L. C. Dawkins, who preached from Rev. 21. 28.—Mrs. L. C. Dawkins, Reporter.

CATHEY—Wesley Chapel Methodist Episcopal Church, West Point, Tenn., lost one of its oldest members on December 15, 1926, in the person of Bro. Bedford Cathey, better known as Bro. Toab Cathey. He joined Wesley Chapel when the Rev. S. B. Danley was pastor, thirty-four years ago, and lived a consistent Christian life. He will be greatly missed in the church and home. The funeral was conducted by the Rev. D. Gulley and the Rev. W. N. Neal, pastor. He leaves to mourn their loss a wife, two daughters, one son, and one son-in-law.—Mrs. Mollie Mack, Reporter.

JOHNSON—Sister Worcls Johnson died December 15, 1926, in the full triumph of faith. She leaves to mourn their loss two daughters: Mrs. A. B. Pittard, of Biloxi, and Mrs. Thomas, of Pennsylvania; one son, son-in-law, and a host of friends. She was a faithful Christian and died at the age of seventy-two.

OFFICER—Bro. Martin Officer died December 9, 1926, at Sparta, Tenn. He was a faithful member of the church. He leaves to mourn his passing a wife, one sister, one daughter, and many other relatives and friends. The funeral services were conducted by the Rev. W. M. Holden. Bro. Officer died in full triumph of faith.—Reporter.

ROBERTSON—Bro. Joe Robertson, one of the oldest men in Ebenezer Methodist Episcopal Church, Morton, Miss., died December 27, 1926, at the age of eighty-seven years. He leaves four sons, four daughters, one brother, one sister to mourn his passing. He was a model Christian, was held in high esteem by all who knew him, and was faithful to the church until his health failed.—P. W. Baldwin, Pastor.

TIMMES—Sister Pernice Timmes, a faithful member of Ebenezer Methodist Episcopal Church, Morton, Miss., passed from labor to reward on December 5, 1926. She was a faithful Sunday-school scholar and a lover of her church. She died as she lived, trusting in Jesus, at the age of twenty-seven years. She leaves a husband, one child, one brother, three sisters, and many friends to mourn her passing.—P. W. Baldwin, Pastor.

WALKER—Sister Caroline Walker, a faithful and loyal member of Ebenezer Methodist Episcopal Church, Morton, Miss., for over forty years, died at the age of seventy-three years. She leaves one son, three daughters, and other relatives and friends to mourn her departed life.—P. W. Baldwin, Pastor.

WOOLFOLK—Bro. H. Woolfolk, one of the oldest members of St. Paul Methodist Episcopal Church, departed this life September 27, 1926. Bro. Woolfolk was an active and faithful member of the church forty-four years, and served forty years as Sunday-school superintendent. He leaves to mourn his passing a loving wife, seven children, three brothers, three sisters, and a large number of relatives and friends. The funeral was conducted by the Rev. N. W. Ross, pastor of Asbury Church, Canton, Miss.; the Rev. J. C. Hibbler, Wesley Church, Vicksburg; the Rev. M. J. Stallings, of the Upper Mississippi Conference, and the Rev. T. J. S. Pendleton, of the African Methodist Episcopal Church, Vicksburg. Dr. L. T. Miller, of Yazoo City, also spoke on the life of Bro. Woolfolk as a Christian.—Mrs. E. Montgomery, Reporter.

Crescent City Note

Thompson Methodist Episcopal Church: Sunday night, December 19, was a great night at old Thompson Methodist Episcopal Church. The annual sermon of the Registered Nurses' Association was preached by the pastor, Rev. W. H. Lang. The Rev. Lang was assisted by Dr. T. R. Heath, of Flint-Goodridge Hospital, and the Rev. E. D. Mouton, all of which proved to be logical, spiritual, and powerful. The welcome address was delivered by Miss Ora B. Jones and responded to by one of the members of the association. Remarks were made by Mrs. Estelle Hubbard, president of the association. They were full of truth and encouragement. Remarks by Dr. T. R. Heath closed what may be termed one of the greatest services held in Thompson Methodist Episcopal Church. Collection, \$12.25.—Miss Ora B. Jones, Reporter.

Marriages

ADAMS—REEDAM. On December 23, 1926, Mr. R. A. Adams and Miss Ida Reedam were united in the bonds of holy matrimony in the presence of their many relatives and friends. Her bridesmaid was Miss Esthena Jerifer; ushers, Misses Cecelia Jerifer, Frances Isaacs, Bertha Amelin, and Ida Rechal; best man, Mr. Clarence Adams. Mr. Adams is a business man of Beaumont, Texas, and Mrs. Adams is the charming daughter of Mr. and Mrs. Edward Reedam, of New Iberla, La. After the ceremony the couple left for their future home, Beaumont, Texas.—Reporter.

BALL—MONROE. Mr. Eugene Ball and Miss Dora Monroe, both of Dickinson, Texas, were united in matrimony at Warren Chapel Methodist Episcopal Church, October 27. The bride was a member of Warren Chapel Church, and was very active in the Sunday school and in the social circle of Dickinson and Galveston. The Rev. L. B. Allen, pastor, and the Rev. R. H. Warren officiated, the ring ceremony being used. The wedding

march was played by Mrs. Sallie Taylor, of Galveston. The bride and groom are at this time making their home in Galveston, Texas. We wish for them much success, and pray God's blessings upon them.—Hezekiah Burns, Reporter.

EDWARDS-STRICKNEY. Mr. John Edwards and Miss B. Millie Strickney were united in holy wedlock December 28, 1926, at St. Mark Methodist Episcopal Church, Opelousas, La., by the Rev. L. H. Smith, pastor. Both of the young people are of Opelousas. Miss Strickney is the granddaughter of the Rev. Lemons, our pastor at Teche, La. A reception was given at the home of Mr. and Mrs. B. J. Strickney, the bride's parents.

STEWART-COLLIER. Mr. James Stewart and Miss Arlee Collier were recently united in holy wedlock at the home of the bride, Pelahatchie, Miss. Mr. Stewart is a successful lumber man, holding a position with the Pine Bell Lumber Co., and Mrs. Stewart is one of the outstanding members of Mountain Ridge Church, and is also a public school teacher. We wish for them a bright future. The pastor, Rev. H. E. Morgan, officiated.

Cards of Thanks

I wish to thank the members and friends of St. Mark Methodist Episcopal Church, Magda, La., for the many good pounds given for the pastor. We also thank Mt. Pleasant Baptist Church and other churches. Forty pounds were given and \$2.75 cash.—J. Dotson, Pastor.

I take this method in thanking the friends and members of Thompson Methodist Episcopal Church for the large basket of good things brought to the parsonage for Christmas, brought by Sister A. Knox and Sister Mary Hackett. We thank the members also for the gift of \$5. May God shower His blessing on these good people.—The Rev. S. J. Jackson, Pastor.

We take this method to thank the members and friends of Cotton Port Methodist Episcopal Church for the storm which came our way December 30, leaving forty pounds of choice, well-selected groceries. The party was led by Sisters G. A. Lashington, E. B. Williams, Georgia Mayers, and Brothers M. L. Williams and H. Y. Adams. We thank every member and friend who participated. Call again.—Rev. J. C. Williams.

One of those storms that sometimes gather in the hearts of good men and women struck the pastor's home Wednesday evening just as the family was preparing to go to church for prayer meeting. When the excitement was over, it was discovered that many pounds of choicest groceries had been left in the kitchen. The humble pastor wishes here to express his sincere thanks and appreciation.—The Rev. J. W. Revels, P. C., Thorpe, W. Va.

I take this method of thanking the good people of Pelahatchie, Miss., for a new suit of clothes and a hat for Conference. A committee, composed of Mr. Clem Banks, Alma Myers, Mary L. Scott, Rasey Armon, Ollie Scott, Cornelia Kersh, M. Evans, Alex Everett, Ed Odie, Pennie Collier, Ethel McGee, and Henrietta Lewis, contributed \$3 each, making a total of \$36. God will bless the cheerful giver.—The Rev. H. E. Morgan, Pastor.

I wish to thank the president of the Ladies' Aid Society, its members, and friends of Weems Chapel Methodist Episcopal Church for more than 100 pounds of choice groceries and a cash purse. This movement was led by Mrs. Martha Kilpatrick, president; Mrs. Lilly Abram, Mrs. Caroline Baylous, Mrs. Louisa Mitchell, Mrs. Lilly McRae, Mrs. Mary Jackson, and Mrs. Mary Weems. Many others joined them as they came singing, "Open the Door and Let Me In." May God's richest blessings ever be upon these good people.—C. A. Ford, Reporter.

We wish to thank the members of Lynch Chapel Methodist Episcopal Church who joined Mt. Harmon in a surprise. It was

led by Miss Simonson, the principal of the school, and Sister Hattie Jenkins. Twenty-five students of the school joined in the chorus, "I Need Jesus," after which the dining-room door was thrown open and forty pounds of choicest groceries were laid on the table. The pastor read a portion of the Scripture, followed by prayer, a solo, and some brief remarks. They were made to feel welcome. Come again.—The Rev. and Mrs. E. G. Webb.

The Rev. and Mrs. F. E. Dawkins, of Evergreen, Ala., wish to express their thanks, in which they are joined by a glad host of children, to a number of the members of the St. Paul Methodist Episcopal Church of Evergreen, who laid on the parsonage table about 250 pounds of the finest groceries. The party was led by Messrs. H. Matthews, F. Rogers, B. Matthews, Jr., Mesdames Anna Wynn, M. S. Davis, and Mary Williams. The good members of St. Paul made no mistake in choosing these good people to lead in this kind of storm. We are praying God's choicest blessings upon them. Mr. and Mrs. Coleman came later with a shower of twenty pounds. We are praying God's blessing upon you all. Come again.—Adella Dawkins.

On Christmas Day the following members of Mallalieu Methodist Episcopal Church, Lafayette, La., brought to the parsonage and presented the pastor with a sugar cured ham, Sister Lillian Dugas. First committee was composed of J. H. Nicholas, A. Harris, B. Nicholas, Ellis Spell, B. Alexander, S. Shew, and Missouri Johnson. The Christmas Dinner Committee: H. Spell, the Rev. and Mrs. A. J. Brown, of the Colored Methodist Episcopal Church; Mrs. Mary Frazier, of the Baptist Church; Mary Haynes, and H. Scott. Committee on Purse: R. D. Parker, Sister Emily Scranton, W. M. Cooper, E. L. Baptiste, Ellen Alridge, F. Martin. I have been ill all of the year of 1926, but not confined to bed; however, with the help of the Lord, the work of the church is still going. May the blessings of God be upon these good people of Mallalieu Church.—The Rev. S. Green, Pastor.

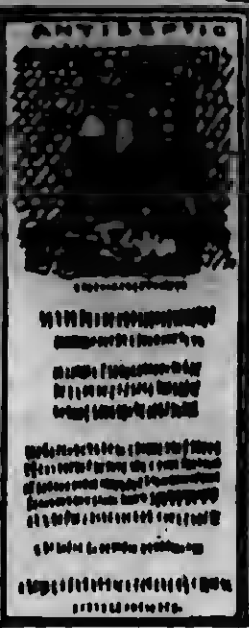
We take this method of thanking the members and friends of Thompson Methodist Episcopal Church for their thoughtfulness toward us during the Thanksgiving season in the form of a basket containing an eight-pound turkey and other good things to eat, together with a cash purse. The leaders of this movement were as follows: Ella Jackson, Effie Jackson, Olivia Roberson, Lucy Richardson, Frances Hamilton, A. B. Williams, Ora B. Jones, Isabelle Richards, Lillian Isadore, Rosa Thomas, Eva Davis, O. Dolen, Evelyn Carmille, C. Rouchon, Agnes Hagan, Viola Davis, P. J. Andrews, P. A. Goff, John Richardson, W. H. Isadore, Josh Evans, L. Brown, R. Brown, W. J. Jenkins, Lawrence Collins, Louis Robertson, E. D. Mouton, and P. Bolon. We also wish to thank Mrs. Estelle Taylor Hubbard and her coworkers for a Christmas basket, containing a ten-pound turkey and other choice things to eat. May God bless all of these good people who are doing everything in their power to make it happy for the pastor and wife. Truly these are some of the most loyal people in Methodism, and they have our prayers as well as our thanks.—The Rev. and Mrs. W. H. Lang.

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Woman's Column

Statesboro, Ga.—To The Woman's Home Missionary Societies of the Savannah Annual Conference: Dear Sisters: Being recently appointed to this office, I do not know the district secretaries of the districts. Hence, I take this method in trying to reach you, and I hope I will get in touch with each officer or secretary of the Savannah Annual Conference in the near future. We have all done well in the past, but past blessings will not suffice. Let us work, push, and plan that we may be able to put over a complete program this year. I am being urged by Mrs. Geo. W. Keen, our publisher and business manager of The Woman's Home Missionary Society, to notify or ask each auxiliary to subscribe for the study course; also put the missionary paper in every home possible in the Savannah Conference, so that we can study and learn more about the problems which we have before us, and that we will be able to do better work and accomplish the great plan. Now, sisters, do your best. We are looking forward for a great year's work, and we ask our pastors for their co-operation. The great church is calling as never before. We realize more and more that without God we can do nothing. He who works with Him does best.—Mrs. Amanda Smith, Secretary of Missionary Education, 215 Johnson Street, Statesboro, Ga.

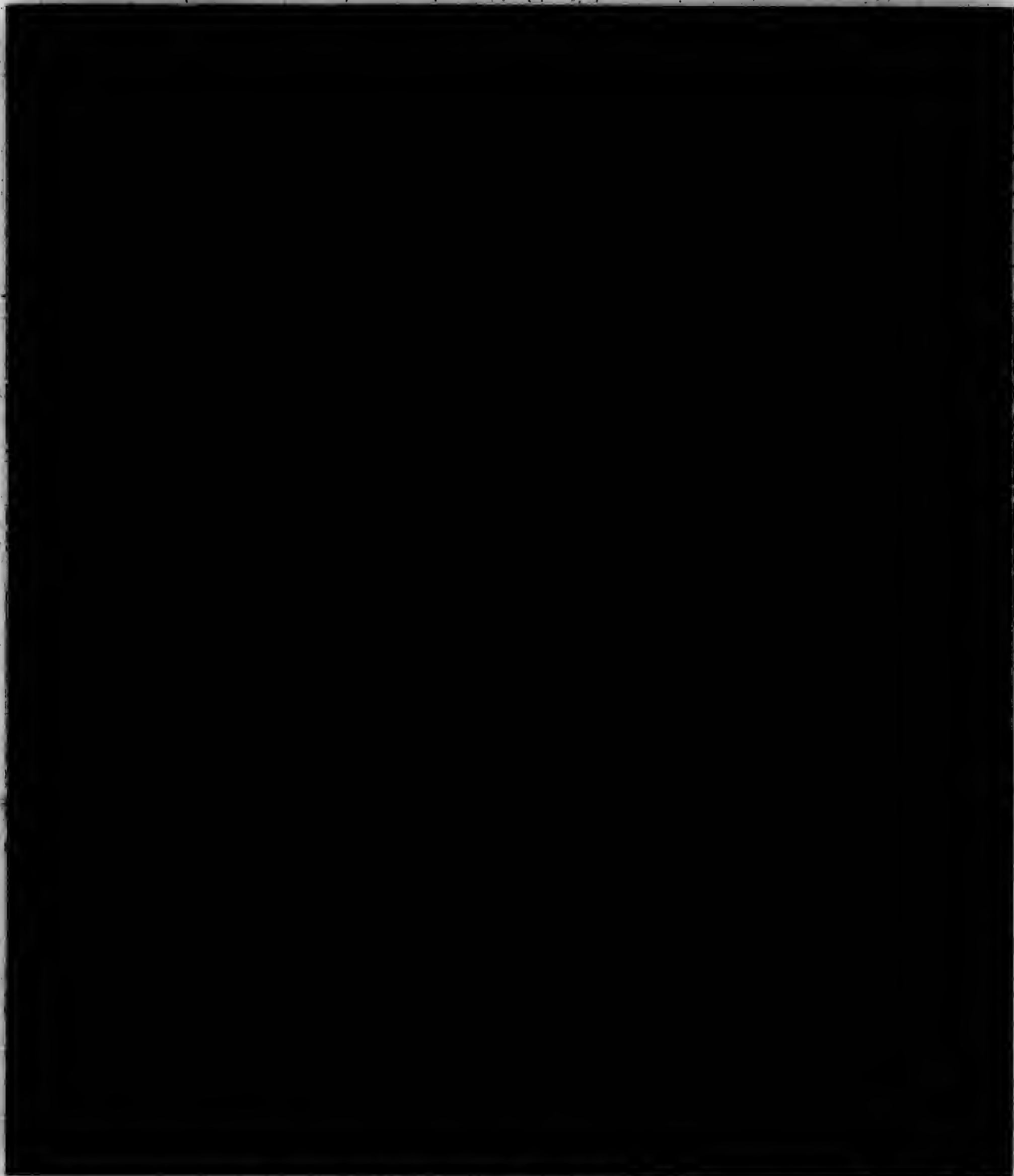
Special Notice

Address all communications intended for the Rev. John D. Whitaker to 202 West Jackson Street, Dillon, S. C.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JANUARY 20, 1927



MARY McLEOD BETHUNE

Founder and President

BETHUNE-COOKMAN COLLEGIATE INSTITUTE

DAYTONA, FLORIDA

(See Article on Page 32)

Artistic Achievement

By Allen B. Doggett, Jr.

WHEN a Negro choir sings a French folk song so that the applause is spontaneous, dispelling the prevalent impression that the spirit of such a piece cannot be given full value by an American choir; when a cultured audience coming primarily to hear Negro singers in a program of Negro folk music is carried beyond the race aspects of its performance into the realm of a universal art knowing no color line, a lasting impression in musical annals has been made. Such was the effect of the recent concert given by the Hampton Institute Choir of eighty voices in a certified program under the effortless direction of R. Nathaniel Dett in the chamber music auditorium of the Library of Congress, under the auspices of the Elizabeth Sprague Coolidge Foundation. The choir, with whom choral work is but an incident in the training and study at the institute, singing with clarity and sureness, made the audience marvel. The solo work of Miss Elizabeth Sinkford, soprano, and of Francis J. Minton, baritone, showed surprising gift of voice and finish.

A group of works by old composers of the sixteenth and seventeenth centuries opened the program, followed by two Russian liturgical numbers. The group of Christmas carols included "Sing Noel," whose intricate and swift passages were picked out and harmonized delicately. Dr. Dett's arrangement of Campion's "As By the Streams of Babylon," in which the original lute accompaniment to the solo voice he had arranged to so well bring out the richness of the choir voices, was particularly well received. "Rise up, Shepherd," and two Dett numbers, "Oh, Hear the Lambs a-Crying," and "Listen to the Lambs," in six and eight voice parts, the former repeated by request, were enthusiastically applauded.

The last group was entirely of folk anthems, including "Swing Low, Sweet Chariot," "Don't Be Weary, Traveler," "I'll Never Turn Back No More," and Burleigh's arrangement of "Deep River."

Dr. Dett carried his choir onto ground formerly considered unsuited to Negro chorus work. That the same feeling and the same quality that have made the spirituals, when sung by Negroes popular may be carried over into the entire range of musical composition, was demonstrated at this concert under Dr. Dett's leadership. That this concert begins a new era and reaches a high-water mark in musical achievement is attested to by musical critics in the press comments.

The Washington Times said: "We made a discovery about music in America last Friday evening, when R. Nathaniel Dett, foremost among Negro composers, brought his famous choir from Hampton Institute, Virginia, to sing for the Elizabeth Sprague Coolidge Foundation in the chamber music auditorium of the Library of Congress." Writing of "Oh, Hear the Lambs a-Crying," this critic says: "One could have wept with the sadness of it, with the pathos of the voices. But more than the heart of it, there was a choral accent, a sort of syncopation, in the rich body of the various choirs, that created a new sort of illusion of disturbed emotion. It was one of those fundamental things that are hard to describe. It proved that Dr. Dett has given an arrangement for voices here that requires high choral art to attain, and these were school children! . . . America is rich in a fundamental thing when such art can be produced by the youth among us. The visit of the Hampton Institute Choir writes a page of musical history of which we are justly proud."

The Evening Star, Washington, said: "America has shown complete welcome to the splendid English singers and warm appreciation of the splendid work of that fine organization, the Dayton Westminster Choir. The work of the Hampton Institute Choir is on an equal level for the simplicity that art makes seem natural in choral work in its finest form."

The Washington Times-Herald said: "The audience signified by an uproar of applause their approbation, and Director Dett led the young men and young women through four encores. Dr. Dett, whose conducting is reminiscent of Stokowski's work, showed himself still the same fine musician who won first honors in a class of 1,000 at Oberlin Conservatory for two of his four programed compositions."

In an editorial, the Union Star, Brookfield, Va., called attention to the singers themselves. "The attentive attitude and natural modesty of these young people added

World Service receipts for December showed a net gain of \$22,362.75 in comparison with December, 1925, according to the statement of Treasurer O. W. Auman, of the World Service Commission. December World Service receipts on apportionments were \$324,762.40 as against \$302,399.65 a year ago. A gain was also registered in "Specials," the total for December being \$33,798.60, or \$5,390.41 more than the same month of the previous year.

"The great task now before us as a church is the universal observance of the Annual World Service Roll Call," said Dr. Auman. "If every Methodist Episcopal Church throughout the land will gird itself for this undertaking, enlisting the last member as a contributor to our world enterprise, it will mean the greatest advance which Methodism has known in many years. To this end, we urge the heartiest co-operation by every pastor and congregation in the promotion of the educational program, and in the enlistment of every member and friend by means of the Annual World Service Roll Call before May 31."

materially to the effectiveness of their performance. Not a single act on the part of a single singer during the two hours the choir was on the stage made the slightest jar upon the most sensitive musical temperament in the large audience. Evidently the long training for such singing had wrought a refining influence, and because the refinement of music was deeply felt by the singers, its expression produced a like effect upon the audience. The expressive sweetness and harmony were carried to many homes as a most fitting Christmas experience."

Wellington Adams, in the Washington Tribune, goes on to say: "Strictly speaking, the affair was distinctive in that for the first time colored singers were accorded the honor of an appearance in a strictly certified program of music."

Personal and General

—Friends and acquaintances of the Brummitt family, which has rung so true to broad Christian principle of human brotherhood and service, will be gratified to learn of the happy marriage on December 28 last, of Wyatt Brearly, son of Dr. and Mrs. Dan B. Brummitt, editor of the Northwestern Christian Advocate, to Miss Esther Agnes Petrie, of Mitchell, S. D. The bride is a graduate of Dakota Wesleyan, and the groom of Columbia Universities. Like his distinguished father, the groom is an editor.

—Those persons interested (and every person desirous of a more pronounced religious atmosphere in family life must certainly be) in restoring the old-time family altar, together with the revival of grace at every meal and Christian conversation in the home, should study the proposals of The Hearthstone League, sponsored by Bishop A. W. Leonard. Rightly the bishop observes: "It is nothing less than a tragedy for young men and women to go out into life with no recollection of

ever having heard their names in father's or in mother's prayers." The Hearthstone League is a timely and serious effort to arrest the decay that has set up in the home life of the nation. Address Bishop Leonard at 602 Genesee Street, Buffalo, N. Y., for literature.

—This office is pained to learn of the death of Dr. Clyde Clay Cissell, superintendent of Omaha District, Nebraska Conference. Dr. Cissell was one of the key utility men of the Omaha Area, and was in every way worthy of that position of confidence and honor among his brethren. He was passionately devoted to his church and most loyal to every interest of his area and of the denomination as well. He was formerly area secretary and a member of the 1924 General Conference. In promoting the interests of the denomination he traveled widely during the past year in cultivation work of the several benevolent boards, which work he sustained despite repeated warnings of the inroads being made upon his health. He was a brother beloved. Our colored group in Omaha, in whom he manifested such genuine interest, are much aggrieved over his death, and throughout the church at large there exists a sense of real loss in his going.

—"National Notes," official organ of the National Association of Colored Women, the distinguished and able president of that organization, Mrs. Mary McLeod Bethune, issues a ringing call for a great national memorial meeting for the near future in honor of the glorious dead of the Negro race. It is an appropriate challenge that should insure the concerted effort of all race bodies and organizations for its consummation. The sentiment setting is beautifully expressed in the following paragraph: "The closing year reminds us of the passing advance guard of the race. Death has called some stalwart front-line Negro leaders in religion, education, business, the professions, industrial life, and politics. Not long ago Booker T. Washington pointed the way from the high position in American life won by his career. Henry Lincoln Johnson, the most colorful and astute political leader the race ever produced, is heard no more. The voices of Margaret Washington and Scarborough are still forever. Truly, earth has become earth again, but the spirit of these departed leaders lives to-day. It is the 'flaming fire of every Negro in America.' Each and all battled for human rights and opportunity in the light given them by God for guidance. The Negro world will do well to treasure them in memory. Most certainly enough 'stones' were thrown to them in life. Death doubtless has softened the hearts of their bitterest enemies. What better testimony of Negro trend toward unity could be furnished than that given by a great national memorial gathering in honor of the glorious dead of our race? National Notes proposes a great memorial gathering as an inspirational congress of the race."

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Makes Striking Plea for Peace

BISHOP WILBUR P. THIRKIELD, universally beloved for his sincerity and Christian courage, delivered in Chattanooga, under auspices of the Y. M. C. A. Bible forum, on Christmas Sunday, a striking address on world peace. Deploing the fact that Congress should even give serious consideration to the proposition to appropriate a hundred million dollars for building new cruisers of war "at this season of peace in a nation that proposes to lead in disarmament"; characterizing the Secretary of State's remarks anent the present crisis as "blatant nonsense," the bishop launched forth in a preachment of moral earnestness in advocacy of the ideals and values, as well as the motives, considerations, and methods of procuring permanent and speedy peace in the relationships of national and racial groups. Among the jarring noises and the jostling crowds must be heard the voice and seen the person of Jesus emerging upon humanity's horizon. Christ is the central miracle of humanity, our "moral Pivot." Not the miracles which He *performed*, but the miracle which He *was*, is the moral fact for our faith, our assurance, our loyalties. This is the day of the Jesus of the gospel, and that of the Christ of ecclesiastical theology is well enough in its place, but to multitudes it is only a stone of stumbling. All men like flowers. Few understand or care for botany. Most men are inclined to religion, in the serious hours of life, but they get lost in the mazes of theology. On that first Christmas the wise men simply came into the presence of Jesus in reverence, bowed at His feet and worshiped. No doctrines had been formulated, no such thing as theology born. They just saw Him, believed, and accepted Him.

In this discriminating analysis the bishop strikes hard a custom that has become all too prevalent in these days. Men are too prone to become, in their thoughts and conduct, slaves to the sayings and theories and dogmas *about* Jesus, rather than to yield their loves and loyalties to the simple person of the Christ as He is revealed in the sacred story, and as He makes His spiritual impact upon our souls in vital personal experience.

Showing the supremacy of Christ and His uniqueness in the field of values, Bishop Thirkield shows how, related to the present world situation, this conception and practice of His value, in our love and loyalty to Him is of the utmost significance and promise for the peace of the world. As the "Universal Man," He is identified with all humanity. We do not think of Him as a European, an Asiatic, or an American. He is the one universal Man, and this is because Jesus gathers up in Himself all men; clothes Himself with humanity as with a garment, whether it be Greek or Jew, barbarian, Scythian, bondman, freeman; Christ is all and in all.

He thus cares for all, whether yellow, black, brown, or red. The poor man in his hut and the rich man in his palace, the king on his throne and the peasant on his farm—all stand on the same level with Jesus. Jesus

thus enters into the experience of all men. He feels with them; He lives with them—"the darkness of the blind, the anguish of the sick, the leprosy of the leper, the loneliness of the rich, the suffering of the poor, the guilt and degradation of the sinner—all these experiences are His."

Certain of his moral position, the bishop asked:

"Is there any other attitude for us to take face to face with Jesus than that of the earnest Hindu, who recently said: 'There is no one else who is seriously bidding for the heart of the world except Jesus Christ. There is no one else in the field—sweep the horizon—is there anyone else?' he triumphantly asks. Even Matthew Arnold was led to say: 'Try all the ways to peace and welfare you can think of, and you will find there is no way that brings you to it except the way of Jesus. But this way does bring you to it.' 'To whom, Lord, shall we go? Thou alone hast the word of eternal life.'"

He was clearly on the side of the bulk of the Christian opinion of the nation when he declared relative to American isolation from the League of Nations:

"It is the tragedy of modern history to think that by this selfish policy America has lost the moral leadership of the world which she held at the close of the war. She quenched that fine spirit of idealism which, during the war, swept like a flame the thought and imagination of millions of our youth.

"To get a true evaluation we must visualize not what the League now is, but what the League of Nations might have been as an international moral force had the United States thrown the might of her imperial influence into it. Yet to-day we behold the League with fifty-five nations united 'to promote co-operation between the nations,' to make 'the well-being of the races not yet able to stand alone a sacred trust of civilization'; that is, co-operation between the strong and trusteeship for the weak.

"God grant that in spite of the ominous silence with which President Coolidge would let us drop out of the World Court, that the United States may have the discernment and wisdom to enter the World Court and, in the name of the brotherhood of nations, break her narrow shell of isolation and help this dazed and staggering world onto its feet."

The bishop's great address, reported as one of the most effective appeals ever heard in Chattanooga, advocating international peace and brotherhood, was concluded with the following historical references and broad-gauged appeal for a Christian public conscience:

"It is related, as a matter of history, that the Mayflower, which carried the Pilgrim fathers to religious lib-

erty in America, went on her next trip for a load of slaves. What an anomaly that the good ship, 'Jesus,' was also in the slave trade. In relating this, a keen international statesman asks: 'Is it to be wondered that race and color prejudice exists in the West in spite of Christianity? It came in with it.'

"What a commentary on this bit of history that the United States, spurning the Christian ideal of brotherhood, shut the door against Japan by laws not based on economic or cultural grounds, but on race discrimination. What wonder that Baron Sakatani, minister of finance, cried out: 'No blow can stagger like the blow of a friend. The blow comes from America, the land of idealism, the land of justice—it cuts to the quick.' This unchristian act of discrimination might have been avoided

by the admission of only 159 Japanese annually, thus saving us from what the Asiatic races resent as 'not only a challenge to Japan, but an outrage to the colored races!'

"In obedience to the command of Christ, our missionaries carry the glad tidings of the Prince of Peace to non-Christian peoples. Is it any wonder that the Japanese and Indians reject our so-called Christian civilization, and even our Christianity, while they welcome the Christ, Brother and Saviour of all men?

"May we also not forget that this is a good day for all Christian people to look with larger sympathy on the black man at our door, and to pray for a broader and more generous spirit of interracial fellowship and good will among all our people."

"Civil War" in Dixie

THAT is the characterization given of the struggle now being waged relentlessly by two groups of the dominant element of the Southern population in which two opposite social theories are striving for expression. This clash of classes was thus phrased by Prof. Edwin Mims, of Vanderbilt University, Nashville, Tenn., in an address several weeks ago before the New York Southern Society.

No longer, according to that speaker, is there a solid South in the same old sense as that term was meant, coined by early post-Rebellion days. And what remains of that politico-social concept, instead of being a pride, "is a source of humiliation to the South's most devoted men." The speaker expressed the hope that through the appearance of fresh and vital issues in national politics, a new alignment would be necessitated in Southern political life. Already there is an increasing number of business men who have ceased to vote one way while they pray another way, and who are voting the dictates of their consciences and patriotism.

There is a South that finds expression in the crude and blatant utterances of men like Cole Blease and Vardaman, and another that finds expression in the statesmanship of men like Carter Glass and Oscar Underwood. There is a South that practices and justifies lynching, and another South that believes it is unjustifiable under any and all circumstances, and is resolutely determined to put an end to it.

Other instances of these typically contrasting types are: George Washington Chamblee, a former district attorney-general of Tennessee, who, writing in the December Forum, finds adequate grounds for the defense of lynching; whose reward for effort is the reinforcement and excitation of public sentiment to repeated acts of mob rule; and Will Winton Alexander, scion of the new South aborning, who recently was given an award of \$500 and a gold medal for his outstanding work in improving relations between the white and colored people in this country.

Prof. Mims says out of accurate insight and judgment that the time has come to dispense with the conventional idioms of "Southern chivalry, Southern manners and hospitality, and even Southern ideals and traditions." The South's Civil War psychology of other

days has too long backed the philosophy whose dictum was a sufficient sanction for irregularities in this section's civil life. But he assures us that "the progressives are fighting for economic efficiency, for widespread intelligence, for the right of criticism, for freedom of thought in education and politics. They are going to win eventually along the whole line of battle."

His prediction would give stronger promise of realization were these evils of which he complains not so deep-seated as to boast at least of the indirect sanctions of Southern religious tradition and idealism. "For the American church, like the American Union, is divided into a Northern and a Southern church. This is true of the major denominations. Two contrasting groups of religious idealism likewise obtain, marring the beauty of our Christian idealism, yet not jarring the complacency of our Christian conscience. There can be but faint hope of success on a large scale in moral and religious reform, and hence of civil and political amelioration, in the South unless there is a radical reversal in the attitude of the Southern churches toward citizenship and reform.

Yet through this condition Prof. Mims sees light breaking, for he says: "There is a South of ecclesiastical demagogues who would put in laboratories and libraries as a warning to its scholars, 'this far shalt thou go and no further'; and a South of enlightened prophets who would follow truth wherever it may lead and whatever it may cost. I repeat, the solid South is no longer a reality; it is breaking.

"The Southern States are still at the bottom of all statistics that register actual educational conditions of this country. It is also true that there is not a single university in the South that has adequate resources for the highest type of graduate work. These are facts that cannot be gotten around by highfalutin' talk about the beauty of Southern women and the chivalry of Southern men. Nor can the much-heralded industrial prosperity atone for the neglect of intellectual and artistic excellence."

Nevertheless there is on in the South a civil war of ideals, traditions, cultures, and religions. May the new South be victor. To her our interests and efforts are pledged.

Contributed Editorial

The Conviction of Sin

IN the time-honored custom of most of the Protestant churches in the United States, during the first month of the year there has been an emphasis on evangelism. Whether with this seasonal emphasis in mind or not, the Atlantic Monthly has made a sizeable contribution to the evangelistic spirit and momentum in the country by printing in its January number a smashing evangelistic sermon by Dr. BERNARD I. BELL, president of Saint Stephen's College.

This sermon might be called old fashioned in that it deals with sin, not in generalities about an abstract thing spelled with a capital "S," but in specific terms which have a cutting edge. Dr. Bell deals with social sin and individual sin, with the idolatries of the moment which pull away from the description of Jesus. He makes no reiteration of easy phrases which may be accepted with sleepy complacency, but preaches a sermon on sin which comes white hot from the soul of the preacher to the soul of America.

In a word, Dr. Bell says that the gods of the moment in America are those old-fashioned gods—the *World*, the *Flesh*, and the *Devil*. Of some prevailing national characteristics he says:

"Ours is an age of new-rich people, crass, crude, well-washed, all dressed up, sure that certain easily perceived goods will make life full and satisfying, and ready to pay heavily for their attainment. It is unintelligent to call such an age godless. A god is a way of talking about a good.

Our deities are very, very old. The Christian church ought not to find them very puzzling. She has been dealing with our pantheon so long that she has stereotyped names for those who sit upon its altars. We worship the *World*, the *Flesh* and the *Devil*. To say this is not to be a bigot or a Puritan or a Victorian or a medievalist or any other dreadful bogieman. It is merely to describe, calmly and with charity, in terms of motivation, our scrambling hurly-burly of a century.

The second deity which is widely worshiped is—the *Flesh*. And that current idolatry is thus described:

"All appetites are mighty, says our modern world, and to be sacrificed unto; but chief of all the appetites is sex. We are so naively delighted in having discovered that the Eternal made us male and female that we sometimes seem to be forgetting that He made us anything else. Our stage, our music, our dancing, our books and magazines, our billboards, our dress, strike strenuously the note of sex appeal. We positively rejoice in nudity and naughtiness. The advertising sections of our most popular periodicals contain columns of advice to women about how, for a small sum, they may become beautiful and fascinating enough to attract male attention. Increasingly we are soaked in sex; and the people love to have it so."

As a part of that worship of the flesh there is also the elevation of *comfort* and *ease* as the chief end of man.

"As for comfort, we twentieth-century people are soothingly immersed in it. Ours is a steam-heated, well-lighted, cunningly upholstered, warm-bathed era. With almost incredible ingenuity we ward off the bumps, plane the sharp corners, 'escalate' the heights. From twilight-sleep birth to narcotized death we insist upon ease. It is that without which all else is intolerable. Only to exceptional people has it yet occurred that the whole cult is petty, ignoble, unworthy of human nature."

Dr. Bell identifies the Devil with pride and speaks of our glorification of cleverness, wit and conceit as "devil worship."

With this current nationalism Christianity is in deadly conflict. Very penetrating is the contrast between these pagan gods of the moment and Jesus.

"Jesus of Nazareth is an enigma to the moment. Occasionally we find somebody trying to dress up the Christ in modern terms, presenting Him as a go-getter, a country-clubber, a master of advertising psychology. There is no god but our gods. We will make Jesus into our image. Popular though this sort of thing may be, it is of course not Christianity. Whatever else Jesus may mean, he is, in historical religion at any rate, the antithesis of all that our day deems most worth. He is poor when we would be rich. He seems

to regard chastity as normal and healthy. To Him comfort matters little one way or the other. He is the incarnation of humility. It can be expected that he should be the chosen god of an adolescent civilization intent upon the hungry search for superficiality."

The solemn responsibility of the preacher of Christ today is not to prophesy smooth sayings which will darken the moral sense, but to contrast with the selfish and carnal ideals of life the way of Jesus Christ and to call to repentance.

It is interesting to note that on the day this sermon of Dr. Bell's was published the same prophetic note was sounded by REINHOLD NIEBUHR of Detroit in an address to the National Student Conference at Milwaukee. Dr. Niebuhr declared that the greatest existing hindrances to the progress of Christianity are devotion to power; to comfort and the sensual pleasure of life and to the nationalistic theory that the group can do no wrong. He said:

"We worship power because we are all parasites, most of us living directly on someone else. The masculine soul desires power for itself. The feminine soul desires power for the privileges that it brings. We worship our bodies; we sublimate, we feed them; we pillow them in luxury. Human ingenuity is exhausting every resource to provide new physical comforts, edifying the sensual, with every movie theater a shrine and every chance movie actor a symbol.

"If you want to believe in God you will have to divorce yourself from the kind of immoral nationalism which laughs at humanity. If you want to believe in God you must disavow an industrialism and commercialism which puts privilege before personality and substitutes new forms of slavery for old ones. If you want to believe in God it is necessary to overcome the lust of the senses which steep us in every kind of cult—from the cult of the automobile to the cult of Rudolph Valentino."

The Invasion of Nicaragua

THE demand made by the United States Senate upon the State Department for the detailed facts by which that department attempts to justify the intervention in Nicaragua is very much in order. When the United States government commends an act so shocking to those elements among its citizens which are not committed to imperialism, an explanation must be given.

The State Department has put out the usual trite phrases about protecting American interests. Then let the Department announce specifically just what are the American interests that are being protected by military intervention. What companies and what interests have asked for our intervention? Just why do we hurry to uphold President DIAZ, who has been the creature of American commercial interests and who would fall from power without our intervention? Just whose interests do our arms serve? Those are questions which Mr. KELLOGG must answer.

When the Marines first landed the White House spokesman announced that "we were not taking sides in Nicaragua and never had taken sides." This was evidently a hurried remark which was found on later examination to be unsupportable, for it has not been repeated. The facts in our dealing with Nicaragua since the days of Secretary Knox, show that the government of Nicaragua is the creature of the State Department. Management of its finances and the direction of its domestic and foreign affairs have been determined not in its own capital but in Wall Street and Washington.

The whole affair confirms the impression of another step in American imperialism in South and Central America. If the presentation of the facts in the case will allay these suspicions, they should be presented at once!

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"Tell Me a Few Books—"

Some Interesting Answers to a Young Minister's Question

ROBERT BAGNELL

Pastor Grace Methodist Episcopal Church, Harrisburg, Pa.

I wish more of our preachers, old and young, would ask such questions. We have a good deal of dissension among the preachers here on books. Among the books I have enjoyed this year are the following:

The Christ of the Indian Road, by E. Stanley Jones. The point of view presented is just as vital to America as India. People are tired of creeds and sects and want Christ.

Landmarks in the Struggle Between Science and Religion, by James Y. Simpson. A very helpful book at a time when there is so much confusion on the subject. One ought also to read *Man and the Attainment of Immortality*, by the same author.

The Roots of Religion in the Human Soul, by John Baillie. A very helpful book. It will greatly help any man to cut away the fallacies and get down to fundamentals.

Fundamental Ends of Life, by Rufus Jones. Jones always helps to brace the thinking, and always has the deep spiritual undertone.

The Inner Life, essays in liberal evangelicalism, second series. As fine a series of essays as I know of, and upon the most vital topics. It is always refreshing to me to follow the trend of thinking of our English brethren.

LOREN M. EDWARDS

Pastor Trinity Methodist Episcopal Church, Denver, Colo.

One of the most stimulating books read recently is *From Immigrant to Inventor*, by Michael Pupin. Being the story of the struggles of a Serbian immigrant to conspicuous success, it contains a certain wholesome philosophy which Americans, both native and naturalized, might do well to ponder. It is a type, of course, of other books somewhat similar in character which might serve the same purpose; for example, *On Becoming an American*, by Horace J. Bridges; *My Education and Religion*, by George A. Gordon; *The Promised Land*, by Mary Antin; or *The Americanization of Edward Bok*.

Another type of book which I have read recently with great interest might be represented by *The Man Nobody Knows*, by Bruce Barton. I place along side of it *The Dark Hours*, by Don Marquis, with the reflection that when laymen begin to write the story of Jesus, studying the sources as they would scientific, historical, or philosophical sources, they are almost invariably convinced of the truth of the record. It is really a most wholesome exercise for the preacher who, in addition to



A few weeks ago a young minister wrote this letter:

"Please tell me three or four good new books to read this year. I want books that will help me as a preacher. I can't buy many books, but I can get three or four of the very best books of the year. I don't want stuff on preaching particularly, but books that will help me understand and interpret life and our world to-day."

This request was passed on to a number of ministers and laymen with the request that they name three or four books to meet the need described. The answers to this request are here printed.

studying the text of such books, may get the layman's untechnical but candid reaction upon matters and subjects which too often are professionalized.

I am just now reading two works of vastly different character, but of profound interest, namely, *The Story of Philosophy*, by Will Durant, and Lord Grey's comprehensive memoirs, *Twenty-five Years*, furnishing the British view of those considerations which lead up to the Great War as Page's letters did from the American side.

ROBERT E. BROWN

Pastor Trinity Methodist Episcopal Church, Grand Rapids, Mich.

Science and Religion, by J. Arthur Thompson. Poor indeed the preacher, young or old, who cannot afford this book. Truly "one of the needs of the religious mind to-day is an appreciation and interpretation of the

world which modern science describes. Here it is.

The Story of Philosophy, by Will Durant. For years I have been looking for this book. Had I found it earlier it would have been another book, of course. Not a textbook history of philosophy, but a fascinating introduction to fifteen of the great thinkers of our own and other days.

Recent Psychology and the Christian Religion, by Cyril E. Hudson. Probably there are other books quite as good on this subject. Without agreeing with all of the author's positions, I found this little book most stimulating.

The Dilemmas of Jesus, by James Black. How I wish I might have heard these addresses! I like what the author says, and even better the clear straight-out fashion in which he says it.

Christ To-day, by Lucius Bugbee. I believe this little book to be bigger than it looks. Here is suggested the true synthesis of personal and social Christianity.

Danger Zones of the Social Order, by Sherwood Eddy and Kirby Page. I make no apology for including a fifteen cent pamphlet in my list of books. I do not happen to have the larger book, *Makers of Freedom*, from which this selection is made. But these pages burn with living truth.

Christian Work in South America (two volumes), edited by Frank K. Sanders. This is the official report of the Congress on Christian Work in South America, held in the spring of 1925, in Montevideo. If a knowledge of our world is essential for the modern minister, why not begin near home? Our ignorance of our neighbors to the south is almost a scandal. Here is "inside history" of vital significance.

WALLACE B. FLEMING

President Baker University,
Baldwin, Kans.

The Christ of the Indian Road, by E. Stanley Jones. This book is of value for its reflection of the beautiful life of the author, and for its revelation of present religious tendencies in India, but it is of still greater value as showing that if a person's attitude toward Jesus Christ is right, all other necessary matters of religion take care of themselves. Christ is supreme.

Why We Behave Like Human Beings, by George A. Dorsey. Published by Harper Brothers. This work contains a vast amount of scientific information set forth in a very popular and clever style. It is open to criticism at several points, but it clearly has the value of stimulating one's thinking.

Sermons of a Chemist, by Edwin E. Slossen. Published by Harcourt-Brace & Co. A very readable and helpful book for young ministers. It suggests much of religious truth in scientific terms, such as appeal rather strongly in this scientific age.

ELMER GUY CUTSHALL

President The Iliff School of Theology, Denver, Colo.

First of all I would recommend *Science in the Modern World*, by Alfred North Whitehead.

It is written from the standpoint of a mathematician who is an expert in physics. Better than any modern man whom I have read does this man understand the inadequacy of seventeenth and eighteenth century materialistic scientific concepts for purposes, not alone of serving as an adequate basis for a working philosophy, but also for purposes of understanding matter itself. This is the gist of the book. He then points out the fallacy of the old antithesis between mind and matter, and in discussing the "ego-object" he shows the necessity for sinking the hyphen in a conception of organism which places the seer and the thing seen in a unity.

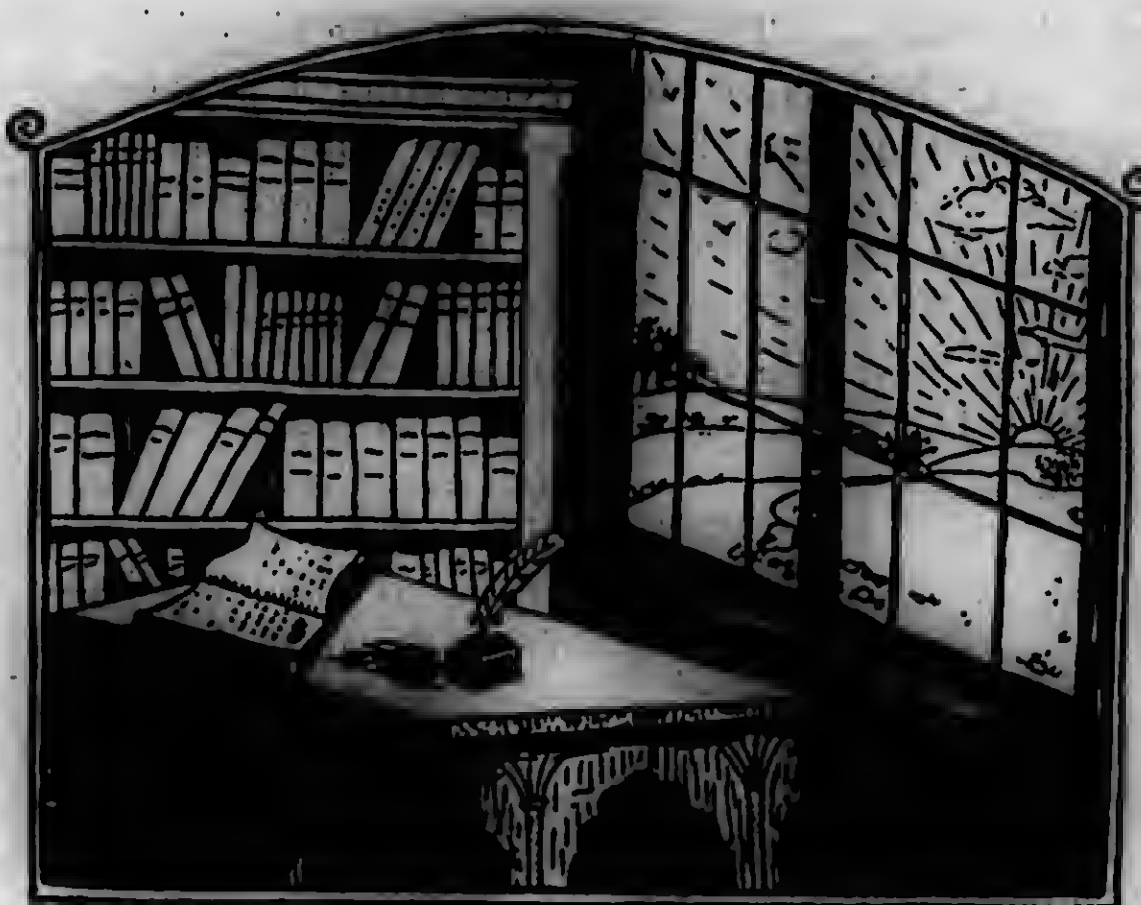
There is a book by Emile Boutroux, member of the Academie Francaise, translated by Fred Rothwell, published by the Open Court people, entitled *The Contingency of the Laws of Nature*.

These two books seem to be taking advantage of the attitude of mind of the new physicists represented by such men as Einstein, Michenson, and Millikan. If this endeavor of the new physicists should be successful, religion and philosophy in certain quarters will need no longer to be tempted to be under the grinding hoofs of the chemical and physical concepts of the seventeenth century. This will open windows into the spirit world for the exacting and aggressive ministerial minds, and will give a new sense of assurance in spiritual things in a certain advanced section of our leadership.

P. H. MURDICK

Pastor Avondale Methodist Episcopal Church, Cincinnati, Ohio

The Supremacy of the Spiritual, by Herbert A. Youtz. A splendid book that deals with the despiritualization of education, religion, and morals. A book that



shows the weakness of much of the present psychology.

The Twelve Take Stock of Us, by A. Boyd Scott. A series of addresses showing us what kind of men Jesus chooses for His workers, and the fact that we have in our own day men of just the same stamp. One of the best studies of "the twelve" I have ever read.

Reality in Worship, by Willard Sperry. I feel that there are few themes we need to study more than those presented in this book. Many

services one is called upon to attend are so lacking in both atmosphere and tone that any new light that can be secured that will bring people into the very presence of God and enrich their lives is of great value. Dean Sperry has made a real contribution in this study.

Prayer as a Force, by Maude Royden.

Creative Prayer, by E. Hermann. Here are two books on the subject of prayer that I think every preacher ought to read and then place on his shelves for frequent reference. Here the meaning of prayer, not as an emotional effervescence, but as a living, vital force, affecting all of life, is dealt with.

If I might add a fifth, I would say, *Cardinal Ideas of Isaiah*, by Jefferson. All preachers need to spend more time in a study of the prophets, and here is a good beginning.

JOHN L. HILLMAN

President Simpson College, Indianola, Iowa

Among the books that have recently appeared that I think he might with profit purchase and read is *The Heights of Christian Love*, by D. A. Hayes. For the influence of this book upon his own spirit I would think it decidedly worth while. A little volume entitled *Christ To-day*, by Lucius H. Bugbee, certainly is correct in its emphasis. *The Story of Methodism*, by H. E. Luccock and Paul Hutchinson, might well claim the attention of this young preacher. I would also advise him to procure *Prohibition at Its Worst*, by Irving Fisher. As a lover of the writings of Dr. William V. Kelley, I would nominate *My Gray Gull*.

JOHN W. LANGDALE

District Superintendent Brooklyn (South) District, New York
East Conference

I rarely recommend the same group of books to any two preachers. I accommodate my recommendations to the needs of each. Nor do I make any particular effort to keep up with the books of the year. To the average minister I would recommend the reading of these books:

The Reasonableness of Christianity, by Mackintosh. Students seem to be reading this book more than any other one of a religious nature.

Jesus Christ and the Human Quest, by Edwin Lewis. This book gives the point of view of one of the most promising, if not the most promising, theological scholars in America.

Religious Values, by Brightman. This fortifies one against the most insidious attacks being made upon Christianity to-day.

The Worlds' Living Religions, by Hume. This is refreshing in its sanity amid the many half-baked descriptions of life in non-Christian lands that have been popularized.

The First Age of Christianity, by Ernest Scott. This is simple and scholarly.

I also would recommend either of the last two books of Dr. Orchard. Whatever he writes is always worth while, and his last two are particularly so.

DORR F. DIEFENDORF

Pastor Calvary Methodist Episcopal Church, East Orange, N. J.

Your inquirer asks for books "that will help me understand and interpret life and our world to-day."

I am suggesting four which have given and are giving me just that kind of help. The list might be greatly lengthened, but these are, in my judgment, worthy of careful attention:

The Psychology of Human Society, by Ellwood. This book covers the whole field of social organization, and gives us a clear picture of the psychological environment within which we do our work.

Religion in the Philosophy of William James, by Bixler. We get a new insight into the meaning of religion as a practical and living interest in the thinking of this great teacher. No thinker in the field of religion can escape from the influence of James.

In Christ's Stead, by Gossip. Here we have the great human values of our task as preachers and teachers of the gospel of Christ set forth in such a way as to arouse our deepest passion and quicken our intelligent efforts.

Case Studies for Teachers of Religion, by Watson. I do not know of another book just like this one. Here we have incidents and examples from real life, and most helpful discussions and suggestions for our guidance as teachers of religion.

HARRY F. WARD

Professor of Social Ethics, Union Theological Seminary

Religion and the Rise of Capitalism, by Tawney. This book traces accurately the historic relation between our economic philosophy and our religion.

Science and the Modern World, by Whitehead. This deflates the superiority complex of alleged scientists in relation to philosophy and religion.

Story of Philosophy, by Durant. This makes philosophy human, understandable, and interesting.

Why We Behave as Human Beings, by Dorsey. This summarizes the latest findings in those sciences that are attempting to explain human behavior.

The Microbe Hunters, by De Gruif. This dramatizes the careers and discoveries of the great fighters against disease, and shows what, besides science, contributed to their success.

The War Guilt, by Barnes. This punctures with factual data the most destructive moral illusion of our day.

You Can't Win, by Jack Black. It reveals how criminals are made, their attitude toward society, and the failure of prisons, better than any book that I have read.

ROBERT LEONARD TUCKER

Pastor Maple Avenue Methodist Episcopal Church, St. Louis, Mo.

Tell the young preacher to read *From the Edge of the Crowd*, by Arthur John Gossip. The infinite vastness of the themes of the spirit contained in this book

will humble his spirit, yet stir his will with aroused ardor, generating a proper set of master motives in the lives of men about him which master motives must come before the Kingdom will enter our midst.

Tell him to read Durant's *The Story of Philosophy*. He needs to know that Jesus spoke never with greater insight than when He said, "As a man thinketh in his heart, so is he." And this shows what men have thought and how the evolution of thought has affected human action. No man can redeem the present age until he has reasoned thought, based upon that which is worthiest from the past, to give to it.

The Renaissance, the Protestant Revolution, and the Catholic Reformation is the long name of a long book by Prof. Edward Maslin Hulme. For showing us how the genius of modern religion was first set in its matrix there is nothing better. If the preacher wishes to understand the ideals of culture which people have to-day, the evangelical tradition which still fires a small minority, and the spiritual wistfulness of Roman Catholicism at its best, let him read this work with care.

There is much nonsense handed out in the name of "psychology"; but Edward Dean Martin is nobody's fool. In his popular but accurate work entitled *Psychology* is a wealth of information which will help any preacher to understand what many of his more intelligent people are reading and thinking.

The average preacher is utterly unequipped to deal with those cases of physical and spiritual abnormality which come to him. If he only knew when medical treatment was needed, how much more helpful would some of his advice be! If he understood the simple elemental facts about the abnormal mind, what a sane ministry he would render! Prof. McDougal, in his *Outline of Abnormal Psychology*, helps here and lays us all in his debt.

But tell the preacher these books cost money, and then tell him to read less cheap books and fewer of the more thorough books which show reflective thinking upon the theme which they profess to treat. The preacher cannot read everything; therefore he must read the best, and the best costs.

ARLO A. BROWN

President University of Chattanooga, Chattanooga, Tenn.

One should know the training and special interests of your friend before selecting three books as best for him. Without any such information, and assuming that you include September, 1925, as within the time limit, I recommend *The Story of Philosophy*, by Will Durant; *Jesus and Our Generation*, by Gilkey, and *One Increasing Purpose*, by Hutchinson. Every preacher should know what the best philosophers have thought about life, and Dr. Durant has made his story vivid and stimulating as well as informational. Dr. Gilkey knows the past, but lives in the present and future. He also appreciates the problems of his fellow men in distant lands as well as in his own. Hence his interpretation will make Christian preachers better informed, and at the same time more earnest Christians. Hutchinson's novel is the most stimulating and ennobling work of fiction that I have read in the past twelve months.

Other 1925-26 books which crowd for a place in the list for a preacher are: *The Christ of the Indian Road*, by Jones; *Reality in Worship*, by Sperry; *Lincoln in the Prairie Days*, by Sandburg, and *Evangelical Humanism*, by Hough.

IT IS astonishing, when you consider her influence, how little most Methodists know about Barbara Heck. Perhaps if the Methodist Church had followed the Roman custom of canonizing its finest souls, and she had been called Saint Barbara—or, to distinguish her, Saint Barbara of Manhattan—we might be more interested in her. Or if she had married anybody except Mr. Heck—if, for example, she had been Barbara Montmorency or something on that order—we might have come closer to reckoning her at her true worth. It is hard to associate romance with a person named Heck. I once lived in a dormitory that had been named after Barbara. It was a dormitory built with the carefully treasured mite-box money of the women of Methodism. Yet there always seemed to be a snigger hovering at hand when any of our collegiate neighbors referred to the building by name. Nevertheless, Barbara Heck, forthright woman that she was, and a bit gaunt at times, had her touch of romance. We will do well not to forget her.

Ladies First!

For years the Methodists of America have been trying to make up their minds whether Robert Strawbridge or Philip Embury founded the church in this country. It would hardly be true to the facts to say that the church as a whole has worked up much of a lather over this issue, but a lot of good men have spent a lot of good time arguing back and forth as to the priority claims of the preacher at Sam's Creek, Maryland, or John Street, New York. I hasten to explain that I have nothing against either claimant for the honor. But I cannot help feeling that it is, after all, a fairly empty argument. For Robert Strawbridge was a solitary sort of a man, who never could or would fit into the closely-knit machine that Asbury made Methodism. As a result, Strawbridge lived and worked and died without having much connection with the rest of American Methodism. And Philip Embury, while an estimable gentleman who came to an untimely end from getting tangled up in his own scythe, would



From "The Story of Methodism." Permission of The Methodist Book Concern

BARBARA HECK

Barbara Heck

The Historians Tried to Keep Her Buried in New York, But She Came to Life Again in Canada!

By Paul Hutchinson

never have been heard of if it hadn't been for Barbara Heck.

No; if you are interested in the way in which Methodism got its start in this country, you can well afford to leave the gentlemen who want to argue about Strawbridge and Embury to their antiquarianisms, while you turn your attention to the heavy-set little woman in the poke bonnet and the unadorned dress who was the wife of Paul Heck, sometime resident of New York.

Louis XIV Gets Into the Plot

Behind Barbara Heck's coming to New York there lies the story of the Palatines. It may be you remember that story. It grew out of one of those interminable campaigns when Marlborough was fighting the armies of Louis XIV. Just what they were fighting about, as South-

ey's grandfather had to admit to little Peterkin, it is hard to say. But they were fighting, and the armies of Louis had forced their way to the Rhine. Then, since the Palatinate, as that region was called, was inhabited by Protestants, Louis, to show how good a Catholic he was, and to live up to his reputation as the "Grand Monarch," started laying waste the country. The Palatines came trooping into Marlborough's lines by the thousands. Queen Anne had six thousand of them transported from Rotterdam to London at one time, and more followed on later boats. They proved more of a problem to the England of that period than did the Belgian refugees of 1914. Many of them were shipped on to New York, Pennsylvania, and North Carolina, there being no quotas at that time to delay them in transit. The rest scattered in all directions over the British Isles. One colony—John Wesley said there were 110 families in it—settled in Ireland, near Limerick.

Act II in Ireland

Eight acres were given these transplanted German Protestants for every person who settled in Ireland. But they never seem to have been particularly happy there. The Methodist movement, when it reached them, found them unusually responsive to its approach. Wesley used

to like to get into their neighborhood when on his Irish preaching tours, for he found the Methodist ideals having a clear impress on the life of the communities. But the Palatines were never firmly tied to Ireland. Soon Wesley found their old haunts deserted. They had been in the forefront of that emigration to the New World which, together with the potato blight, was to reduce the population of Ireland by more than one half.

Philip Embury, a Methodist local preacher, was with a shipload of these Palatines who emigrated from the port of Limerick to New York in 1760. Whether his cousin, Barbara Heck, with her husband and her boys, was in the same company, I am not sure. Some of the historians say she was; some that she didn't reach New York until 1765. It makes little difference one way or the other. Even in those days New York seems to have been a place that would have drawn the reprobation of the Board of Temperance, Prohibition, and Public Morals. The Methodists who had come over with Embury, strangers in a strange land, hesitated to introduce their peculiar religious practices. Embury, who was a retiring sort of a man, did little to stir them up. Some of them kept their religious interest alive, but in private. But most of them just plain backslid.

An Explosion

It is at this point that Barbara Heck enters the story. I incline to the belief that she did not land in New York until 1765, for by 1766 she was beginning to make life burdensome for Embury, who was her cousin. And I doubt whether she could have been quiet all that time if she had been in the city ever since 1760. At any rate, by the winter of 1765 the situation was beginning to get on Barbara's nerves, or conscience, as you prefer. To her it seemed that the whole group which had come out of the godly communities which John Wesley had praised in Ireland was headed straight for destruction. The more she brooded on the conditions, the more she felt that something must be done. Then, one night, she visited the home of her brother, and what she found there brought the outburst which was to give Methodism its real start in America.

Several times the story has been told how Barbara Heck, finding her brother and his friends gambling at the card table, swept the cards into her apron, and from her apron into the fire, and then gave the gaping gamblers such detailed information as to their ultimate destination unless they repented of their misdeeds that none dared venture a word of expostulation ere she swept out of the house. Without waiting for the morning, she immediately went around to her cousin's little house on what is now Park Place, and there demanded that he, as a local preacher, begin more faithfully to discharge his duties.

"Brother Embury," she cried, "you must preach to us or we shall all go to hell, and God will require your blood at our hands!"

Poor Embury! His conscience had been pricking him for a long time, for it did not seem just right that a Methodist local preacher should be in a city with as apparent moral needs as New York, and nobody be the wiser. But he had worked out an excuse for his inactivity that at least quieted his own mind, and this he tried now. "Where shall I preach?" he asked. "How can I preach, for I have neither a house nor a congregation."

This was pretty thin stuff for a Methodist preacher of those times, and Barbara Heck was not to be put off with it. "Preach in your own house and to your own

company first," she retorted. And the story runs that she herself went out and drummed up the first congregation, which proved to number five persons. At that, if the old prints are at all accurate, that congregation must have nearly filled the house in which it met!

That was the start of open, acknowledged, and vigorous Methodism in America. From that start, as is known by all Methodists, the growth was rapid. Embury proved a good preacher, and Captain Webb, when he came along, was even more of an attraction. The congregation grew too large for any house; too large for the famous rigging loft. Finally it had to build a chapel of its own. We do not see Barbara Heck quite so clearly during this period, but we know she was there. She was especially active when it came to taking the subscription for the new chapel. One gets the impression of her as a sort of original Ladies' Aider.

The Trail Through Canada

Finally, Embury left New York. We are not quite sure why. Perhaps the city became overcrowded. Perhaps he did not fancy the new arrangements brought about by Captain Webb and the regular Methodist preachers who came over from England. At any rate, he moved out on a farm in the village of Camden, New York. And there Barbara Heck, with her husband and her three sons, followed him. But even there the Heck family seems to have been restless. Perhaps it was the pioneer spirit in them. Perhaps the gathering storm of the Revolutionary War had its effect. At any rate, in the year before the shot heard round the world was fired at Concord bridge, the Hecks moved again, this time to what was then called upper Canada—now the province of Quebec. Then, after considerable shifting about, they came to their final destination near the village of Augusta in lower Canada (Ontario), and there, in a churchyard near the Saint Lawrence, you can find to-day the graves of Paul Heck, who departed this life in 1792, and of his beloved wife, Barbara, who finished her course in 1804.

But there is one thing to notice before we end the story. It has already been said that, after the work was once started in New York, and while the settled congregational life was under way, it is not easy to see Barbara Heck clearly. But just as soon as the Heck family began to move again, you can trace their progress through history with almost as much ease as you can trace the movements of Washington's army. Why? The answer is very simple. Because everywhere that Barbara Heck settled, even for a short period, she started a Methodist society! And they were the sort of societies that endured. For a long time the Methodist historians tried to hold her in New York to the end of her career, and had her safely buried in Trinity churchyard. But they couldn't keep her hidden that way. The record that she had left in these new Methodist societies that marked her trail was too clearly blazed not to be at last discovered!

After all, what does it greatly matter whether Philip Embury preached the first Methodist sermon in America? Concerning Embury it is hard to work up much enthusiasm. He was a minor sort of an individual to whom we have labored—without much success—to attach a fictitious importance. It was Barbara Heck that was important. And she was important not only for what she was and did, but because she was a perfect example of the sort of Methodist who was responsible for the spreading of Methodism to the ends of the earth.

CHICAGO, ILLINOIS.

Meeting Its Community Needs

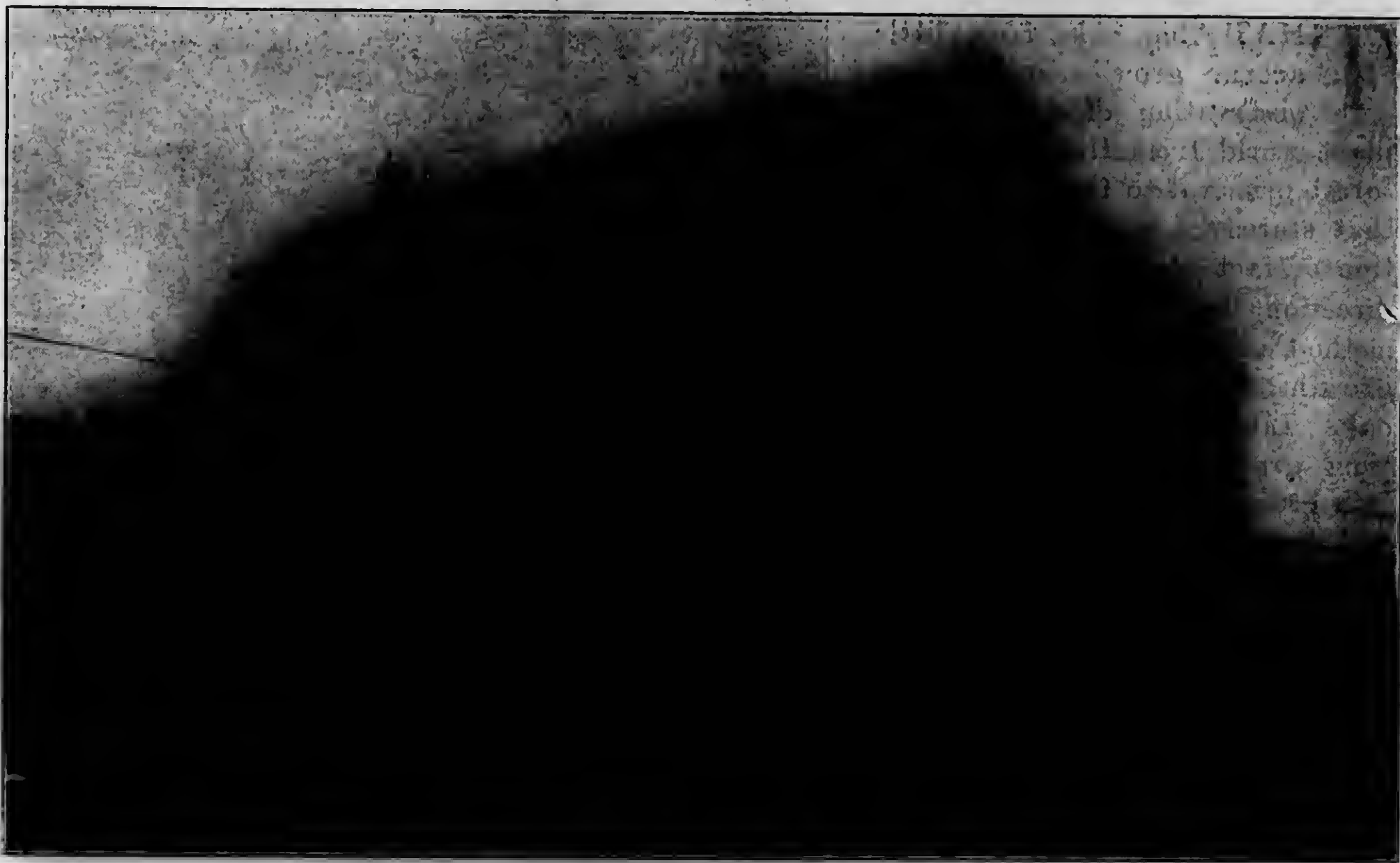
AN outstanding achievement in church adaptation to meet the needs of an expanding industrial city community is the John Stewart Memorial Settlement House of Trinity Methodist Episcopal Church, Gary, Ind.

The last week in November marked the close of the sixth year of the history of this institution, and was featured by a befitting anniversary program. Sunday, November 28, was the culmination day. At the 11

o'clock hour, Dr. B. F. Smith, pastor Scott Methodist Episcopal Church, Detroit, preached the anniversary sermon. At 3 o'clock occurred the unveiling of a bronze tablet in honor of Judge Elbert Gary, the Methodist Episcopal Church, and the citizens of Gary, whose liberal support had made possible this splendid institution. For this ceremony the principal address was delivered by the Rev. Dr. W. G. Seaman, pastor First Methodist Episcopal Church of Gary. The pastor of the St. Paul Baptist Church, Dr. Lovelace, and his trained choir, participated also in this service. The Stewart Settlement House band provided the music for the occasion.

A vesper service at 6 o'clock concluded the anniversary program. Quite appropriately were the sentiments of the occasion mingled with those of patriotism as Attorney W. C. Hueston, justice of the peace, delivered a forceful address upon "The Constitution of the United States." He stressed the importance of the Constitutional amendments, particularly the thirteenth and fourteenth, to insure the stability and prosperity of a republican form of government.

On the Sunday preceding the anniversary the church was honored with the presence of the resident bishop. Bishop Clair preached an inspiring, challenging sermon. Later, December 12, Dr. W. A. C. Hughes was present and preached. On Tuesday night of anniversary week the report of pastor-superintendent, the Rev. Frank S. Delaney, was rendered to the board of directors of Stewart House. For six years this institution has stood to promote in the community standards of health, education, recreation, employment, and information through Christian ideals and racial good will. Its activities comprise reading and rest room; temporary relief for families; collects and distributes used clothes; free employment and information bureau; medical and legal aid to unfortunates; quarters for church school; men and women's industrial, literary, and recreational clubs; Boy Scouts and Camp Fire Girls; classes in music and sewing; public shower baths, tennis court, and playgrounds;



JOHN STEWART MEMORIAL SETTLEMENT HOUSE

furnished rooms for working girls, and community laundry.

Rendering such service to the community, the superintendent's annual report shows during the year 1926 the following record of achievement:

Meals for dependent women and children.....	10,233
Night's lodging for dependent men, women, and children....	2,354
Garments given to dependents.....	1,157
Number using the community laundry.....	488
Shoes given to dependent men, women, and children (pairs)	89
Number of meetings held in the building.....	560
Number of clubs and societies who used the building.....	41
Number of people attending meetings in the building.....	37,917
Number who used the shower baths.....	290
Employment secured for men and women.....	444
Temporary relief to families in the community.....	96
Medical aid furnished.....	150
Legal aid furnished.....	35
Quarters furnished community church school attendance.....	14,540
Music lessons given in building.....	196
Band rehearsals	101
Chorus meetings	78
Community forum from 6 to 7.30 o'clock every Sunday evening, attendance	5,223
Young People's Club:	
T. M. T. M. Club.....	1,560
Camp Fire Girls.....	120
Wood Craft	130
Boy Scouts	1,575
Four H. Club	82
Men's Luncheon Club (organized sixty members).....	60
Conferences	195
Men's Civic Industrial Club.....	595
Using lobby, radio, and reading room	6,729
Telephone calls	3,565
Community calls by social worker	1,423
Service calls	256
Investigation by social worker.....	102
Tennis, junior and senior ball clubs, basketball, track team, and playground.	

They co-operate with men and women's clubs and lodges, fraternal organizations, American Red Cross, township trustees, public schools, public library, Y. M. C. A., W. C. T. U., Y. W. C. A., settlement houses of Calumet region, juvenile court, children's guardian, industrial welfare workers of mills, and the welfare department of the city.

Such a church is not merely a preaching station, but a center of social salvation for all who come within its beneficent ministry.

Bethune-Cookman Collegiate Institute

THAT "big oaks from little acorns grow" expresses an observation of fact in the plant world from the time of the forest primeval to the present. In that statement we have a suggestion of fact of growth and of the direction, but nothing as to the method or the philosophy of the growth of an acorn into the giant oak. Likewise our social institutions grow from small beginnings into great towering agencies of social progress, while the casual observer frequently is aware of only its presence. In order to insure our due loyalty to such institutions, and to help perpetuate their ministry of usefulness to society, it were well for us to devote some time to their study; how they were conceived and projected; what forces have entered into the making of them; what their present ability; what their future prospects, and what is our social obligations to them as they faithfully serve society.

The thrill of a lifetime comes from such a study of Bethune-Cookman College at Daytona, Fla. One reads of no more remarkable cycle of growth in the life of any institution than is illustrated in this school. It is the only story we know of in which the thread of growth leads from the insignificant investment of \$1.50 all the way to the colossal return of \$500,000. For that is a conservative appraisal of the value of Bethune-Cookman College at the present time.

In 1904, just twenty-two years ago—only a day as the age of puissant social institutions are timed—in a little cabin, rented on credit, a lone Negro woman began

to teach five children and to inspire them to become proficient in head, heart, and hand. She was "thus preparing them morally, spiritually, intellectually, and industrially for the responsibilities of life." During these days of origins, the schoolroom furnishings consisted of cast-off pieces of furniture begged from Daytona householders, and pine boxes and fruit crates for seats. The site on which the school stands was at that time an old dumping ground which she secured by a first payment of \$5 "down and the balance in installments" made certain by promissory notes. Concerts and festivals by herself and the students was the method of obtaining the

first payment. With high-souled purpose on that lowly path, this lonely woman trudged undaunted until 1905, when she procured from the State of Florida the charter for her "school." With the charter came a board of trustees and an advisory board. The subsequent period of twenty years was filled with varying fortunes, contributing, however, to the growth of the institution, as in the case of the storms that batter and baffle the oak,



FAITH HALL—FIRST BUILDING ERECTED



WEST CAMPUS, SHOWING COOKMAN HALL, BOYS' DORMITORY, AND CURTIS HALL, GIRLS' DORMITORY



COOKMAN HALL—BOYS' DORMITORY

to its present magnificent proportions. In 1907 the first building, "Faith Hall," was "prayed up, sung up, and talked up." It serves as boys' dormitory, pending completion of the new boys' dormitory building, which will include also the refectory. "White Hall," the administration building, was erected in 1916; to it was added in 1918 the main auditorium, which is the new chapel. In 1922 a modern fireproof brick building, the girls' dormitory, was constructed. For thirteen years McLeod Hospital has been regarded as the "mercy spot," not for the school alone, but for the entire east coast of Florida.

Three years ago the unprecedented work of Mrs. Bethune had so attracted attention of the Methodist Episcopal Church that a merger was effected between the Daytona institution and Cookman Institute, a Methodist Episcopal institution at Jacksonville, Fla. Cookman had been maintained by the church for fifty years, having been the first institution of higher learning for Negroes founded in Florida. The merger thus brought added strength, but larger opportunities and responsibilities to the enlarged institution under its new name, Daytona - Cookman Institute.

At present the plant consists of twelve buildings—four of these are of modern brick structure—on thirty-two acres of cultivated land, a modern brick laundry, a well-equipped library, a hospital and training school for nurses, a home garden for demonstration purpose, a

modern barn, a syrup mill, mule and wagon, cows, poultry, and pigs. A canning department provides hundreds of quarts of tomatoes, okra, beans, for both school and community consumption. Asked how she came into possession of her cows, Mrs. Bethune's response was: A good lady from Ridgewood, N. J., gave the first \$75 for the purchase of our first cow—her name is Ridgewood. Another good lady from Longmeadow, Mass., gave another \$75 for the purchase of our second sow—her name is Longmeadow—and the others came in various ways."

"How did you get your mule?"

She said: "It makes me smile when I think about that. I needed a mule very badly, and I didn't have a dime with which to purchase one.

A good friend from Cleveland was

here. I told him a man had this mule for sale, and I didn't know whether he was a good mule or not. I asked him to please go over and look at him and see if he thought he was all right. I was trusting in my heart he would buy him for me. I didn't dare ask him, because he had done so much for me already; but I just believed he would buy the mule (faith). He came back and said to me: 'I saw the mule. He is a little old, but I think he is pretty good.' Then he went away. I got weak in my knees. I followed him to the gate, but he said nothing more about the mule. I came back to my desk and went to work, holding the thought that he would get it. Night came; I went to bed and dreamed about that mule. Early in the morning a telephone message came: 'Mrs. Bethune, I told that man to send that mule out there, and if you haven't the money to pay for it, go to the post office. You will find a check there.' I clapped my hands and said: 'Thank you, Mr. —; you know I didn't have a dime to pay for that mule.' Thus the mule got on the farm."



WHITE HALL—ADMINISTRATION BUILDING. SUNDAY AFTERNOON COMMUNITY MEETING

Academic courses offered at the school are those of junior college, high school, trade agriculture, home economics, business, nurse training, religious education. A corps of forty-five teachers and assistants comprise the faculty of the institution. Its graduates have gone into the home and industrial life of the people all over the Southland as cooks, dressmakers, laundrywomen, teachers, homemakers, supervisors of schools, nurses, etc. The student body—nearly 400—is comprised of young folk from Florida and numerous States of the United States, from Africa and the West Indies. An extension feature of the school is the work of its three missions at Tomoka Camps, as far as fifteen miles from the institution. Here neglected children of the turpentine camps are taught Bible reading and how to sing and to sew and to play.

Here has been told the story of one of the most heroic achievements known in educational annals. Back of its possibilities were definite causes. This institution, whose current expense budget is \$85,000 annually, had its generating cause in a soulful interest in Negro youth and faith in our racial possibilities. As deep respondeth unto deep, self-interest, self-respect, and heroism beget merited interest and response from society. The milk of human kindness is still fresh and abundant. Faith, grit, and worthy desire found themselves like a rubber ball rebounding when once they struck the wall of community interest, convincing the public mind of the justice and righteousness of the espoused cause. "My white friends," says Mrs. Bethune in her appeal to Negro friends for help, "have stood by me like a stone wall, aiding me in bringing the plant to its present efficiency."

The personnel of the present board of trustees is largely of white friends and patrons who have sponsored the school for years. Mr. James N. Gamble, of Cincinnati; Messrs. Harrison Rhodes, of New York; Smith Young, of Lansing, Mich.; Col. Theodore Roosevelt; Mr. Fred J. Niver, Dr. D. T. Smith, both of Daytona; Messrs. D. T. Hanley, of Vermont; L. N. Gatch, of Cincinnati; Mesdames Williard Straight, of New York, and F. M. Chapman, of New Jersey, and Dr. Arthur W. Smith and Chas. F. Kinne, of Jacksonville, are among the representative white friends on the board, while the official representation of the Methodist Episcopal Church is through Resident Bishop E. G. Richardson, than whom none shows a more genuine interest.

Other supporters in generous measure are the colored constituency of Florida and elsewhere. Two Methodist Episcopal Conferences, the Florida and South Florida, both ministers and laymen, have espoused the institution's well-being, some of them at personal sacrifice. This has been noticeably true of ministers of both Conferences.

Recently the name of the school was changed from Daytona-Cookman Institute to Bethune-Cookman College, in fitting recognition and commemoration of its founder and present president, Mrs. Mary McLeod Bethune. Among all the contributing causes to the successful development of this half-million dollar educational plant from its initial invested capital of \$1.50, must be reckoned the personality of this woman of destiny. It was this investment that proved the truth of Emerson's cryptic statement that "An institution is but the lengthened shadow of a great man." This school is the projection of her soul life—its concepts, ideals, aspirations, and motives—into brick and timber and other souls that have been inspired by her presence and labors.

Her vision of a much-needed service for her race and for society in the large, coupled with her simple faith in divine Providence, urged and sustained her on her great adventure that has benefited thousands, and will be a benediction to many more yet unborn.

President Mary McLeod Bethune was one of seventeen children who, as descendants of slave parents, first saw the light of day in a three-room log cabin on a little rice farm, three miles out from Mayesville, S. C. She was too poor to go to school, but God provided a way that she might satisfy the early yearnings of her youthful heart for an education which she might use in the uplift of her race. A white woman interested in Negro education, Miss Mary Crisman, a dressmaker of modest means, of Denver, Colo., gave her a scholarship. This enabled the aspiring young student, when she received what was offered in the curriculum of the Presbyterian Mission School at Mayesville, to go to Scotia College, Concord, N. C., and to the Moody Bible Training School in Chicago. "Then a few terms of teaching in missions and public schools in Georgia and Florida; then marriage, motherhood, sorrow, and loss." Truly can the secret of this institution's steady and secure growth be found in the explanation given in her own words: "This work grew out of my soul. The seed was planted in my heart when I was in darkness myself. Whatever I have accomplished has been in answer to prayer."

Is it any wonder that her school slogan is "Our Whole School for Christ," and that her annual report to the board of trustees should contain this moving paragraph: "In the very beginning of our work we emphasized the spiritual training of our school family. We endeavored to exercise over them an influence of spiritual development by surrounding them with a spiritual atmosphere. One of the most helpful means used to this end, we believe, was the quiet hour twice daily, when in perfect silence our whole institution is urged to spend a few minutes with the Master. To this custom we have held throughout the years. The religious organizations have been particularly well managed during the past year. Teachers, workers, students—all have entered with interest and a firm enthusiasm into the work of the Young Men's and Young Women's Christian Associations, the Sunday school, and the weekly prayer meeting."

With such bounding and boundless faith and Christian zeal, this remarkable woman now faces the needs that confront such an expanding plant, saying, "We are just working and trusting, knowing that all these things will be supplied," and these are the things to be supplied: An adequate endowment, on which she has taken out an insurance policy of \$25,000 on her own life which, she says, will "help keep things going when I shall have passed to the other shore." Other pressing needs are extremely modest compared with those of the larger schools: \$15,000 for the practice school; \$3,000 for permanent scholarships; \$125 each for annual scholarships; \$400 maintenance hospital bed for one year; \$50,000 fireproof hospital; \$90,000 academic building; \$25,000 equipment for boys' industries; \$59,000 annual general expenses; \$30,000 refectory; money towards current expenses.

If outstanding achievement counts at all, the work of this woman should make a most eloquent appeal to all public-spirited citizens. If integrity, ability, consecration to high social ideas count, the personal worth of Mrs. Mary McLeod Bethune is one of the most forceful appeals in American public life. That she has the univer-

sal confidence of the American public is evidenced by her contacts and alignments in the field of public social and religious activities. In addition to serving as president of the Florida Federation of Colored Women's Clubs, she was elected president of the Southeastern Federation, vice-president of the National Association of Colored Women's Clubs, and president of the National Association of Teachers in Colored Schools, and is now president of the National Association of Colored Women's Clubs. She has been very active on the interracial committees; on the executive committee of the National Urban League, and of the Federal Council of Churches in America.

Thus in various ways Mrs. Bethune is serving her community, her State, and her country. Such a stewardship of life and heroism finding expression in such an institution as Bethune-Cookman College will surely find response to its appeal for reinforcement from that general public on which, and for whom, it spends itself so unselfishly and with such marked productivity.

A Hero Has Fallen in Israel

By the Rev. E. D. Giddens

ON DECEMBER 17, 1926, the Rev. Fate Williams, as best known, but whose real name was Rev. Jas. Lafayette Williams, departed this life in full triumph of faith. Bro. Williams was ordained a local deacon in Brunswick, Ga., in 1893, by Bishop R. S. Foster. He served as a supply pastor of the Waynesboro circuit, and Idlewood successfully. He was born December 26, 1847. He was near his eightieth year.

Bro. Williams joined Asbury Methodist Episcopal Church over sixty years ago, and was a faithful member all of these years. He married twice and was the father of eight children, all of whom are loyal and faithful members of Asbury Methodist Episcopal Church to-day. His funeral was largely attended in Asbury Church, December 19. The funeral sermon was preached by the Rev. E. D. Giddens, the pastor, from the text found in Job 14. 14, "I will wait until my change comes." Bro. Isaac Kimball, a local preacher, also made a consoling talk on "Life and Career." Many floral offerings were placed on his grave.

"Servant of God, well done, Rest from thy loved employ;
The battle's fought, the race is run, enter thy Master's joy.

The Voice at midnight came, It found him on the field,
A veteran slumbering on his own, Beneath the red-cross shield."

WAYNESBORO, GA.

Beloved Churchman Passes

JOHN T. KING, prominent citizen of color of Lagrange, Ga., died at his residence in that city on Tuesday, November 9, 1926. His death was the passing of a man of rare personal character, as well as of a historic figure in the life of the community and the South.

Before him, his father, Horace King, was notable in the civic and political life of his times. He was an architect and contractor. Many bridges spanning local rivers and many buildings still stand and speak eloquently of his mechanical skill. Horace King was taken by his

owners to Ohio in order that, under its liberal laws, he might be manumitted. After being freed, he returned to Georgia to enter business on his own account. Finding himself hampered by strict Georgia laws, through the interest and endeavors of his white friends, he succeeded in getting the Alabama Legislature to enact a special bill granting him the right to sue and be sued. He was a partner in the firm of general contractors who built the first bridge to span the Chattahoochee River. Thus to his skill largely is credited the close affinity between the wide areas of territory embraced within west Georgia and eastern Alabama. When the war ended, Horace King entered politics and, as a successful candidate of the Republican party, served one term as senator in the Alabama State Senate.

From such a lineage and school of practical experiences, John T. King, the most promising of the four sons of Horace King, emerged into public life. In his career he followed his father's vocation. In 1864, John kept toll bridge between Columbus, Ga., and Girard, Ala., at the time of Stoneman's raid, when 2,000 soldiers crossed over the bridge and destroyed it.

In 1870 he moved to Lagrange, Ga., and promptly joined Warren Methodist Episcopal Church. At the time of his death he was superintendent of its Sunday school, in which capacity he had served since 1874. He was a local deacon, as well as a trustee, in Warren Church, having been ordained in the year 1878. His range of interests included education. For years he served as trustee of Clark University, where his children were educated, and where one of his daughters subsequently was a teacher. In every line of constructive community effort he was an active and substantial contributor.

In the lives which he helped to mould by his teaching and character, John T. King will live on. His wise counsel, zealous service, and financial support will be missed in his beloved church, and his place in the community cannot soon be filled; for in Georgia has gone out a light that shone with remarkable effulgence and brightness for more than fifty years.

Pioneer Preacher Passes

FUNERAL ceremonies were observed recently at Quayle Memorial Methodist Episcopal Church, Oklahoma City, Okla., for the Rev. A. G. Thompson, a pioneer preacher of the Lincoln Conference, who died December 14, 1926, in that city, full of years and rich in labors.

The deceased was born a slave, in Texas, and reared in Louisiana. He was two years the senior of his half-brother, the late Rev. Reese Thompson, of the Louisiana Conference. He never knew his exact age.

In pioneer days the Rev. Thompson came to Oklahoma and began at once to establish his church among the early settlers. The most outstanding result of these labors is Quayle Methodist Episcopal Church at Oklahoma City.

Four sons, three daughters, several grandchildren and great-grandchildren mourn his passing. The interment was at Trice Hill Cemetery. Dr. A. Baxter Whitby, Grand Master, officiated on behalf of the Masonic Order, and the Rev. H. T. S. Johnson on behalf of the church. Peace to his ashes.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE CHRISTIAN OVERCOMING TEMPTATION

FIRST QUARTER. LESSON V. JANUARY 30

Scripture Lesson—Luke 4. 1-13; 1 Cor. 10. 12, 13.

Resisting temptations is controlling one's self in accordance with one's chosen life principles. The Christian is to follow Jesus in self-control. Let's see, then, by what means Jesus exercised self-control in the presence of temptations to violate the principles which He had chosen for His life.

1. *The Nature of Jesus' Temptations*—In the first place, it should be remembered that these were not sham, but real temptations of Jesus. They were just as real as any that comes to us. There are in general two types of temptations—immediate and mediate. The immediate ones are temptations from thoughts which arise in our mind. The thoughts themselves are evil only when they arise from an evil heart. The thought executed becomes evil when the deed is evil. If something interferes against one's will with one's execution of the thought, his intentions were evil. These thoughts we say are of the devil; they arise immediately in our mind. The mediate ones are temptations which come through suggestions from other people. They, too, are of the devil; but in this case the devil uses other people to tempt us. These temptations of Jesus were of the immediate type, though on other occasions He was also tempted mediately (Luke 9. 54f; Matt. 16. 22f; 22. 17f, etc.).

In the second place, to the good man of good will and intentions and of a pure motive, temptations always come in the guise of a good. In order that he may entrap us, the enemy pretends to be a friend. The thoughts of doing a deed manifestly evil does not arise in the mind of the good man. The deed suggested in his thought always appears on the surface to be a good one. He yields to the temptation when he is imprudent and impulsive—when he does not carefully and critically examine the thought before accepting it as of God. If he carefully examines it in the light of his chosen principles and his knowledge of right, he will see that even though the deed is for a good purpose and appears good on the surface, it would be, in fact, evil and contrary to his accepted ideals of right.

2. *The Tempting Thoughts of Jesus*—The thoughts which arose in Jesus' mind were concerned with His work as the Messiah. His purpose for going into the wilderness was through prayer to decide upon His program as the Messiah. There were so many things expected of the Messiah. Among them (1) all the poor were expected to be abundantly fed (Isa. 49. 10); (2) the Messiah was expected suddenly to descend from heaven (Dan. 7. 13); and (3) He was expected to conquer all the nations and subject them to the Jews (Psa. 2). Such thoughts were very prevalent among the Jews of Jesus' day. Their literature of that period abounds in such prophecies. Through these thoughts Jesus was tempted (1) to try on Himself, since He was hungry, His miraculous power in food production; (2) by leaping unobserved from the temple to deceive the people in believing that He had suddenly descended from heaven; and (3) to collect an army and try the conquest of the world with the sword. But He was both quick and clear in His thoughts. Upon second thought He at once saw that such deeds would be evil, even though His purpose was a laudable one. The feeding of the hungry was spiritualized into the spiritual hungry (Matt. 5. 6; cf. Isa. 55. 1f); the sudden descent from heaven referred to His second coming (Matt. 26. 64); and His conquest of the world was to be a spiritual one (Matt. 28. 19f).

To sum up, Jesus resisted temptations by

carefully examining in the light of His ideals every thought that arose in His mind before deciding to execute it. He prayed His Father for guidance; but He did not consider every impulse *per se* the influence of the Father. He prayed and watched, and watched and prayed. His temptations were facilitated by His knowledge of the Bible; and also by His knowledge of the Bible He was easily able to see that they were temptations to evil. And He made a clear distinction between good purposes and good policies—He regarded a policy as good or evil, regardless of the end for which it was employed.

4. *The Christian and Temptations*. It may be repeated that the temptations which we are considering here are not any temptations you please to any kind of man you please, but those which come to a good man of a good will and intentions and a pure motive. Doubtless most of the evils committed by Christians are due to the evil of their heart. But there are also many unintentional evils committed by Christians who are good at heart. These evils are due to either their impulsive nature or their poor judgment, which is due either to thoughtlessness or to careless thinking. Such are called errors of the head rather than of the heart. But their effects are just as serious as those of errors of the heart. Christians should always mean to do well; but also they should always do well. The same God who gave the Christian a heart also gave him a head; and evil-doing caused by impulsiveness or thoughtlessness or careless thinking must be considered sinful. Christians should pray for guidance; but they should also watch, or try the spirits. The Bible should be a guide for conduct to them, and therefore they should have a practical knowledge of the highest moral and social teachings of the Bible. And this knowledge should be the means by which spirits are tried, impulses checked, and suggestions weighed. Finally, Christians should clearly distinguish purpose and policy—between end and means.

The purpose justifies the policy and the end justifies the means when both purpose and policy, end and means, are good. In all this we are truly following Jesus.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JANUARY 30, 1927

"Shewed unto him all the kingdoms of the world in a moment of time"

(By D. D. Martin, D.D.)

This is the test of Christ's mastery over temptation, and to the encouragement of all His followers He comes off more than conqueror. The kingdoms of the world are His. No other could be shown them so quickly. The temptation was to compromise with the "Prince of this World" so that the supreme sacrifice for human redemption might be avoided. There was one answer for our Lord to make, "Get thee behind me, Satan." This is the answer for all Christians to make when tempted to compromise with the world.

The kingdoms of the world are to be won for our Christ by the preaching of His gospel of good news. There are strong temptations to compromise with heathen religions and practices as did Israel in Canaan; but it is never done without great loss. To hold up Christ of Calvary is the greatest magnet in influencing the peoples of the world everywhere. "I if I be lifted up will draw all men unto me." There is a steady coming as fast as He is lifted up to be known, which assures us that in a few generations all the kingdoms of the world will be His.

Missionaries on the field have their temptations. They come to see the nations steeped in idolatry and sin, and every possible appeal is made to them to worship at some shrine of this world which would make for popularity among the people where they are. It costs something for a missionary in Africa to say to a head triestman, "You must give up all your wives save one if you are to be a Christian." Or to a Hindu, "You must give up your caste and fellowship—the outcast if you are to follow Christ."

The forward movement of Christianity in the world is to defeat Satan and his host. The strongholds of sin in the high places of earth must be shown the resisting and overpowering strength of Christianity, meeting them on their own ground where they will be able to say to every approach of the tempter, "Get thee behind me, Satan," and the benighted people of every land become the worshippers of our Lord and His Christ.

OAMMON SEMINARY.

Epworth League Topic

JANUARY 30

By the Rev. J. W. Haywood, D.D.

MISSION STUDY

The Advancing Church, Chapter 11
Our Templed Hills, Chapter 11.

We are here taking a peep at our frontier work. Let us think particularly of our work among one group, the Indian.

Saving the Indian—We have heard it so often said that the Indian cannot be civilized, many of us believe it. So many glib sayings like that get currency among us. "The Negro is an inferior race; the Negro is an immoral race." These things we hear so often, so glibly and dogmatically asserted that even we Negroes find it difficult not to believe them. The Indian certainly has responded tardily to evangelization. I should like to suggest some reasons for the Indian's slow response to the white man's evangelization. First, the Indian is not temperamentally suited to the Christian religion. He is, by nature, a war-loving people. He does not believe in turning the other cheek. He believes in getting the fellow who does him a wrong. It is, of course, difficult to con-

vert a fellow like this to a religion that teaches forgiveness, that enjoins going the second mile. In the second place, it must be remembered that the people who are now trying to get the Indian to be like Jesus have not always acted like Jesus in their dealings with the Indian. It is extremely difficult to hold a fellow up at the point of a Colt 45 and take all he has and then preach an effective gospel to him. Given the Indian's temperament, it will take a long time for him to forget that the evangelist of to-day was the robber of yesterday. It will take years for a people like the Indian to forget their destroyed villages and stolen lands. Let us not damn the Indian too soon. The Negro is not, like the Indian, a vindictive race; but even in our case, sometimes our wrongs speak so loudly it is difficult for us to hear the white man's gospel.

The Methodist Church and the Indian—We

can say to the credit of the Methodist Church that it has persisted in its work with the Indians in spite of the calamity howlers. Let us not forget that it was a Negro, John

Stewart, who first carried the gospel to the Indians. Our Board of Home Missions is to-day pushing a very virile program of evangelization among the Indians.

Little Stories of Achievement

What the Churches Are Doing

Crowder, Miss.—On Saturday night before the third Sunday in December, a great storm placed at the feet of the pastor, Rev. J. H. Herron, many pounds of groceries and fruits of all kinds. May God bless the people of this place. Two new subscriptions were taken for the Southwestern Christian Advocate.—G. W. Brooks, Reporter.

Pickens, Miss.—We, the trustees, put on a rally for the painting of our church and parsonage and for the repair of the same. Amount contributed by members and friends, \$181.40; by white friends, \$32; total raised, \$213.40. We are proud of our new-painted church and parsonage, and highly appreciate what has been given by all.—Lewis Brown, Reporter.

Montgomery, Ala.—St. Paul Methodist Episcopal Church: On December 24, 1926, we made our arrival in the city. Everything bids fair for a bright future, and St. Paul is destined to take her place among the leading appointments of the Central Alabama Conference. On this charge we have Dr. E. M. Jones and Dr. Wm. Jones, and many other good families. The good people gave \$125 for our moving expenses. We invite all persons coming to Montgomery to worship with us at Ripley and High Streets.—F. J. Jacobs, Pastor.

Springfield, Ohio.—The following is the report of Aid No. 2 of Wiley Methodist Episcopal Church, Columbus District, Lexington Conference: Total amount of money taken in during the year was \$404.69; \$343 paid in treasury; \$61.47 paid out at meetings. Money as paid out, and where: World Service, in January, \$25; on parsonage, in March, \$87; to trustees, on roof, in March, \$10; to trustees, on debt, in September, \$40.16; to treasurer, in October, \$40.85; on rally, in November, \$41.21; to treasurer, in December, \$95.81; balance on hand, to be applied on parsonage, \$147.87. Two hundred and two sick visits reported; seven prayers, and fifteen donations.—Stella Huffman, Reporter.

Sealy, Texas.—We thank God for Bishop Jones and his keen insight for giving to the Navasota District the Rev. A. J. Newton as superintendent. His brotherly personality and handshake with everyone is a resurrection for the dead, and is reviving to the faithful of the district. Our first Quarterly Conference was held December 18, 19. The district superintendent was paid \$19.55. We also accepted the appeal made by our beloved Bishop Jones for Gulfside Association. On January 2 we raised \$10.75 for the same. Our motto is, "We will stand back of our church, back of our area, back of our district superintendent and pastor." We solicit the prayers of the area.—A. A. Frank, Pastor.

Cuero, Texas.—Sunday, January 2, was a high day at Brother's Chapel. We were favored with a sermon from one of our own race, in the person of Dr. Scott. His sermon was very inspiring and uplifting. Dr. Scott being also a poet and musician, favored us with two solos. We trust that he will visit us again, as his visits mean much to us. We were also favored with a sermon by the Rev. V. A. Cooke, of Samuel Huston College. The Lord's Supper was administered on the first Sunday. Thus we enter the new year with a larger and more comprehensive program, feeling that because of what we have already accomplished, we can succeed in reaching our mark.—Evangelin Mathis, Reporter.

Knoxville, Tenn.—Seney's Chapel Methodist Episcopal Church is progressing under

the leadership of the Rev. A. F. Shockley. On Friday night, December 31, we enjoyed a lovely watch meeting, bidding farewell to the year 1926 and welcoming the year 1927. Sisters Elsie M. Bynum and Edith Wicks served lunches at an early hour. After lunch, the pastor called the congregation to order by song and prayer, after which a short sermon was preached. Each member present testified, and sinners asked to be prayed for. We are now putting on our drive for World Service and for Morristown College. Pray that we will do great work this year in holding up the banner of Christ Jesus.—Jasper Jackson, Reporter.

Windsor, Mo.—Our "Win-My-Chum" campaign in our Epworth League was a great success from October 8, 1926, to December 26, 1926. We have visitors from Kansas City, Clinton, Chilhowee, and Springfield. Four prizes were given: First, \$1.50; second, \$1; third, fifty cents, and fourth, a five-pound fruit cake. The cake was given to those who did not miss a Sunday, and the cash to the ones bringing in the largest number of people. Our attendance in "Win-My-Chum" campaign was 883. Mrs. Cecil Miller brought in sixty-three people, who won first prize; second prize went to Mrs. Leo President, who brought in fourteen persons; third to Mrs. Charlie Franklin, who brought in thirteen persons. The Epworth League is one year old, and we raised in this campaign, \$10.87.—L. L. Sykes, President; James Clay, Secretary.

State Line, Miss.—Mt. Zion Methodist Episcopal Church was spiritually alive with an old-fashioned watch meeting, Friday, December 31. A soul-stirring sermon was preached by the Rev. Andrew Bivens, who used for a text, "What will you do with Jesus?" The Rev. Sam Harris, the pastor, responded. After the service a great storm struck the parsonage, leaving in its wake a hundred pounds of choice groceries. The storm was led by Mr. and Mrs. R. E. McLendon, and the following persons contributed: Mesdames McLendon, Pearl Fairly, C. Walker, A. Twyner, Mary J. Turner, Mr. R. E. McLendon, Mr. I. White, Miss Mosella Bivens, and a host of others whose names space will not permit us to mention. We wish to make special mention of Brother L. Walker and Sister Pearl Walker, members of the Baptist Church, for their noble contribution; also our white friends, Mr. L. N. Knobles, Mr. Gandy, Mr. P. Burch, Mr. McMath, and Mr. Westerfield. We also received a nice cash purse in the storm. We heartily thank you one and all. Come again.—The Rev. and Mrs. Sam Harris.

Beaumont, Texas.—December 31, 1926, closed out a great year's work at St. James Methodist Episcopal Church. Thanksgiving Day was observed in great style. The cafeteria was operated by the auxiliaries of the church, the Rev. Woolfolk, acting captain-general. Sixty-nine dollars was realized from the sale of dinners. On December 25 things became lively around the church. Santa Claus remembered Dr. Woolfolk and family nicely. The Sunday school, under the leadership of Bro. J. H. McGowan, rendered a nice program Sunday morning, December 26. The subject discussed was "Why Are We Happy on Christmas?" After the program the curtains were drawn and there stood a beautiful Christmas tree laden with fruits and candies. At the 11 o'clock service the junior choir had charge of the services, and they sang to the delight of the congregation. The Free and Accepted Masons held their St. John service at 3 o'clock. Dr. Woolfolk preached the sermon, and it was said by some of the oldest Masons in Beaumont to have been one of the best sermons and one of the greatest services they have ever witnessed.

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Omaha, Nebr.—Grove Methodist Episcopal Church: The pastor wishes to express his hearty appreciation to the Ladies' Aid Society and friends who contributed to the Christmas dinner and for their many expressions of love during the holidays. The Christmas program, under the direction of the choir, Mrs. Mayo, chorister, was a most delightful affair and brilliant success. Watch meeting was a night of feasting. Lawyer W. G. Morgan delivered his lecture on the "Trial of Jesus." Dr. McMillian's address was on "The Forward Look." The pastor preached on "The Passing of Time" at midnight. The Ladies' Lone Star Club, under the direction of Mrs. Bostic, served New Year's dinner, and the day closed with much joy. Our World Service Council was organized recently and have started to work. Seven captains have been selected, with as many companies, and our Easter drive is also under way. Two thousand dollars is our goal to meet the challenge of the Board of Church Extension on the purchase of a new church. Members and friends of Grove Church who may read this, your help is solicited.—T. B. Oville, Pastor; E. Conwell, Reporter.

Harrisburg, Texas.—Services at Asbury Methodist Episcopal Church were well attended and unusually spiritual all day Sunday. The superintendent, Mrs. Kay, and her Sunday-school squad were in and out on time, with everyone well prepared in the lessons. The pastor, Rev. C. H. Pemilton, was at his best in both of his sermons, the choir giving valuable support, under the direction of our very faithful young pianist, Miss Lillian Ryan, of whom all of us are very proud. An additional collection of \$18 was taken as a donation to Sister Mable Burr, who lost her lovely new home by fire a few days ago. The Ladies' Aid Society held its first official meeting of the year with Mrs. Shaw. Reports of Christmas contributions to the Orphans' and Old Folks' Home, tubercular camp, local church "shut-ins," and pastor amounted to \$45. We find joy in giving that which the Lord has given us strength to attain. Our Sunday-school teacher training class, which is the only one on the Houston District, is proud of its new members from

other churches. We are hoping that this work will take on and spread until Methodism throughout Houston will become interested in training young workers.—Mrs. C. V. Adair, Reporter.

North, S. C.—The people of the North charge are happy over the return of their pastor, the Rev. J. S. Miller, who has labored so faithfully for the upbuilding of the charge and the advancement of the Redeemer's kingdom. During the past few months one church has been painted inside and out. The other two churches are making ready for improvement. A beautiful parsonage is now under construction, and we are paying up all expenses as we go. During the past twelve months forty-four members were added to the church, thirty-six were baptized, and fifty-nine souls were happily converted. Our collections for the year ending December 5, 1926, were as follows: Conference Claimants, \$14; Episcopal Fund, \$15; district superintendent's claim, \$142.55; pastor's salary, \$1,153.82; World Service, \$155; trustees, \$275.73; funerals, \$29.35; Sunday schools, \$65; Epworth Leagues, \$47.60; Ladies' Aid Society, \$81.61; sick and poor, \$14.84; parsonage, \$185.50; total, \$2,180. On the pastor's return from Conference the members of Canaan Church gave him a surprise of sugar, coffee, flour, meats, and many other things. We pray God's blessing upon him, and hope that he will be permitted to remain with us until North charge is placed in the foremost ranks.—D. D. Charley, Reporter.

Lebanon, Tenn.—One of the grandest events of the holidays was the exercise and Christmas tree at Pickett Chapel Methodist Episcopal Church, under the management of Mrs. L. J. Carpenter. The night was cold, and when the pastor, Rev. Satterfield, and his companion peeped in on all the good things Santa Claus had left for them, he walked out with a Stetson hat that was presented by his folks. On Christmas morning, through the fastly falling rain, the Rev. Satterfield's car, loaded with groceries, clothing, fruits, and candies made visits to all unfortunate persons. Over the city they went until the car was unloaded and many hearts were made to feel glad. As the new year came and the old year passed out, Pickett Chapel has taken on new life as never before. Sunday morning at 11 o'clock an old-time class meeting was held and three persons united with the church. The house was well filled and a collection of \$28 was taken. Sunday evening the pastor took for his text, "Choose ye this day whom ye will serve. If God be God, serve him." A beautiful affair took place Thursday evening at 8 o'clock in Pickett Methodist Episcopal Church, when Mr. Mitchell Johnson claimed for his bride Mrs. Oma Ward. They are both active in the church, Bro. Johnson being a class leader and steward and the oldest member of Pickett Chapel. The Rev. J. W. Satterfield, pastor, officiated. The wedding march was played by Mrs. Laura J. Carpenter, and a reception followed the ceremony at the home of the bride's aunt, Mrs. B. Harlen.—Mrs. A. L. Anderson, Reporter.

Louisville, Ky.—The Sunday school of New Coke Methodist Episcopal Church, on the night of December 24, rendered a most pleasing pageant, "The Lord's Birth," directed by the superintendent, Mrs. Beulah Sanders. The occasion was a great affair, and many witnessed the program. We realized the neat sum of \$15. This amount will be added to our Christmas fund, extending the amount from \$50 to \$100 for next year. Our Christmas tree was large and beautifully decorated. Everyone received a present. Our pastor, the Rev. R. D. Hines, was well remembered by the school, for it is through his untiring efforts that the school has grown by leaps and bounds. Our secretary, Mrs. Ora L. Taylor, made the Sunday-school quarterly report, which showed that we have a thriving, wide-awake corps of teachers and officers, and an average attendance of seven teachers for the quarter. The average attendance of scholars was sixty-five; an increase for the quarter of fifteen, bringing the total to 177. Our collections for the quarter were as follows: Regular collection, \$58; miscellaneous

collection, \$11; Christmas Club, \$18; total for the quarter, \$82. May God bless our pastor and Sunday school, and may we enter into the new year with a greater determination to do more in the future than we have in the past. New Coke Sunday school rendered the same program at the Mission on Monday night. It was a grand affair, and the silver offering amounted to \$6. The pastor, Rev. G. G. Butler, received a suit of clothes and many other presents. We were glad to have the Knights Templars worship with us on Sunday morning. The pastor preached an able sermon. The offering from the Knights Templars amounted to \$5, which was given to our pastor, the Rev. R. D. Hines, as a Christmas token. We closed a great day's work with a program by the young people. The offering for the day for all purposes was \$40.—J. H. Madison, Reporter.

Dickinson, Texas.—Warren Chapel Methodist Episcopal Church: The Rev. L. B. Allen, our pastor, is now serving his second year as pastor of the Dickinson circuit. Upon his return he came with an inspiring outlook and a constructive program, and threw himself unreservedly into the work. He first came to us in 1925, and found here at Dickinson practically no church at all. In 1900, under the pastorate of the Rev. R. H. Warren, a church was begun. He, having been moved from us shortly afterward, was not able to complete the structure. In 1915 a storm almost demolished the building. We put forth every effort to repair it, but little was done along this line. The members, how-

ever, continued to have services, becoming more and more embarrassed. God, knowing our feeling, and having heard our prayers, sent to us in October, 1925, our present pastor, the Rev. Allen. Seeing the condition of our tattered and torn structure, he also felt embarrassed and stated that before the Conference of 1926 we would have a new church. He at once set himself about the task, and the faithful flock pledged their support, both spiritually and financially. Untiringly, both day and night, the Rev. Allen worked, and the major part of the membership was by his side. On August 10, the officers met the pastor on the church grounds at 7 A. M., and began to demolish the old building. On Sunday, September 12, the Rev. Allen and his flock marched into their new edifice, costing \$2,500. Dr. E. W. Kelley, the popular pastor of Wesley Tabernacle, Galveston, preached the dedication sermon. At the close of the sermon, \$125 was laid on the table. Truly our pastor was in position to go to the Annual Conference and report a successful year, after having achieved such a wonderful victory. It is with delight that we point to our church, which is a part of the great Methodist Church. The Rev. Allen has in mind great things for us this year, and we, the faithful servants of God and the church, are going to give him our loyal support. At this time, Warren Chapel is the popular church of Dickinson, and it is here that we wish to extend thanks to Dr. Kelley and his loyal congregation, and to the many friends far and near who helped us in our struggle thus far.—John Winfield, Reporter.

District Activities

District Rounds

ALEXANDRIA DISTRICT

Second Round—South Mansfield and Trenton, February 9-11; Shady Grove, 12, 13; Pelican Ct., 13, 14; Pleasant Hill Ct., 15, 16; Benson Ct., 17, 18; Many Ct., 19-21; Martha-ville Ct., 22, 23; Roberline, 24, 25; Ajax Ct., March 4-6; Powhatan, 7, 8; Cave River Ct., 9-11; Natchitoches, 12, 13; Campiti, 13, 14; Colfax, 17-20; Grande Ecure Ct., 18-20; Boyce Rapides, 22, 23; Boyce and Village, 24, 25; Cottonport Ct., 26, 27; Bunkie, 27, 28; Boonville, 29, 30; Cheneyville, April 1-3; LeCompte Ct., 2-5; Alexandria, Wilton, 6-10; Alexandria, St. Paul, 7-10; Pineville, 11, 12; Alexandria, Newman, 13, 14.

Dear Brother Ministers: Don't wait until Easter to raise your World Service, but make every week count and use Easter to put on the finishing touch. Several of the brethren took advantage of watch night and raised a neat sum for World Service funds. Don't forget Gulfside and the Southwestern Christian Advocate. I am expecting each and every church to report over the top for World Service at the convention at Wilton, April 20. Yours for success.—S. S. Earles, District Superintendent.

GAINESVILLE DISTRICT

First Round—Lavonia, January 22-23; East Atlanta, 23, 24; Commerce, 29, 30; Elberton, February 5, 6; Fort Street, 13, 14; Buford, 19, 20; Centenary Memorial, 20, 21; Gainesville, 25-27; Leo, 26, 27; Oxford, March 5, 6.

Dear Brethren: Our success last year should stimulate us to greater efforts. Our slogan for this year: Advance in every department in church work. To do this we must with faith and courage make every day count. Begin to-day. Organize every department—push your organization. Put stress on the World Service. Money collected each week and sent monthly to Dr. Orrin W. Auman, treasurer, 740 Rush Street, Chicago, Ill. The district stewards' meeting will be Tuesday, January 25, 10 A. M., Fort Street Church. Let every district steward and pastor be present. Work and pray for the largest results. Yours sincerely.—N. J. Crolley, District Superintendent, 108 McDonough Blvd., South Atlanta, Ga.

Quarterly Conferences

ALTAIR, TEXAS

On January 1 and 2, the Quarterly Conference was held at Green's Chapel Methodist Episcopal Church. At 3 P. M. the business session was held, with the district superintendent in the chair. All officers were present with good reports. Sunday was a high day. District Superintendent W. M. Ellison preached a very inspiring sermon from Joshua 1. 45, using for a subject, "Individualism." At 8 P. M. the Rev. Ellison came before us with a spiritual and intellectual sermon, and administered the Lord's Supper to forty-four persons, assisted by the pastor, Rev. D. F. Vance. Sunday evening the district superintendent came to Altair, and at 7.30 he was in the pulpit. There he preached out of his heart from Job 14. 14; subject, "Change." All present enjoyed the sermon. The total collection for the day was \$40.25; paid district superintendent in full. We thank the bishop and his cabinet for returning to us our worthy pastor, the Rev. D. F. Vance, who is a worthy man, always eager to put over the church program. We are also glad of our new district superintendent, the Rev. W. M. Ellison.—Mrs. L. B. Glover, Reporter.

DICKINSON, TEXAS

On December 11 and 12, the Dickinson circuit met at Dickinson, Texas, Warren Chapel Methodist Episcopal Church, with Dr. J. S. Scott, our most efficient district superintendent, for our first Quarterly Conference. On Saturday night we had our business session. Dr. Scott read the 23d Psalm for an opening Scripture, after which he took fifteen minutes in speaking of the success of the Dickinson circuit during the past Conference year, and depicting the bright future before us. At the close of his message he called for reports from the various churches on the circuit. According to the reports brought in by various persons, the work of the Kingdom is being well taken care of.

We were glad to know that the membership was being increased. We are in hope that this particular feature of our church success will continue. We feel very keenly that one of our chief duties in the matter of Kingdom building is adding souls to the church. At the close of the business session, Dr. Scott

urged that every member should do his and her part to make this a great year; if possible, the greatest in the history of the church. After these remarks we closed until Sunday.

At 8 P. M., Sunday, Dr. Scott again came on the scene and preached a wonderful sermon. He made quite a few strong points, proving why we ought to love God. Certainly he preached a wonderful sermon, one that shall live in our hearts as long as we live. At the close of the sermon the invitation was extended, and sixty persons came forward and partook of the Lord's Supper.

We raised during the quarter, \$68, and paid the district superintendent in full. Let each member of the Dickinson circuit pray that this year will be a prosperous year.—(Mrs.) Lucille Allen, Reporter.

MANY, LA.

Many Circuit: Our first Quarterly Conference convened at St. Mark Methodist Episcopal Church, January 7, 1927. The Rev. S. S. Earles, district superintendent, presided. All officers were present with written reports, which showed improvement along all lines. The superintendent spoke words of encouragement to the Conference and complimented pastor and members for their splendid work. He preached an able sermon. All present were helped by the discourse. We thank Bishop Jones for sending us such men as our superintendent and pastor. The Rev. Lodge is a good preacher and worker. He has started a beautiful cottage that will be finished in the next ten days and ready to be occupied. We ask your prayers for our church.—Lillian Bledson, Reporter.

MT. BROOK, FLA.

Our fourth Quarterly Conference was held Sunday, January 2. The district superintendent, Dr. D. S. Selmore, presided. The reports showed that the church is in a prosperous condition. The work of finishing the church is in progress. Our pastor, the Rev. J. R. Rutledge, has done his best this year. With only six members in this church, we have paid the pastor, superintendent, and all other claims in full. We feel that one more year under the leadership of the Rev. Rutledge, the church will be finished and new members will be added to the roll. Our superintendent preached a great sermon from Rev. 21. 13. One young man knelt for prayer. Collection for the day amounted to \$7.50; for the year, \$61. Pray for us that we will make the grade.—M. E. Edward, Reporter.

ST. PAUL, MINN.

Camphor Memorial Methodist Episcopal Church: Dr. P. T. Gorham, our district superintendent, was with us on his third quarterly visit. He seemed to have been highly elated over the work being accomplished by the pastors in this far Northern outpost. Collection for the day was \$157. On the following Friday evening, our Christmas tree was quite a success. There was a nice program rendered by the Sunday school, under the direction of Mrs. I. R. Hagan. Sunday, December 26, at 11 A. M., our pastor, the Rev. P. A. Morrow, preached to an appreciative congregation. At 6.30 P. M., a pageant, "He That Cometh," was rendered by twenty-five persons, under the direction of Mrs. P. A. Morrow; Mrs. J. Gardner, pianist; Mr. I. R. Hagan, superintendent. The watch night services were well attended. The Camp Fire Girls (only colored Camp Fire in the State) served doughnuts and coffee free. Mrs. D. M. Johnson, guardian. So the church passed into the new year filled with hope, aspiration, and fully determined to put the program over.—C. M. C., Reporter.

STONEHAM, TEXAS

Our first quarter was held December 25 and 26. Our new district superintendent was present and presided. On account of the disagreeable weather, few were present. However, the spiritual tide ran high. The Rev. A. J. Newton preached two powerful sermons. The Rev. J. W. Williams, of the African Methodist Episcopal Zion Church, was present throughout the quarter. We are trying to go on to success under the leadership of our new pastor, the Rev. B. E. Williams. Pray for us.—Reporter.

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Obituaries

CHAFFERS—On December 28, 1926, little Vira May Chaffers, of Natchitoches, La., was fatally burned and died on December 29, at the age of four years. She leaves to mourn, mother, father, grandmother and grandfather, and a host of relatives.—Chas. Anderson, Reporter.

HOWARD—Howard Chapel Methodist Episcopal Church, Pope, Tenn., mourns the passing of its oldest member in the person of Mr. J. A. Howard, who passed from labor to reward, Wednesday, December 29, 1926. He was born in Hickman County, February 22, 1838, and died at the age of eighty-eight years. He came to Perry County when only eight years of age. He professed religion and joined the Methodist Episcopal Church in the year 1880, living a devout Christian. His death came as a shock to his many friends when he suddenly fell asleep in the arms of Jesus. To know Bro. Howard was to love, honor, and respect him. Not only the bereaved home and the church mourn his passing, but the entire community and the people as a whole, so far as he was known. He has passed from our midst, but he can never pass from our memory. He leaves to mourn their loss a wife, daughter, two sons, six grandchildren, nine great-grandchildren. Funeral services were conducted by the Rev. W. C. Pope, a Primitive Baptist minister, white, of this place, who had long ago formed a lasting friendship with the deceased, thus enabling him to speak beautifully of his life as a Christian gentleman. He took for the words of his text, Job 14. 14: "If a man die, shall he live again?"—Berniece Craig, Reporter.

SEVARE—On Tuesday night, January 4, Sister Sarah Ann Severe, of Natchitoches, La., departed this life. For thirty-four years she was a faithful member of Asbury Methodist Episcopal Church. She was president of the Stewardess Board; also the communion steward. Sister Severe was forty-eight years of age at her death. She leaves to mourn her departed life four daughters, two sons, two sisters, and a host of friends. She was buried by the Lone Star Lodge, No. 2, and the Golden Temple, No. 3, of the S. M. T. Sister Severe was present at class meeting at 9 o'clock and died at 11 o'clock the same night.—Chas. Anderson, Reporter.

YOUNG—Mrs. Octavia Young, a good and faithful member of St. Paul Methodist Epis-

copal Church, Hattiesburg, Miss., passed from labor to rest, January 3, 1927, at her home on Seventh St.—J. D. Wheaton, Pastor.

Cards of Thanks

I wish to thank Santa Claus, in the person of Mrs. Mary Lee Moore, a member of St. Paul Methodist Episcopal Church, Sumrall, Miss., for three bags of fruit and four dollars in cash.—L. E. Nicholson.

We take this method to thank the president of the Steward Sisters of the Thomas Chapel Methodist Episcopal Church, Mansfield, La., for a Christmas dinner, served at the parsonage. Sister Elia Johnson is the president. May the Lord's blessing ever remain with her.—Rev. and Mrs. J. L. Kirvin.

The pastor and wife wish to thank the friends of Asbury Methodist Episcopal Church for their many gifts on Christmas and New Year's. Mrs. John G. Lewis gave a large basket with many things in it. Sister's Gladys Noles, Severe, N. Blackstone, Sidney, and Brothers E. H. Hayes, Watkins, and J. G. Lewis gave \$5. May the Lord bless these good people of Natchitoches.—Chas. Anderson.

We take this method of thanking the ladies of the Douglas Sunshine Circle for bringing to the little children of the North Side a lively Christmas party, including a Christmas tree, Santa, and the Christmas spirit. The great need of the world is human sympathy, and many little children who might have been neglected were made happy by these evangelists of peace. May the Douglas Sunshine Circle continue its great work, led by Mrs. W. C. Tubbs. After having enjoyed two hours with the little children, the pastor, Rev. G. W. Thomas, and members extended a standing vote of thanks to the ladies of the circle.—The Rev. G. W. Thomas, Pastor, Minneapolis, Minn.

I take this method of thanking the good members and friends of St. Mary's Methodist Episcopal Church, Hogansville, Ga., and the members of Wadley's Chapel Methodist Episcopal Church, Corinth, Ga., for the splendid gifts these good people made. The members of St. Mary's Church gave a suit of clothes, \$32. They were led by Mrs. Florence Poythress, Mrs. Eliza Wood, Mr. E. P. Shanks, and others. The following persons contributed as follows: Mrs. Florence Poythress, \$7.70; Mrs. Eliza Wood, \$10.85; Mr. E. P. Shanks, \$2; Miss Pearl Hendon, \$2.13; Mrs. Nancy Philpot, \$1.40; Miss Julia Mobiey,

85c; and the Ladies' Aid, \$7. Others who contributed were: J. H. Thrash, John Robinson, Tom Balock, C. Ector, John Hogan, E. D. Montgomery, E. D. Woodruff, Walter Woodruff, Walter Glenn, Joyce Folling, Ruth Mobley, W. M. Carter, Minnie Reed, Da'sy Shanks, T. Long, L. M. Bridges, Annie Spencer, Jettie Jenkins, Millie Hendon, and others. The members of Wadley's Chapel, Corinth, Ga., made up a package which contained socks, hat, and shirt. These were presented by Mrs. Sallie Johnson, Lottie W. Harris, Susie Mae Johnson, Ben Robinson, R. C. Montgomery, and others. God bless these good people.—The Rev. J. H. Bridges, Pastor.

Woman's Column

To the Officers and Members of The Woman's Home Missionary Society of the Waycross District—My Dear Co-workers: The old year has passed, and God has brought us into another bright and happy new year. Let us get about our Father's business. Sisters, if you have not organized, do so; the church calls you and Christ calls you. Let us lay aside anything that might hinder our success. Be punctual; meet on time and adjourn on time. Work and pray. Without prayer we can do nothing. Let us pray more than ever before for the upbuilding of Christ's kingdom. Let me remind you of the observance of Lenten services on Good Friday, and let each of us make that a day of prayer and fasting. The harvest is great, and the laborers are few. Let us not leave one stone unturned. Train the young people in this great work, that they may be able to fill our places when we are gone. Let me urge you to put forth every effort to put the program over. Our District Convention is near at hand, which convenes at Waynesboro, Ga., March 25, 1927. We want every auxiliary to have a good report. We did well last year, but let us try and carry the standard higher this year. Don't fail to pay your dues of ten cents per month, and raise your Conference claims. God will bless the cheerful giver. If we do this, we will not feel ashamed when we go up to the convention in June. Send all money to Mrs. Nona B. Prothro, 109 King Street, LaGrange, Ga. Subscribe for "Woman's Home Missions"; only fifty cents per year. Dear district superintendents and pastors, will you give us your aid and co-operation in this great struggle? Let me appeal to you again, dear sisters, to do your best. "The greatest thing in life you ask, is to do the present task; To think, to work, to love, to pray, To fill each moment of each day, Week in and out throughout the year, By helping men their burdens bear. The joy of life I early learned, Is never given, it must be earned In serving God, by serving man, Through the self-forgetful, Christlike plan." Yours in His service.—Juliette Bell, District President.

Announcement

The many friends of Mr. and Mrs. J. E. Hyatt will receive with delight the news that a fine son was born to this couple on November 7, 1926. Mr. and Mrs. Hyatt are both members of the class of 1926 of Clark University, receiving their A.B. degree. We wish for this progressive young couple a very successful sail through life, accompanied by Joel Hyatt, Jr.

Special Notices

The address of the Rev. G. T. Saxton, 1015 Division Street, Texarkana, Ark., has been changed to 926 Yuma Street, Manhattan, Kan.

The address of the Rev. J. H. Gilder has been changed from Route 2, Malone, Ala., to Dadeville, Ala., Box 266.

The address of the Rev. W. G. Alston has been changed from 516 South Claiborne St., New Orleans, to 1930 Hotchkiss St., Shreveport, La.

To all of the Jubilee Birthday Secretaries of The Woman's Home Missionary Society of the Savannah Conference: I would like very much to hear from you as to what you are doing toward the jubilee fund.—Mrs.

Mary Anderson, Conference Secretary, 714 Daniel Street, Waycross, Ga.

Inquiry

I wish to inquire for my son, whose name is Lank Edinburg. His father's and mother's names are Sam and Laura Edinburg. When last heard of he was in Luxora, Ark., leaving there to go to Burdette, Ark. He was reared in Harriston, Miss. Pastors, please read this request from your pulpits, and send all information to his mother, Laura Edinburg, P. O. Box 8, Harriston, Miss.

Echoes from Fulton Street Methodist Episcopal Church

CHICAGO, ILL.

Methodism on the West Side, in Chicago, is seeing a new day through the "Seven Day" Church program which is in progress at the Fulton Street Methodist Episcopal Church, under the leadership of I. Garland Penn, Jr., pastor, and C. Maceo Harris, assistant, together with the co-operation of the local board of trustees, Dr. J. Frank Armstrong, chairman, backed by the church membership and community at large. Dr. Charles Williams is chairman of the Board of Social Service; Mrs. Dr. Gertie Crawford is the efficient secretary. In the last eighteen months the church membership has increased over 50 per cent. The attendance at the regular church services has doubled. The pastor of the church has held his own revivals, with the co-operation of the great Fulton Street choir, under the direction of Miss Marie J. Brooks. During these services, together with the other regular services held on Sundays, 100 conversions and accessions to the church have been made. January 8, 1927, was Southwestern Day. Report will be made later.

The church property has been improved, namely: interior church building redecorated and new electric fixtures installed at a cost of \$4,200; raised in rally, \$1,200, and a loan secured for \$3,000 at 7 per cent.

At the recommendation of the pastor, in order that the church could save the interest cost of the loan, \$600 is raised each year and invested in gold bonds that bring 7 per cent interest each year, thus in five years the loan is covered with no cost to the local church. Thirteen hundred dollars was raised in the recent rally, out of which was invested the first installment on loan. World Service raised to date in advance to last year.

Activities: A great new organized church choir of forty-three voices, which, during the summer months, renders Sunday evening programs in the different Methodist Episcopal churches (white), together with broadcasting over radio (WLS, Chicago). Dramatic club of young men and women who recently gave the play, "A Woman's Honor," to a packed audience within the church. Scout organization of forty-eight boys, under the leadership of Mr. James Crane. Junior church of fifty-five children, under the direction of Miss Constance Hinton. Branch of Chicago public library, Miss Myrtle Perry, office secretary and librarian. Evening classes in shorthand and typewriting; num-

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ber in class December 1, 1926, fifteen, under the direction of Mr. Council M. Harris. Free employment bureau, positions and service rendered to 247 persons up to December 1, 1926. Ladies' Aid, Willing Workers, missionary clubs, and many other features interest this great church in Chicago.—I. Garland Penn, Jr., Pastor; C. Maceo Harris, Assistant.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO AND NEW ORLEANS, LOUISIANA, JANUARY 27, 1927

My Task

*To make my life what Thou wouldst have it be,
To consecrate my little all to Thee,
To yield my will as subject to Thine own,
That I like Christ may be:
This is my task.*

*To see the world as Thou wouldst have me see,
To take my cross and follow after Thee,
To tell the news of love so freely given,
That all mankind might know:
This is my task.*

*To spend my strength in service, Lord, for Thee,
To go or stay where'er Thou sendest me;
No thought of crown, but only that my Lord
All men from sin might free:
This is my task.*

—A. L. FAUST.

Personal and General

—President J. B. F. Shaw, of Haven Teachers' College, Meridian, Miss., delivered the Founder's Day address at Gammon Theological Seminary, Atlanta, Ga., January 18.

—Bishop William F. McDowell will spend five days in Birmingham, Ala., beginning Sunday, February 6, preaching daily in the First Methodist Episcopal Church, South. Beginning Monday, February 14, he will deliver five lectures at Gammon School of Theology, at Atlanta, Ga., upon the subject, "That I May Save Some."

—Clark Memorial Methodist Episcopal Church, Nashville, is justly proud of its pastoral leadership, both in type of individuality and the splendid esteem in which he is held generally. A man of convincing platform ability, Dr. G. W. Lewis is in constant demand. His recent Emancipation Day address at Huntsville, Ala., was pronounced great.

—Can You Give the Wording, or, If Not the Actual Words, the Substance of the Ten Commandments? Try it, and write out your experiment in a story of 500 words before February 28, 1927. For the best such story, *The Northwestern Christian Advocate* is offering a prize of \$25. Send manuscript to Editor Dan B. Brummitt, 740 Rush Street, Chicago. The object of the contest is to test the widespread ignorance of the Bible.

—Bishop Charles Edward Locke, St. Paul, Minn., will give a series of addresses at the Pacific Coast Theological Conference, Los Angeles, Calif., January 31 to February 4. Bishop Locke will discuss "Essentials of Christian Faith," "The Divine Personality and Prayer," and "The Growing of the Soul." Representative ministers and laymen from the entire Pacific Coast will be in attendance, and the meeting will be held at the Wiltshire Boulevard Congregational Church, Los Angeles.

—Gooding College, Wesleyan, Idaho, Dr. C. W. Tenney, president, boasts of having one patron, the Rev. C. L. Martin, Methodist Episcopal pastor at Hugo, Colo., who has four members of his family in the college, representing all four college classes. They are Paul, junior; Lillian, freshman; Ellen, senior; and Charles, sophomore. The father, asked why he sent his children so far to attend school, replied, "I personally visited Gooding College and found there just the work and the Christian influence my children needed."

—This office is greatly gratified to learn of the sustained upward trend toward recovery in the health of Bishop F. T. Keeney, who has been seriously ill for several weeks. Pending and in interest of complete recovery, he is enjoying requested relief temporarily from residential supervision under his physician's orders, and his Conferences are being held as follows: The Nebraska, by Bishop Locke; Upper Iowa and Northwest Iowa, Bishop Hughes; Iowa and Des Moines, Bishop Waldorf.

—An auspicious day in the development of Kimball School of Theology, at Salem, Ore., was observed when the Rev. John Martin Cause, Ph.B., D.D., was inaugurated president on January 18, 1927. At the ceremonies, held at First Church, Bishop Shepard was presiding officer. Dr. Edward Laird Mills, editor of the Pacific Christian Advocate and president of Kimball board of trustees, delivered the installation address upon "The Ministerial Situation." Dr. Carl G. Doney, president of Willamette University, delivered an address also on "The Place of the Christian College," as did President Edward H. Todd, of the College of Puget Sound, upon "What the Church Expects of Her Theological Schools." The very apt subject of the inaugural address by Kimball's new president was, "The Motive and Scope of Theological Education." At the inaugural reception felicitations from the several patronizing Conferences were extended by Dr. Byron H. Wilson for the Puget Sound; Dr. R. E. Smith for Columbia River; Dr. Paul Edwards for Oregon; and President Charles Tenney for Gooding College. Afterward a gracious collation was tendered in the as-

sembly room of First Church by the pastor, Rev. Fred C. Taylor, and a bevy of ladies of the church.

Upper Mississippi Conference Appointments

CLARKSDALE DISTRICT

C. W. BUTLER, District Superintendent
Clarksdale, Miss.

Beverly-Oak Grove, E. H. Holmes. Clarksdale, B. F. Woolfolk. Clayton, to be supplied. Coahoma, Lula, and Jonestown, L. W. Washington. Darling-Sledge, A. A. Marsh. Dublin-Lombardy, M. E. Perry. Gunnison, B. L. Lee. Lambert-Crowder, J. H. Herron. Minter City, P. A. Lemon. Phillip, C. W. Evans. Ruleville, D. D. Shelly. Ruleville Ct., A. L. Hickman. Shelby-Mound Bayou, J. H. Bynum. Shellmound, P. H. Jackson. Webb, D. D. Reid.

DURANT DISTRICT

C. V. HEFFNER, District Superintendent
P. O., Durant, Miss.

Ackerman, J. M. Walton. Durant, R. B. Adams. Ebenezer, E. O. Gilmore. Goodman, H. H. Wesley. Kosciusko, J. P. Watson. Kosciusko Ct., D. M. P. Hazley. Kosciusko Mission, to be supplied. Lexington, F. J. Talbert. Lexington Ct., W. D. Reid. Louisville, A. A. Wright. Louisville Ct., to be supplied. McCool, J. H. Everett. Pickens, B. H. Ashford. Pilgrim Rest, J. F. Weatherly. Sturgis, A. Wilson. Sulphur Springs, to be supplied. Sallis-Durant Ct., G. W. Hunt. Weir, E. D. Cameron. West, to be supplied.

GREENWOOD DISTRICT

D. GREEN, District Superintendent
P. O., West Point, Miss.

Avalon-Money, Wm. McCaskill. Belzoni, M. J. Stalling. Carrollton Ct., O. W. Crump. Duck Hill, G. Spencer. Greenwood, E. R. Miller. Greenville, N. C. Crawford. Heads, A. L. Williams. Indianola, F. P. Leonard. Inverness, R. D. Gerald. Itta Bena, J. W. Winbush. Kilmichael, W. S. Leak. Morgan City, to be supplied. North Carrollton, M. L. Ross. Slater, H. L. Jones. Vaiden Ct., J. H. Gaston. Winona, E. F. Scarborough.

HOLLY SPRINGS DISTRICT

A. G. COLE, District Superintendent,
P. O. Holly Springs, Miss.

Abbeville, L. I. Young. Alesville, P. R. Jenkins. Batesville, to be supplied. Grenada, E. A. Mayes. Grenada Circuit, E. M. Byrd. Hernando-Mineral Wells, A. B. Blewitt. Holly Springs, G. M. Chisholm. Holly Springs Circuit, J. W. Jones. New Albany, A. G. Marshall. New Albany Circuit, J. R. Little. Oxford, J. L. King. Oxford Circuit, to be supplied. Pontotoc, S. J. Mack. Pontotoc Circuit, W. H. Moody. Potts Camp, G. Orange. Potts Camp Circuit, Chas. A. Talbert. Ripley, M. C. Pulliam. Ripley Circuit, B. E. Pogues. Ripley Mission, to be supplied. Sardis-Spring Hill, N. O. Griffin. Water Valley, H. R. Bankhead.

STARKVILLE DISTRICT

J. H. TALBERT, District Superintendent,
P. O. West Point, Miss.

Bradley Mission, to be supplied. Brooksville, J. W. Byrd. Columbus, St. James, W. N. Redmond. Columbus Circuit, C. A. George. Columbus Mission, to be supplied. Crawford, R. L. Sweeney. Eupora, H. F. Cook. Fern Springs-Hickory, Wm. Maxwell. Longview, J. J. Johnson. Maben, I. R. Butler. Macon, C. W. Walton. Macon Circuit, L. V. Kinard. Mashulaville, C. I. Ashford. Rock Hill, E. D. Montgomery. Shugulak, W. C. Hilliard. Starkville, Z. T. Powell. Starkville Circuit, G. W. Weatherly. West Point, Wm. Brownridge. West Point Circuit, W. D. Harper.

TUPELO DISTRICT

B. W. WYNN, District Superintendent,
P. O. Box 69, Tupelo, Miss.

Aberdeen, J. R. Nevils; Second Church, W. B. Rogers. Amory, J. M. Marsh. Amory

Circuit, S. S. Brown. Athens, L. F. Jones. Bellefontaine, to be supplied. Corinth, C. H. Maxwell. Corinth Circuit, to be supplied. Houston, W. F. Burton. Houston Circuit, A. E. Tyler. Nettleton, H. Wilson. Okolona, D. E. McNair. Okolona Circuit, J. L. Glenn. Prairie, to be supplied. Pleasant Valley Circuit, J. T. Cannon. Strong, N. H. Cooperwood. Tupelo, W. H. Golden. Tupelo Circuit, Steward Houston.

Special Appointments—J. W. Golden, Conference evangelist, member of Asbury, Holly Springs, Quarterly Conference. C. H. Pierson, professor in Rust College, member of Asbury, Holly Springs, Quarterly Conference.

Crescent City Notes

Haven Chapel—Haven Chapel Methodist Episcopal Church is still running true to form. Under the leadership of our good pastor, the Rev. J. B. Johnson, we are looking forward to one of the greatest year's work in the history of the church. All minds are now on a new and better Haven, and with the people in union, working together as they are now doing, this dream will soon be realized. Our pastor is giving us two great sermons every Sunday, and they are having a telling effect upon the life of the community. We are making new additions to the church from time to time. Our district superintendent has held his first Quarterly Conference, and in speaking of our new church plans, he has promised to "loose us and let us go."—F. C. Brown, Reporter.

Haven Chapel—As the weather was calm and fair for a good sail on January 3, the "Haven's Old Ship of Zion" made a fair sail over in Jefferson parish to the residence of Mr. Charles Daggs and gave him a delightful surprise, which was on his birthday. Ever since the "Old Ship of Zion" was organized for the benefit of building a new "Haven," this good man has transferred the old ship to all parts of the city to play at different churches, and even outside of the city at times, and he has never accepted any payment for his work. The old ship is two years old. After arriving at his home we had a splendid program. The Rev. J. B. Johnson acted as master of ceremony. Every auxiliary of the church was on the program. Mr. Henry Williams started a subscription list among the members of the church, and a handsome sum was raised. On Brother Daggs' birthday, Mrs. L. R. Scott presented to him in behalf of the church a beautiful leather belt with gold-monogrammed buckle as a token of appreciation for his good work. After the program was rendered, a luscious and bountiful spread was given to all present. All wished him a happy birthday, and went away happy. We pray God's blessings upon Mr. Daggs and his good wife and the "Old Ship of Zion."—Edmond A. Burke, Reporter.

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THE METHODIST BOOK CONCERN

Uniting Africa To the Whole World of Men

THE above caption is the purpose set forth as the objective of the co-operative studies and plans undertaken by the Belgian Conference on Africa, held in September, 1926.

Every aspect of the social problem of Africa's uplift was frankly and openly discussed by the Conference, whose personnel of more than 300 individuals was of such a varied complexion of religious and political faith as to give assurances of the most intelligent and sympathetic considerations. The atmosphere was thoroughly pervaded with good will for Africans as well as indicating new attitudes on part of all governments toward Africa. "Never has Africa had light concentrated from so varied and representative an array of experts on its varied human, economic, political, moral, and intellectual concerns."

To insure the point of view of those related by racial ties as well, in consideration of Africa's problems, a representative group of Negroes was present and participated in all its deliberations. Bishop M. W. Clair, of the Methodist Episcopal Church; Bishop _____, of the African Methodist Episcopal Church; Mr. Max Yergen, of the Y. M. C. A.; President John Hope, of Morehouse College, Atlanta; Secretaries East and Graham; the Revs. Dube and Mahabane, of South Africa; Mrs. Florence C. Williams, of the Department of Health of North Carolina, and others contributed richly to the discussions in the Conference and in the sectional groups, and one of the most noteworthy findings of the Conference deals with the question of larger participation in African evangelization by representatives of the Negro churches of America.

Education, evangelism, language and literature, economic questions, health, racial problems, and the American Negro's relation to Africa's advancement were the vital issues discussed by the Conference. The first and the last of these held the stage as probably the most important immediate considerations. It is gratifying to observe the Conference's approach to the question of education for Africa. Says their statement: "This Conference regards Christlikeness as the supreme moral achievement, and to fashion character after the pattern of Christ is to them that definition of the aim of education which, traced out in all its implications, is felt by the consent of our whole nature to be at once the highest and most comprehensive." Such a declaration of ideal and purpose in educational procedure has definite bearing on content and policy of the educational process. There may not be agreement always as to method; this is subordinate in value to ideal, content, and objective.

Educational policy advocated by the Conference favors a general division of educational task between the agencies of the governments concerned and missionary and native agencies. To the former rightfully be-

longs the formulation and general direction of the policy, together with general administration and supervision of the educational institutions. Co-operation should be effected through an advisory board, on which government, missionaries, natives, and European non-official communities are represented. To the church would be intrusted village, central village, intermediate, and secondary schools, together with teacher training. To the government would be committed higher and technical instruction, with missionary representation on the governing boards of such schools, however. Financing of education would be by the government, by the church, and by native taxation.

Christian character development, agriculture, health conservation, citizenship, economic and industrial questions, and cultural subjects are recommended by the Conference as the immediate, essential requirements of an adequate native education for Africa; this to be given through the medium of the vernacular. Varying as little as possible from this rule in primary instruction, in the stages beyond the primary grades, European language study should be begun in order to enable the pupil to meet situations arising from his contact with European civilization, and to make his contribution to the shaping of a developing society.

Religious education is to be emphasized as a major activity in native education. Here the term is interpreted as the transmission and development of the body of religious knowledge; the creation of ethical ideals; the translation of this knowledge and ideal into, and relation with, practical worship, and general conduct in all life relationships.

Far-reaching hope is cherished by the Conference as to possibilities of the already established International Institute of African Languages and Cultures. It is expected to help (a) to solve linguistic problems; (b) to remedy and to prevent expensive mistakes in the choice of orthography; (c) to prepare school textbooks adapted to the needs and conditions of African life; (d) to promote a better understanding of the distinctive character and contribution of African peoples; (e) to bring about an increasingly sympathetic attitude on the part of governments towards African vernaculars and towards the valuable elements in the African heritage.

Moral consideration of the economic problem of Africa found fine expression in the following paragraph:

"The Conference is deeply convinced that compulsory or forced labor for private enterprises is inadmissible in any circumstances. It is also resolutely opposed to all forced labor for public purposes, the only exceptions being (a) when such compulsion is the only means of combating epidemics and floods and of dealing with similar national emergencies, and (b) reasonable communal labor in accordance with native law and custom."

We quote the whole pronouncement of the Conference

on racial problems in South Africa: "The Conference desires to express its profound sympathy with the people of South Africa, both white and black, in the racial problems with which they are called to deal. It realizes that the problem of relation between different races, which is one of the world problems of the twentieth century, presents itself in South Africa in an exceptionally difficult and acute form. The Conference believes that only in the teaching and spirit of Jesus Christ can a true solution be found for racial adjustments, and that this teaching requires us to desire and seek for all the fullest opportunity for growth and progress. The Conference is convinced that the welfare and prosperity of every community is inseparably bound up with the welfare and advancement of all its parts. It cherishes the hope and confidence that the Christian mind of South Africa will, out of the reality, greatness, and acuteness of the difficulties, be able to make a contribution of special value towards the improvement of the relations of the black and white races throughout the world, which is the concern of the whole church of Christ."

Frankly the Conference acknowledged the fact that "most African governments are opposed to, or place difficulties in the way of, sending American Negroes to Africa. It is alleged that American Negroes lend encouragement to certain movements of unrest dangerous to the local governments; that such antagonism to government by American Negroes has caused serious disturbances in past years; moreover, that certain American Negroes have failed in Africa in past years. In view of these considerations the Conference made the following recommendations:

1. That the Negroes of America should be permitted by governments, and encouraged by missionary societies, to play an important part in the evangelization, medical service, and education of Africa, and that the number of their missionaries should be increased as qualified candidates are available for needed work, and as their representatives already in the field still further succeed in

gaining for their people and their societies that public confidence which is essential.

2. That every practicable form of assistance should be given in the spirit of Christian fellowship, as to colleagues of the same missionary status, by white missionaries to qualified American Negroes working in Africa, and that the same spirit of co-operation should be expected by white missionaries from American Negro missionaries.

3. That governments should be supported in requiring that American Negroes wishing to enter Africa for missionary purposes should go out under the auspices of responsible societies of recognized and well-established standing; and that, owing to the difficult and delicate interracial situation in Africa, exceptional care should be used in the selection of men and women of strength of character and a fine spirit of co-operation, able to meet the same tests as white missionaries.

4. That in the interest of comity and co-operation, American Negro missionary societies not now represented in Africa should work, as far as possible, through well-established societies already in Africa; and that, in accordance with the general rules of missionary procedure, they should give special attention to unevangelized districts.

5. That when missionary societies of established reputation are unable to secure the admission to Africa of American Negroes needed for important work and qualified to perform it, the matter may properly be taken up with the International Missionary Council for the use of its friendly offices.

6. In adopting these resolutions the Conference recognizes that the above recommendations are not an ideal or a complete solution of the problem under consideration, but believes that they represent the "next steps" which may be wisely taken, and that they should, in the providence of God, gradually bring about a highly significant and important contribution by the Negroes of America to their distant kindred in Africa.

Back to the Farm

AT A LUNCHEON held the other day in the Hotel McAlpin, in New York, the above caption carries the sentiment expressed by the chief speaker, D. L. Podel, in advocacy of the National Farm School expansion project.

"Young graduates of schools go out into the world, and after seven years' of specialized education start to get a start at \$10 a week. Most of them would be better off if they entered farming," said Mr. Podel. And he is right as far as their productive value to society is concerned, and from the point of view of investing their talent and life in the line of most profitable and effective expression for themselves. This fact is notably true in the colored group of our population.

Restive, this group is concerned with the increasingly acute problem, due to the growing caste and color prejudice in American industry and labor circles, of finding favorable fields of employment. Multiplying hundreds of Negro youth are graduating to-day from high school and college, and also from the universities, adequately equipped with technical training, competent to fit into the commercial and industrial scheme as are their white

classmates, but who, because of the color of their skin (not the lack of brain power, or manual technic, or high ethical standards such as modern business demands), find the doors of business opportunity coldly closed in their faces. And yet we are citizens in America—"another name for opportunity." Despite the inability imposed by society to find in the social institutions and activities of the community ample opportunity for the exercise and development of our productive faculties for the social good, we are taunted with the charge of incapacity for skilled endeavor and for inability to become assimilated in the process of "Americanization." Continuing, Mr. Podel observes: "There are 76,000 less farmers to-day than in 1920, and men are going off the farms at the rate of a million close to our bread and butter."

And so the influence of natural causes of physical and cultural ill adaptation in other lines is reinforced by those other *dissocial* and *unnatural* causes of prejudice dictating the field of social activity for the exercise of their productive powers in case of Negro youth. Undoubtedly these considerations would operate more ef-

(Concluded on page 75)

Contributed Editorial

Mexico and Nicaragua

THE press dispatches describing Secretary of State KELLOGG's appearance before the Senate Foreign Relations Committee state that he was extremely nervous. It is not surprising. It is hard to recall an occasion when a responsible Cabinet officer of the United States in a time of crisis in the relations with at least two other countries, coming forward with such a flimsy tissue of unsupported charges, fears, and vague assertions as a defense of his policy. To the vociferous demand for explanation of the policy of the State Department toward Nicaragua, a demand which has come from all parts of the country, Mr. Kellogg offers what is principally a catalogue of fears of Bolshevistic propaganda. He humiliates a great nation by publicly declaring that it trembles in fear over the rumor of Bolshevistic propaganda in Mexico and Nicaragua.

His reasoning would fail to impress a child. For his statement contains resolutions and statements of a general nature made by Russian Bolsheviks and then, without justification, the implication is made that President CALLES and the Mexican Government are responsible for what the Russian Communists said they hoped to do. This is not merely poor reasoning, it is an unjustifiable affront to the Mexican Government.

Even the very conservative New York Times, which with remarkable patience and allowances has striven to support the policy of the Government, finds this statement of Mr. Kellogg too much to support. For it points out that these resolutions from Moscow are of the sort which the Bolsheviks have been putting out for years, outlines the far-reaching plans for revolutions in India, China, England, Germany, and Russia. The Times forcibly says:

"These projects have been an ignominious failure all along the line. We know what they tried to do in this country, and what a wretched fiasco was the issue of all their plotting and mouthing and pouring out of money. They are, in fact, everywhere outside of Russia, a discredited and hopeless lot. It is this well-known fact which makes it seem not a little humiliating that the Government of the United States, with all its strength, with all the evidence it has of a convinced anti-Bolshevist sentiment among all but a handful of the 110,000,000 of its citizens, should attempt to justify what it has done in Nicaragua, and its suspicious attitude toward Mexico, by admitting that it stands in dread of the hand of Soviet Russia reaching across the ocean and striving to clutch Mexico and the Central American republics."

Mr. Kellogg utterly ignores, as did the President a few days earlier, the fact that the SACASA Government has a legal basis to its claim for recognition as the rightful government of Nicaragua, for which a strong case can be made. Sacasa had been Vice-President of Nicaragua, duly elected to that office. DIAZ's claim to the office largely depends on the fact that Sacasa was absent from the country when Diaz was chosen. But it is clearly demonstrated that he was absent by the compulsion of the bayonet. It is also a matter of record that Diaz, one day after he was inaugurated, hurriedly telegraphed for United States marines, who were sent. Mexico has as much legal right to back Sacasa as the United States has to back its creature, Diaz.

The damage which the Kellogg policy of the last few weeks has done to the United States in the eyes of the world is appalling to contemplate.

The editorial in the London Daily News is a fair representative of widespread British opinion:

"The Nicaraguan incident is evilly inspired from every point of view. It is likely to fail in its immediate object by enlisting the sympathy of Latin America on the side of Mexico, and its effect on public opinion in Europe will be deplorable. How can America or Coolidge carry any moral weight with the hoary-headed sinners of the Old World when she lectures them on their bellicose rivalries and aggressions, and their iniquitous international intrigues, and their short way with the weaker brethren, when as soon as she is faced with an awkward little problem of diplomacy in her own sphere of influence she succumbs also without a struggle or prayer for guidance to the temptation of the devil?"

This same conclusion is borne out by representative press opinions in South and Central America. La Nacion of Buenos Aires says:

"We do not recall that the right of intervention by force has ever been pronounced to such a disquieting extent as is done to-day by the Government of the United States."

From Nuestro Diario, Guatemala:

"Years of patient diplomatic labor, thousands of speeches, gatherings and congresses bent on eradicating from the Latin-American mind the remembrance of the 'Big Stick' policy have come to naught at one stroke of the pen."

Two very serious questions must be answered. First: Is the United States to rest content with the hypocritical rôle which is being forced upon it by the State Department? The Mexican Foreign Minister has made a strong point when he insists how inexplicable it would be if the United States, after its long championship of peaceful settlements, should now refuse in its relations with Mexico to listen to any arguments but those of force.

The second serious question also emerges: Do we want peace or war with Mexico? This statement of Secretary Kellogg's may be interpreted as either the result of a frantic desire to save the face of the State Department, or as a deliberately unfriendly blow to Mexico. It is almost impossible to believe that the second alternative could be true.

Certainly, however, the American people wish an attitude of intelligence and persistent good will to control. To insure that, affairs in Mexico must not be allowed to become as entangled as they already are in Nicaragua.

As was recorded on this page a few weeks ago, the United States now has a treaty with Mexico, confirmed in 1908, of which the following is one of the agreements:

"A resort shall not . . . be had to reprisals, aggression, or hostility of any kind . . . until the government of that (country) which deems itself aggrieved shall have maturely considered in the spirit of peace and good neighborhood whether it would not be better that such differences should be settled by the arbitration of commissioners appointed on each side or by that of a friendly nation. And should such course be proposed by either party, it shall be acceded to by the other unless deemed by it altogether incompatible with the nature of the differences or the circumstances of the case."

Why not follow this treaty both in its letter and spirit?

Yellow Cars

"YOUR Christian country," said the Chinese girl, "is very funny. Last week I was in Mississippi. Everyone is all upset about me in Mississippi."

"Here," said one conductor, "you can't put her in the Jim Crow car; she's not black."

"Well, she's not white," said the Pullman porter.

"I don't care," I said, "put me somewhere. I am getting very tired." Everyone came to decide. Where should they put me? Such a hubbub! Such a commotion! I sat on my bag and waited. By and by they put me in the white car." She laughed. "Too bad you have no yellow cars. Then your race problem would be all solved, yes?"

L.

The Y. M. C. A. and the Future

Will the Liberal or Reactionary Forces Control?

By Robert E. Lewis

General Secretary Cleveland Y. M. C. A.

MANY predictions have recently been made that the young radicals in the Y. M. C. A. will secede from the reactionaries who are in control. These predictions give the impression that there is a vast cleavage in the Y. M. C. A. itself. Fortunately neither of these statements is really true. I have taken pains to ascertain the authorship of each of these prophecies, and it seems that the men are looking from the outside in, rather than from the inside out.

The crucial question of policy is this: Is the association to be a propaganda or a teaching organization? Is its work to be like that of the reformer, the social evangelist, and the agitator, or is it to be that of the educator, the sociologist, the fact-finder, the trainer of youth? These are radically different attitudes and functions. The one seeks publicity and advertising and issues its challenges. The other depends upon the quiet, unobtrusive, thoroughgoing pursuit of facts, the presentation of both sides of questions, the evaluation of remedies, and the attempting, by pedagogical and laboratory methods, to rear a new generation of socially minded people. The one is the method of the platform, the press, the legislative committee, and the crusade. The other is the method of the classroom, the discussion group, the seminar. Both are necessary to the building of the Society of Jesus. An individual, like an organization, must determine what his course is to be in accordance with his talents, his ability, his major interest, his calling.

The Headquarters—Carrying Water on Both Shoulders

Up to date, the National Y. M. C. A. has not decided to follow either course. Its headquarters, officially, has no opinions. Headquarters avoids every issue upon which there is a divided opinion. It seems to be trying to carry water upon both shoulders. It never brings to the National Council questions which will, when settled, determine whether we are primarily a propaganda or a pedagogical institution in dealing with public and social affairs.

Until Mr. Sherwood Eddy had his "coming-out party" in Cleveland in 1921, there was no recognized social voice at headquarters. Now, I am bound to say, Mr. Mott has demanded of the general board that Mr. Eddy be protected in his rights of free speech. Mr. Francis, president of the Chicago association, would impeach Mr. Eddy before that board, and does. Mr. Ramsey, president of the Cleveland association, defends him. The board sustains Mr. Eddy. Appeal is taken at another meeting of the same board, with a like result. At last law is being established by precedent within the organization, and the action of the president, the general secretary, and the board leaves nothing to be desired as to this particular incident. But the event was long overdue in our national office. The pent-up convictions of other men will now find expression in departmental leadership, and

in publications, and in the shaping of our policy. Not that our headquarters will be "radical," but we actually hope that it will take a scientific attitude toward the problems of re-creating our present civilization.

And this is the most daring demand we could make of it. We of the church and the association come perilously near writing "finis" on this present social order. We came near to calling it Christian; did so in fact. But Rauschenbusch called us from such a stupid *faux pas*, such a desperate denial of Jesus.

In searching out what place we may have, even what small part, in re-creating the relationships of men, the associations must make certain decisions.

Swamped With Budget Perplexities

In its three meetings—Buffalo, 1924; Washington, 1925, and Chicago, in October—the national officers have seen to it that the National Council was well-nigh overwhelmed with budget matters. We are faced with a national and State overhead of over four million dollars. There is an increasing current of opinion that this must be reduced, greatly reduced.

New Type of Men Needed at Headquarters

In the midst of such a situation, it is easy to suppose that all questions of principle, that great issues of the kingdom would be subordinated, or for the time being ignored, as indeed they have been. But this will not last forever. We must meet such questions and meet them squarely—meet them, if possible, with intelligence and with conviction. Before we take decisions, however, there must be an educational progress across the country.

Every staff and board and management body must really study questions of policy with social and religious implications, not prejudicial discussions, but unprejudiced search for the better way. That is the creative work upon which we have been attempting to set the hands of our national officers, and we want them to turn the details of supervision over to the State officers. They have agreed in principle to the latter, but are very nearly palsied when it comes to staffing and financing the creative work which we require of them. It will take for the most part a new type of men at headquarters. But given that, and given two or three years of frank discussion throughout the associations, results of a somewhat unexpected and exhilarating nature will be achieved.

The new policy of the Y. M. C. A. will liberate a younger and more aggressive leadership. All through the ranks are young college-trained laymen. More and more the staff is being recruited from the colleges. Some associations, like Cleveland, have had this policy for years. The more fearless of the clergy, socially minded educators, those business men who long for the better social order, will be a factor in the education of the association itself and in its social expression.

Effect of Student Department on General Organization

In the meantime several departments of our work are beginning to lay the foundations for a scientific approach to our reorganized views and resources. The department of program, methods, and survey, under Mr. Urice; the function of publication, under Mr. Harris, who has brought out most of Mr. Fosdick's work; the service ramifying through the high schools of the land; the marvelous scheme of night colleges which have been showing the way to the older institutions of learning in the practice of adult education; and the student societies located on the campus of four hundred and twenty-three colleges and universities are progressive and powerful aids. The students are inclined to be restive under organization procedure, and their beautiful daring and ringing idealism are having an effect upon the most static units of this omnibus society. The students have a large measure of liberty, and may have much more by taking it. They have the constitutional privilege of creating their own National Student Assembly. When this is done their autonomy will not be seriously questioned as to program, polity, principles, meetings, and ideals. There will always remain to vex their impassioned souls the "clearances" in executive procedure which clutter up the time and desks of all complex religious and social organizations.

Shame Over the Detroit Y. M. C. A.

When will the National Council start upon its educational work within the organization itself? The Detroit incident in connection with the convention of the American Federation of Labor no doubt has shocked the associations as a whole. Many, however, do not know what the trouble is, but some are filled with shame and disappointment. The Detroit incident shows how great the need is for social intelligence in boards and staffs. It shows how great is the need of conviction. It shows, if that unlettered state of mind continues, that we will lose all our socially trained men and all who believe that religion is something other than pious platitudes. The associations may possibly become as rich as Croesus and keep their souls; but if they have to decide between millions in buildings and a high-born dedication to the Jesus-way-of-life, they must decide against big building funds. If they understand, they will decide aright. Let me cite an instance: On Thursday, October 7, while everyone was telegraphing and writing about the Detroit incident, the State Committee of Ohio, composed of sixty or more business men and executives, legally representative of the one hundred and three associations in Ohio, met in Cleveland and passed a resolution, even in those tense hours of uncertainty regarding what had actually happened in Detroit, in which they declared in resounding terms for free speech in these associations and general discussion of social, civic, and religious matters. In the history of that committee since the Civil War, probably

this was the only such heated, informative, civil, and conclusive discussion of a red-hot public issue, and even the timid souls began to gather strength.

Comparison With the Y. W. C. A.

But there still remains a primal question of policy. The sister organization has assumed a legislative program along with its many other functions. It follows the lead of the courageous Consumers League in fighting for better working conditions for girls and children, for the minimum wage, and for the child amendment; and they crusade against the war makers. They have no single voice so penetrating as has the men's leadership, and just now no one against whom powerful forces are fulminating as they are against Mr. Eddy. But as a national convention they have faced issues, expunged from their roll reluctantly indignant capital persons, curtailed their expenditures, postponed many great building campaigns. In short, the Y. W. C. A. has reefed their sails, battened down the hatches, and are riding out the storm. When they come through it will be with the conviction of veterans of the sea. No small squall will ever scare them.

Their plan of duty is not necessarily that which the men's associations should adopt. They have taken on

an agitorial function. They glory and suffer by publicity, and it is a question whether any such frail method can accomplish much against the vaster forces arrayed against them, excepting it be to put the fighting spirit into a race of women, a new womanhood.

The corresponding but much less spectacular function which the Y. M. C. A. are to set for themselves, along with other agencies, may be described as the use of scientific methods whereby the present hold of unsocially minded men, with their hands upon the levers of power, industrial, financial, economic, and religious, may be supplanted by a new generation of social servants.

If the contribution of the new association shall be along this line, it will join hands with the university in its truth-seeking and in its pedagogical and laboratory processes. It will not follow the lead of the women's association in majoring its relationships to civic and social leaders upon declarations and upon direct action. Here seems to be the dividing of the ways between the two societies. The one is likely to have a larger vogue amongst the daring, the restless, the prophetic, the radical. God bless the aroused women! The other society is bound to render a larger constructive service to the social order over the longer years.

The backing which the progressive leaders of the church may now give the liberals in the association, their teaching and speaking at its conventions and institutes for training, their spontaneous support of its leaders as they go through the fires of disparagement, misrepresentation, and persecution, will help to make of it an instrument for the doing of the will of God in this present realm of man.

Two Prayers

BY MARY FOOT LORD

*Two men went into the temple to pray,
Once on a time (and yesterday!)
One said his prayers in the usual way,
But the other man knew no prayers to say,
So he talked to God as a friend,
And the Lord, who knew from beginning to end
The forms the first man had used so long,
Was sure that to-day they would not go wrong,
So He turned His ear and inclined His heart
To the man with whom praying was not an art,
But who talked with Him as a friend.*



Wanted—A New Emphasis on Worship

By James A. Perry

Pastor First Methodist Episcopal Church, Plattsburg, New York



THE Troy Conference and Buffalo Area have set in motion, under the leadership of the resident bishop, Adna W. Leonard, a movement which, if carried to its logical conclusion, will, I believe, add thirty-five to forty per cent of efficiency to that organized spiritual force called Methodism; and, if it does add said percentage to said organization, it will just about double the power and persuasion of the Methodist Episcopal Church. I am aware that this is a sweeping statement, but I am prepared to defend it.

It is a trite observation that the machinery of the church is getting too complex for one minister successfully to operate it. It requires associates—a minister of music, a minister of religious education, a minister of social activities, to bring his message to the people. Yet we face the plain fact that the time is a long distance off when more than a very small percentage of the churches will actually have more than one minister. In looking at the situation, I am thinking primarily, not of the 500 most active and best financed churches in Methodism, but of the 17,500 others; not of the 2,000 of the top group in Protestantism, but of the thirty odd thousand others.

Any man who has been a pastor for the last ten years knows all too well the incessant bombardment of letters, circulars, telegrams, addresses, lectures, and programs which tell him how to fill his church, to increase Sunday-school attendance, to double his prayer meeting, to attract the world, to settle the problems of thought for intellectuals, *ad infinitum*. Almost invariably they merely add to the machinery of the church, and thus reduce the hours set aside for study and prayer in the sanctum sanctorum of the minister's life.

Even the real progress made in church life, such as better housing for worship and study, graded lessons, more missionary information, improved music, training classes of many descriptions, institutes, schools, and conventions, while for each step there was claimed a complete solution of all problems of the church, has only about held us even with the rest of the world, and not that in the fields of education and industry. To be sure, we would not give up any of these real advancements made in the modern church, nor do we consider that they have cost more than they are worth. But is it not possible to find some point of emphasis which will give impetus to the whole life of the church?

The Great Host of the Absentees

Someone has given the following analysis of church membership: five per cent do not exist; ten per cent can-

not be found; twenty-five per cent never go to church; fifty per cent never contribute; seventy-five per cent never attend mid-week service; ninety per cent never have family worship; ninety-five per cent never attempt to gain a recruit for Christ. A minister of wide experience and exceptional judgment of central New York says that his observation and experience would endorse these statements. Personally I could not go quite as far as these go, but do count the situation as none too promising. When the other day I said to Dr. John W. Langdale, of Brooklyn, that not more than one third of the people are regular attendants at public worship, he replied that his investigations on Long Island showed only about thirty per cent. Yet with this inexcusable condition prevailing, Protestantism is making a little headway. If somehow in the name of reason and by the grace of God we can lift the efficiency of the church from thirty-five to seventy-five per cent, nothing could withstand the onward sweep of Christ's kingdom.

Let your patience permit one more preliminary statement, and I am ready for my main thesis. By the experience of the centuries and the discovery of the laws of religious psychology, the religious life must have a visible center. There has never been a large movement in the development of the spiritual life in history without a covenant and a place for common worship.

Reduced now to its simplest terms, the proposition is this: In view of the fact that most of the difficulty of administering a church and carrying our responsibility for the constituency of a church is with the irregular worshipers and non-church-goers (eliminating that small percentage of peculiar and eccentric folks), let there be undertaken a move for universal public worship in the house of God, and a nobler type of worship. Thousands upon thousands of people, who have the welfare of the kingdom of Christ at heart, have no conception of how their absence from public worship handicaps the whole process of the church life. Once this matter is set in clear light before all the people, millions will move forward to take their place and part in divine worship.

The Value of Worship

Who has not sometime and somewhere found himself in a church service where every part of the service was devoutly suggestive of true worship? An atmosphere of holy mysticism pervaded the whole. The attitude of congregation, choir, and minister created hope and expectancy in everyone. God was spoken of, and spoken to, with a real sense of His presence, and His mandates were applied to everyday life as though they were in-

tended to make all things holy. Moreover, there was progress in the parts of the worship which aided the reason and brought one to a logical conclusion. Participation in such worship reveals, redeems, purifies, ennobles, and re-enforces life. Its actual values are inestimable. Yet even this must be taught, reviewed, recalled, and reiterated, for often people do not recognize its worth, just as many fail to grasp the significance of the study of great literary productions.

Improvement of Worship

That there is depressing need for better worship in thousands of churches is fortunately impressing itself on many district superintendents who are giving it attention. The purpose of this paper, however, is not with the improvement of worship, only to recognize it and its beneficent contribution to the religious life. A few of the clergy who are giving us striking examples of the nobler type of non-liturgical worship are S. Parkes Cadman, Frederick Shannon, Timothy Stone, and Fred Winslow Adams. A few of the books on worship are: "Religious Values," by Brightman; "Reality in Worship," by Sperry; "Public Worship in the Non-liturgical Churches," by Hoyt. By emphasis upon various aspects of worship—some in music, some in art, some in form, some in congregational participation, some in architecture, and some in several or all of these—many ministers are accomplishing notable advancement in the divine worship in the sanctuary.

But few, indeed, are the clergy, the teachers, the officials who are impressing the duty of public worship. It is implied everywhere; it is taught nowhere *per se*, and consequently as a matter of conscience has practically vanished into thin air. The vows of church membership, the baptismal vows, the vows of parents in infant baptism, and the acceptance of Christ as Saviour and His ways as sovereign, all presuppose that Christians and church members will be regular worshippers. Yet in the actual field the minister finds himself facing in the average church not more than one third of his membership, nor more than one fifth of his adherents, making possibly one fourth of the people for whom he carries spiritual responsibility and attempts leadership. After allowing for the sick, the aged, the very young, and those who care for them, there is not a reason in the world, which would stand the test of divine scrutiny, why seventy-five to eighty per cent of the constituency should not some time during the week attend church worship.

Probably one conspicuous cause for so much absence is the idea that if one dislikes the preacher, the singers, or some person or persons in the church, that in itself is ample reason for absenting oneself. But here is the pernicious error that sermonizing, singing, and the presence of other people is worship. Worship is sensing the presence of the Almighty, humbling oneself before Him, receiving His pardon, listening to His voice, exulting in praise and thanksgiving, planning unitedly to promote His kingdom. If one goes to church to hear the sermon or the solo for fifty years, one probably will be disappointed sixty per cent of the time; but if one goes

to worship the Father God, one will never be disappointed.

Far deeper than vows and excuses of one kind or another lies man's duty to his own divine human nature and his obligation to his fellow men.

Creating Sentiment for Church-going

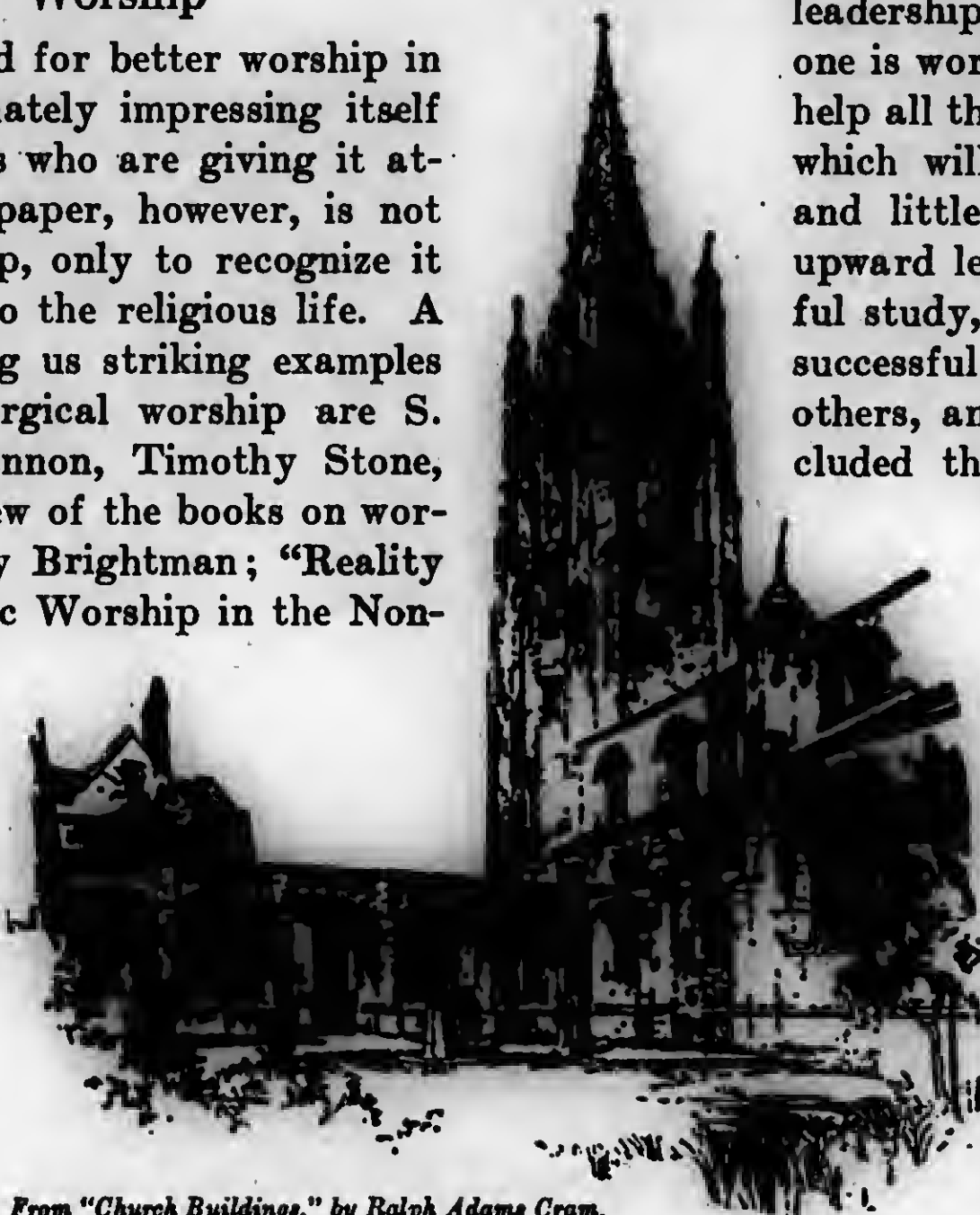
As a great railroad system has its main line or main lines, so the church has its main lines of expression. These are public worship, the Sunday school, securing trained leadership, finance, and evangelism. Any one is worthy of emphasis, and anyone will help all the rest; but I am seeking that one which will with least change of program and little new machinery bring greatest upward leverage on them all. After careful study, wide consultation with able and successful clergy of our denomination and others, and long observation, I have concluded that emphasis on public worship is most strategic in policy and fundamental in principle.

Look for a moment at what universal public worship would accomplish: besides in itself solving one of the most perplexing problems of the average church, that of participation in divine services, it will eliminate the difficulty of getting scholars for the Sunday school; for any experienced minister well knows that he has little or no trouble to get the children of regular worshipping parents in the

classes for the study of the Word. The difficulty is to persuade the two thirds of the children of non-churchgoers and irregular attendants. Also, take the matter of securing trained leadership in all branches of church work. The half-hearted-way people respond (thinking in terms of maximum rather than minimum returns) is the discouragement of the teacher, singer, official members, and all the rest. But let it be understood that these could expect complete attendance and adequate co-operation, who would not train, prepare, and set other things aside for the work of the Kingdom?

And concerning finance, where, may I ask, does the principal supply of money originate? Is it from those who take their religion in absentia, or in the name of the wives and children, or does it come in the main from those whose hearts are stirred by worship and their minds by the information from the sacred desk? The question answers itself.

Finally, the supreme aim of discipleship is evangelism, and even here every pastor knows that from the junior age onward, the surest way of obtaining decisions from those who are definitely non-Christian is to get them regularly to attend the worship services. Seventy-five per cent may be depended upon for decisions for Christ and the church of those who regularly attend worship services. We declare it to be altogether possible to create a public sentiment so strongly in favor of universal church-going that it would draw in multitudes who never have made a profession of faith, for, as Benjamin Kidd says, you can do almost anything with a generation if you begin early enough. That being the case, evangel-



From "Church Buildings," by Ralph Adams Cram.



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not be found; twenty-five per cent never go to church; fifty per cent never contribute; seventy-five per cent never attend mid-week service; ninety per cent never have family worship; ninety-five per cent never attempt to gain a recruit for Christ. A minister of wide experience and exceptional judgment of central New York says that his observation and experience would endorse these statements. Personally I could not go quite as far as these go, but do count the situation as none too promising. When the other day I said to Dr. John W. Langdale, of Brooklyn, that not more than one third of the people are regular attendants at public worship, he replied that his investigations on Long Island showed only about thirty per cent. Yet with this inexcusable condition prevailing, Protestantism is making a little headway. If somehow in the name of reason and by the grace of God we can lift the efficiency of the church from thirty-five to seventy-five per cent, nothing could withstand the onward sweep of Christ's kingdom.

Let your patience permit one more preliminary statement, and I am ready for my main thesis. By the experience of the centuries and the discovery of the laws of religious psychology, the religious life must have a visible center. There has never been a large movement in the development of the spiritual life in history without a covenant and a place for common worship.

Reduced now to its simplest terms, the proposition is this: In view of the fact that most of the difficulty of administering a church and carrying our responsibility for the constituency of a church is with the irregular worshipers and non-church-goers (eliminating that small percentage of peculiar and eccentric folks), let there be undertaken a move for universal public worship in the house of God, and a nobler type of worship. Thousands upon thousands of people, who have the welfare of the kingdom of Christ at heart, have no conception of how their absence from public worship handicaps the whole process of the church life. Once this matter is set in clear light before all the people, millions will move forward to take their place and part in divine worship.

The Value of Worship

Who has not sometime and somewhere found himself in a church service where every part of the service was devoutly suggestive of true worship? An atmosphere of holy mysticism pervaded the whole. The attitude of congregation, choir, and minister created hope and expectancy in everyone. God was spoken of, and spoken to, with a real sense of His presence, and His mandates were applied to everyday life as though they were in-

tended to make all things holy. Moreover, there was progress in the parts of the worship which aided the reason and brought one to a logical conclusion. Participation in such worship reveals, redeems, purifies, ennobles, and re-enforces life. Its actual values are inestimable. Yet even this must be taught, reviewed, recalled, and reiterated, for often people do not recognize its worth, just as many fail to grasp the significance of the study of great literary productions.

Improvement of Worship

That there is depressing need for better worship in thousands of churches is fortunately impressing itself on many district superintendents who are giving it attention. The purpose of this paper, however, is not with the improvement of worship, only to recognize it and its beneficent contribution to the religious life. A few of the clergy who are giving us striking examples of the nobler type of non-liturgical worship are S. Parkes Cadman, Frederick Shannon, Timothy Stone, and Fred Winslow Adams. A few of the books on worship are: "Religious Values," by Brightman; "Reality in Worship," by Sperry; "Public Worship in the Non-liturgical Churches," by Hoyt. By emphasis upon various aspects of worship—some in music, some in art, some in form, some in congregational participation, some in architecture, and some in several or all of these—many ministers are accomplishing notable advancement in the divine worship in the sanctuary.

But few, indeed, are the clergy, the teachers, the officials who are impressing the duty of public worship. It is implied everywhere; it is taught nowhere *per se*; and consequently as a matter of conscience has practically vanished into thin air. The vows of church membership, the baptismal vows, the vows of parents in infant baptism, and the acceptance of Christ as Saviour and His ways as sovereign, all presuppose that Christians and church members will be regular worshippers. Yet in the actual field the minister finds himself facing in the average church not more than one third of his membership, nor more than one fifth of his adherents, making possibly one fourth of the people for whom he carries spiritual responsibility and attempts leadership. After allowing for the sick, the aged, the very young, and those who care for them, there is not a reason in the world, which would stand the test of divine scrutiny, why seventy-five to eighty per cent of the constituency should not some time during the week attend church worship.

Probably one conspicuous cause for so much absence is the idea that if one dislikes the preacher, the singers, or some person or persons in the church, that in itself is ample reason for absenting oneself. But here is the pernicious error that sermonizing, singing, and the presence of other people is worship. Worship is sensing the presence of the Almighty, humbling oneself before Him, receiving His pardon, listening to His voice, exulting in praise and thanksgiving, planning unitedly to promote His kingdom. If one goes to church to hear the sermon or the solo for fifty years, one probably will be disappointed sixty per cent of the time; but if one goes

to worship the Father God, one will never be disappointed.

Far deeper than vows and excuses of one kind or another lies man's duty to his own divine human nature and his obligation to his fellow men.

Creating Sentiment for Church-going

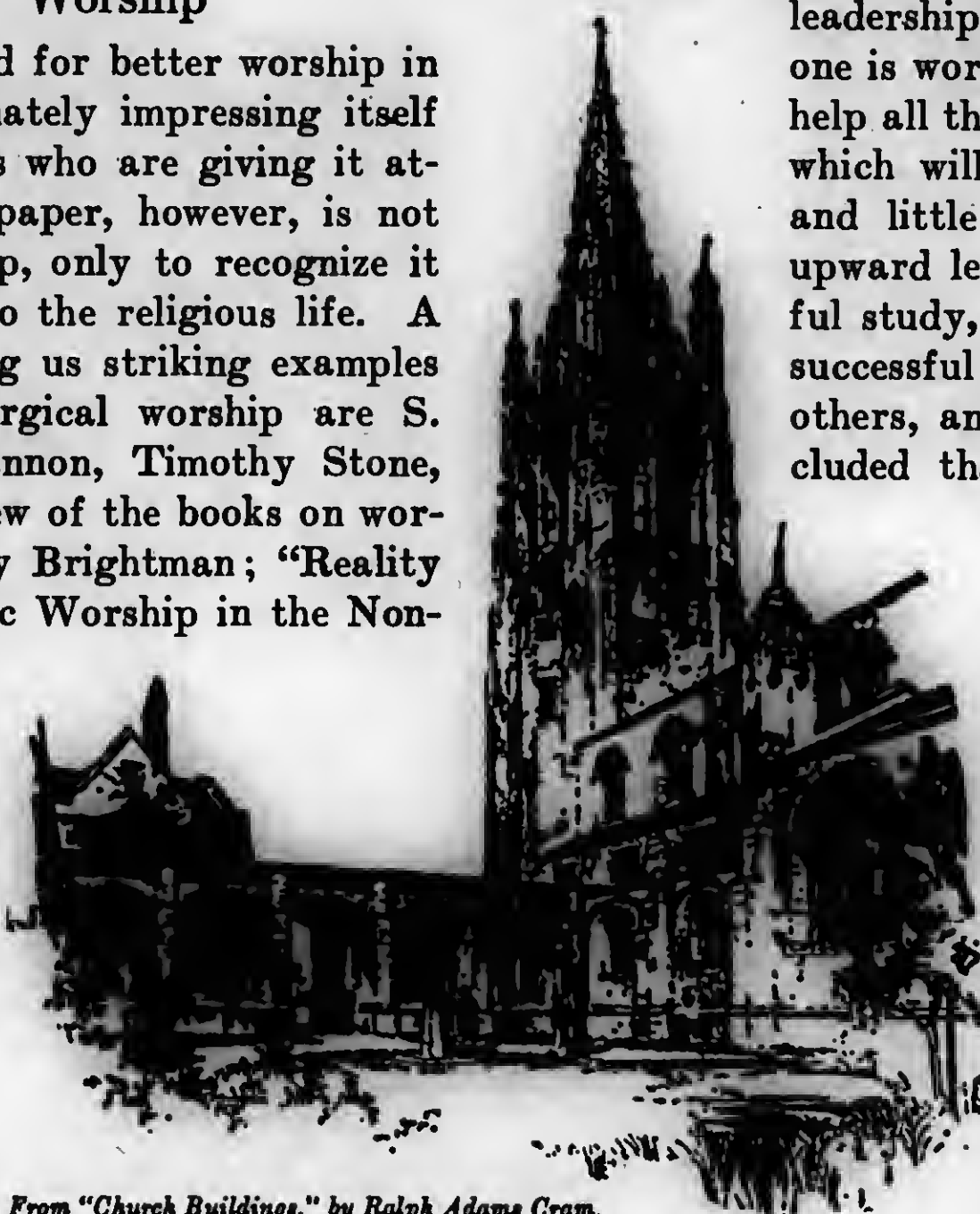
As a great railroad system has its main line or main lines, so the church has its main lines of expression. These are public worship, the Sunday school, securing trained leadership, finance, and evangelism. Any one is worthy of emphasis, and anyone will help all the rest; but I am seeking that one which will with least change of program and little new machinery bring greatest upward leverage on them all. After careful study, wide consultation with able and successful clergy of our denomination and others, and long observation, I have concluded that emphasis on public worship is most strategic in policy and fundamental in principle.

Look for a moment at what universal public worship would accomplish: besides in itself solving one of the most perplexing problems of the average church, that of participation in divine services, it will eliminate the difficulty of getting scholars for the Sunday school; for any experienced minister well knows that he has little or no trouble to get the children of regular worshipping parents in the

classes for the study of the Word. The difficulty is to persuade the two thirds of the children of non-churchgoers and irregular attendants. Also, take the matter of securing trained leadership in all branches of church work. The half-hearted-way people respond (thinking in terms of maximum rather than minimum returns) is the discouragement of the teacher, singer, official members, and all the rest. But let it be understood that these could expect complete attendance and adequate co-operation, who would not train, prepare, and set other things aside for the work of the Kingdom?

And concerning finance, where, may I ask, does the principal supply of money originate? Is it from those who take their religion in absentia, or in the name of the wives and children, or does it come in the main from those whose hearts are stirred by worship and their minds by the information from the sacred desk? The question answers itself.

Finally, the supreme aim of discipleship is evangelism, and even here every pastor knows that from the junior age onward, the surest way of obtaining decisions from those who are definitely non-Christian is to get them regularly to attend the worship services. Seventy-five per cent may be depended upon for decisions for Christ and the church of those who regularly attend worship services. We declare it to be altogether possible to create a public sentiment so strongly in favor of universal church-going that it would draw in multitudes who never have made a profession of faith, for, as Benjamin Kidd says, you can do almost anything with a generation if you begin early enough. That being the case, evangel-



From "Church Buildings," by Ralph Adams Cram.

ism would prosper more under this method than any other. Thus it becomes evident that among the five major lines of church activity, emphasis on public worship will most stimulate all, undergird the whole life of the church, and prove most fruitful.

Enlarged Congregations

One year ago the pastor of the Methodist Church in Plattsburgh called a meeting of the official board, and laid the project before the members. After careful consideration the board voted approval and co-operation, and nearly all signed the following card:

"For the promotion of the kingdom of God through the church, I agree to attend divine worship services in the house of God once a week as a minimum, barring circumstances over which I have no control. This agreement terminates the first Sunday in May, 1926."

The period was approximately six months. The official board also voted to make a friendly parish visit in the interest of this goal, requesting others to co-operate in this plan. Following such action, the Sunday-School Board proceeded to sign up, and so did the Epworth League Cabinet. We thereby had the start of about sixty leading people of the church pledged to the proposition. Thereupon I preached a sermon on the topic, and passed cards in the congregation for those who wished them. At the end of that Sunday about 200 people had signed the cards. Organizing by units, using

the unit leaders for the most part, we made a parish visit two by two during that week. Altogether 520 cards were signed, and more than a hundred of these by people who were not regular worshipers, or were non-churchgoers entirely. Others who did not favor the cards were interested to support the church services. This did not reach the whole constituency by any means, for the Plattsburgh church has a constituency of about 1,100, from the junior age upwards; but it did do exactly what I prophesied, namely, that it would advance all fundamental interests of the church, not one being left out. The presence of large worshipping congregations Sunday after Sunday brought a new tone into everything. An addition to the membership or an oversubscribed budget may or may not stimulate church activity, but an auditorium full of devout worshipers invariably helps the ministers, the teachers, the choir, the officials, and everyone concerned in any way with the life of the church.

At the same time the Irwin Memorial Church of Syracuse tried the same plan in virtually the same way. Pastor and people were much pleased with the outcome. A goodly number of other churches, large and small, embarked upon similar procedure, and with similar results.

Of course we think that the matter of a go-to-church period is just a demonstration to the church of what would be the fruit of a universal practice which we Protestants have allowed to escape us. The duty of worship is a principle, while our experiment was only a method to demonstrate it. In no direction can Methodism move to-day with so much certainty of immediate and permanent advancement of Christ's kingdom as this way.

Some Folks in Our Church

The Man Who Is So Busy

By Hubert C. Herring

HE IS a very busy man. He admits it—nay, he glories in it. It is his sacred profession, his solemn joy. He is bathed in confusion and anointed with chaos. He lives in an atmosphere heavily charged with typewriters and filing cabinets and mimeographs and girls running breathlessly around with notebooks and sharp pencils. His desk boasts as many buttons and buzzers and telephones as a train dispatcher's battery. There is no manner of doubt about it. He is a very busy man.

The breath of his nostrils is the solemn conference. Conferees are always waiting in the outer office. It is an imposing procession, continually ushered in, conferred with, ushered out. Momentous questions are decided, orders given, memoranda dictated, telegrams sent to the ends of the earth.

Invite him to the club for luncheon and then you will know the exceeding busyness of the man. He thumbs over his calendar. Monday, the Committee on Quieting Timbuctoo. Tuesday, the International Committee on Inquiry Into the Mind of the Common Man. Wednesday, Thursday, Friday, Saturday—no use, old man, you'll have to let me off.

You see how it is, he says. Yes, I see. Then the telephone rings. No, that date is out of the question. No, no, sorry. The door opens; Mr. Androbonus, of the Anti-

Smoke Union, to see you. Sorry; ask him to wait three minutes. I am having a very important conference.

His face wears that highly strained look; it always does. He rather enjoys it. It sets him off from the ambling brotherhood which talks politics around the luncheon table, and goes out for an occasional afternoon of golf. It gives him the glowing consciousness of being set apart, and of belonging to the ranks of the martyrs with poor digestions.

No, haven't had a vacation in ten years. He admits it with pride. He is too busy keeping the typewriters busy, keeping the bells ringing, the conferences proceeding. It would be dangerous to let them stop; they might not start again.

No, haven't had an evening home for a month. Really isn't fair to my family, but so much to do, you know. To-night I speak at the annual banquet of the Undertakers' Union. Important contact, you know. Very.

Oh, you must go? Sorry, old man, awfully. Do come in again. Let's go off soon for a good turn around the links. We need it, but you know, this busy life. You understand.

I understood. I shut the outside door, and far away I heard the typewriters rattling, the mimeograph turning out acres of wisdom, the girls running around, answering bells.

Samuel Huston College Ends First Quarter

RECENTLY Samuel Huston College brought to conclusion the first quarter of work of the school year. Twenty-one teachers and officers have blended their efforts in the task; nearly 250 students have made their medley contribution, and many events of interest have taken place.

The freshman class of '90 underwent, in complimentary manner, the "green ceremonies" and other traditional initiations into the college life. The class, assigned through custom to play the conspicuous rôle at the homecoming football game, led the cheers, and performed stunts acclaimed best by any freshman class in the history of the college. The class also, attired in emerald "freshman academic dress," several times led the throng of cheering students through the streets of Austin to the station, where the football team was showered with esteem and incentive to bring back victory.

Coach William S. Taylor, star athlete of Lincoln University of Pennsylvania, trained the Samuel Huston football team to the much-coveted championship of the Southwest. One player of Coach Taylor's eleven made almost every colored All-American team selected by the coaches of the country. Prof. Dean Mohr, of Ohio State, himself a mentor in athletics and sporting publicity, assisted Coach Taylor. Dr. J. Leonard Farmer and Prof. J. N. McNealy gave several lectures during the quarter before the Travis County teachers, the city public-school teachers and students, and the State Institute in Austin. Miss Susie S. Smith, together with students of the music department, broadcasted from KUT, the University of Texas, and Miss Jessie B. At-

kins, M.A. in English, the University of Pennsylvania, contributed an article to the Sunday daily of the city.

The quarter has witnessed the successful introduction of courses in Spanish in the Department of Modern Languages; also the University of Chicago orientation course for freshmen, "The Nature of the World and of Man," has had its beginning in this quarter.

The Central Texas County Institute, bringing together for a week the teachers of nine counties, conducted its session in the early part of the quarter in the college. The president of the college addressed the institute on "Our Duty to Youth To-day." Teachers in the Department of Education assisted in the institute work.

Among the visitors and speakers at the college have been: Mr. S. M. N. Marrs, State superintendent of public instruction; Mr. Channing H. Tobias, senior secretary Y. M. C. A.; Dr. Wallace B. Fleming, president of Baker University, and Mr. L. H. Lightner, supreme clerk of the American Woodmen. The latter spoke on the Y. M. C. A. Conference at Helsingfors, Finland.

The West Texas Conference of the Methodist Episcopal Church met memorably during the quarter in Victoria. Samuel Huston College, the Conference school, received an ovation upon having "a class" recognition, excellent faculty, fine student body, and bright prospects for the future. The Conference, together with the churches, alumni, ex-students, students, teachers, and friends, then contributed \$1,051.49 as an effort of the first three months of the school year on \$6,000 to be raised for the college.

Great Golden Jubilee At Philander Smith College

[Editor's Note.—Coming from one who, during decades of sincerest devotion and remarkable courage, has been building her very life blood into the uplift of members of another race, this appeal should be hilariously and religiously responded to.]

HAVE you heard that Philander Smith College is fifty years old? Had you thought about it, you who are interested in its progress, and you who have been the direct beneficiaries from its educational propaganda? Your mother is getting up in years; she needs you to assist her as never before, and in order to make this possible that you may be able to help her to do more adequate work for this generation, the Little Rock Conference decided to be back of her in raising \$50,000 by commencement time as a great endowment and improvement gift to this worthy school.

It can be done if we just will get under the burden and do it. If 250 friends will give \$50 each, we will have \$12,500; if 500 friends will give \$25 each, we will have the same amount; if 1,000 friends will give \$12.50 each, we will likewise have \$12,500; if 2,000 will give \$6.25 each, we will also have a like sum; if 3,000 people will give \$2.10, which is only a dime a week, we will have \$6,300; if 6,000 will give \$1.05, or five cents a week, we

will have another \$6,300; then a little more than \$50,000 will be raised by commencement, and none of us give more than a dollar a week at the most, some fifty cents a week, and some less, all the way down, and everybody can help.

Now we are a poor folk, and we cannot hire clerk help; neither can we hire men and women with eloquent language and impressive speeches to go about enthusing and lecturing the people. That is not the way to do business for the Kingdom anyhow—giving things on the spur of the moment. We should give it because it is right to give it and it is our honest due to give it; and if we are not obligated that way, we should be obligated in the gratitude of God for the blessings that have come to the whole group through the ministry of Philander, and so gladly give—not the least possible—that is five cents a week, but the most possible.

Nearly all of our graduates have been prospered and are doing well. Think of the hundreds of dollars you received when you were only asked to give one dollar a month for tuition, when in other schools, people as poor as we were, all through the Northland paid \$5 and \$8 and \$10 a month for tuition.

Now we pay \$15 a quarter for tuition in the college, and from \$18 to \$22.50 per semester in the high school for tuition, while in other colleges for the other race group in other States they pay four and five times that amount. Why should not we, who have been blessed with so many friends who came to our rescue and our relief, realize how good God is to us and give back to Him in this year of jubilee the very best we have.

Let us not wait to get a hearing from the president or from anyone else connected with the college, but go to work now, organize your jubilee chapter, or branch, or jubilee club, gather in all students, graduates, and friends, and begin collecting your moneys in whatever group you see you can, whether it is the \$50, the \$25, or all the way down, as I suggested above, and send the money directly to President G. C. Taylor or to Mrs. H. M. Nasmyth. Then when commencement comes, we can join together in a wonderful jubilee here on the campus, or we can go out on our new property, which is just outside of the city limits, and make glad there. But there is no such thing as making a great day of the great jubilee day at commencement time unless you dear readers begin now to do your part.

Get in communication with some of us. We will answer your letters, and let us belt America for the sake of a greater and stronger Philander, and may this jubilee of money speak in language more eloquent than was spoken from the silver-tongued orators of old; let every friend, of whatsoever persuasion, or of whatever thought, rally; and let the ministers of every Conference, and wherever the Advocate takes this message, begin now to do their full duty. Let there be no slackers, but let us each do our bit, and by all means see to it that the treasurer of your respective branches or chapters send his money either every two weeks or every month, as he or she may collect.

Some of us have given our \$50 already; some of us have subscribed and paid our jubilee dollars in order that Philander may serve to a higher and better purpose than ever before. Let us disappoint none. Let us do this work whole-heartedly unto the Lord, and for the sake of those generations yet to be, as well as these youngsters who are now babes in our arms. Let one and all rally and do their full duty.—By Mrs. Hilda M. Nasymth, Superintendent Adeline Smith Home, Little Rock, Ark.

New Orleans University Enters Notable Period of Growth

ANNOUNCEMENT is made in the *Bulletin* of New Orleans University that that institution has recently been admitted to membership in the Association of Colleges for Negro Youth—a deserved recognition of a great institution.

Pride is evident in the fact of its growing enrollment totaling 800 students, 250 of whom are of college rank; its extension department heading up in two thriving Louisiana cities, Lake Charles and Alexandria; its modern library; its famous *Glee Club*, whose rendition of programs in the local community is a distinct social contribution to better racial feeling. Looking toward a more efficient institution, extensive repairs and enlargements have been effected in the buildings and the campus generally, and the following reinforcements made in the teaching force.

For the position made vacant by the resignation of Prof. George Wesley Drew, Miss Flora Belle Austin, A.B. (Iowa University), was secured. Her department is mathematics and chemistry. She is a capable and inspiring teacher.

To help take care of the ever enlarging classes, both in the college and academy, Miss Mary Jones, A.B. (University of Chicago), was appointed. Miss Jones is a daughter of Bishop R. E. Jones, D.D., and is carrying on the traditions of the family for literary and intellectual power.

Owing to a threatened breakdown, Miss Helen Vivian Gillie, who came last spring from Samuel Huston College, felt it necessary to resign soon after the present session opened. The vacancy was filled by promoting Mrs. Hattie Melton Hayes, amiable wife of Dean Hayes, from the principalship of the grade school. Mrs. Hayes received her A.B. degree with the class of 1926, and has had a very successful teaching experience elsewhere.

The vacancy in the principalship of the grade school

was filled by the appointment of Ernest V. Jones, who completed the two years' teachers' course at New Orleans University last year. Mr. Jones is handling the situation very successfully.

Mrs. Marion Dozier Walker, who was in part-time service last year in the department of music, is now on full time as a teacher of piano and orchestra. The number of her pupils is growing steadily, and a recent recital testified to the growing interest in music on the part of the students. An additional piano has been purchased for the department, also a set of drums for the orchestra.

At the opening of the second semester last year a beginning was made with a commercial department. The demand for this work has grown steadily, and in consequence Mrs. Sammie Mamie Brown is now employed as full-time teacher. Ten typewriters are busy every hour of the day, and a night class has now been organized.

Some adjustments were made in the assignments of the other teachers, but as their work is practically as heretofore, no mention is made of these teachers, twenty in number. The school is a busy beehive, as visitors delightfully observe.

In fulfillment of the promise made last year when the trustees voted to require the athletic and library fee at the opening of each semester instead of once only at the beginning of the year, a special coach was appointed and the time of the girls' physical director doubled. The man selected for coach is Madison S. Briscoe, A.B. (Lincoln University, Pa.). He comes to New Orleans University with a splendid record in athletics as well as in his collegiate work, and with considerable experience in coaching. Mrs. Lillian J. Oliver is devoting three full days a week to the physical education for girls, as against half days last year. The football record made by our team and the fine work of the girls in calisthenics and games

prove that the students are responding well to the leadership of their instructors in athletics and physical education.

President O. E. Kriege has been at the steering wheel of this important school for a brief two years, but has evinced a fine type of leadership at a time when it is urgently needed. His penetration into the heart of the institution's requirements, his grasp of the whole educa-

tional problem of practical adaptation of the college to social demands, and his desire for service in a much needed field have admirably adapted him to the task of expanding this school into one of the foremost of Negro educational institutions. He is fortunate in the co-operation given him by Dean Hayes with his valuable experience and ability in school work for Negro youth. New Orleans "U" has entered a new growth period.

The Reserve Pension Plan and Mammonism

By the Rev. W. H. Powell

IN A recent issue of the Advocate, Dr. Ray Allen, in his article, "Money and Methodism," has some good things to say, as he usually does. But concerning the Reserve Pension Fund he widely misses the mark. His article in this respect is grossly misleading. He has terrible visions and fear of his church, with vast funds piled up and a ministry wallowing in indulgent luxury. He seems not to understand the nature and purpose of the Reserve Pension Fund as the only possible way for our church to pay in full the contract which by our pension system we morally make with every minister. Our church does not seem to consider this a contract, for we do what we please or can conveniently do about paying it in full; and the pensioner, the Conference claimant, has no recourse. Apparently Dr. Allen would have us continue this practice. The grave danger of Methodism is not the mammon it is accumulating for payments of pensions, but the mammon it is promising and not paying. As a church we are making too many promises which we are not keeping.

Dr. Allen confuses reserve funds with endowment funds. Our present pension permanent funds are endowment funds. Even though he is so fearful of endowments, would he advocate, with our present inadequate pension system, the disbursing of our permanent funds with no better provision to do what these funds help to do in part? If he is so fearful of the effect of endowments, he should at once convert his savings bank account and life insurance to the help of his fellow ministers who are trying to live on the meagre pensions that most Conferences are now paying.

An endowment fund is built up and held intact, the interest alone on which may be used. A reserve fund is composed of small sums standing to the credit of individual ministers, accumulated or accumulating by annual contributions of these ministers and their churches at compound interest to provide their promised pension when they must retire. All insurance companies, except those of a fraternal, benevolent kind (the history of which and the experience of people connected with them is enough said), are compelled to have such reserve funds to meet the contracts of their policies. They do not expect, nor will the law allow them to attempt to make payments on their policies out of current income, for it simply cannot be done. Did they attempt it, they would be compelled to do what we have been compelled to do in pension matters: pay what they can and let the beneficiaries whistle for the rest. What would Dr. Allen do about his insurance if it were on such a precarious

basis? But that is just exactly the status of our present pension system, notwithstanding all its many merits and the splendid work it has done. Its difficulties are inherent in its nature. Unless Dr. Allen can influence our church to abolish its whole pension policy, the need and justice of which is generally accepted, he should gratefully welcome a plan which makes it possible for us to keep our pension promises in full. This is what the reserve fund plan will do, and it is the only plan that will do so. Legally, economically, and morally as a church of Jesus Christ, we can do nothing else if we are to have a pension system that is one hundred per cent safe, possible, and adequate.

To start the new plan, there must be a large sum of money raised to provide adequately for the full payment of our pension promises for services rendered previous to the adoption of the reserve plan. This will not be a great fund built up as an endowment or surplus capital subject to predatory desires and purposes of boards and directors, a melon to be cut for the profit of the favored few. This reserve fund, like the accumulating fund, after the adoption of the reserve plan, will be made up of an aggregate of small sums placed to the credit of individual ministers with whom our church, by its pension system, is already under contract to pay a pension sufficient to keep off the specter of a poverty-stricken old age, but for which sufficient provision to pay in full has not been made and will not, cannot be made under our present plan, because it would overburden the church to do so. After the adoption of the reserve plan, such adequate provision is made possible by its enabling every minister and the church, by annual contributions, to build up to his personal credit, as it were, a savings bank account, to buy an annuity to help him live and pay his bills when he can no longer perform the duties of his work.

Many other denominations have already adopted the reserve plan or are in process of doing so. It works successfully. There is no more danger of the reserve plan making our ministers bloated capitalists than of their savings bank accounts, libraries, or second-hand Fords doing so.

Under the present plan we attempt to provide a minister's pension after he has retired and his pension has accrued. Consequently, when he retires, there stands to his credit nothing but a promise and a hope. Under the reserve plan his pension is provided year by year as it accrues. When he retires and his pension has matured, it stands to his financial credit, fully provided. It is this certainty of an adequate pension that will help main-

tain, yes, increase the standard of our ministry and keep up the morale and increase their effectiveness by removing the fear of a poverty-stricken old age, for old age comes soon in the ministry.

By building up a reserve fund, the church is but doing what every man or organization should do—if a promise or contract is made, begin at once to provide ample funds to pay it in full. The man who makes a contract for the distant future and trusts to current income at the time it falls due to pay it, makes the creditor take all the risk. That is what our present pension system does. The reserve plan is the first feasible attempt by our church to make possible and certain an adequate pension at full face value. Is that a dangerous and fearful thing? The plan in detail may need many modifications, but in principle it is sound, feasible, and certain, and should be adopted by our church. Whoever opposes it, opposes the best interests of our ministry and church. It will help provide an adequate ministry, without whom an adequate church is impossible and the Kingdom is impossible.—Treasurer Board of Stewards and Agent Preachers' Aid Society, New England Conference.

The Methodist Year Book*

IT IS off the press, reflecting merited credit on Editor Baketel, who has made this ninetieth annual edition the best yet. It consists of upwards of 300 pages, and is a cornucopia of fact and information indispensable to every Methodist and to everybody else who is interested in progress of the Christian forces of America. The historical setting given by the illustrations on both outside and inside of the front cover page creates a fitting atmosphere for appreciation of the array of facts which follow.

Six general headings group the facts contained in this volume. The editorial statement covers the first fifty pages with appropriate tribute to distinguished deceased officials of high rank in the general church. Dr. David D. Forsyth, Dr. Henry Wade Rogers, and the Rev. Chas. W. Drees, D.D., long time successful missionary to South America. Herein also is a set-in illustration, giving a fine expression of appreciation to the Advocate family.

A list of fifteen churches discloses an interesting summary of results in long-term pastorates. Among these, the only colored church listed, Salem, New York, Dr. F. A. Cullen, pastor, shows during his thirteen-year term 80 per cent increase in ministerial support, 35 per cent membership increase, and 1,808 per cent increase in *Disciplinary Benevolences*. The omission of the great Calvary Church, now Tindley Temple, perhaps the longest of any of our pastorates, was unfortunate, as that institution is probably the most unique to be found among Negroes of any denomination anywhere in the world.

By reason of its splendidly adapted structure to meet every need of a well-conceived and administered modern church and religious education program for its community, the St. Paul Church at Dallas is featured with beautiful illustration.

In the second and third divisions of the Yearbook is contained the official personnel of Methodism, with a cut of the bishops effective and retired. Here also is the roster of Methodist boards, commissions, and societies, including a synopsis of the scope of their varied activities.

*The Methodist Yearbook, 1927. The Methodist Book Concern, New York and Cincinnati.

ties. Officials of every Annual Conference are likewise given, with their designation and post-office address.

Most interesting, perhaps, for the student of Methodist current history will be the famous "Book of Numbers," under the division of church activities. It is a statistical exposé, telling in figures the story of Methodism's achievements through her half billion dollars of invested material assets. A glimpse is here given also of our co-ordinate agencies and of world-wide Methodism, with official directory and figures. Besides the table of contents, there is also a complete index according to specific items, all of which facilitates the availability of this fund of material.

The Church's Disobedience

By Bishop Ernest G. Richardson

CHRIST'S last solemn message to His disciples was the command to carry the gospel message to the ends of the earth. The disciples, to whom our Lord gave this solemn instruction, failed to carry out His commission. Their national narrowness overcame their devotion to the Christ. If they had had their way, the gospel would have been confined to those of their own nation. They also tried to prevent the great apostle to the Gentiles from obeying the heavenly vision that had come to him.

The church through the ages has been characterized by the same spirit of disobedience. There have always been a faithful few who sought to meet the missionary motive of the Master, but the great mass of His followers in every age has not taken this commission seriously. Therefore, after nineteen hundred centuries, one-half of the people of the world have not heard the wonderful story.

The church to-day is following the footsteps of the believers of former days. It is not seriously attempting to carry the glorious gospel message to the ends of the earth. In Christian America less than one cent of the average dollar is dedicated to the church of Christ.

The Methodist Episcopal Church at the present time is following the example of the church in all ages. The decrease of one-third in missionary offerings was not necessary. We had the money to maintain the missionary giving of our better years. The fact is, we are giving the Christian church more money to-day than we gave during those years. But our missionary impulse has lessened. We are satisfied to give more to ourselves and less to others. We are not criticizing the gifts to local church enterprises, but they should not be made at the expense of the forward movement of the Kingdom.

One Thousand Dollars for Missions

IT WAS a fine climax of the old year's work and a most commendable beginning for the new year when the St. Matthew's Methodist Episcopal Church, Greensboro, N. C., under inspiration of its resourceful pastor, Dr. R. T. Weatherby, raised in cash largely and bona-fide pledges \$1,000 for the general World Service claims of the denomination on Sunday, January 2, 1927.

Dr. Weatherby, always progressive in church programs, featured the activities of the day with an annual church family reunion. An appropriate sermon was de-

livered upon the text found in Rev. 21. 5. His "Behold, I make all things new" emphasized and inspired new religious attitudes as essential on part of his people toward all the problems of life, including the world problem of human suffering and human need everywhere. In such an atmosphere as the discourse created more than 250 communicants were at the table of the Lord's Supper, consecrating themselves with renewed zeal to the new tasks of the new year. The giving of this \$1,000 to missions—home and foreign—was not a spectacular stunt, as this church has the record of being the largest giver to missions of any church in the entire North Carolina Conference, while it also leads in its support of local welfare work in the city.

Socially also the day was noteworthy. Three hundred persons were served to free turkey dinner in the lecture room, to the credit of the ladies of St. Matthew's. Under the Ladies' Aid Society, it was reported that complete renovation of the parsonage has just been made, all paid for from the efforts of this auxiliary. Large congregations, with flattering spiritual results attending, are among the reports also of St. Matthew's stirring people. If other churches, not only in the Chattanooga, but in every other area of our Methodism, will grip their responsibility as does this church, there will be no record during the present year of heartbreaking tragedies on the mission fields, at home or abroad.

South Carolina Conference Notes

Forecast of Success for New Year

By the Rev. W. M. R. Eaddy, Pastor

—The South Carolina Conference, Methodist Episcopal Church, has passed into history, and we have been returned to the St. John charge for the fourth year by Bishop E. G. Richardson, father and brother beloved.

—If I were to say that our white bishops have not been all that we have been looking for, I would not speak the truth, for our resident Bishop Richardson is not only our bishop, friend, and brother beloved, but we are willing to trust his judgment. He can stay among us with a hearty welcome. He is ours to the end of his career. Love never faileth.

—What fault can we find of those who came to us with hymn book, Bible, and spelling book, at a time when we were handicapped by circumstances, and took us in, building for us seminaries and colleges, teaching us in things hid from us. We have learned and gained much, and we are now grateful to God and them for what they have taught. Dr. and Mrs. L. M. Dunton have been among the many who came to our rescue and longest among us preparing us for our tasks.

—Dr. R. R. Harrington, our district superintendent of the Florence District, is prepared in body and heart. He links the inner man with the outer man. The church made no mistake in sending him out on a district errand to fish for men, for he understands fishing for men. He is the right man for the Florence District. We mean for the Florence District to excell this Conference year, for we boys are so well equipped that World Service and other programs of the church are done with ease.

—We are at a loss to give up Bishop R. E. Jones, of the New Orleans Area, the serious illness of whose wife made it impossible for him to remain longer with us, because he was not only the first colored bishop to pre-

side over us, but he had won his way into the heart of every pastor, layman, and visitor of the Conference. Bishop Jones was at home among us. We hope that the Board of Bishops will return him to us, so that all the people may be able to see that we now have in reality a full-robed bishop of the Negro race prepared to preside over us.

—We will endow Claflin University because we are well able to do so with our neighbors' assistance. Dr. J. B. Randolph is strong. We have tried to put over the Southwestern Christian Advocate's program during the past Conference year. We have sent in during the past year fifteen annual subscribers for the Southwestern from this one charge, and now propose twenty annual subscriptions for the new Conference year. We will get them. We thank you for your able editorials and for making the Southwestern Christian Advocate, our church paper, worthy to be read in each home, among the members of the church and elsewhere. Any officer of our church who is a lover of receiving nice letters through the mails can, if he will, take the Southwestern Christian Advocate and read it, for he will find more nice letters in this paper at once, than he has ever received from one person at one time in envelopes.

LAKE CITY, S. C.

Back to the Farm

(Continued from page 64)

fectively not only to keep on the farm those who are descendants of the earlier and trustier tillers of the soil, but to induce still more to turn their ambitions and hopes of future usefulness to society in the direction of agriculture, were social conditions more tolerable and physical life secure on the farm, particularly in the rural South. Among the 76,000 farmers who have deserted the farms in the last decade, many of these were colored farmers who, amid conditions of civic and economic fairness and security of themselves and their families, would have preferred a thousand times to live on the farms.

The Negro, by reason of attachment and habitual emotional attitudes, loves Southern soil. In a few brief years the colored population of Georgia, for instance, has decreased from 46 per cent to 41 per cent of the total whole. These Negroes and the whole horde of others who have gone recently from the cotton States reflected first on the disadvantages and difficulties of social adjustment in their newly adopted Northern environment; but they "plunged," preferring to "flee to ills" of which they were told rather than remain in the enervating circumstances of that environment in which they had been brought up with its left-over psychology of dire days gone by. Thousands of Negroes have discovered that by reason of social insecurity in their property and persons, the farm is not the best place for them, and to them the "back to the farm" slogan has little appeal.

When rural life in this section shall have been made more secure for Negroes, they will again apply their increasing store of scientific knowledge and skill gained in the laboratories of the high schools and universities to the South's now infertile fields, tickling and teasing these so that erstwhile wildernesses will blossom and fruit like the rose. He has the brawn and the brain, but needs the guarantee, by corporate social sanctions, of the security necessary to peaceful and productive endeavor.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE PRACTICE OF CHRISTIAN STEWARDSHIP

FIRST QUARTER. LESSON VI. FEBRUARY 6

Scripture Lesson—Matt. 25. 14-30.

1. *The Teaching of the Parable of the Talents*—The interpretations of this parable are frequently not interpretations, but applications. This is because we popularly use the word "talent" to refer to a spiritual or cultural ability of some sort. But Jesus meant by that word in this parable a certain weight or amount of money. He does not say whether it is silver or gold, and so we do not know the exact amount meant. But that is not important. Any amount taken at random will do; for the chief thing is not the amount, but the use made of it. Let us say, then, that one man was given \$15,000; another \$6,000, and a third \$3,000—each according to the business ability which he was supposed to have. Each was expected to conduct a business for his lord with the money entrusted to his care. When stock-taking day came, the first two men had developed a business which doubled the original capital, while the third had done nothing. He did not invest his money either because he lacked confidence in his business ability, or because he thought his original stock too small to accomplish anything with. He wanted to make sure that he did not lose his money. The first two were greatly rewarded for their successful labors, while the third was deprived of his original capital (which was given to one of the successful ones), and was severely punished for his do-nothingness.

Observe that these men were given the same kind of talents, but different amounts of them, and that the third man did not lose his *through* neglect to use them, but had them taken away *because* he did not use them. This suggests that Jesus was not thinking so much about spiritual gifts as about spiritual labors, responsibilities—"jobs." He was about to go away from the world and leave His apostles in charge of His work of evangelizing the world in accordance with their several abilities. They do not all have the same leadership ability; and so they are not all equally responsible for the same amount of work. But each is responsible for doing as much as he can while exercising his ability to the utmost. The great concern of His great heart is whether these apostles will all do their very best to cause to prosper the work which He is about to leave in their hands, or whether any, because of self-depreciation, because he thinks the work too hard and the opposition too strong, or because he does not hold as prominent a place as some other—whether any will lie down on the job and, as far as he is concerned, leave the Lord's work until His coming just as he had received it.

St. Luke's version of the parable differs slightly from Matthew's (Luke 19. 12-27). It stresses a point which St. Matthew did not stress, namely, the opposition from the enemies of the lord who had employed those servants to do business for him. It therefore suggests that the first two men did good business in spite of the opposition; while the third man was either afraid of the opposition or was won over by it, so that he did nothing. But both versions are alike an encouragement to hard work because of its rewards and a stern warning against either sleeping or lying down on the job for any reasons because of its severe penalties.

2. *The Parable Applied to Christians of To-day*—Christians are to be followers of Jesus. What Jesus required of men in this parable is nothing more than He Himself had done. Opposition from men had not deterred Him from prosecuting His Father's cause as much as in Him lay; and, during a brief period of labor, from laying a sure

foundation of the kingdom of God. He did the work which had been assigned Him to do; and upon that score He based His claim to glory with His Father (John 17. 4f). So upon the condition that men do the work which He assigned them to do He based their possible future glory.

Now it may be well that we keep in mind the distinction which we made some weeks ago between disciples and apostles of Jesus. In the strictest sense the lesson is applicable to the apostles of to-day—to the men and women who are called into Christian leadership in their community or in other parts of the world. The responsibility for doing good business for the Lord rests primarily with them. Their business is not good only or even chiefly when they succeed in getting much money for the Lord—as if the Lord meant the parable to be interpreted literally. But it is the most successful when they succeed in Christianizing men and establishing a controlling influence of Jesus in their community. Only thereby are they truly continuing the work of the Master and putting His money to usury. If they have been assigned to the job for a time, let us say for a year, and at the end of that period they must apologize with the report that the work is no worse than it was when they received it, and if the failure of improvement is due to their willful neglect for any reason, they are living examples of the man in the parable who buried his lord's money and returned it to him just as he had given it to him.

But certainly there is work for the disciples to do, though it is not identically the same as that of the apostles; and it is their bounden duty to do their work. But after all, the apostles are responsible to the Lord for influencing men to become disciples and for winning their loyalty to duty after they have become disciples. The business man is

always responsible for securing and holding his patronage.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, FEBRUARY 6, 1927

"Thou hast been faithful"

(By D. D. Martin, D.D.)

Faithfulness characterizes the good steward. The best word that can be said of anyone serving in any capacity, or trusted with any value, is that they have been faithful. To be thus faithful is to win the approval of those who have confided in us. All of us have talents given us to be used in whatever way will best serve others. We share the destiny of those who are benefited by the use of our talents, or who are embarrassed because we have been unfaithful in the use of talents.

There are millions in the night of ignorance and superstition because talents have been buried in the dust of carnality and selfishness instead of being used to enrich the world. If all talents were rightly used there would not be a field uncultivated in all the earth; neither a life to whom the gospel message was yet unspoken or unsung. Buried talents mean the waste of lives that might be reached, as well as the shriveled souls of those who have buried their talents.

Talents are of varied kinds. A school teacher refused a call to the mission field. She wanted to give her earnings instead, but she seemed to hear God say, "I do not want your money; I want you." She at last surrendered and has given wonderful service in the foreign field. She decided not to bury her talent. Some have only money to give, and it is made to multiply its value in the service of the King. Money should never be wasted, for it can be used—every penny—in the service of God and humanity.

Every Christian is endowed with some talent for which he will be called to render account. Happy is it for the one to whom the Master will say, "Thou hast been faithful." Sad it will be for the one, however meager the talent, to whom He will say, "Thou slothful servant," or with greater severity, "Thou wicked servant, thou oughtest to have made use of the talents for me." The saddest phase of life in its swift passing is the wasted talents while the whole world needs so much that they be used.

OAMMON SEMINARY.

Epworth League Topic

FEBRUARY 6

By the Rev. J. W. Haywood, D.D.

MISSION STUDY

The Advancing Church, Chapter 3

Our Templed Hills, Chapter 3

The Christian church is meeting the acid test of its efficacy in the modern city. Can the church of Christ cope with the unprecedented human problems that are increasing in number and complexity in our cities?

Running from the Task—A few days ago I was talking to a pastor of a city church. He has, what we are pleased to call in these days, "a downtown church." He and his trustees are trying with all their might to sell their present properties and move to another section of the city. In explaining the reason for the desire to move, the pastor said to me, "The members of the church have practically all moved away from the church, and we are now surrounded by an undesirable group of people." Did you get that? What is a church supposed to do—limit its ministrations to the people who constitute its membership? What is a church supposed to do—run from the undesirables and look up the "dicties"? Think of an in-

stitution that bears Jesus' name talking about "undesirables"! But that is just what many of our churches are doing. Had it ever occurred to you that a human being is not worth as much in a city as he is in the country? Notice a stranger passing along a country road; the children stop their play, the men stop their plowing, the women stop their washing—everybody takes a look. In the city we see so many folks we take no account of a person unless there is some special reason for doing so. There is such a big supply of folks, their individual value is tremendously decreased. The one institution that must save the city at this point is the church. If the church keeps true to the point of view of Jesus, human values will not depreciate, no matter how numerous folks may become, no matter what may be the accidents of their situation. If the church keeps true to the point of view of Jesus, it will never run from any class of people. No kind of people are undesirable

for the church but those who are so full of pride and conceit and vanity that they spurn the fellow who is in real need.

The Home Board and the City—Our Board of Home Missions has a special department of city work. It is gradually building up here and there in our cities a type of church which, instead of running away from the

undesirables, is running to them. Churches like the Church of All Nations in New York and Morgan Memorial in Boston are coming to decisive grips with the big city problems. These churches are not running to the high and dry places, but are plunging into the depths and snatching men from the vortex of the city's ruthless maelstrom.

Little Stories of Achievement

What the Churches Are Doing

Anniston, Ala.—Haven Chapel Methodist Episcopal Church, which is being built by V. H. Hudson, is moving on fine. Owing to the extreme cold weather, the work has been halted, but we are hoping that we will be able to begin work again soon.—Rev. E. Mixon, Pastor; D. W. Huguly, Recording Steward.

Aberdeen, Miss.—There was an "over-the-top rally" given by the stewards of St. Paul Methodist Episcopal Church of this city, January 9, in which \$40 was raised for the pastor. Brother John Thompson led the stewards by raising \$10.80 of that amount. We are off for the new year in good spirits.—J. R. Nevils, Pastor.

Washington, Pa.—A very splendid program was rendered at John Wesley Church, December 6, 1926. Prayer was offered by the Rev. C. W. Burnett. The choir gave several selections; Mrs. Mary Lasley sang a beautiful solo; Miss Adalaide Johnson read a paper; and an address was given by the pastor, Rev. C. W. Burnett.—Reporter.

Wilson, La.—Wesley Chapel: The Ladies' Aid gave the pastor a surprise party, led by the president, Sister W. M. Terrell, and Sisters Silvia Bradford, S. A. Coston, and Mary Green. They gave him 150 pounds of groceries and a handsome purse. We are moving on to success.—R. B. Sandford, Pastor; W. M. Terrell, Reporter.

Watertown, Tenn.—On January 4, a storm arose in Dowell Chapel and left \$9.10 worth of select groceries. The church is taking on new life. Our pastor, the Rev. A. D. Butler, preached a soul-stirring sermon on Sunday, January 9, from Eph. 4. 15. Amount raised, \$7. The trustees are planning great things toward beautifying the church this year. Pray for our success.—Savernah Alexander, Reporter.

McMinnville, Tenn.—Finger's Chapel, of the McMinnville circuit, held board meeting Saturday evening and transacted some important business. On Sunday, at the usual hour, the Rev. W. M. Holden preached a soul-reviving sermon from Matt. 5. 18. We feel that our church is on the upward march, and pray that it will continue. We are proud of our pastor, and the attendance is growing at each service.—Mary E. Durham, Reporter.

Edisto Fork, S. C.—The members of Canaan Methodist Episcopal Church have begun their year's work with an unlimited amount of interest. The pastor, Rev. A. P. Gilliard, has shown that he is well fitted to be the shepherd of the flock. The Ladies' Aid Society honored the pastor with a grand reception on last Thursday evening at the home of Brother Cleckly. Mrs. Rosa Easterlin is president; Mrs. Carrie Johnson, secretary; Mrs. Maud Livingston, treasurer.—Reporter.

Benton, Miss.—Newlight Methodist Episcopal Church: A storm struck the parsonage on the night of December 26, which gathered first at the home of Mrs. Kate Reese, and then at Mrs. Kate Carper. Mr. Eugene English and wife, members of the Baptist Church, were the leaders, followed by a large number of Newlight's members and friends. Mrs. Lucy Venable rendered a solo. The pastor thanked them and asked them to call again.—Rev. A. B. Venable, Pastor; Mrs. A. B. Venable, Reporter.

Houston, Texas.—Watch night was a great night in Boynton Methodist Episcopal Church. As the old year passed out and

the new year came in, many were found on their knees renewing their covenant with our heavenly Father. On the first Sunday in January, a great sermon was delivered by our pastor, the Rev. T. M. Jackson. His text was found in Luke 10. 42; subject, "Choosing the Good Part." A great crowd heard the message. Sunday school is doing fine under the leadership of Dr. S. S. Millard.—L. A. Steptoe, Reporter.

Meridian, Miss.—St. Paul Methodist Episcopal Church is on the upward march. This year has been a very successful one. This is the Rev. R. N. Jones' first year, and the future looks bright. Under the auspices of the Ladies' Aid, the members and friends had a very successful bazaar, which netted a nice sum for the church to help close out this year's work in fine shape. On Monday night, after the bazaar closed, Mrs. M. A. Black and a number of other members and friends rendered a nice play, entitled, "A Fun Revue," which was enjoyed by all present. The door receipts netted \$25. Mrs. Black is a fine church worker.—Reporter.

Flatwood, Tenn.—The Rev. Wm. Carter filled his pulpit at Flatwood for the first time this year, January 9. He preached a wonderful sermon from Matt. 12. 7. Mrs. Jennie Carter, the wife of the pastor; Mr. Lesley Carter; and Mrs. W. A. White, teacher of Cumberland Furnace, Tenn., were the pleasant visitors of Oak Grove Chapel, of which the Rev. Carter is pastor. It is well that the pastor has a new car, otherwise he could not have taken the many New Year's gifts given him by the members. Mrs. W. A. White made a talk that was well taken. She hopes to come again in the near future. Her present home is at 1112 Spruce Street, Pueblo, Colo.—Reporter.

Parsons, Kan.—Christmas week was highly observed at Hamilton Chapel Methodist Episcopal Church. The Christmas tree and program were in charge of Miss Dovie E. Gray, who, together with her coworkers, beautifully trained the children for their different parts on the program. Much credit is due Miss Gray for her untiring effort. She is both faithful and loyal to her Sunday school and church. She is the organist for the church and Sunday school. Our church was crowded with an appreciative audience, who highly enjoyed the program. Mr. T. W. McKnight, Sr., superintendent of our Sunday school, is putting the Sunday school over the top. All the members of Hamilton Chapel are willing to work for the Lord.—Rev. W. H. Hamilton, Pastor; Mrs. Myrtle Bell, Reporter.

Kenner, La.—Sunday, January 9, was a high day at Camparapet and at Kenner. The district superintendent was absent at Ross Chapel, and the pastor, Rev. S. J. Jackson, preached a soul-stirring sermon to the delight of all. The loyal members rallied in full. An old-fashioned love feast was conducted by the pastor. The district superintendent was paid in full. The old church is still alive. At night, the superintendent met us at the little coming church at Kenner. The superintendent, Rev. H. Daniel, presided. All the departments of the church were looked after. New life has been taken on at this place. The superintendent preached on Saturday, and was paid in full. Total raised for the day, \$22. We will raise our full quota by Easter.—Elizabeth Garrett, Reporter.

Fort Worth, Texas.—Sunday, January 2, 1927, was a day of great blessings at St. Andrews Methodist Episcopal Church. The Rev. R. M. Davis, our newly appointed pastor, preached two soul-stirring sermons on

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"Joseph." A large audience greeted him at both services. Three hundred and sixty-five people partook of the Lord's Supper during the day. Dr. Davis has not only, in a short time, proven to be convincing as a pulpit orator and a divine healer of sin, but as pastor he appears to be the man for a big job. The leaders, officers, and members of the church join heartily with the new pastor in the great task, and with outstretched arms bid him go forward. Already great things have been planned, and great accomplishments must be ours.—W. D. Kirkpatrick, Reporter.

Floresville, Texas.—St. Paul Methodist Episcopal Church: We wish to thank the members and friends for rallying so faithfully in the showering of our new pastor with a pound party, which was a great success. We pray that God's blessing will remain with them and hope they will come again. On Sunday morning our new pastor, the Rev. H. O. McCutchin, preached a soul-stirring sermon on "Love," and Sunday night he preached on "Prayer." We are very proud of our pastor and his wife, and trust we will have a successful year. Collection amounted to \$9.25. The leader of class No. 2, Mrs. Ida Harris, was honored with a beautiful gold pin for raising the highest amount of the three classes. We hope she will continue work and wear the pin. Our motto is, "Look Up and Lift Up."—Mrs. Millie Walker, Reporter.

Little Rock, Ark.—Duncan Chapel Methodist Episcopal Church entertained their new pastor and his wife, Tuesday night, January 4. A grand social was given by the members and friends of the community. A nice paper was read in their behalf by Miss Frankie Smith, secretary of the Sunday school; response by the Rev. E. W. Green, of the African Methodist Episcopal Church. Song and prayer were offered by Mrs. P. E. Clark, the leader, and her mother, Mrs. Eliza Cobb. The entertainment was given at the home of Mrs. P. E. Clark. The members of the club are: Mrs. E. Cobb, Mrs. N. Scoggin, S. McDaniel, Misses L. Fuller, E. Wilson, E. Grubbs, Frankie Smith, A. Brown, Messrs. R. Whitfield, L. Neal, W. Saxton, J. Clark. Remarks were made by the Rev. and Mrs.

C. H. Brooks and Mrs. Clark.—Miss A. Brown, Reporter.

Clifton, Tenn.—St. James Methodist Episcopal Church: We are highly pleased to have the Rev. S. M. Carmichael for our pastor this year. We feel that great good will be done for our church and community under his leadership. The Ladies' Aid met at Mrs. Corena Biffel's home. A very interesting meeting was held. The secretary's report showed that we have a nice sum of money on hand. Collection for this meeting was \$1.90. Our pastor was present and gave a very interesting lecture on "Women's Work in the Church and State." After several songs and papers, a two-course menu was served. The next meeting is to be held on the West Side at the home of Mrs. A. L. Catha. Our pastor is anxious for us to know about Waveland and the World Service. We are learning more about our great church, and will co-operate with its program.—Inez Gordon, Reporter.

Marietta, Ohio—The John Stewart Memorial Methodist Episcopal Church, the Rev. R. Hughes, pastor: On December 20, 1926, a musical program and Christmas tree was given, under the auspices of Mrs. Blanche Hawk. The program consisted of Christmas carols and readings, violin and piano solos, duets, trios, and quartets. Lunch was served in the church parlor; \$17 was taken in. At the close of the program "The Thank You" cards which were given out by Mrs. M. J. Hughes were taken in as follows: Mrs. Lonnie Carter, \$17; Mrs. Thos. Carter, \$12.40; Mrs. M. J. Hughes, \$12.10; Mr. and Mrs. David Justice, \$14; Mrs. Chas. Jackson and Blanche Hawk, \$5 each; Miss Kathrine Hill, \$4; Edna Hawk, \$2; Mr. Lonnie Carter, \$2. The following gave \$1 each: Marjorie and William Curtis, Mrs. Gladys Curtis, Mrs. Grace Dunbar, Carrie Jones, Mattie Johnson, Frank Johnson, Chas. Jackson, Mr. Wm. Curtis, Mr. and Mrs. W. Muntz, Mrs. Philip Keys, Miss Nina Poindexter; Mr. W. E. Anderson, \$1.20; \$15.50 from friends; amount taken in on cards was \$102.40; whole amount for the evening, \$119.40.—Reporter.

Valley Mills, Texas.—Valley Mills witnessed love's sacred wedding, Friday night, January 7, at the home of Mrs. Delia Odie, solemnized by the Rev. T. H. Foy, also a resident of Valley Mills. The Rev. T. J. D. Simms and family were the groom, and West Point Methodist Episcopal Church, the bride. Members, also members of the Baptist and Presbyterian churches, and many others joined in the movement, led by Sisters I. L. Foy and Delia Odie, after the close of a spiritual class meeting, at which about thirty persons were in attendance. While pastor and wife were sitting around the fire talking about the meeting, the stillness was broken by singing, "Just Think of His Goodness to You." A large crowd marched in. After prayer, the Rev. Foy presented to our newly appointed pastor and family about sixty pounds of choice groceries and a neat sum of money, which he received with words of appreciation and thanks. We are indeed proud of our new pastor. He comes with a program which promises this to be a banner year at this place. Watch for a parsonage at once. The pastor is happy, and so are we. The pastor's new address is P. O. Box 291, Valley Mills, Texas.—Mrs. Amos Sadler, Reporter.

Quitman, Texas.—While the pastor was away on watch night, a storm party of four cars came ten miles from Quitman to Mineola, led by Mrs. Mattie Clark, Mrs. P. Campbell, Mr. and Mrs. Ardie McKnight, Mrs. Rebecca Grant, Mrs. Willie Johnson, Mrs. Mary J. McKnight, Mrs. Minnie McGee, Mrs. Emma Thompson, Mrs. Sudie Franklin, Mrs. Emma Brown, Mrs. Sam Burley, Mr. Tom Clark, Mrs. Eliza Jones, Mrs. Ruby Campbell, Mrs. Laura Johnson, and Prof. W. B. Clark. These came in singing, "Let the Spirit Lead Me." It led them through the hall into the dining room, where they laid on the table many pounds of select groceries, also a cash purse. The presentation speech was made by Mrs. Mattie Clark; response by Mrs. A. Hillary, who said many good things, but had not the words to express her grati-

tude to them. Mrs. Annie Swift, the president of the Ladies' Aid of Brock Chapel Methodist Episcopal Church, Quitman, Tex., presented to the pastor, Rev. R. Hillary, a couple of nice shirts. The pastor extended hearty thanks. All of these are our people of Brock's Chapel, Quitman. They are among the best people in Wood County. We pray that these blessings will continue, and pray God's blessings upon you all. Call again.—Mrs. A. Hillary, Reporter.

Madison, Ind.—The latter part of August, 1926, the Rev. J. T. Leggett was sent to us by Bishop M. W. Clair to fill out the unexpired term of the Rev. G. W. Harris, who was transferred to the Bloomington charge on account of ill-health. We are pleased to say that under the pastorate of the Rev. Leggett our church work is moving on without a hitch. Our Sunday school, under the supervision of the Rev. Charles Speaks, is doing fine work. The Woman's Foreign and Home Missionary Societies are doing wonderfully well, so that now all the departments of our church are in good working order. With the help of our pastor and his good

wife who, until recently, was Conference corresponding secretary of The Woman's Foreign Missionary Society of the Lexington Conference for eight years, but who was compelled, on account of ill-health, to resign that work, we hope to give a good account of our stewardship. It is with pleasure that we announce that Sister Leggett has almost entirely recovered her health and is able to greatly assist us in our work. Our district superintendent, the Rev. S. H. Sweeney, was with us on January 2 and 3 to hold the third Quarterly Conference. On Sunday he preached a soul-stirring sermon and administered the sacrament. In the afternoon he gave us a very instructive talk on the "Youth of Today," which was greatly appreciated by all. Our pastor preached an inspiring sermon, much to the delight of all, at 7.30 P. M. Our superintendent was paid in full, our pastor not forgotten, and all other causes looked after. Mr. and Mrs. Isaac Shelton entertained at dinner on January 3 in honor of our superintendent, pastor, and family. The other guests were Mr. and Mrs. Anthony Preston. The request was bounteous and enjoyed by all.—Reporter.

District Activities

District Rounds

DICKSON DISTRICT

Second Round—Lexington, January 29, 30; Paris, February 5, 6; Mansfield, 12, 13; Dover, 15, 16; Dickson, 19, 20; Cumberland Furnace, 26, 27; Springfield Ct., March 5, 6; Springfield, 6, 7; Lewisburg and Petersburg, 12, 13; Farmington, 16, 17; Shelbyville, 19, 20; Shelbyville Ct., 20, 21; Columbia, 26, 27; Spring Hill, April 2, 3; Franklin, 5.—J. O. Dixon, District Superintendent.

MEMPHIS DISTRICT

Second Round—Yorkville, February 8, 9; Mason, 12, 13; Galloway, 27; Caplesville, March 6; Lucy, 6, 7; Alamo, 13, 14; Hudson and Mays, 12, 13; Dyersburg, 20, 21; Fowls, 20; Centenary, April 3, 4; Martin, 10, 11; Kenton and Sherron, 17, 18; Warren Chapel, 23, 24; Selmer, May 1, 2; Mt. Pleasant, 7, 8; Pierce Mission, 16, 17.

Dear Brethren: The holidays are over, so let us raise as much of our money for Walden as possible by the first Sunday in February and report to Dean Sutton, Walden College, Nashville, Tenn., or W. B. Crenshaw, 653 Alston Ave., Memphis, Tenn. Please secure on this round at least two new subscribers to the Southwestern Christian Advocate, and let us strive to raise our full quota for World Service by Easter. I hope you have raised your money for Gulfside by this time. Please do your best for all causes. I am praying for the same and am ready to help in any way I can.—W. B. Crenshaw, District Superintendent.

OKLAHOMA DISTRICT

Second Round—Tulsa, January 30, 31; Pawhuska, February 1; Pawnee, 2; Cleveland, 3; Terlton, 4; Muskogee, 6, 7; Wewoka-Lima, 13, 14; Seminole-Shawnee, 17, 18; Oklahoma City-Quale, 20, 21; Clair, 20 (afternoon); Guthrie, 23; Langston, 24; Meridian Ct., 25; Wellston Ct., 27, 28; Altus, March 6, 7; Anadarko, 9, 10; Chickasha, 11-13; Purcell, 13 (evening); Wynnewood Ct., 27, 28; Ardmore, 30, 31; Tolbert, April 1; Grant, 3; Hugo, 3 (evening); McAlester, 8-10; Eufaula, 10 (evening), 11; Elliott and Big Creek, 13, 14.

Spring coming, when everyone wants a clean, beautiful home. So must the Lord's house be, therefore let us go to the task, some building, renovating, remodeling, painting, whitewashing, yard cleaning, and flower planting, both for church and parsonage. Will be at Boley, last of June or first of July. Plans are being made to bring some of the best Christian characters of the country to Boley for our program. Pastors and a full delegation are expected from every charge. Raise your money and charter your Henry for Boley now. Let each Quarterly Conference plan to follow your pastor into a great

spiritual awakening in each church this year. The mission of the church is to save; we must not lose it. In the district stewards' meeting and pastors' council it was voted that we should buy and own a home, to be known as the district parsonage, and the fifth Sunday in January ask the district to raise the first payment. Every church in the district doing its best. Plan: Every adult member giving one dollar and up; 100 persons asked to give ten dollars each. Drive over house bought. The cut and the names of all who gave one dollar and more will be sent to the Southwestern for publication. know you will be in it. Muskogee, Boley, Oklahoma City, and Guthrie want this home. Who shall have it? Answer: The Oklahoma District is again divided into the Muskogee and Guthrie; the one raising the largest sum the fifth Sunday, the home will be placed within its bounds. Who shall have it? Money talks. Let us make of this district what Bishop Clair would have it be, and report same to him at Ardmore next fall. It is very gratifying to note that most of the charges have adopted plans to raise their World Service money, and are succeeding. Eufaula leads in vouchers. Slogan: A money raised, if only a dollar, in the Chicago office before the 10th of each month. District slogan: Forgetting the past, and fixing our eyes on the goal, we scramble to go it.—J. H. Ellis, District Superintendent.

PALESTINE DISTRICT

Second Round—Bryan Station, February 4-6; Bryan circuit, 5, 6; Hearne, 11-13; Sutton, 12, 13; East Calvert, 19, 20; Thornton, 21; Teague, 26, 27; East Mexia, 26, 27; Normangee, March 5, 6; Jewett, 5, 6; Bethlehem, 11; Fairfield, 12, 13; Streetman, 13; Tyler, 19, 20; Oakwood, 26, 27; Palestine circuit, 26, 27; Jacksonville, April 2, 3; Leon, 9, 10; Palestine Station, 15-17; Buffalo, 23, 24. Dear Pastors: This round brings us up to Easter. I am sure that each of you are planning to raise your entire World Service quota on or before Easter morning. You are aware that we promised Bishop Jones at the last Annual Conference that we would bring the area back to its standing. I am at your service.—W. R. Robinson, Dist. Sup. Box 40, Palestine, Texas.

ROME DISTRICT

First Round—Floyd, January 22, 23; Carrollton, 29, 30; Summerville, February 5, Cedartown, February 12, 13; Cohutta, 19, 20; Rome, First Church, 26, 27; Bremen, March 5, 6; South Rome, 12, 13; Adairsville, 19, 20; Franklin, 26, 27; Cartersville, April 2. The pastors and district stewards will convene at Austell, Ga., February 3, at 11 A. M. Let every member be present.

Dear Brethren: We have closed 1926 with some improvements, but there was a definite

in our World Service. I beg you in the name of Christ to bring up the arrears. Make a report every month to Dr. O. W. Auman, Treasurer, 740 Rush Street, Chicago, Ill. Organize every department; collect weekly. Begin now; work and pray. Easter, April 17, is World Service rally day. Let every charge report a one hundred per cent of their apportionment. Put the Southwestern in every home. I am, your servant, R. T. Jackson, 25 Calhoun Street, Newnan, Ga.

WAYCROSS DISTRICT

Second Round—Barnesville, February 12, 13; Liberty Hill, 19, 20; Macon Station, 25-27; Forsyth, March 5, 6; Waycross Station, 11-13; Waycross Circuit, 19, 20; Blackshear, 25-27; Patterson, April 2, 3; Eastman, 9, 10; Cordele, 16, 17; Folkston, 23, 24; Bainbridge and Faceville, 29 to May 1; Valdosta, 6-8.

Dear Brethren: We are beginning the second quarter. The Conference year is well on its way. Many things are expected of us in the name of our Christ. Make your budget, canvass every member, and have your World Service money sent to Dr. Owen A. Auman, 740 Rush Street, Chicago, Ill., once a month. Make Lincoln and Easter days record breakers. Don't forget the Southwestern, Clark University, Episcopal Fund, Conference claim, and the General Conference expenses. Our slogan: "A Hundred Per Cent Efficiency." Wishing you every success with your work.—W. H. Odum, District Superintendent, 407 Blackwell Street, Waycross, Georgia.

Quarterly Conferences

ANGIE, LA.

The first Quarterly Conference was held with the district superintendent, Rev. M. R. Walker, in the chair. The Conference was called to order at 4 P. M. All officers were present with written reports. The Rev. Walker proceeded with the business of the Conference in a masterly way, and the work of the Conference showed an increase along all lines, under the great leadership of the Rev. S. C. Williams, our new pastor, who is a great preacher and leader. We are proud of him, and thank the bishop and the Conference for sending us this man of God. On Sunday, at 11 A. M., the Rev. M. R. Walker preached the quarterly sermon from the subject, "Hang Out Your Sign." It was a great message to all. We raised in this quarter \$88, and the superintendent was paid in full; the sum of \$40 was paid to the pastor, and other business matters were looked after. The Conference closed in good shape.—S. L. Brown, Reporter.

COVINGTON, GA.

Grace Methodist Episcopal Church: Our first Quarterly Conference was held December 31 to January 2, with the district superintendent presiding. He was at his best and preached a soul-stirring sermon. We raised during the quarter, \$51. Under the leadership of our pastor, the Rev. J. W. Swain, our membership has taken on new life.—Miss A. L. Fleming, Reporter.

CRYSTAL SPRINGS, MISS.

The fourth Quarterly Conference was held at Crystal Springs Methodist Episcopal Church, November, 1926, with the Rev. G. W. Smith, district superintendent, in the chair. After devotional exercises, the Conference was opened for business. Officers were present with nice reports. On the following Sunday the Rev. G. W. Smith preached an able sermon. We are proud to say that we have paid our district superintendent in full, and have paid all current expenses of our church up to date. There only remains the church debt. Our church has accomplished a great work this year.—Rev. Price, Pastor; M. E. Washington, Reporter.

LEWISBURG, TENN.

Lewisburg and Petersburg Charge: The first Quarterly Conference was held at Lewisburg, January 1, 1927, with District Superintendent J. O. Dixon present. We had an exceedingly good quarter for the beginning of the year. The district superintendent preached a most able sermon on Sunday. His

text was, "We are the salt of the earth." Everyone was made to rejoice. The amount raised was \$32.80; paid district superintendent in full.—Rev. B. J. Hudson, Pastor; Paulyn Davidson, Reporter.

MERIDIAN, MISS.

Our fourth and last Quarterly Conference was held January 2 and 3 in St. Paul Methodist Episcopal Church. The Rev. D. L. Morgan, our efficient district superintendent, was on time and dispatched the business of the Conference in a creditable manner. He spoke highly of the fine condition of the work and the progress the church was making. Dr. Morgan was at his best on Sunday. He preached two fine sermons. A large number partook of the Lord's Supper. Raised during the Quarterly Conference, \$120.85; paid the district superintendent in full for the year. The Rev. A. L. Bohannon, our pastor from Rose Hill Church, was a welcome visitor to the Conference and made some complimentary remarks on the program of St. Paul Church and its achievements. We are always glad to have visitors. Come again. St. Paul Methodist Episcopal Church has some fine workers who believe in helping the pastor to succeed along all lines. The church is going forward in the Lord's name. One new subscriber was secured for the Southwestern Christian Advocate.—Reporter.

STURGEON, MO.

The fourth Quarterly Conference was held at Wesley Chapel, January 6, the district superintendent, Rev. C. S. Webster, presiding. The reports showed a slight advance in most respects. The superintendent delivered a powerful message from the Decalogue, which was enjoyed by all. Total raised during the Quarterly Conference, \$30. Our World Service giving has already exceeded that of last year, and shall continue to increase, as we recognize the fact that our Christian obligations are universal and provincial. Our slogan is, "As much for others as for ourselves." Our church has no place in its program for township Christians, and when such Christians are either eliminated from our membership rolls everywhere, or transformed into good stewards of the Lord's money by dividing the benevolent dollar on the fifty basis, then the gospel message will spread from Jerusalem to the uttermost parts of the earth.—James McKnight, Pastor.

WEST POINT, GA.

Our first Quarterly Conference was held at Whitesville, Rose Chapel, Methodist Episcopal Church, Saturday, January 8, 1927. The Conference was held by the Rev. J. B. Maddux, district superintendent. At 11.30 A. M. the service was opened by the pastor, Rev. J. S. Shuman, after which the Rev. Maddux preached from the text, "Launch out into the deep, and let down your nets for a draught," Luke 5. 4. After the service the good sisters of Whitesville prepared a most excellent dinner, and everyone was served. At 2.30 P. M. the Conference was called to order by the pastor. All members of the Conference were present, and many members from sister churches attended. It was the best Conference we have witnessed at this place. The Rev. Maddux preached an inspiring sermon on Sunday from the subject, "Be Strong." The superintendent was paid in full, \$32.50; total collection, \$39; through the Sunday school, \$1 for World Service and \$5.50 for the pastor. We are proud of our pastor.—J. A. Knight, Reporter.

Obituaries

ALLEN—Sister Mary Allen, a member of St. Paul Methodist Episcopal Church, Clarksville, Texas, was born April 14, 1894, and died December 30, 1926, at the age of thirty-two years. She joined the church under the Rev. Aaron Taylor nineteen years ago, and lived a consistent Christian life until the end. She is survived by father, mother, four sisters, three brothers, and a host of friends. The funeral was conducted by the pastor, Rev. J. E. Beal.—Reporter.

BOGAN—Brother Walter Willis Bogan, a member of St. Paul Methodist Episcopal

Church, was born August 28, 1853; married Amanda Lee on November 2, 1876; and died December 22, 1926, after ten months' illness. He joined St. Paul under the pastorate of the Rev. R. R. Roberts. He died at the age of seventy-three years. He was the father of ten children, three of whom preceded him to the grave, and there are left to mourn his passing a loving wife, seven children, two sisters, one brother, and a host of friends. The remains were laid to rest in the Fair Ground Cemetery by the F. & A. M. The following ministers spoke on his life and service: Revs. Harris, of the Baptist Church, this city; E. D. Hobbs and E. B. HocRer, of the Methodist Episcopal Church. The funeral sermon was preached by the pastor, Rev. J. E. Beal.—Reporter.

BOLDEN—Mrs. E. L. Bolden, wife of the late Braxton Holden, departed this life on Friday evening, December 10, 1926, at New Orleans. She was an active member of Haven Chapel Methodist Episcopal Church for thirty years, and was superintendent of the Sunday school for twenty-eight years. She was a good church worker, and left the Sunday school on a fine working basis. Her funeral was largely attended by relatives and friends. The following persons spoke: On her work as a Sunday-school worker, F. C. Brown; her church life, G. W. Forrest; remarks by the pastor of St. Paul African Methodist Episcopal Church; sermon by the Rev. J. B. Johnson; solo by Mrs. A. C. Simms; resolutions by Miss T. E. Scott.—F. C. Brown, Reporter.

MEEKINS—Mrs. Virginia Meekins, one of the faithful members of St. George Methodist Episcopal Church, Maxton, N. C., passed in full triumph of faith to her eternal reward on December 4, 1926, at about 9 P. M. She was a splendid woman and mother, and leaves a devoted husband, one son, the Rev. Jasper Meekins, a member of the North Carolina Conference, and also a member of the class of '26, Gammon Theological Seminary, and now pastor at Forest City, N. C.; one daughter, and four grandchildren to mourn their loss. The funeral services were held at St. George Church, the Rev. James C. Rush, pastor, officiating. Several ministers of the city took part in the funeral services. The Rev. R. I. Bethea, the ex-pastor, gave the eternal eulogy. The Royal Knights of King David, of which she was a member, turned out in full. The floral offerings were beautiful.—Reporter.

WEST—Miss Onie Bell West, of Sikeston, Mo., was born January 23, 1907, at Meridian, Miss., and died January 3, 1927. She confessed a hope in Christ in 1919, and joined the Methodist Episcopal Church, Tanner, Mo. She leaves a mother and a host of friends to mourn their loss. She was laid to rest in the Sikeston Cemetery. The Rev. E. M. Madden conducted the funeral services.—Reporter.

Cards of Thanks

The Rev. Chas. Anderson wishes to thank the Stewardess Board and other members of St. James Methodist Episcopal Church, Monroe, for a nice suit of clothes to attend the Annual Conference. We thank the King's Daughters for a purse of \$5 presented to the pastor as a token of their appreciation. The presentation speech was made by Mrs. Lula Charleston. May the Lord bless these good people.

I take this method to thank the members and friends of Hart Chapel Methodist Episcopal Church for the recent storm which visited the parsonage and brought money and groceries for the pastor and family. The storm was led by Mrs. L. B. Davis, Bro. W. S. Smith, Spencer Rodgers, Mrs. Ida Henderson, Ida White, R. L. Leonard, J. S. Smith, W. C. Bracy, M. Bracy, Sister Fordesson. Come again.—M. Majors, Pastor, Smithville, Texas.

The Rev. and Mrs. J. D. Wheaton wish to thank their friends of Hattiesburg, Miss., for their sincere kindness during the Christmas holidays. Mrs. L. J. Hall, president of the Ladies' Aid, presented the pastor a fine turkey for their Christmas dinner, at which Mrs. S. E. Holmes and Randolph Fairley,

of Bay St. Louis, Miss., the mother of Mrs. Wheaton, were guests of honor. We received invitations to dine from the following: the Rev. and Mrs. D. F. Dudley, Mrs. Polly Dean, Mr. and Mrs. Hubert Ward, Mr. and Mrs. A. B. Wilson, Mr. and Mrs. D. T. Webster, Mr. and Mrs. Dan Brown, the Rev. and Mrs. W. H. Smith. Mrs. Holmes had the privilege of motoring over the city through the kindness of Dr. and Mrs. C. W. Smith. They received many lovely gifts, for which they are very thankful.—Mrs. J. O. Wheaton.

The pastor, Rev. J. H. Johnson, and family, take this method of expressing their thanks to the members and friends of Asbury Methodist Episcopal Church, Loreley, Md., who on December 26 gave them a very generous "pounding," consisting of more than 800 pounds of choice groceries and a purse of cash. The following named persons contributed, making it possible: Mrs. Carrie Shepherd, Mr. and Mrs. Esau M. Gwynn, Mr. and Mrs. Wm. Mason, Mr. and Mrs. Moses Boone, Mr. Carvel, Russel Myers, Mr. and Mrs. Chas. Casterlow, Mr. and Mrs. Isaac Williams, Mr. and Mrs. Harry W. Clark, Miss Fannie and Lewis Gwynn, Jr., Mr. J. H. Hartman, Mr. Jno. S. N. and Geo. B. Gwynn, Mr. and Mrs. Jos. Couplin, Mr. and Mrs. Lewis Gwynn, Sr., Mr. and Mrs. Ernest Couplin, Mr. and Mrs. Lewis Beard, Mr. and Mrs. Benjamin Couplin, Rev. Wm. Smith, Mrs. M. L. Harris, Mr. and Mrs. Henry Brown, Mrs. Mary Hopkins, Mr. Raymond and Herbert Brown, Mr. and Mrs. Chas. H. Brown, Mr. and Mrs. Thomas Williams, Miss Malinda Mason. The cash purse was presented by Mrs. Annie Clark and Mrs. C. Cooper, Ladies' Aid presidents at Asbury and Sharp Street Churches, Chase charge. May the Master's blessings remain with all these good people. Do this as often as you will; you're welcome.—Rev. and Mrs. J. H. Johnson, Box 25, Chase, Md.

We were very greatly surprised when we heard singing at our window, "God Will Take Care of You." It was on Friday night, about 8.45, when the storm struck the parsonage at Decatur, Kings Memorial Church. A large crowd of Christian men and women, led by Walker Lipscomb, class leader No. 2, and Bro. James Perry, class leader No. 4. Then another leader came Saturday night with a band of children and added to the stock of very choice groceries. There were about 100 pounds of very choice groceries. Sister Emma Johnson, class leader No. 5, led the Saturday night party. The following loyal members and friends contributed: Mrs. Maggie Boyd, Jimmie Johnson, Cainell and Archie B. Lipscomb, Mrs. Rosa Shelly, Mrs. N. E. Cashin, Miss Celeste Steels, Mrs. Kattie Pinkard, Mr. H. L. Murphy, Mrs. Susie Perry, Mrs. W. P. Yore, Mr. Steven Wynn, Mr. Henry Brown, Mr. Calvin Johnson, Mrs. Fannie Ramey, Mrs. Minnie Brown, Mr. D. V. Vaughn, Mr. James Perry, Mr. Irwin Rogers, Mrs. P. C. Sykes, Mrs. Ada Robinson, Mrs. L. Boalware, Mrs. Mary Jane Mosley, Mr. George Nelson, Mrs. Alice Bridgeforth, Mr. A. J. Jackson, Mr. W. L. Rogers, Mr. Lipscomb and family, Mrs. Cato, Mr. Woodson Swopes, Mrs. W. H. Sherard, Mrs. Gussie Hill, Mrs. R. L. Hunter, Mr. Randolph Young, Mr. and Mrs. Calvin Johnson and family, Mrs. Virginia Rhone, Mrs. Ceylia Lyles, Mrs. Crecy Allen, Mr. Peter Mitchell, Mr. and Mrs. Albert Ruffin, Mrs. Salena Donald, Mrs. Minnie Burt, Mrs. V. Mosley and family, Mrs. L. D. Collins, Mrs. Fronnie Foster, Mr. Jesse Robinson, and Mr. Artus Boyd. We wish to express our kindest appreciation for these tokens of affection. We have never served a more loyal and faithful people. The year bids fair to be better than any year we have been here.—James N. Wallace, Pastor.

Marriages

BOOKER—ALLEY—On January 9, 1927, Mr. R. V. Booker and Miss Cora Alley were quietly married in the parsonage at Altair, Texas, in the presence of the bride's father and a few close friends. The Rev. D. F. Vance was the officiating minister.—Mrs. L. B. Glover, Reporter.

GLOVER—CAMPBELL—On December 26, 1926, the home of Mr. and Mrs. William Campbell, Altair, Texas, was beautifully decorated in Christmas style in honor of their many friends who had come many miles to witness the marriage of their talented and admired daughter, Miss Ora Campbell, who became the bride of Mr. R. C. Glover. The Rev. D. F. Vance officiated.—Reporter.

HOWARD—DORSEY—On Sunday evening, January 2, 1927, Miss Mary E. Dorsey was happily married to Mr. Henry Howard, at the home of the bride's father, Mr. Cammie Dorsey, by the Rev. P. S. Olive, of Meadville, Miss. The bride has been a teacher of Franklin County for about seven years, and also in the parish of Louisiana. She is a member of Mt. Olive Baptist Church, near Kirby, Miss., and the groom is a member of St. Paul Methodist Episcopal Church, of which the Rev. D. D. Armstrong is pastor. The couple will make their home at the Mill Branch, near Meadville, Miss.—Reporter.

HUNTER—HUNTER. Mr. Smith Hunter and Mrs. Anna D. Hunter were happily married at the bride's residence, Howard Street, Greenwood, Miss., January 7, 1927. We wish for them a very happy and pleasant journey over life's matrimonial sea. The Rev. E. R. Miller officiated.—Reporter.

LEONARD—LAVENDER—Mr. R. L. Leonard and Mrs. F. L. Lavender were united in holy wedlock at the residence of the bride, Smithville, Texas, December 25, 1926. A host of friends and relatives were present to wish them happiness. The gifts filled the room, bearing mute but effective testimony to the high esteem in which they are held by their friends throughout the country. The Rev. M. Majors officiated.—Miss W. C. Bracy, Reporter.

LINDSAY—CHEEK—On December 25, 1926, at 8 P. M., a large crowd was assembled in McRary's Chapel Methodist Episcopal Church, Ramseur, N. C., to witness the marriage of Miss Nora Ann Cheek, of this place, to Mr. Alexander Lindsay, of Ashboro, N. C. The ceremony was performed by the Rev. Robert McRae, a former pastor of this place, now taking theology in Gammon Theological Seminary, Atlanta, Ga.—Reporter.

NEALEY—NEELEY—Mr. Edward L. Nealey and Miss Alzina Neeley, of Midway, Texas, were united in the bonds of matrimony Sunday, January 9, 1927. We wish for them long life and happiness. The Rev. J. C. Stripling officiated.—Reporter.

RANSON—JONES—The Rev. A. Ranson and Miss Ida L. Jones, 2619 Jefferson Street, Nashville, Tenn., were united in holy wedlock on December 7, 1926. The Rev. A. T. Cooper officiated. They will make their home in Dickson, Tenn., where the Rev. Ranson is pastor of Bowman Chapel Methodist Episcopal Church. A hearty welcome is extended to them by all the citizens of Dickson.—Gilbert H. Beck, Reporter.

SPEARS—WATERS—The Rev. Cornelius Spears and Miss Florence Waters were married in Newman Methodist Episcopal Church parsonage, Alexandria, La., Thursday, January 6, 1927, at 5.30 P. M. They left for

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These cards have the Lord's Prayer, Twenty-third Psalm, the Beatitudes, Bible verses, etc., printed thereon in wonderful designs. Sample, 4c; 6 for 12c; 12 for 20c; assorted. The Uplift Co., Albion, Mich.

Monroe, La., at 5.45 P. M. on their honeymoon trip. The groom is one of the most successful pastors of the Louisiana Conference and the popular district superintendent of the Monroe District. The bride is a member of Peck Memorial Methodist Episcopal Church, New Orleans, La., and is one of Peck's most active members. The Rev. Cornelius Johnson, pastor of Newman Methodist Episcopal Church, officiated.—Reporter.

Special Notices

The address of the Rev. S. A. Andrews has been changed from Arthur City, Texas, to Marshall, Texas, Post Office Box 451.

The Rev. A. D. Moon gives notice that his address has been changed from Huntsville, Ala., Route 5, Box 92, to Huntsville, Ala., 416 Spragin Street.

Inquiry

I wish to inquire for my sister, whose name is Susie Holloway. Her father's name is Dave Holloway; brother, George Holloway, and sister, Lizzie Holloway Pitts; born and reared at Waterford, Miss. When last heard of she was in St. Louis, Mo. Any information concerning her whereabouts will be gladly appreciated. Please notify her sister, Mrs. Lizzie Pitts, Box 382, Pontotoc, Miss.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, FEBRUARY 3, 1927

*"Oh may I join the choir invisible—
Of those immortal dead who live again
In minds made better by their presence: live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
Of miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues . . . May I reach
That purest heaven, be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty,
Be the sweet presence of a good diffused,
And in diffusion ever more intense.
So shall I join the choir invisible
Whose music is the gladness of the world."*

—From "The Interpreter's House," by Charles Nelson Pace.

Personal and General

—The following cable was received on Saturday, January 22, by the Board of Foreign Missions of the Methodist Episcopal Church, from Bishop L. J. Birney, of Shanghai, China: "Kiangsi missionaries safe. Kiukiang mothers, children, at Shanghai. Situation is serious but Kiangsi missionaries not in danger immediately. Missions request earnest prayer in this crisis that America do not use force, otherwise mission work, trade, will be ruined for a long time."

—A fine spirit of fraternity and international good will was manifest in the late session of the Alabama Conference, held in the new stone church just completed at Birmingham, under the presidency of Bishop Thirkield at the inspirational and preachers' retreat hours, at 11 A. M. and 4 P. M. Unusually strong and helpful addresses were made by the following representative church leaders: Dean Mead, of Birmingham-Southern College, spoke on "The Wiser Generation"; Dr. Joseph M. Broody, of the Presbyterian Church, on "Elements of Success in the Protestant Ministry"; Dr. J. E. Dillard, a Baptist, spoke on "The Modern Minister and His Task," and Dr. Arthur J. Moore, who succeeded the late Dr. George R. Stuart as pastor of the First Methodist Episcopal Church, South, brought a vital and thrilling message on "The Mind of the Master."

—Beginning with the January number of The Church School Journal there will appear a very instructive and timely series of editorials by Dr. Henry H. Meyer, editor of the Methodist Episcopal church school publications. These editorials bear the title, "What We Are Teaching Our Children and Young People," and they explain fully the program of religious education authorized by the Committee on Curriculum of the Methodist Episcopal Church, working in collaboration with other evangelical churches of the United States and Canada through the International Lesson Committee, and set forth in the church-school literature of The Methodist Book Concern. This series of statements will be of real service to everyone engaged in any form of church-school work. To those who do not receive the Journal, a request addressed to any of the houses of The Methodist Book Concern will bring the current number as a free sample.

—The formal opening address of the second semester of Drew Theological Seminary, at Madison, N. J., will be delivered by the Rev. William S. Bovard, D.D., LL.D., in the seminary chapel on Wednesday, January 26, at 4 P. M. Dr. Bovard, who is now the corresponding secretary of the Board of Education of the Methodist Episcopal Church, will speak on "An Educational Creed for the Church." The address will be open to the public. Several new courses have been announced for the second semester. Mrs. John Newton Davies, B.A., instructor in English Literature, will give an extension course of lectures on "The Plays of William Shakespeare." The course will consist of lectures on the following plays: "Much Ado About Nothing," "Twelfth Night," "Troilus and Cressida," "Othello," "Pericles," "A Winter's Tale," and "Cymbeline." The Rev. Thomas Smith Donohugh, M.A., lecturer in Missionary Efficiency, will give a course on "Personal Efficiency." A seminar will be given by the Rev. Aubone Hoyle, B.D., instructor in Religious Education, on "Practical Problems of Religious Education."

Atlanta Conference Appointments

ATLANTA DISTRICT
J. W. QUEEN, *Dist. Supt.*

Ariel Bowen, H. E. Burns. Battle Hill, to be supplied. Central Avenue, P. H. Travis. Edgewood, to be supplied. Ladd Street, W. L. Rawlings. Rockdale Park, T. H. Fortson. South Atlanta, C. L. Johnson. Burns and Powell, E. J. Kight. Grantville, B. F. Barkley. Hogansville and Corinth, J. H. Bridges.

Hogansville Ct., J. H. Brandon. Jones and Smith, to be supplied. Lutherville Ct., R. H. L. Eans. Marietta Station, C. B. Holloway. Newnan Station, Joseph Griffith. Newnan Ct., R. E. L. Beasley.

GAINESVILLE DISTRICT

N. J. CROLEY, *Dist. Supt.*

Athens and Gillsville, to be supplied. Buckhead, to be supplied. Buford, to be supplied. Centenary Memorial, to be supplied. Commerce, S. B. Beauford. Covington, J. W. Swain. Duluth, N. J. Ross. East Atlanta, G. M. Kight. Elberton, J. M. Anderson. Fort Street, W. B. Wood. Gainesville, J. W. Moore. Hoschton and Duncans, to be supplied. Lavonia, to be supplied. Lawrenceville, David Gray. Leo, to be supplied. Oxford, W. E. Ector. Suwanee, A. E. Allison. Union Grove, L. W. Strickland.

GRIFFIN DISTRICT

D. H. STANTON, *Dist. Supt.*

Lithonia, H. J. Gordon. Brooks and Vaughn, to be supplied. College Park, E. G. Newton. County Line Ct., E. D. Adams. East Point and Hopeville, M. M. Alston. Fairburn, A. E. Martin. Fayetteville and Hartford, I. C. Rucker. Griffin Ct., E. H. Lee. Griffin Station, P. L. Inman. Hampton Ct., J. M. Daniel. Jonesboro and Red Oak, C. W. Adams. Jones Ct., J. W. Bowlin. Oak Hill Ct., J. T. Wolfe. McDonough, J. F. Dorsey. Stockbridge and Bentley, W. M. Bailey. Williamson Ct., W. M. Jones. Crumley, to be supplied.

ROME DISTRICT

R. T. JACKSON, *Dist. Supt.*

Adairsville Ct., F. A. Hunt. Austell, to be supplied. Bremen Ct., P. B. Gates. Cave Springs Ct., Z. K. Gowen. Cedartown, Y. T. Frederick. Carrollton, W. M. Burch. Cartersville, W. C. Von Schultz. Douglasville, R. B. McPherson. Franklin Ct., to be supplied. Palmetto, J. J. Jones. Rome, First Church, J. W. Tharpe. South Rome and Floyd, A. L. Hayward. Summerville and Cobutta, J. H. Davis. Villa Rica, J. C. Cunningham.

Special Appointments.—F. M. Gordon, principal Deaf and Mute School; member Cave Spring Quarterly Conference.

L. H. King, editor Southwestern Christian Advocate; South Atlanta Quarterly Conference.

J. P. Wragg, agency secretary Colored Work, American Bible Society; South Atlanta Quarterly Conference.

H. W. B. Wilson, sub-agency Colored Work, American Bible Society; South Atlanta Quarterly Conference.

Obituaries

BRANTLEY—Mrs. Henrietta R. Brantley was born at Rockmount City, Edgecomb County, N. C., in the year 1866, and died at Thompson, Texas, December 26, 1926. She was a faithful and consistent Christian, having joined the St. Matthew Methodist Episcopal Church, under Dr. W. H. Logan and the Rev. A. E. Gibbs, a number of years ago. All the pastors who have served this church will recall with joy the loyal support Sister Brantley rendered during their ministry. Her consecrated life has wielded a great influence in her church and community. She was an efficient class leader. She leaves to mourn her passing nine children, several grandchildren, three sisters, and a host of friends. The funeral services were conducted at St. Matthew Methodist Episcopal Church by the district superintendent, Dr. J. S. Scott. Resolutions from Baptist and Methodist Episcopal Churches were read by Miss Lillie Ross and Mrs. Mittie Hill; obituary by Miss Beatrice Jones.—Reporter.

BRIDGE—Brother Willie Bridge, a member of Mt. Beulah Methodist Episcopal Church, West Jackson, Miss., departed this life December 11, 1926, at the home of his mother. He had been ill for about ten months. He leaves a dear mother, two brothers, relatives, and friends to mourn

their loss. The body was laid to rest in the cemetery at D'Lo, Miss. The Rev. R. B. Anderson, pastor, conducted the funeral.—Reporter.

BROWN—Mrs. Chess Brown, wife of Tom Brown, was born in 1846, and died Friday morning, November 5, 1926, at Aberdeen, Miss., aged eighty years. She professed a hope in Christ May 21, 1878, and lived a consistent Christian life, serving as class leader for many years. Her life was one of service to her family, church, and community. Her kindheartedness won her many friends, both young and old. She will be greatly missed in her family, church, and community. She leaves to mourn her passing two daughters and several grandchildren. The Rev. J. R. Nevils conducted the funeral services.—Mrs. J. R. Nevils, Reporter.

CLAYTON—Brother Pink Clayton, a loyal member of Oak Bowery Methodist Episcopal Church, Paulding circuit (Mississippi), for the past ten years, departed this life November 18, 1926, at the age of forty-four years. He leaves a wife, four children, and a host of relatives and friends to mourn. The funeral was conducted by the pastor, Rev. T. A. Carter.—Reporter.

HILL—Once more has death entered our ranks at Bremond, Texas, and ended the earthly life of our beloved sister, Exie C. Hill. The writer arrived in Bremond December 15, 1922, and found Sister Hill serving as class leader, recording steward, president of choir, teacher of senior class in Sunday school, and after a few months being relieved from class leadership, she was elected superintendent of the Sunday school and director of religious education. Sister Hill was dutiful to whatever task assigned her, and worked with such faith, patience, and loyalty that the entire church looked forward to her leadership. She was elected delegate to the District Conference in 1923, and to the Annual Conference at Fort Worth. The whole church loved her; the community admired her. She is survived by mother, son, and other relatives. Sister Hill died November 11, 1926. The funeral was conducted by the Rev. R. A. Appling.—Reporter.

ROWE—Sister Emily Rowe, of Dadeville, Ala., passed from this life December 17, 1926. She was a faithful member of Pleasant Hill Methodist Episcopal Church for forty years, and was always willing to do her part for the church. She was a class leader for twenty years, a faithful Sunday-school worker, president of the Epworth League, and communion steward. We have lost a faithful sister. She leaves to mourn her passing, brother, sister, and a host of friends. The funeral was conducted by the pastor, Rev. J. H. Gilder.—Mrs. C. L. Nelson, Reporter.

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L. H. KING, Editor

H. E. LUCCOCK, Contributing Editor

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THE METHODIST BOOK CONCERN

A Changed Method—Now Give

METHODISM has at last put the finger upon a specific, not *the* specific, remedy for her financial disability. But this find came, as in all cases of illness, after an unobstructed diagnosis of the case.

Method in administration of our missionary interests, the bishops point out, has obstructed the free flow of gifts to the benevolent enterprises of the church. This involves the *method* of administrative expense, the *method* of promotion, the *method* of collecting and spending, and the *method* of preventing the *free designation* of money by the donor with regular credit for the same. This is no time for seeking to place the blame upon anybody for clogging up the church's age-old channel of designated gifts. It very likely must be found in a steadily growing impersonal system which gained currency and official sanction through years of custom. Barnacle-like, it so fastened itself upon the old missionary ship as to well-nigh hold her at dry-docks.

Now enheartening announcement is made throughout the church that *designated gifts* are no longer to be thus disallowed. These are now *sought* eagerly from every member of Methodism. An excellent opportunity is af-

forded in the list of varied types of projects listed by the board in the statement of appeal under the inviting title, "THE TWENTY NEEDIEST MISSION CASES," printed elsewhere in this issue of the Southwestern. Every reader of this paper is sincerely requested to read and re-read the article and unloose his purse-strings in support of these appealing projects for Kingdom advance.

An atmosphere of pathos envelops the whole group of causes as we visualize the crushing need involved in every situation on the far-away horizon of mission lands, but there is particular pathos and a crushing challenge in the appeal for exploited, partitioned Africa. *The College of West Africa* is Liberia's lonely lighthouse through which Methodism reflects the virtues and values of the Christ to the black, benighted mass of that republic. Besides the Christian motive, there is the urge of racial identification that should bring upon that cause a shower of Negro giving sufficient to put this institution upon its feet. Reader, what will you give? Correspondence in that direction addressed to the Board of Foreign Missions at New York, or to this office, will receive immediate response.

The Twenty Neediest Mission Cases

Minimum of \$75,000 in Buildings Must Be Raised in 1927

A Chance to "Designate" \$50 to \$5,000

By William W. Reid

WITH the financial situation so tense upon the foreign mission field that the number of missionaries is being lessened in practically every overseas Conference of the Methodist Episcopal Church (1,239 missionaries in December, 1923; 1,141 missionaries in December, 1926), building enterprises have been practically at a standstill for several years. The national membership and constituency on foreign fields have in many instances sacrificed greatly in order to erect buildings absolutely essential in carrying on the enterprises.

Dr. John R. Edwards, corresponding secretary of the Board of Foreign Missions, in announcing the selection of twenty of the most urgent cases of need, says they were chosen from a long list of enterprises, many of which have been awaiting funds for a number of years. The sum of \$75,000 is required during 1927 for these particular items in the Kingdom-spreading program of Methodism overseas.

Dr. Edwards is here presenting to the constituency of the Methodist Episcopal Church in America the minimum of building needs to keep a going concern on the foreign mission field. A check or subscription—from an individual, a church, a League, a Sunday school, or a class—\$50, \$100, \$500, or \$1,000—may be designated to go to any one of these enterprises. The larger con-

tributions may be made as memorials to some loved one. Moneys should be sent to, or more detailed information concerning any item may be secured from Morris W. Ehnes, treasurer, Board of Foreign Missions, 150 Fifth Avenue, New York. World Service "Specials" or "Apportionment" credit will be given as the donor desires.

Wuhu General Hospital, Wuhu, China, (\$8,000).—On an annual budget of \$14,000, thirty-five-year-old Wuhu Hospital treats more than 1,000 persons per year, performs 800 operations, and answers 21,000 dispensary calls. It is the only mission hospital for almost 10,000,000 people. In 1923 it was destroyed by fire; from the blackened brick an emergency hospital was erected. There is still required \$8,000 from the Board of Foreign Missions to complete the \$140,000 necessary for the new and well-equipped building. This building will be an administrative unit and a unit for wards. For each dollar given towards this amount the China Medical Board will give one dollar.

Union Theological Seminary, Gothenburg, Sweden (\$1,200).—This is to be a union school to train the Methodist ministry for Norway, Sweden, Finland, and Denmark, where the churches have 27,000 members and 31,000 Sunday-school pupils, and now require no missionaries from America. Property and building improve-

ment costs total \$50,000, of which \$1,200 must be provided in 1927.

Union Book Store, Buenos Aires, Argentine (\$2,200).

—Growing literacy and growing interest in evangelical literature make great demand for good reading matter in the South American republics. The little Methodist book store on a back street and the printing plant in a church basement cannot begin to supply even Methodist needs. Several societies are uniting in a co-operative book store in Buenos Aires. Methodist share in this undertaking is \$2,200.

Neikiang City School, West China (\$3,000).—A Chinese Christian gave \$1,500 worth of material in 1920 to build a school for more than 100 boys now meeting in a pawnshop. \$3,000 is needed to erect the structure.

Nagpur High School, Central Provinces, India (\$1,500).—Brahmin masters will not enroll Christian boys in government high schools, so the mission must have its own institution for Christian boys. \$1,500 is required this year and \$1,500 next year to complete one in Nagpur, where there are 4,000 Christians. The school will have gardens and shops where the boys can help pay their way.

Girls' School, Cochambamba, Bolivia (\$2,500).—This is a self-supporting school drawing its pupils from the best families of the country. Economic conditions during the war forced the government to withdraw its financial aid just as new property became necessary. The final payment on the cost of \$13,500 is due within the next few months.

Strassburg Methodist Church, Alsace-Lorraine (\$1,000).—When Alsace-Lorraine passed from German to French hands this forty-year-old Methodist church found itself in serious financial condition resulting from the war and post-war economic situation. The board has provided \$8,000 towards the church's property indebtedness. \$1,000 in 1927 and \$1,000 in 1928 will pay off the entire amount.

Robinson Memorial Church, Bombay, India (\$10,000).—A great institutional church, a memorial to Bishop John E. Robinson, is being erected in Bombay for three separate congregations: Kanarese, Marathi, and Anglo-Indian Christians. There will be social and recreation rooms, clubs, classes, reading rooms, gymnasium, and hotel. The church will be self-supporting. The building will cost about \$50,000. It will be the greatest monument to practical Christianity to be found in this great Oriental industrial center.

Medan Boys' School, Medan, Sumatra (\$1,500).—There are twelve teachers and 353 boys in this greatest of schools on the island of Sumatra. The boys are chiefly Mohammedan and Chinese. The American church is asked to contribute \$1,500 in 1927 and \$1,500 in 1928 towards a new building to house this school; the Chinese will meet most of the other costs.

Methodist Church, Sofia (\$5,000).—Sofia is the capital of Bulgaria in the troublesome Balkans. There a new church and social center costing \$50,000 has just been erected. There are services in Bulgarian, in Russian, and in English. It is becoming the busiest building in Sofia, open day and night. To complete it will require about \$5,000.

Almora Central Station, North India (\$5,000).—High in the Himalaya Mountains, isolated between India and Tibet, Methodism has a number of famous mission stations: Chandag Hights, Pithoragarh, Naini Tal, Dwarhat, and others. Almora is the natural center of

this region. The Methodist mission has recently taken over from the London Missionary Society buildings and equipment in this center for the better carrying on of its ministry, at a total cost of \$15,000; the plant is worth a much larger sum. \$5,000 has already been paid the London Missionary Society; \$5,000 is due in 1927, and \$5,000 will be due in 1928.

Tjisaroea Hospital, Java (\$3,000).—A hospital recently established in this city in co-operation with the Dutch government is ministering to the needs of Chinese, Japanese, Sudanese, and Malays—most of whom cannot pay for doctor or nurse. It is a 50-bed hospital. It ministered to 5,500 patients in 1925. The sum of \$3,000 is needed this year to pay part of the \$20,000 indebtedness remaining on the property, which has a total value of \$56,000.

Tzechow Hospital, West China (\$3,000).—The new 60-bed hospital recently opened in Tzechow, where it has a potential clientele of 1,787,000 people, has no stethoscope, no operating-room equipment or furniture, not even kerosene lamps for heating, and little other equipment. If the hospital is to render a real service it must have \$3,000 worth of equipment immediately.

Butler Memorial Church, Delhi, India (\$3,000).—Delhi, the capital of India, draws thousands of trained youths from the Christian "mass movement" villages into its industrial life. To serve the religious and social and recreational needs of these young people, this Hindustani church and center is being erected. There is still \$5,000 to be paid upon the board's share of \$12,000 towards this enterprise; \$3,000 of this is due in 1927.

College of West Africa, Monrovia, Liberia (\$5,000).—The seventy-five-year-old buildings of this school in the capital of Liberia are wholly inadequate for a modern program of arts, sciences, agriculture, etc. And with the new rubber developments of the Firestones there must be an added emphasis upon industrial education. There will be three hundred or more students when new buildings are erected and a self-help agricultural and industrial program is inaugurated. The cost of the buildings and equipment will be \$30,000. Liberians are contributing about one half of this amount; the board has furnished \$5,000 and must make a similar payment in 1927.

Kodaikanal School and Center, South India (\$3,000).—Situated in one of India's few healthful regions, this school is designed to give the missionary's child a good elementary and secondary education and to provide a rest center for those missionaries needing recuperation. Methodism's total share is \$10,000 in this united effort of several denominations to conserve the life of the mission family; of this amount, \$4,000 was paid in 1926.

Victoria Primary School, Lima, Peru (\$6,000).—This school, in one of the new and progressive "workmen's suburbs" of Lima, has 160 boys and girls under mission auspices. The sum of \$6,000 is required to complete a sufficient number of classrooms to house the school—it has long been overflowing the present inadequate quarters.

Edith Jackson Fisher Memorial, Rangoon, Burma (\$3,000).—This church and community center for the Fukien and Cantonese Chinese Christian congregations of Rangoon will house also a large Sunday school and day school of 250 pupils. It will have also a hall and recreation room and gymnasium for these "Chinese pilgrims," living far from their native land. The board has

(Concluded on page 95)

Contributed Editorial

The Country's Voice is Heard

THE swift and effective manner in which public opinion of the country was registered during the second week in January following the threat to the peaceful relations between the United States and Mexico, is one of the most encouraging happenings of recent years. From all parts of the country there came to the State Department and the President protests against the policy threatened by Secretary KELLOGG's attitude and public statement. These protests were unanimous in urging arbitration as opposed to any display or use of force. These expressions of conviction came from church groups, from labor groups, from the daily press, from all sections of the population. There is no question that the people demanded an attitude of friendliness and willingness to arbitrate any differences during Mexico's difficult period of internal readjustment. A speedy change was soon registered. Following a few days of quiet there came the announcement that the State Department looked with approval on suggestions of arbitration.

It was a remarkable demonstration of the power of public opinion when focused on a great moral and political issue. The present and future need is to keep that pressure of public demand sustained and active so that it may more than counteract other interests exerting pressure in the opposite direction.

One of the very great predecessors of Secretary Kellogg in the Department of State has within a few weeks uttered the following words, which may well serve as a guiding light for the United States in its relations with Mexico and with all other countries:

"Nations always will differ. They differ in inherited characteristics and predilections and traditions and modes of thought and feeling, but there never is a difference so great that it cannot be peaceably settled if approached in the right spirit. And there never can be a difference so trifling that it may not be made the occasion of war if it is approached in the wrong spirit."

These are the words of ELIHU ROOT.

Militarizing the Public Schools

ONE would think that the Detroit Board of Commerce had had enough publicity in the recent weeks to last it for twenty-five years. But apparently the Board is a glutton for the spotlight. This time it appears on the stage in an effort to promote military training in the public schools throughout the State of Michigan. Of course the Detroit Board of Commerce did not put its efforts forward in such direct language. Its activities took the form of "suggesting" (that is a useful word that covers all sorts of pressure!) to the chambers of commerce that an effort be made to get the local Y. M. C. A.'s and the boards of education to approve military training in the schools.

But this smooth campaign struck a rock in the Detroit preachers. A volunteer committee of preachers registered their opinion of this kind of suggestion in an emphatic protest. The preachers did not speak as any official group, but in their number are many of the leading ministers of the city, such as Bishop THOMAS NICHOLSON, Dr. LYNN HAROLD HOUGH, Rabbi LEO FRANKLIN, REINHOLD NIEBUHR, A. P. RECCORD, EDGAR DEWITT JONES, and many others. The statement follows:

"The effort being made in the city to secure or to dictate the indorsement of religious organizations in favor of military training in the schools prompts us to utter a strong protest both against the tendency to coerce the opinion of religious organizations and against the identification of patriotism with the policy of extending military training in the schools.

"It is the considered opinion of most of the great religious groups of the nation, expressed in definite resolutions by many of their official bodies, that there is no occasion for and no defense of military training in high schools, and that military training in colleges ought not to be compulsory.

"Any national advantage of military training in high schools is so negligible that its only appreciable effect must be to tempt young men of impressionable age to take the whole system for granted and to dampen the ardor of a new generation for the elimination of war. While military training in colleges as an elective course undoubtedly has its justifications, compulsory training is alien to the spirit of freedom which must characterize education if it is to serve either true democracy or the spirit of science.

"It is an amazing bit of effrontery that the Detroit Board of Commerce, representing as it does a large section of the business community of the city, should presume to suggest, or even to dictate, to a religious organization such as the Y. M. C. A. that it adopt an official position on military training in exact conformity to its own. We contend that such an action in its implications is a threat to the freedom and autonomy of every institution in the city which is organized upon the basis of an ethical or religious ideal."

An "amazing bit of effrontery"—that is a good phrase. May that type of effrontery, no matter how heavily camouflaged with patriotic rhetoric, meet the same kind of exposition and resistance.

From Bishop Grose

A LETTER just received from GEORGE R. GROSE from Hankow, China, the site of so much turmoil and danger, should be read by as many members of the Church as possible. It is a word which comes hot from his heart to the heart of the Church in the United States. It not only gives a vivid picture of what the missionaries are standing up under to-day, but in impassioned words it puts to the Church the claim which China has upon it at this hour:

"A retrenchment now would mean the shaking of the confidence of the Chinese Christians in the real faith of the Western Church in the worthwhileness of the Gospel, when retreat begins at the very time of China's religious crisis. The future of Christianity in China for a hundred years to come will be determined largely by what Western Churches and nations do in the next five years.

"By all the memories of the missionary heroes of Methodism in China, Lowry and Pyke, Lacy and Davis, Bashford and Lewis, and a score of others none less worthy, I appeal to the churches to do something now.

"By all the sacrifices and perils of missionaries who are counting not their lives dear unto themselves that they may continue the ministry which they received of the Lord Jesus, I appeal to the churches to do something now.

"By all the devotion of Chinese preachers and workers, our brothers in the faith, the hope of the Church of Christ in China, I appeal to the churches to do something now.

"By all the sufferings and distresses of a great and noble people who are finding their way through civil wars and selfish and blind leadership, through political chaos and pagan superstitions to a true national life, and to the liberty of the children of God, I appeal to the churches to do something now."

Prosperity and Prohibition

TWO statements appeared recently on successive days to the effect that the invested assets on life insurance policies were increasing at the rate of a billion dollars a year, and that the United States, according to Secretary MELLON, had reached the highest level of income in its history.

Could anyone dare deny that one great reason for these conditions is that the great majority of the men in the United States are keeping sober? L.

City Protestantism's "Fighting Chance"

Some Arresting Facts Disclosed in Study of City Protestant Churches

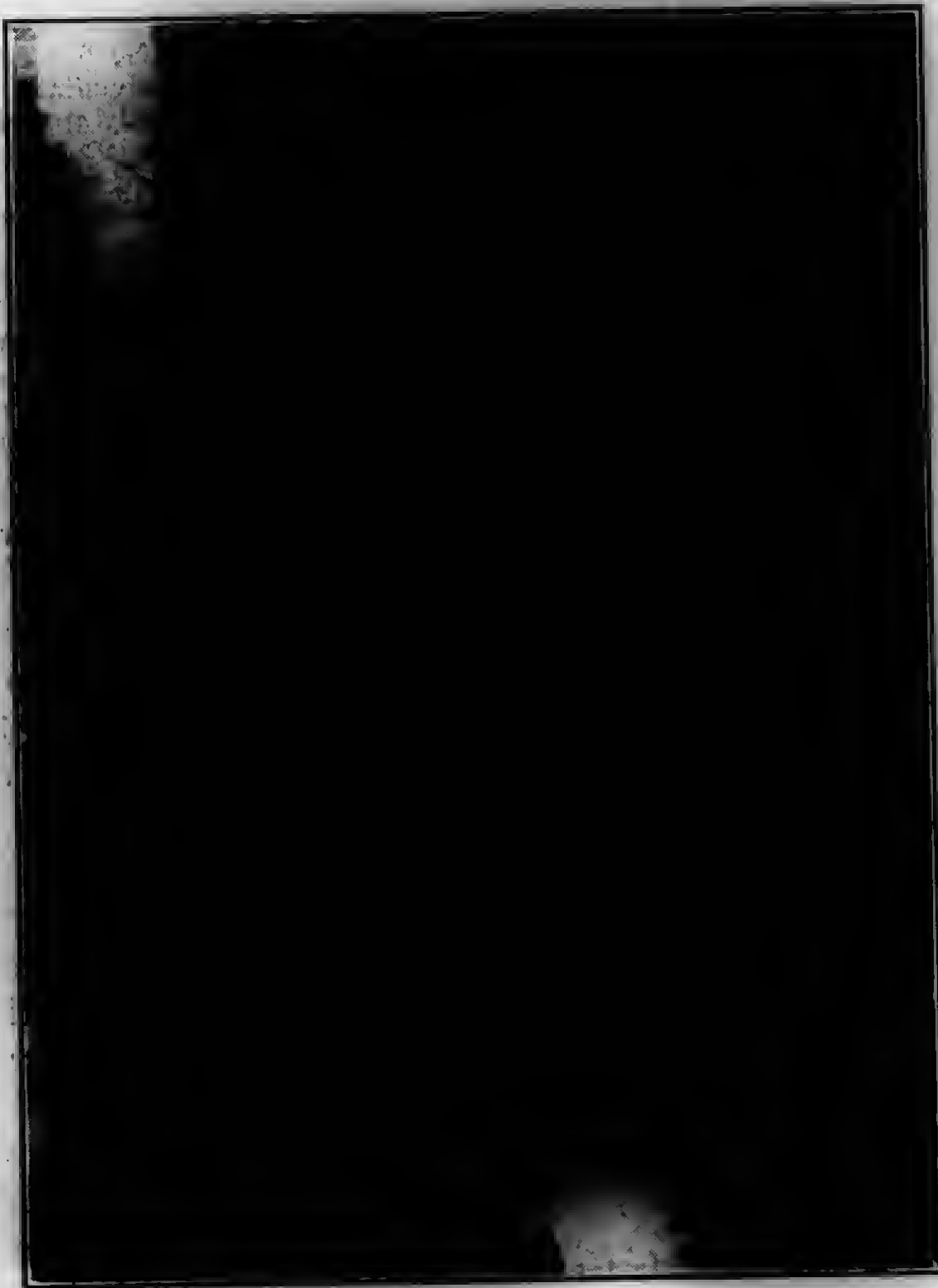
By H. Paul Douglass

IN ALL probability an actual majority of Protestant churches in the great cities of the United States have had to face the major crises of birth, extinction, enforced change of location or radical alteration of fortunes within a generation's span. If the city church does not literally stand in jeopardy every hour, at least few have experienced a long continuance of good fortune unchallenged. A very large fraction—as high as one-fourth in typical cities—have actually died, while an equal proportion continue to live only at a poor dying rate. The parlous state of the city church as a group is thus well-nigh habitual.

The attitude in which one goes away from such considerations depends largely upon the presuppositions with which he approaches the matter. Repudiating the tacit assumption that the church is of right entitled to institutional immortality for itself, or at least to institutional easy-going during a long life, one will the more cheerfully confront the evidence that the church has an extra hazardous calling. He will simply regard it as subject to the laws of urban development, laws which, while they often thwart human purposes, are not necessarily inimical to the spiritual life in man. He can then face the facts of the church's shifting institutional foundations with better courage.

These facts assuredly are challenging enough. The symptoms discovered by any thoroughgoing diagnosis are most serious. Let us first see what some of them are.

Relatively speaking, there are fewer Protestants in urban populations than there used to be. The decline is not universal, nor is it absolute. Protestantism has been growing faster than the population of some of the slower growing cities. In others it has fairly kept up with the increase of such population as belongs to it by historical tradition. But, on the whole, the rapid growth of American cities has been from non-Protestant sources, and Protestantism now constitutes a smaller fraction of the total than it once did.



BY THE SIDE OF THE HUMAN STREAM

Dr. Douglass has done pioneer work in the scientific study of the city church. He has directed surveys of the churches of two cities, Springfield, Massachusetts, and St. Louis, Missouri, and has recently published the results of an investigation of 1,044 representative Protestant churches in cities over 100,000 population. The conditions outlined in this article apply to scores of cities and thousands of churches.

The average city church is a relatively feeble institution. The most characteristic size—that of by far the largest group—is from one to two hundred members, with an annual budget for local support of from \$2,000 to \$3,000, and a cash salary of from \$1,000 to \$2,000. The per capita cost of these feeble churches is frequently greater than that of the mighty ones, and even this representation of the poor little city church would be still less flattering if it included the multitude of inchoate religious efforts, the fly-by-night churches of transient Negroes and the numerous unstandardized sects.

Even in city churches which survive and grow there is a ruinous ratio of membership losses compared with gains. In the major denominations of Springfield, Massachusetts, the leakage was seventy for every hundred members recruited over a period of twenty years, and in St. Louis, Missouri, seventy-six.

City churches show great mobility of location. A large majority have moved at least once during their history.

In virtually every great city great areas have been literally swept clean of Protestant churches.

Sometimes groups of churches have migrated along together by flocks or colonies. They have been neighbors or rivals in three or four different localities within a half century. They have developed a well-established tradition of transiency. Consequently their policies are tentative and hesitant. They spend much of their time waiting for the worst to happen.

Churches Remote from Members' Homes

A church which is still able to maintain itself in its ancient seat frequently does so at the cost of almost complete dissociation from the people living in the immediate locality of the church building. The main body of constituents has moved away. The church, however, succeeds in drawing them to its services from a distance. From the standpoint of prestige and institutional vantage, it may even be better off than it ever was.

fore. But it may mean almost nothing to its neighbors. The majority of the churchgoers living under the eaves of the great central churches of Springfield, Massachusetts, walk straight away from them to find religious fellowship in humbler churches elsewhere. To find a successful church with less than ten per cent of its following within a mile of its building is no rare instance.

In localities from which churches have removed, or in which the churches that remain have developed away from the neighborhood, substitute churches rapidly appear. Generally, however, they represent lower ecclesiastical and cultural standards. The vacuum is filled by a cheaper form of religious organization.

Beyond these institutional handicaps there lie the failures of success, the prevalent functional shortcomings even of the good and growing churches. The present institutional structure of the church is the result of a process of accretion. Organizations and departments have been added one after another during many years, without the radical remodeling of the whole. The relation of the parts to each other is therefore frequently awkward and obstructive. There is much imitation, frequent over-organization, many demands within the church competing for response from its few people. Thus characteristically the local church makes several competitive approaches to each age and sex in its constituency. In spite of the structural complexity and competitive internal organization of the local church, it manages to get only a few adherents into close relations. While the great majority are bound to the church by slender and dubious ties, and very small and frequently over-worked nucleus of much-connected people absorbed most of the honors and bore disproportionate work. While the inner strength and glory of the single religious tie cannot be measured, the general situation gives little chance for the church to occupy and organize the lives of its followers, especially since their single relationships are divided and sub-divided between numerous subsidiary groupings.

Many Narrow and Unoriginal Programs

In spite of the many subsidiaries and the elaborate machinery of the city church, the average total program is narrow and unoriginal. Nearly all of the newer interests which have crowded in have been ecclesiastical in origin, so that, from the standpoint of religious breadth and the wider applications of religion to life, all that has happened has not achieved an essential change of emphasis in church work. The majority of city churches follow a rural pattern which they have embellished a trifle, but without modification or enlargement of its inner principles.

One might hope to find such institutional narrowness made up for by massive contacts with other constructive agencies of the community. But the actual familiarity

of the local church with such movements is small, thinking nothing of the absence of effective working alliances. Frequently the church is not even concerned to count up the contacts which it actually has, and only the very exceptional church has so specialized in the development of community contacts that it can be said to be at all meeting the situation.

Members Lost Without a Trace

The consequences of this series of functional shortcomings appear most damagingly in terms of membership losses and the composition of constituencies. A very large proportion—forty-one per cent in the major St. Louis denominations over a period of twenty years, and about one-third in Springfield, Massachusetts—of those dismissed from membership were lost without trace. They had simply fallen out of contact with the church until the church crossed them off its books. Ecclesiastically speaking, they went into unmarked graves.

At the same time, the church constituencies which remain become distorted. The church is naturally a cross-section of humanity. But the city church frequently does not make equal appeal to all elements in the population. This is especially true when it is maintaining itself against environmental change by reason of a so-called "adapted" program or a special drive in this direction or that. Such a

church almost always shows grave deficiencies with respect to one or another age-group. It may lack old people, or it may lack young people and children. It wins those who are easiest to win under the particular circumstances, and counts itself very lucky if it succeeds to that extent. What happens to the rest of the human group to which the adherents belong is regarded as beyond the power of the church, if not beyond its responsibility.

With all these handicaps, the church suffers further from discontinuous leadership. In about a thousand cases, forty per cent of city ministers were found to have been in their present pastorates from two to three years, while only sixteen per cent were veterans of ten years' continuous service.

Some Explanations of Conditions Found

Much can be said, and should be, by way of mitigation and explanation of the facts revealed by the diagnosis. The high ratio of institutional failure and death shown by the urban church has been largely due to the tentative and unstable character of cities themselves. Urban civilization is just finding itself. New forces are appearing, such as city planning and zoning; and with the passing of the pioneering stage in cities the number of tragical institutional failures should be greatly reduced.

The transitoriness of the city church in any given



From "A Son of the Bower"—George H. Doran Company

THIS SORT OF A CHANGED NEIGHBORHOOD USUALLY MEANS "MOVING DAY" FOR THE CHURCH

location may be looked upon as evidence of capacity to keep up with a dynamic situation. If it is required that the church change in order to keep in touch with the changing city, removal of location is sometimes a valid method of changing.

The church which gets out of touch with its neighboring population, sometimes at least, has a partially adequate defense in the claim that it is serving the city in a larger way. It has simply adopted another principle of service than that based on accidental contiguity, and has adjusted itself to the larger aspects of the city's character exactly as other central institutions do. Great department stores, theatres, and financial institutions do not primarily exist to serve the people who live near them, and a reasonable proportion of churches operating on a similar basis can be justified.

Even the sad spectacle of areas deserted by strong churches and invaded by cheaper substitutes has this relief, that it shows the incurable religiousness of man on whatever social level; reveals the democratic roots of the church, the ability of humble people to do for themselves religiously, and the continuous rebirth of churches in the fires of crude emotional experience which cool all too soon.

Some of the most disturbing of urban church phenomena may thus be interpreted as aspects of the church's adjustment to the city. The unsatisfactory internal life of the church has also its mitigations.

Except for the multiplicity of subsidiary organizations, the participation of the average member in his church would be even less than it now is. The supernumerary organization may be the school of expression for novices, and even when its ostensible purpose can hardly be justified, its existence as a vehicle of the organizing impulse and of the relationship of leader and follower may be thoroughly vital and full of contemporary value.

If the ebb-tide of population movements draw many transients out of the church and beyond its knowledge, the returning tide brings many of these same lost members back into church life again. Any study of the sources of accessions to membership in popular city churches reveals large numbers of people who unite neither by letter nor on first confession of faith, but upon some form of reaffirmation of previous Christian relationships. That such a "return to the fold" is a phenomena of very impressive frequency cannot be doubted.

All told, the very phenomena which challenge the success of the city church show that it is anything but a meaningless survival from the poor. Its most distressing symptoms are the symptoms of urban civilization with which it is profoundly sympathetic. It responds to all the fluctuating moods of the city, and is in no way apart from its vital issues.

This is not to maintain that the church can explain away all of its shortcomings, or that the counter advantages which one may discover for it can be turned into actual victories without specific means and precise measures.

For example, the exceedingly tenuous relation of the average member to the church and his feeble participation in it stand out as appalling facts.

Does one really know how moral character is or is to be developed under urban circumstances, or through what precise channels faith is communicated? Every other

institution, singly considered, appears to have shared the same fate as the church. All confess a lessened hold on their constituents, and that they increasingly have to deal with them in touch-and-go religion. Yet one cannot be sure that the moral slump, which is agreed to characterize the present age, is more than transitional.

Better Team Play Needed Between All Constructive Forces

The co-operation of all constructive forces—and there are more than ever before—might effect a stronger hold on the individual than in the past if one knew how the sum total of urban experience reacts upon the temper and will.

Again, the prevalent fracturing of the family group into separate religious allegiances is an ugly fact for which no remedy can easily be pointed out. Here are small children in the neighborhood Sunday school, their parents holding on to the distant church for loyalty's sake, their adolescent brothers and sisters drawn to the popular downtown church, and the young adults of the family going nowhere. Here are old people's churches depleted of youth, and socially adapted enterprises maintained at great labor and cost which draw youth only and fail to work back into the adult community. Here, in short, is the individual church ceasing to be a cross section of population and not able to command the adherence of natural social groups in their entirety.

The church obviously is still responsible for all people, and the church in the modern city is still a cross section of humanity far more than such local churches can be. By church we mean the sum of all the organized Christian forces. The least that can be done, when two or three local churches find themselves converging upon a single family, is to behave as the church; that is to say, to co-operate rather than compete. What looms ahead under such a conception of the church is evidently a long series of delicate and difficult adjustments between the churches; between the downtown and the neighborhood church; between the church and such non-ecclesiastical agencies as the Young Men's Christian Association; within denominations often quite as much as between denominations; all in behalf of the religious integrity of the community in the sense of a responsible ministry to its natural social units, rather than merely to its sundered individuals.

Parochialism and sectarianism both have broken down as religious policies for the city. The first steps in a better way may well be recognized by those familiar movements by which churches of different communions are co-operating in councils and federations.

The exceedingly high hazard of the urban church thus requires more to match it than the high heart. It asks the co-operative spirit; but it asks even more. To find the spirit willing but incapable of action for lack of method and machinery, is merely to double the tragedy. The situation calls first for the substitution of an experimental mood for the mood of imitation, docility, and tradition in the conduct and leadership of the church. Concretely, it demands an adequate series of experimental ventures in co-operation and adequately supported agencies to carry them out, through the stages of execution, study, and the appraisal of results. Such a policy genuinely adopted by urban Protestantism might tip the scales from the side of institutional failure to that of success; it is not likely that anything else will.

The Philippine Situation To-day

By Charles Bayard Mitchell

Resident Bishop, Manila, P. I.

GOVERNOR - GENERAL LEONARD WOOD will soon be in the United States to secure a brief but much-needed and well-deserved rest. For more than five years he has remained at his post, and with painstaking effort has devoted his administrative abilities to the delicate task of performing the executive duties connected with his office as governor-general of the Philippine Islands. His services in connection with the army during the early years of the

American occupation, and the opportunity afforded him as a member of the commission appointed by President Wilson to study and report on conditions in the Archipelago, especially fitted him for the position which he now occupies. He has recently undergone a serious surgical operation which, together with an old army wound, has made his arduous duties especially trying. He is no longer able to engage in those physical recreations which kept him in such fit physical condition. He will have opportunity while in America to explain, from the executive's viewpoint, both to President Coolidge and the general public, what he regards as the best course to pursue in the present evolution of the Philippine situation. His words will have great weight with the country he has so long and ably served and in which he is so widely popular.

Friction With General Wood

He had a very difficult position to fill as the successor of Governor-General Harrison. The latter had made very liberal interpretations of the organic law of the islands as laid down in the Jones Bill. Contrary to the advice given him at the time by the secretary of war, he shared with Filipino leaders the executive responsibilities of his office. This was highly satisfactory to the local leaders. More and more he left the administration in the hands of the Filipinos, and gave his time to the pursuit of private business and personal pleasure. Governor-General Wood at once began to regain the executive responsibilities which he claimed belonged only to the Chief Executive operating under the Jones Law. At once he found himself out of sympathy with the national leaders. The so-called cabinet, appointed by Governor-General Harrison, was soon at counter-points with Governor-General Wood, and the cabinet resigned. From that time the Filipino leaders, with the legislature's backing, have not felt they could co-operate with the executive. Out of all this has grown the various frictions which have delayed progress; it has been a serious source of annoying agitation and dissatisfaction on the part of the Filipinos.

Recently, after five years of experience, the governor-general has discontinued the Board of Control, composed of the Senate president, the Speaker of the House,

Bishop Mitchell's frank and clear setting forth of the attitude of the Filipinos toward the United States and the question of sovereignty is a timely discussion of one of the most important problems now facing this country. Shall the desire of business men to exploit the rubber and other riches of the Islands cause the United States to break her sacred pledges to the Filipinos?

and himself. The Board of Control has dealt with the management of large sums of Filipino money which had been invested in the national bank, the railroads, sugar mills, coal mines, and other Government-controlled institutions. This act of the governor-general has aroused deep resentment on the part of the local leaders. Nothing short of a judicial decision by the Supreme Court, deciding the legality of the act of the governor-general, will allay the distressing agitation.

Not only the political leaders, but the vast majority of the people, with the exception of the Mohammedan Moros, who occupy some of the Southern islands, and who are the traditional foes of the Filipinos, firmly hold that in the preamble to the Jones Bill they were promised complete and absolute independence as soon as the American Government was convinced they were able to establish and maintain their own government. From the days of President McKinley on down through the following administrations similar promises have been held out to them by American leaders, and as expressed in party platforms. The people honestly believe that they are able now to meet the expressed conditions, and they are eagerly seeking the realization of their long-cherished dreams for independence.

The character of this people is such that they will never consent to remain permanently as a subject people. There may exist elsewhere in the world a people who could grow resigned to permanent subjection to a foreign power, but such is the spirit of the Filipinos that they will never submit to any form of government relating them to any foreign government which deprives them of absolute and complete control of all their own national affairs. They are to be credited with a rare patience and self-control, which in itself is a fine commentary on their ability for self-government.

No Desire for Revolution

Not even their most fiery and impulsive politicians, in the moments when they have been most deeply stirred over their national aspirations, have even suggested any step to be taken recklessly or defiantly. All they have done and said has been in conformity to law and in harmony with a fine sense of honor and due respect to the recognized authority of the United States. No revolutionary words are uttered, and every possible respect is paid to the American flag and what it stands for. They are seeking honorable and legal means to convince Congress and the American public that they have now reached the place in their history when they are entitled to the independence promised them. This opinion is not held only by a few political leaders.

So far as the people themselves have knowledge of the situation, they are in hearty accord with their rep-

representatives in the legislature, which has again recently expressed its desire for independence, and unanimously passed a bill calling for a nation-wide plebiscite, giving all the people an opportunity to express themselves on the question. This act of the legislature has been taken twice, and both bills providing for such an expression of opinion have been vetoed by the executive.

The Carmi Thompson Report

Colonel Carmi Thompson has recently completed a tour of investigation of conditions in the islands. He said he was here to be the eyes and ears of the President of the United States, and report to him what he saw and heard, but to make no suggestions. Colonel Thompson made a most favorable impression upon all who met him. He gave everyone an opportunity to express his views. No one knows what sort of a report he will make to the President. But there is a widespread fear on the part of the Filipinos that the report will contain evidences of such vast and undeveloped natural resources in these islands that influential American capitalists will be sufficiently potent in political circles to prevent America from releasing such vast potential material resources. The Filipinos naturally conclude that the investment of large capital here will prompt the capitalists to use all their power to keep their financial interests under the protection of the American flag.

Shall the United States Break Faith?

The people do not object to the investment of foreign money in order to develop the great resources they pos-

The Tuning Hours

BY W. L. Y. DAVIS

*The harp of life is strung
With strings of different lengths.
The sweetest harmonies are hung
On strands of different strengths.*

*If inequalities
Stressed not some strings to breaking,
Where were those melodies
So marvelous in making?*

*Fret not the unseen Powers
That tighten love's tense chords:
These are the tuning hours—
The music afterwards!*

sess in these islands, knowing as they do that they are lacking in money themselves, and that money is needed to bring in the day of great prosperity. They are just as anxious to secure material prosperity as are the prospective investors, but they are unwilling to exchange their national liberty for any mere material gain. They would rather remain free and poor than become rich, and at the same time remain the subjects of any foreign government, even though that government be the United States, to which they recognize their indebtedness for so much good which has come to them during the American occupation.

The Filipinos are not ungrateful, nor unmindful, of the great deliverance from the cruel Spanish yoke which America brought to them through the outlay of so much money and the loss of so many American lives. They recognize gratefully the unmeasurable benefits which they have enjoyed under the American flag. They have shown themselves worthy of such blessings in the way they have improved their new-given opportunities. No other people in history ever made such progress in so brief a time. To be sure, they have had good teachers, but they have been apt pupils.

The Filipinos are profoundly convinced that material prosperity, secured by the investment here of American capital, will be at the cost of their political independence. They will not consent to be exploited. They care more for their souls than for money. They will not "sell their birthright for a mess of pottage."

MANILA, P. I.

Some Folks in Our Church

The Man Who Sits in the Back Seat

By Hubert C. Herring

HE WILL not budge. He is always there. He seems to be reserving judgment, keeping one foot in the door, ready to spring if all does not go well. He does not like the parson's theology. The parson has no fault to find with him at that. Most men's theology is rather faulty. But why won't he come down and sit with the rest of us? Why will he sit on the fence and act as an onlooker upon a scene in which he does not join?

He gives the air of having always just dropped in, and of not being sure whether he will be able to sit it out. The parson does not blame him. He sometimes wonders how so many of the congregation do manage to sit the sermon out. The parson has inside information as to what is in the sermon. The parson is not always proud of his sermon. But why won't the Man in the Back Seat come down and help him out?

He does not sing. He reads the index of the hymnbook while the hymns are being sung. He says by his action, Count me out. He counts himself out. Perhaps he can't sing. But let him sing. Many do who can't. It doesn't make music, but it makes something more to be desired than even music.

He does not listen. He hears most of the sermon, but after the fashion of a man skimming a book. He skips. He hears the sermon as a man sitting in an office window sees the game a quarter of a mile away.

When the congregation stands to sing the last hymn the Man in the Back Seat pulls on his overcoat and reaches for his hat. He slips out as the benediction is ended. He will not be committed to anything.

Many reforms have been urged for the church. But let the parson nominate one reform to be put at the head of the list. Let us eliminate the back seat.

Four Great Methodist Months

ANATION-WIDE campaign to enlist the unnumbered thousands of inactive and indifferent church members, non-churchgoers, and parents of Sunday-school children who are not tied up to any church—in short, an effort to reach the immense non-churchgoing population of America—has been launched by the Church Bulletin Service of the World Service Commission in a unique plan which it calls "Four Great Methodist Months."

February, March, April, and May have been designated the "Four Great Methodist Months." All of the issues of the Local Church Bulletin, printed by the Church Bulletin Service, during that period—excepting the special numbers, such as Easter—will be devoted to arousing the lethargic thousands to be found everywhere, and to stimulating loyalty to church and pastor. Great stress also will be laid upon church attendance, the wonderful service which the ministry is rendering the world, and the need for the same fidelity to the church that people give to business and to material things.

During February, "Personal Devotions" will be promoted, with special issues given to such subjects as "Prayer," "Bible Study," "Personal Work," and "Family Religion." During March the theme will be "Loyalty to Church and Pastor," stressing the value of church attendance and the world's debt to the preacher. In April the story of "World Methodism" will be given—not World Service only, but describing the whole of Methodism. There will be two special numbers for Palm Sunday and Easter. During May, "Service and Giving" will be emphasized, with special issues for Mother's Day and Memorial Day.

The "Local Church Bulletin" circulation during the holiday season reached almost 350,000 a week. It is now a quarter of a million weekly on the normal basis. The Church Bulletin Service hopes that during these four great Methodist months the circulation will reach one million weekly, and believes that if 5,000 to 10,000 churches co-operate in the observance of these months in the way suggested, distributing Bulletins far and wide through the non-churchgoing population, and reinforcing their messages with personal work and special sermons from the pulpit, an enormous impetus will be given to Methodism everywhere.

From a study of the situation, the Church Bulletin Service believes that the time for a real spiritual revival is ripe, and that both local churches and World Service will reap incalculable benefits from such a campaign universally observed throughout the denomination.

Bulletins are shipped as cost of printing and postage. They are printed in four and six page size, and in different grades of stock. The following is the table of grades and prices:

	Per 100
4 page, printing stock	40c
4 page, mimeograph stock	40c
35c per 100 in quantities of 500 or more per issue	
6 page, printing stock	50c
4 page, extra quality glazed stock	50c
6 page, extra quality glazed stock	60c

Orders should be entered at once with the Church Bulletin Service, 740 Rush Street, Chicago, Ill., if the service for four full months is desired.

Stewardship Prizes for Twenty

Winners of the Gammons Memorial Essay Contest Divide a Yuletide Purse of \$1,200

By Evelyn M. Ralston, *Contest Supervisor*

LATE in 1925 the Stewardship Department of our church announced a grand contest for the coming year, among various classes of our membership, leading to prizes ranging from \$25 to \$100. The theme assigned to all contestants was, "What Is Christian Stewardship?"

The launching of this ambitious project was made possible by the munificent contribution of Mr. and Mrs. Ferdinand C. Gammons, of Bridgewater, Mass., who took an immediate personal interest in the enterprise and provided the sum of \$1,200 for its financing. The life story of this devout and aged couple is most inspiring. More than fifty years ago Miss Abbie F. Lawrence, a young lady of high-school age, while visiting a girl friend in a neighboring village, attended a revival service led by the pastor, Rev. Wilbur F. Steele, son of the famous Dr. Daniel Steele and now a retired member of the Colorado Conference. The sermon that night was preached by a young student from Boston University, the Rev. Marcus D. Buell, now known to Boston men the world over as the "beloved dean." The message went straight to the heart of this impressionable girl, she was joyously con-

verted, and rushed home the next morning to tell the good news to her mother and to begin at once a strenuous campaign for the organization of a Methodist church in Bridgewater. Five old church letters were unearthed, four new names secured, and a class of nine members with herself as a probationer formed the nucleus of this little church. Among the new recruits was a young man, Ferdinand C. Gammons, who found in the new church not only a place of energetic service for the rest of his life, but a future sharer of domestic bliss.

Not only spiritual but material prosperity have come with the years to Mr. and Mrs. Gammons, and their gifts and sacrifices in various forms of Christian service are well known throughout New England. The stately and beautiful Gammons Memorial Church of Bridgewater, built of solid granite and furnished with every equipment for religious and social service, from choir loft to kitchen, was an outright gift from this devoted pair to the Bridgewater congregation, while a second very serviceable edifice, provided for a struggling congregation on Cape Cod, was a recent gift of Mrs. Gammons, who herself largely supervised its planning and erection.

Perhaps the most striking circumstance connected with this contest is the fact that Dr. Robert E. Smith, of Spokane, one of our prize winners, was in his student days at Boston the pastor of the little church at Bridgewater and of Mr. and Mrs. Gammons, while in these very same years Dr. Luther E. Lovejoy, now secretary of our Stewardship Department and director of this contest, was a fellow-student of Dr. Smith and his immediate successor as pastor of this church, whose present pastor, Rev. Raymond V. Conley, was one of the ablest contestants for the stewardship prize.

Eleven different classes entered the competition—Methodist ministers, missionaries, theological and college students, Sunday-school workers, Sunday-school pupils, Epworth League members, Woman's Foreign Missionary Society and Woman's Home Missionary Society members, and adult church members, men and women. The first four classes were offered first and second prizes of \$100 and \$50 each. The other seven classes, prizes of \$50 and \$25 each. Full directions for the contest were sent out in advance, lists of books and supplies of free literature provided, with every facility for the production of original and well-prepared essays, free from any external influence or partiality. Three judges were appointed—an editor of church-wide stewardship experience, a college professor and young people's worker, and a prominent Methodist pastor.

The personnel of the winners is most varied, widely scattered, and interesting. From the 17,000 Methodist ministers eligible to this contest, Dr. A. E. Peterson, of Kansas City, pastor, and Dr. Robert E. Smith, of Spokane, district superintendent, drew down the prizes. The missionary winners are Miss Marcelle Waldner, of Alsace, France, and Miss Mabel M. Metzger, of Albuquerque, New Mexico. Only one student in all our theological seminaries saw the opportunity or had the pluck to compete, and she won the prize—a colored woman at Gammon,

Mrs. Minnie Mae Harris. Two of the very best essays were written by Miss Mamie F. Glassburner, Woodbine, Iowa, a Simpson College student, and Mary E. Morse, of Oneonta, New York, student in Boston University. Among Sunday-school workers, Miss Mary M. Osborne, of Kansas City, and Mrs. Thomas Osborn, of Mt. Pleasant, Iowa, took the prizes; while from among 5,000,000 Methodist Sunday-school pupils, the two winners came from the one little church at Bishop's Head, Maryland. Their names are Jennie Roberta Jones and Ruth W. Pritchett. Miss Frances M. Vosel, of Bridgeville, Pennsylvania, and Miss Lucile Wentworth, of Wichita, led the Epworth League hosts, while Mrs. A. B. Headley, of Cambridge, Ohio, and Mrs. Leland G. Lee, of Dallas, Texas, captured the banner for the Woman's Foreign Missionary Society, and for the Woman's Home Missionary Society, Mrs. Rhoda J. Donald, of Laurium, Michigan, and Miss Lotta G. Shepard, of Geneva, Ohio. Of all the husky male members of our church in the United States and foreign parts, not included in the above classes, only one had the grace, grit, or gumption to compete—Mr. John Alder, of Los Angeles, and he won in a walk unopposed. The prizes for Methodist women go to Mrs. John E. Harter, Grand Island, Nebraska, and Mrs. Bess Lander, Wichita.

Only one among all the theological students in the Methodist Episcopal Church took advantage of this golden opportunity, namely, Mrs. Minnie Mae Harris, of Gammon Theological Seminary. She and her husband have just graduated from Gammon and have now gone to their work in the West Texas Conference. She is granted, without competition, the first prize of \$100 to theological students. "They were both good students and worthy," says their professor.

Checks for all the prizes, signed in person by Mr. Gammons, have already gone to every successful contestant.

Upper Mississippi Conference

THE Upper Mississippi Conference met in its seventeenth annual session in Evans Chapel Methodist Episcopal Church, Belzoni, Miss., January 12, 1927, Bishop R. E. Jones, D.D., LL.D., presiding.

The Conference was opened with the administration of the Lord's Supper by the bishop, assisted by the district superintendents and Dr. E. M. Jones. The service was very impressive and edifying.

All the members of the Conference answered to the roll except two; they were detained by sickness. The Conference stood with bowed heads while the names of W. M. R. Lester, F. S. Smith, A. E. Franklin, and S. M. McCloud, who had died during the year, were called. At the close of the roll call the Conference sang, "There is rest for the weary."

B. F. Woolfolk was re-elected secretary for his fifteenth year, and he nominated P. A. Lemon, A. G. Cole, and D. M. P. Hazely his assistants. J. W. Wesley was re-elected statistician, and he nominated D. E. McNair, J. L. Glenn, D. D. Shelly, D. D. Reid, B. S. Pegues, J. P. Watson, J. R. Little, and C. I. Ashford his assistants. J. W. Golden was re-elected treasurer, and he nominated J. T. Cannon, L. A. Armstrong, J. R. Nevils, J. W. Byrd, E. A. May, C. W. Evans, and F. P. Leonard his assistants.

Welcome addresses were delivered to the Conference by the Hon. N. W. Sumerall, in behalf of the mayor of the city; the Rev. J. H. Hook, for the white churches; the Revs. W. A. Reddith, for the Methodist churches; James A. G. Johnson, for the Baptist churches, and Mrs. R. N. Nunn, for the Methodist Episcopal Church. The bishop responded to the addresses with fitting words.

Quite a number of visitors were present; among them were Dr. J. W. E. Bowen, extension secretary of Gammon Seminary; Dr. E. M. Jones, representative of the Board of Pension and Relief; Dr. R. G. Morris, secretary of the rural work; Prof. R. H. McAllister, business manager of the Southwestern Christian Advocate; Dr. G. C. Douglass, publishing agent of the Book Concern; Dr. L. M. McCoy, president of Rust College; the Revs. J. W. Gayden, of the Baptist Church, J. W. Gallaway and S. J. Turner, of the African Methodist Episcopal Church.

The reports of the district superintendents showed an increase in membership, but a little decrease in the collections on account of the slump in the price of cotton.

W. N. Redmond, having served six years on the Holly Springs District, came down. So well did he serve the men of his district that P. R. Jenkins, in behalf of the ministers of the Holly Springs District, presented him

a purse of \$40, which was received with words of thanks. J. M. Walton came down from the Durant District; A. G. Cole and C. V. Heffner were appointed district superintendents to the Holly Springs and Durant Districts, respectively. H. F. Bankhead, Ira R. Butler, Abraham L. Williams, Richard H. Bynum, and Charles A. Talbert were received on trial. Berry H. Ashford, Sidney Cathon, Earnest O. Gilmore, and Cato H. Pierson were received in full connection. Berry H. Ashford, S. S. Brown, Perry R. Jenkins, Burrell L. Lee, W. B. Rogers, M. L. Ross, M. J. Stallings, L. W. Washington, and Cato H. Pierson were ordained elders. Abraham L. Hickman, Ira R. Butler, Daniel Hunt, and Robert L. Sweeny were ordained deacons.

L. A. Armstrong and Sidney Cathon were transferred to the Tennessee Conference. E. A. Boyd withdrew from the church during the year.

Each of the anniversaries that were conducted by Drs. E. M. Jones, R. G. Morris, and L. M. McCoy were inspiring and edifying. Dr. J. W. E. Bowen delivered one of his famous lectures Friday night on "Three Feet Make a Yard." The Conference put itself behind Rust College as never before. After Dr. McCoy had finished his address on the work and the needs of Rust, a resolution was passed to raise this year \$10,000. A collection was taken and \$302 was raised in a few minutes for Rust College.

Quite an interest was manifested in Gulfside Association and Gammon Seminary. Resolutions were passed urging each minister to stand by Gulfside Association, and collections were taken to the amount of \$102.50 for Gammon and \$97.85 for Gulfside Association.

The services on Sunday were on a high order. The bishop preached a strong, edifying sermon at eleven o'clock from Rev. 3. 20, "Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." After the sermon the appointments were read. Too much praise cannot be given to the Rev. M. J. Stallings and his good people for the way they cared for the Conference. The next Conference goes to Grenada, Miss. Thus closes one of the best Conferences held in the history of the Conference.—B. F. Woolfolk, Reporter.

Houston District Stewards' and Pastors' Meeting

TWENTY of the twenty-five pastors on the Houston District, Texas Conference, and nine of the district stewards met the district superintendent, Dr. J. S. Scott, in their annual meeting early in December last, at Boynton Chapel Church, Houston, Texas, the Rev. T. M. Jackson, pastor.

Questions involving various phases of the work of the pastor and the church were discussed under the following captions: "The Benevolent Budget," J. H. Lovell, leader; "Plans Whereby We May Organize the Methodist Brotherhood in Our Local Churches," discussion opened by Dr. J. Mercer Johnson; "The Chief Factors and Their Relative Value in Determining Pastoral Success," opened by the Rev. W. H. Hightower; "What Changes, if Any, Should Be Made in the Evangelistic Program for Children and Young People in View of Present-Day Methods of General Education?" discussion led by Dr. E. W. Kelly, and "Our Duty to the Board of Pensions and Relief," discussed by Dr. W. A. Fort-

son. The interests of Wiley College, Grace Old Folks' Home, and Gulfside Association were given due consideration also.

Among the visitors present were: Deaconess Simpson, Mrs. E. B. Cebrun, district president of The Woman's Home Missionary Society; Mrs. Lillian Gilmore, district president of the Ladies' Aid Society, and Mrs. Adair, of Harrisburg. A number of the members of the local church were present and served a full and palatable dinner to the entire delegation.—Reporter.

Indianapolis Methodism

THE episcopal household of the Indianapolis Area, as is its custom, sent to the constituency of that area its cheering Christmas greeting. It was vibrant with seasonal good will and genuine spiritual fervor.

Featuring the communication were expressions of deeper conviction of the "genuineness of the accounts of the birth and life of Jesus according to the Scriptures," and congratulations on the area's achievements during the past year, which record, if kept up during this current year, according to the report of Resident Bishop F. D. Leete, positively assures that the next quadrennial report will be "one of the best, if not the best, ever made by the workers in any Methodist field."

Facts are present to confirm this sanguine prediction. In Indianapolis alone the concerted religious forces of all denominations have swept forward with unprecedented impetus in evangelism, education, financial and building activities. Remodeling, repairing, and building of new churches during 1926 reached a total of fully \$2,500,000. Methodism quite naturally took the initiative and commanding position in these achievements.

Associated with the resident bishop, as superintendent of Indianapolis District activities, is Dr. Harry Andrews King, former president of Clark University. The bishop and he form a formidable team for constructive achievement in any Methodist field. Sympathetic and loyal cooperation of the constituency of the area has made doubly sure the successes ascribed. Besides the \$50,000 World Service monies reported, there was an ingathering of one thousand souls.

Specific material improvements reflect the high type of leadership within the area. Four new churches were completed during the year, and about twice as many new projects are in process of development. The former are the new \$300,000 Irvington Church; the \$500,000 Broadway; the \$77,000 Roberts Park, and the \$50,000 East Tenth Street Churches. Gratifying progress is being made with the following: New East Park; the North Church, to cost \$310,000, foundation already laid; West Michigan Street, \$230,000, basement built; Fountain Avenue, and Garfield Avenue.

The secret of this successful advanced program is found in two principal considerations. The one is the theory that the consolidated community church is more efficient, and hence desirable socially, than a sporadic number of small, weak church units; the other factor is in the bishop's expressed conviction. Said he:

"For my own part, after many years of study and thought, I am more confident than ever of the genuineness of the accounts of the birth and life of Jesus. I believe that He came to earth 'according to the Scriptures.' I think that if He had come in any other way than by a divine method, He would have been less divine and would long since have been well-nigh or quite for-

gotten. With the passage of each Christmas season, the gladness, the glory, and the meaning of the manger-cradle, of the virgin birth, of the sinless nature, of the beautiful life and of the atoning death of Jesus Christ are more firmly held in my mind as the one great comfort, hope, and strong assurance of the human heart."

Such a conviction becoming the moving principle of any life and group will work marvellous transformation and progress in any set of circumstances. Herein lie the motivating force and idealism of social progress. It assures the advance of the church of Christ.



BISHOP WILLIAM F. McDOWELL

Annual Lecture Course, Gammon Theological Seminary

THE Alumni Lectureship, sponsored by Bishop R. E. Jones, D.D., of New Orleans, is honored this year in announcing a course by Bishop William Fraser McDowell, DD., LL.D., of Washington, D. C., to be given in the chapel of Thirkield Hall, February 14-18, 1927, at 4 P. M. of each day.

Bishop McDowell is one of the much loved pastors of the Methodist Episcopal Church. His residence, as fixed by the General Conference, is Washington, D. C. He is the episcopal administrator of Baltimore, Central Pennsylvania, Washington, and Wilmington Conferences.

An Ohioan by birth, he was graduated from the Ohio Wesleyan, A.B., and later received the Ph.D. from the same school. He was graduated from the Boston School of Theology with the S.T.B. degree, and has since received honorary degrees from Ohio Wesleyan, Wesleyan, University of Denver, Northwestern University, and the University of Vermont.

He was ordained to the Methodist ministry in 1882, and served several churches as pastor in Ohio. He was chancellor of Denver University, 1890-9, and was corresponding secretary of the Board of Education of the Methodist Episcopal Church, 1899-1904. He was elected bishop in 1904.

Bishop McDowell was the Cole Lecturer in Vanderbilt University in 1910; Lyman Beecher Lecturer in Yale, 1917; Mendenhall Lecturer in DePauw University, 1922; Merrick Lecturer in Ohio Wesleyan University, 1924;

and will be the Alumni Lecturer in Gammon Theological Seminary in 1927.

He is president of the Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church, and chairman of General Commission of Army and Navy Chaplains. He has been the official representative of his denomination in India, China, the Philippine Islands, and Japan. He is the author of several widely read books, including: "In the School of Christ," "A Man's Religion," and "Good Ministers of Jesus Christ."

The general theme of the course is, "*That I May Save Some.*"

Lecture I. Monday, February 14—"The Dominant Note."

Lecture II. Tuesday, February 15—"The Enlarging Conception."

Lecture III. Wednesday, February 16—"Methods and Motives."

Lecture IV. Thursday, February 17—"Motives and Cost."

Lecture V. Friday, February 18. "The Living Persons."

It is hoped that many of the alumni and friends of the seminary will attend these lectures. A cordial invitation is extended to the schools and churches of the city until room is exhausted. The front seats in the chapel will be reserved for Gammon students.

"Makers of a New World"*

IN this little book of 167 pages under the above title, Dr. J. S. Stowell gives a challenging statement and thesis on the requisites of constructive personal character. The great person is he who serves nobly his fellows. By such a standard, greatness eludes barriers of caste, color, and condition. It inheres in any who, in the spirit of the great Galilean, moves among men "not to be ministered unto but to minister."

These 167 pages tell in fresh language the story of twelve men who "saw more clearly than others just what could be done, and worked harder and gave more of their time and talent and sacrificed more personal comforts than did their helpers." These faced up to their sublime opportunity for service, thus proving themselves definite factors in the great task of world transformation. As in qualities of character, so in doing the world's work. All necessary and noble work cannot be performed by any particular political, racial, or national group. The world's work is done by that company of noble pioneers which is composed of a cross-section from every race group. Civilization is a composite of contributions and value deposits from all those human groups that have lived and wrought for human betterment.

Thus one of these "Makers of a New World" was George Washington Carver, a man that is helping a whole race upward by his discoveries and knowledge about plants; whose scientific knowledge is now to be exploited through a recently organized commercial firm chartered to 'buy, sell, and deal in formulæ and patented processes for the development of various and sundry products such as food, dyes, stains, paints, and other like products from the sweet potato, the peanut, the pecan, the okra, and dandelion; the black oak, the sweet gum, the willow,

*"Makers of a New World," by Jay S. Stowell. (The Methodist Book Concern.)

the swamp maple, and other like native growths; and also from wood ashes and all clays, toilet powders, face creams, cleansing powders, and other like products."

Among other great men listed in "Makers of a New World" are John F. Oberlin, Anthony Cooper, Johann Pestalozzi, Stephen Paxson, Mary Lyon, Anna H. Shaw, John Howard, Louis Pasteur, Theodore Thomas, Charles Steinmetz, and Edward Steiner. Of Dr. Steiner this book has this appraisal: "His fame as a lecturer and writer upon themes of human brotherhood had been steadily growing, and very soon Edward A. Steiner came to stand for a great American idea—the idea that underneath the surface a man is a man, if he is a man at all, quite regardless of his race, condition, or previous nationality. Dr. Steiner has insisted that we approach our national problems in a spirit of fraternity rather than of prejudice. He has insisted that our immigration problem is essentially not a political or an economic but a human problem, and he has pleaded for understanding and the brotherly approach. He has opposed anti-Semitism, anti-Catholicism, anti-Japanese propaganda, and all of the other 'anti' movements that tend to set group against group. He has hoped and prayed that in America the Christian church might be the means of binding together Jew, Greek, and barbarian, bond and free."

Such a book sets up the right scale of human values and places the emphasis where it belongs. If the new world of spiritual idealism is to be ushered in with all of its hopeful, helpful assurances of larger, richer life for humanity it will be through the life and labors of such men as are idealized in "Makers of a New World." Not only will the youth find it inspiring and informing, but adults as well will appreciate the freshness of emphasis herein put on a fundamental moral truth.

A Joint Meeting

Of the Epworth League Institute Leaders of the Texas and West Texas Conferences

THE outstanding advance in our Epworth League Institute work in our two Texas Conferences has been so pronounced that we are planning a regional institute gathering for our leaders in the work in the Texas and West Texas Conferences at Samuel Huston College, Texas, March 1 and 2.

The district superintendents of the two Conferences, the deans, managers, and life-work secretaries of the several institutes, the officers of the Conference Epworth League organizations, the district presidents, presidents and teachers of our schools, and other leaders are invited.

The Rev. Blaine E. Kirkpatrick, D.D., general secretary of the Epworth League; the Rev. Merrill J. Holmes, D.D., director of institutes, will be present.

Purpose of the Gathering—Three questionnaires are being sent out—one to local chapters, one to district organizations, and one to the institute deans and life-work secretaries. The answers to these will have much to do with outlining the trend of the topics and discussions.

We are going to Austin for a constructive inquiry and discussion helpful to progress in the work.

President Davis, of Samuel Huston College, gladly opens the doors of the school for the meeting. The local pastors and churches, led by District Superintendent W. L. S. Edmondson, have promised to look after the entertainment, and Bishop R. E. Jones has written a very cordial letter of appreciation to the Central Office of

the Epworth League, expressing his approval and endorsement. Others not named in the personnel list interested in our youth question are welcome to hear the discussions.—Frederick H. Butler, Secretary Colored Work of the Epworth League, 740 Rush Street, Chicago, Illinois.

The Rev. J. I. Garrett Passes

THE Rev. J. I. Garrett, one of the pioneer ministers of the Mississippi Conference, departed this life December 16, 1926, at his home, Yazoo City, Miss. He was born at Canton, Miss., September 14, 1854. As a boy he attended the schools of his county, and in the fall of 1872 entered Alcorn University, now known as Alcorn College. In 1874 he was married to Miss Adalaide V. McKeney, with whom he lived until her death. During the same year he was converted and became a member of the Methodist Episcopal Church at Canton, Miss. In 1879 he was licensed to preach. He joined the Conference at Aberdeen, Miss., in 1882.

He served the following charges: In 1881 served Vicksburg as a supply; in 1882 was appointed to the Vicksburg charge as a regular pastor; 1883-1885, Forest; 1886-1887, Granada; 1888-1892, Benton; 1893, Rose-nith; 1894, Garlandville; 1895-1897, Bolton; 1898-1901, Fayette; 1902-1904, Handsboro; 1905-1907, Bowerton; 1898, Florence and Jackson, Pratt; 1909-1910, Bay St. Louis; 1911-1912, Couparle; 1913, Edward; 1914, Harriston; 1915, Hattiesburg Mission; 1916-1917, Enterprise.

He was once elected delegate to the General Conference; was treasurer of the Mississippi Conference for more than eight years.

He was four times elected delegate to the National Republican Convention; was four times appointed to represent Mississippi in the National Republican League; was chairman of the Fifth Congressional District Executive Committee for twelve years; and was chairman of the Yazoo County Executive for twelve years.

He leaves a wife, one son, one daughter, one sister, and many relatives and friends to mourn his passing. His funeral took place from St. Stephen Methodist Episcopal Church. His remains were laid to rest in the Yazoo City cemetery. The Rev. M. P. Johnson officiated.

Twenty Neediest Mission Cases

(Continued from page 84)

undertaken to raise a total of \$23,000 towards the cost (about \$45,000) of this enterprise. Of this amount, \$3,000 is now needed.

Alicante School, Spain (\$3,000).—Methodism has in Alicante a day school of 600, a high school of 40, a Sunday school of 700, and an active Methodist church. This is our most successful educational enterprise in Europe. The growing institution has needed larger quarters, and a new home has been built. The board promised to secure \$15,000 towards the total cost. Seven thousand and two hundred dollars of this amount is still unpaid; one half of it is asked this year.

Missionary Residence, Suining, West China (\$1,000).—A modest home in a healthful outskirts of the city is to replace an old home in one of the filthiest streets of a filthy city—a danger spot in which one missionary family with four children has lived for nineteen years. The home will cost \$3,400.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

MAKING OUR HOMES CHRISTIAN

FIRST QUARTER. LESSON VII. FEBRUARY 18

Scripture Lesson—Eph. 5. 25 to 6. 4.

Our lessons for the quarter have thus far been concerned chiefly with Christian character, with what the true Christian is in himself—with the Christian's private life and attitude. Incidentally we have had to say something about the Christian's social life and conduct. But for the remainder of the quarter our lessons will be chiefly concerned with what the Christian does, with him in action—with his social life and attitude. His private life is the basis of his social life. The subject of the former lessons could have been, "The Fundamentals of Christian Character," while the subject of those to follow may well be, "Christianizing the Social Order." The social order comprises various institutions and groups. But it is everywhere agreed that the primary social group is the family. The beginning of the Christianizing of the social order then is with the family. And family is used in the narrow sense—as including relatives such as father, mother, and children comprising the same household. If the family is Christianized, what will be the relation and attitudes obtaining among its members one toward the other?

Husband and Wife. One reason why the Roman Catholics began the practice of forbidding the clergy to marry was that their interests may not be divided between a family and the church. They are to be wedded to the church, as Paul says that Christ is wedded to it in a mysterious way (Eph. 5. 32). Of course, there is more against such a practice as a rule than in favor of it, except when it is purely voluntary. But it is possible that some other interests may take the place of and practically destroy our normal interests in conjugal relationship—though such a destruction may not be for the best in the case of a normal man. But the figure of Christ and the church is a very apt one; and we shall have more of it in our next lesson. Christian teaching everywhere assumes that every normal man and woman will desire to be married and to become parents. It seeks not to abate this desire (with the possible exception of 1 Cor. 7. 1, 8. 25-40), but rather to correct certain flagrant abuses frequently resulting from it, such as marrying for anything than because of love. Eleven-tenths of the discords and severance of conjugal relationships is, in the final analysis, to marrying more from lust, financial considerations, or desire for social prestige than from love. One knows that the Greek word which the apostle uses for love denotes the strongest possible love, even if he had not added—*even as himself*.

The modern woman may take exception to the apostle's admonition that she *fear* her husband. But doubtless he means some such fear as the true Christian has for God—reverence and adoration, or fear that she may displease him—such fear as only the true husband who loves aright, deserves. And notwithstanding the great change in the status of woman, wrought by her comparatively recent intellectual, social, economic, and political emancipation, we are fully persuaded that the average modern woman is still willing and desirous to adore the right type of a man who deserves her "fear"—though there are exceptions now as there always were. The chief change which her emancipation has wrought in her attitude toward her husband is that because of her social status many a wife formerly feigned such reverence involuntarily toward an undeserving man, but now she offers it voluntarily to the deserving man and deliberately withholds it from the husband whom she considers undeserving. The emancipation of woman has made her free to execute the resentment of her husband's attitude and con-

duct which she formerly felt, but dared not express. Where the husband loves aright and the wife "fears" aright, conjugal relations lose all their cheapness and secularity and become highly spiritual and sacred. Then it is truly a Christian union, no matter whether each member of the union is a professing Christian or not; and where this does not obtain, it is not a true Christian union, even though both members are professing Christians.

Parents and Children. Every couple should get married with the hope of becoming parents. Without such willingness hardly has the marriage been consecrated by Christ. Now parents are responsible to society as well as to the Lord for their children. They are to nurture and discipline the child in the admonition of the Lord. That is, as soon as he is far enough developed to begin the practice, they are to begin teaching him Christian principles and to establish him in the proper attitude toward God, the heavenly Father. But to do this they must practice Christian principles and exemplify God before him in the home. For his earliest and probably most lasting conception of God will be determined largely, not by what he is orally taught, but by what he experienced through his relation with his earthly parents. If they are strict or lax, loving or terrifying, so will be his conception of God. No wonder it is so difficult to make any effective appeal to many young people by emphasizing the love of God, and so relatively easy to appeal to their emotion of fear! And no wonder so many think it so easy to make things "all right" with God after wilfully violating His accepted laws! If every Christian parent were to act persistently and consistently toward his children as he thinks the heavenly Father ought to act toward him, we would certainly have better children.

And although he is a child, he has rights which his parents are duty bound to respect; and there should be laws of the home which the child should be duty bound to respect. Therefore he is neither to be provoked to wrath by cruel parents nor spoiled by over-lax ones. In the home the child is being prepared for citizenship in society at large

and in the kingdom of heaven. And disrespect with impunity for the laws of the home means later disrespect for the laws of society and of God. Children should be obedient; but parents should also be reasonable and just in their requirements. The genuine Christian home or family is a miniature heaven—at times, at least.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, FEBRUARY 18, 1927

Even as Christ loved the church and gave himself for it.

(By D. D. Martin, D.D.)

The dearest place on earth is the home. Here centers all loves, all hopes, all joys. It is the whole of life. Outside the home we only give expression of what we are in the home. The richest manifestation of God's love is the love of Christ for the church. It is best typified on earth by the love a true husband should have for his wife which, if in a marriage approved by heaven, is most beautiful in its likeness to Christ.

In heathen lands the husband and father is the master and often a very cruel one, wives and children being his serfs or property. Homes in many lands are but prisons. This is true in much of India and in the Mohammedan world. The poor in many lands are sheltered with the cattle, and home life is on a very low plane. Christianity changes all this, for it is to make this world a larger home that Jesus came, and the whole church is in the sense of love and confidence "The bride, the Lamb's wife."

The greatest need in the heathen world is the Christian home. One of the greatest values of the missionary is the family and home life as an object lesson to those who have never known such. Said a Japanese gentleman who had been travelling in America, "What Japan needs most is Christian homes." In these days of craze for the "movies," the auto, and other attractions which break in so largely to home life we might well say, what America needs is the revival of the Christian home.

Child life can only be nurtured into God-likeness in the Christian home. The children of many lands have no carefree childhood experience. The superstitions of their people fill the young lives with fear and dread. Early and loveless marriages destroy every hope of happy home life, and premature age destroys the springs of youth and they are the victims of an early and Christless passing to dark uncertainties. How we should love our homes and make them lighthouses in this world!

OAMMON SEMINARY.

Epworth League Topic

FEBRUARY 18

By the Rev. J. W. Haywood, D.D.

MISSION STUDY

The Advancing Church, Chapter IV

Our Templed Hills, Chapter IV

We spoke the last time about the problem which the city presents to Christianity. Let us think to-day about the rural problem.

Waste In the Rural Church. My career as a teacher was begun in a country school. Let me remark incidentally that I would begin there again if I had to do it over. The country is the place where all your ingenuity and resourcefulness will be tested. I know the rural school and I know the rural church. As I think of the churches in the small towns and country places where I used to teach, I am more and more convinced that there was little good done by them. In one community where I taught down in south Texas, they had church once a month. The people did not see the preacher except on preaching days. The only part of the church house they saw during the interim was the outside.

There was no attempt at Sunday school except on the morning of preaching Sunday. I offered to conduct a Sunday school every Sunday, but because I had not been baptized by immersion I could not qualify. It was a Baptist church. The service of such a church as that, in my judgment, is nil. I have been to services there on cold Sundays. I can see the picture now: An old, rusty wood heater sits about the middle of the room. Some of the zealous brethren have gone out into the woods hard by and brought in some old, rotten, crooked logs that are alive with ants and bugs. An indifferent fire, just about warm enough to heat up the hugs and ant-roars solemnly in the old stove. An old brother, who has neither gifts nor graces, leads the song and prayer service that precedes the sermon. The veins in his neck

stand out as he squirts out, in some sort of tuneless fashion, "A Charge to Keep I Have." Bye and bye the minister ascends the rostrum. He has a big chicken cemetery and a big voice. Knowing that I am the teacher in the community, he loses no time in reminding me that lots of people are reading Greek in hell. I used to mentally reply, "I shall at least have good company, if the temperature is hot." What a deadening, alienating influence such a church service as that must have had on the children! No wonder they lose their interest in the church! I had in my school each day the bright-eyed, alert-minded boys and girls of that community. My, how they could sing! How I used to want to form them into a choir for the church! More than twenty-five years have passed since I taught in that community, but sometimes even now I can hear one of the children's songs floating in over the mystic radio of memory. But there was no place for me and those children in that church program.

The Rural Problem. The church I have described, I believe to be typical. It is typical as to the infrequency of the church service,

typical as to the ignorance and consequent visionlessness of the preacher. Is there any wonder that the country is losing all of its forward-looking young people? I don't blame anybody for not living in a graveyard. The great problem of our time is that of securing for the rural pastorates, not the nondescripts of the ministry, but educated, progressive, consecrated preachers. The rural church and the rural school must be made worth while. These two institutions ought to make the rural life so rich and full that young folks would not have to go to the city to get diversion and instruction. The leadership to do this will not grow up Topsy-like; it must be hand-picked, trained, and—paid.

Methodism and the Rural Community. Our Board of Home Missions is doing some telling work in many rural communities. There is a special department charged with the rural program. Send to 1701 Arch Street, Philadelphia, and get the "Rural News," "Where the Trails Run Out and Stop," the annual report of the board. There are some eye-openers there.

MORGAN COLLEGE.

Neckleberry and Lewis Wright were elected to and ordained local deacons. Mrs. Mary E. Jones was elected to and ordained a deaconess. Wm. J. Johnson and R. M. Hardiman were left without an appointment to attend school. The Revs. B. F. Swindel, J. J. Cabbel, John Leake, E. J. Turner, and A. L. Scott were placed on the supernumerary list.

Our Conference school—George R. Smith College, Sedalia, Mo.—was brought before us by the Rev. M. L. McKay, a delegate for this cause from the Central Missouri Conference. The Conference moved that the district superintendents be a committee to co-operate with the Central Missouri Conference in the interest of rebuilding the school.

The counting of the votes for the seat of the next Annual Conference gave Ardmore, Okla., the twenty-sixth session. Instead of four districts, we made three, giving the State of Oklahoma to the Rev. J. W. Ellis.

As usual, Sunday was a glorious day! A splendid Sunday school was conducted by Mrs. E. G. Hyde, a faithful and hard-working member of this charge. The love feast was spiritually thrilling. The bishop preached a fine sermon and, in a most impressive way, conducted the ordination service in the afternoon. In the memorial service the lives of the Revs. A. Morris, a retired minister, and S. A. Hayes, a well-known and faithful layman, were eulogized by the brethren who knew them best. The Revs. Joseph B. Phelps, T. B. O'Ville, and G. G. Logan also brought strong gospel messages to us.

With the reading of the appointments Sunday night, the Conference adjourned sine die, with the benediction by the bishop.

The Manhattan Group, Rocky Mountain District, Lincoln Conference, spent Friday, January 7, in a session in Shepherd Methodist Church, Manhattan, planning a vigorous campaign for the advancement of the Kingdom. The Rev. G. T. Saxton, a transfer from the Little Rock Conference, has just come to this work. The district superintendent, the Rev. B. R. Booker, gave a helpful talk on "The Three Fires." He stressed the natural, pulpit, and choir fires. The Rev. B. J. Donnell was elected district representative for Conference claimants, and made a stirring speech of acceptance. Mrs. B. R. Booker, district Junior Epworth League president, made an interesting talk on the interest of the same. Owing to long distances of travel on the Rocky Mountain District, we voted to hold three group meetings in the summer, instead of one meeting called a District Conference. The groups are Manhattan, Omaha, and Colorado Springs. The eight ministers and one laywoman present arranged to have a series of evangelistic meetings in succession, going the round of charges in the group, with all the pastors assigned to some particular department of the church, attending and co-operating.—James Blaine Walker, Reporter.

Lincoln Annual Conference

THE twenty-fifth session of the Lincoln Annual Conference, which met with our St. Mark Methodist Episcopal Church, Wichita, Kans., was in several instances strikingly significant.

The pastor of the church, the Rev. Walton Brown, true to the characteristic type of a Methodist minister, had worked tiringly hard—his good people co-operating—to have everything in readiness for his ministerial guests, with admirable success.

After Tuesday's examinations by the Board of Examiners of the candidates, we assembled that night to hear a message from the scribe on "The Soul's Quest for a Continuing City."

The good bishop, M. W. Clair, D.D., LL.D., our resident bishop of the Covington Area, arrived on the minute and opened the devotion hour with the predominating spirit of the Holy Ghost. Calling the four district superintendents—the Revs. G. Sterling Sawyer, Guthrie; H. T. S. Johnson, Muskogee; B. R. Booker, Rocky Mountain, and D. T. Franklin, Topeka—they, with the pastor, impressively administered the Lord's Supper.

The organization of this body was perfected as follows: the Rev. G. F. Tipton, secretary, who selected the Revs. M. W. Clair, Jr., Leroy Fields, and S. H. Johnson, assistants; the Rev. W. B. Curtis, statistician—his assistants were the Revs. S. L. Deas and J. O. Murphy; the Rev. S. A. Stripling, treasurer, called to his aid the Revs. W. M. Meais, T. B. O'Ville, Aaron Gamble, and S. W. Johnson; the pastor, postman, and James Blaine Walker, reporter to the city papers and the Southwestern Christian Advocate.

Our welcome to Wichita was in the spirit of brethren and in the likeness of God. We received a sixfold welcome, coming from the Council of Churches, through Dr. Ross W. Sanderson; the Y. M. C. A., by W. L. Hutcherson, executive secretary; the educators, by Prof. F. C. West; the Ministerial League sent in the Rev. B. L. Marchant, president; the Methodist Meeting, personified in Dr. W. E. McCoy; and the city, represented by the mayor's proxy. Owing to the detention of Dr. H. T. S. Johnson by sickness, Dr. G. G. Logan was called extemporaneously for a response, which he did with the known ability of Dr. Logan.

The Revs. LeRoy Woolrich, district superintendent St. Louis District, Central Missouri Conference; M. L. McKay, Centennial Church, Kansas City, Mo., same Conference; F. P. Fielding, Anchorage, Ky., Lexington Conference, and J. E. Douglass, W. B. Johnson, and J. W. Hays, city pastors, were visitors at the Conference.

The reports of the district superintendents showed thought, labor, and consecration in their task.

The Rev. Dr. J. W. Ahell was an evangelistic flame at four every afternoon, and warmed us to the same heat. God's blessings upon him!

Drs. W. A. C. Hughes, Board of Home

Missions and Church Extension; R. I. Faucett, missionary from Muzaffarpur, India; E. M. Powell, Pension and Relief, and Mr. R. H. McAllister, business manager of the Southwestern Christian Advocate, made telling speeches in behalf of their respective causes.

The presiding bishop showed in his famous lecture on Africa that he had a comprehensive ecclesiastical statesman's grasp on the situation there, and has worked out a practical and helpful program for the same.

The Revs. T. B. O'Ville, A. A. Tolson, and LeRoy Fields transferred in to our Conference. The Revs. F. J. Bryant, African Methodist Episcopal Church, and Joseph B. Phelps, African Methodist Episcopal Zion Church, became one with us.

The Rev. Wm. Preston Johnson, a student in Gammon Theological Seminary, was admitted on trial and ordained a deacon, under the Seminary Rule. The Rev. Charles Sims was admitted to membership in the Conference. The Revs. Jessie E. Austin and Arthur Cox were continued in the studies of the first year. The Rev. George Jones was advanced to the studies of the second year. The Revs. Lester Faulkner and J. O. Woodard were continued in the second year's work. The Rev. L. F. Scott was continued in the third year. The Revs. R. M. Hardiman and E. J. Moore were advanced to the fourth year. The Rev. G. C. Cooper was continued in the fourth year. The Rev. R. G. Collins graduated from the Conference course of study and was elected to elder's orders, and was ordained an elder. The Rev. D. K.

Little Stories of Achievement

What the Churches Are Doing

Pickens, Miss.—We, the trustees, put on a rally for the painting of our church and parsonage, and for the repair of the same. Amount contributed by members and friends, \$181.40; by white friends, \$32; total raised, \$213.40. We are proud of our newly painted church and parsonage, and highly appreciate what has been given by all.—Lewis Brown, Reporter.

Detroit, Mich.—St. Paul Methodist Episcopal Church, Eight Mile Road: We have had a wonderful year. Since Conference last April we have been able to erect a church building without help from any source. We are now preparing to go to Conference with a round report. The Sunday school is one of the best in the State, excusing none. We have one of the best pastors in the district, and we are requesting that he be returned. The Ladies' Aid is doing fine work under the leadership of Sister Georgia Mitchell. The

Epworth League had a coal rally Sunday afternoon for the benefit of the trustees, for which the trustees thank them. The steward board is planning on having a rally on the third Sunday afternoon in February. The Rev. Charles Wilkins preached two wonderful sermons on a recent Sunday.—Reporter.

Memphis, Tenn.—Bethel Methodist Episcopal Church is working with renewed interest under the leadership of its pastor, Rev. A. L. Nelson. The spirit of progress is seen and felt in every department of the church. Our second Quarterly Conference was held January 6, with District Superintendent W. B. Crenshaw presiding. Dr. Crenshaw carried with him light and cheer, and we hope, under his efficient leadership, the Lord will crown our labor and hopes with success—a new church. Little Georgia Mae Walton was baptized, after which Dr. Crenshaw spoke to the membership in a few well-chosen words as to presenting our children in their youth to God. Our much loved pastor, Rev. A. L. Nelson, is full of determination; notwithstanding adverse circumstances, he has put

A Trained Leadership Tells

AT THE beginning of the Atlanta Conference year, J. W. Queen, superintendent of the Atlanta District, secured the services of the Rev. A. E. Martin, assistant in the Stewart Foundation work in Gammon Seminary, and a member of the Delaware Conference, to give his spare time to the Georgia Oliver Memorial Church, a mission church situated in Rockdale Park, Atlanta. This church, organized more than six years, having started a building project in 1923, found themselves in December, 1926, discouraged, with an unfinished building and a seemingly dark future. The twenty-five members of this mission were saying, "We have reached the limit." Other churches of different denominations in this community were saying, "They have reached the end."

On his first visit to this church, Brother Martin found a cluttered auditorium, improvised windows, a smoking stove with only two joints of pipe surrounded by the Sunday-school superintendent and three scholars, and this on a cold December day. Four Sundays passed before a regular service could be held. Following this service, the next week an official board meeting was held, in which the following forward program for the year was outlined by the pastor and adopted unanimously by the officials: (a) Cancellation of old debt. (b) Completion of church building. (c) Reorganization of Sunday school and other auxiliaries. (d) Increased membership. (e) Increased benevolent and other givings. (f) Co-operation with other churches for community betterment.

In carrying out this forward program the church was able to report to the recent Atlanta Annual Conference an increase of more than 300% in their total giving over any previous year. This report comprised the following items: World Service, \$25; Clark University endowment, \$10; other benevolences, \$12; district superintendent, \$40; current expense, \$40; old debt, \$25; improvements, \$600; pastor, \$300—total, \$1,052.

To-day they have a church practically complete in every detail. Much of the work was electric-light fixtures, a set of sturdy pulpit furniture, carpet on aisles, building painted within and without, a membership increased 33%, an enrollment of forty-two in Sunday school and twenty-one in Junior League, a strong Willing Workers' Club of women, they have passed from being ridiculed to respect,

from despondency to a cheerful spirit of daring. Located as it is in a new and growing section of colored people, the Conference will do well to man this point with the strongest leadership possible and make this church a commanding church in every respect.

This remarkable year's work with so few



REV. A. E. MARTIN

helpers is due largely to the initiative and leadership of Brother Martin and his faithful wife. In addition to his regular office work for the Stewart Foundation in Gammon Seminary, and the church work mentioned above, he has also carried full senior college work and more during the first half of the year, was editor-in-chief of the Premier Edition of the Crogman Cycle—an annual published by the students of Clark University at a cost of \$1,400—and a member of the Varsity Debating Team. Several attractive inducements have been offered him to join the Atlanta Conference, but it seems the Delaware Conference has such a strong hold on his affections that they have thus far fallen on deaf ears. Having spent more than seven years in the schools in Atlanta preparing for service, and at the same time serving wherever possible, and coming in contact with the best in thought and life in these schools and the Conference, his success is assured wherever called to serve.—J. W. Queen, Supt. Atlanta District.

on a thirty-day rally, which we know will be a success if God be with us.—Mrs. Ella T. Harris, Reporter.

Coahoma, Miss.—Many thanks to the members and friends of Pleasant Valley Methodist Episcopal Church and the community at large for the storm that came to us on January 1, while enjoying a delicious dinner at the home of Mr. and Mrs. Donegan. A host of ladies, led by Mrs. R. Parker, B. Hadley, O. McGee, C. H. Lofton, and others, came singing, "When the Saints Go Marching In." There were left on the table more than 175 pounds of groceries and a handsome purse. Permit me to mention the heroic work which some of the good members of Pleasant Valley are doing, and the names of a few of the loyal givers: W. Hadley, \$22; M. Donegan, \$20; D. Docking, \$18; M. E. Donegan, \$16; R. Parker, \$20; M. R. Moss, \$95; Sallic Moss, \$60; G. Harris, \$40; A. Hall, \$40; Lela Harris, \$30; T. Willis, \$15; B. Hadley, \$15; E. L. Shelton, \$13; G. Cotton, \$11; J. Parker, \$14; H. Askey, \$20. I thank these good people for the way in which they have stood by the church and the pastor in the past year in putting over the World Service program on Easter. But remember, past blessings do not suffice, and I am asking another blessing—that is, let us lay aside everything and see nothing else but over the top on Easter.—The Rev. L. W. Washington, Pastor.

California, Md.—Dr. B. F. Abbot, Prof. A. C. Maclin, and Messrs. Boone and Williams, of St. Louis, made a visit to our city

Monday, January 10, and spoke at Mt. Zion Methodist Episcopal Church, of which the Rev. Ernest Scott is pastor. Dr. Abbot was the principal speaker. He spoke of the development of the business and financial life of the race, emphasizing race loyalty and urging the people to co-operate and to support and patronize the institutions and business enterprises of the race. He told of the work of the People's Finance Corporation, an institution founded by representative St. Louisans to take care of the financial needs of the race. In describing the work of the corporation, Dr. Abbot cited several instances in which members of the race have been able to save valuable property through the financial assistance given them by the corporation. Dr. Abbot's speech was full of lively wit and sound philosophy, and was highly enjoyed by everyone. Prof. Maclin spoke for a short time, telling briefly of the nature and work of the Standard Life Insurance Company of Missouri, founded by business and professional Negroes of St. Louis. Mr. Williams also spoke briefly of the work of these organizations and of their future prospects. After the speaking, refreshments were served by ladies of the church.—Sophia Williams Kennedy, Reporter.

Beaumont, Texas.—December 31, 1926, closed out a great year's work at St. James Methodist Episcopal Church. Thanksgiving Day was observed in great style. The cafeteria was operated by the auxiliaries of the church, the Rev. Woolfolk acting as captain-general. Sixty-nine dollars was realized from the sale of dinners. On December 25 things

became lively around the church. Santa Claus remembered Dr. Woolfolk and family nicely. The Sunday school, under the leadership of Bro. J. H. McGowan, rendered a nice program Sunday morning, December 26. The subject discussed was, "Why are we happy on Christmas?" After the program the curtains were drawn and there stood a beautiful Christmas tree laden with fruits and candies. At the eleven o'clock service the junior choir had charge of the services, and they sang to the delight of the congregation. The Free and Accepted Masons held their St. John service at three o'clock. Dr. Woolfolk preached the sermon and it was said by some of the oldest Masons in Beaumont to have been one of the best sermons and one of the greatest services they have ever witnessed. A Christmas pageant, "He That Cometh," was rendered at 7.30 P. M., under the direction of Mrs. E. C. Gordon, chorister, and Miss Ruth Grimstead, organist. Dr. E. O. Woolfolk preached an able sermon on watch night, and on Sunday, January 2, St. James was crowded from pulpit to door. Two hundred and ninety-two communed. Truly everything is moving along nicely at St. James. Pastor and members are working together. The Rev. Woolfolk is bringing things to pass at St. James.—O. B. Gibson, Recording Steward.

Amory, Miss.—St. James Methodist Episcopal Church without a doubt is one of the leading charges in the Upper Mississippi Conference. The record for 1926 has been tremendously good. Everybody, seemingly, had the work of the church at heart. The auxiliaries have been busy and did much in helping the trustees carry on the financial work of the church. All World Service collections have been paid, and the incidental expense of the church kept up. Quite a handsome sum was raised for the church debt on Easter Sunday. The loyal members of the church have been very nice to the pastor and family. Hospitality reigns supreme. Upon our arrival here we were welcomed with a big reception, followed by a storm of choice groceries of about one hundred pounds. Throughout the year the pastor and family have been royally entertained at different homes, and have had some very nice gifts given to them. Under the wise leadership of Mrs. Bessie Logan Clay, in August, we were greatly favored with electric lights in every room of the parsonage and also the front and back porches. The greatest revival in the history of the church was conducted in September. The Rev. J. W. Golden was with us, and Amory was stirred as never before. Forty converts and accessions were added to the church. In November another effort for the church debt was put on, and several hundred dollars was raised. With all of the year's work and business of the church wound up, the good members, under the leadership of Sister Daisy Bradley and Marjorie Brandon, gave the pastor a nice suit of clothes and he left for the Annual Conference all smiles. We heartily thank the members and friends of St. James Church for all that they have done for us since being in Amory. May the Lord ever bless these good people.—The Rev. J. M. Marsh, Pastor; Mrs. J. M. Marsh, Re-

Marshall, Mo.—Sweet, consoling, and comforting in memory—this is the effect of major doings of North Street Methodist Episcopal Church during the month of December, 1926. The church school rendered a very appropriate program Christmas Eve, to the delight of a goodly number of Sunday-school pupils and friends. A Christmas tree was beautifully decorated with nice little tokens of remembrance. Sunday night marked the giving of a very remarkable program given out through the Epworth League quarterly. The time was limited, but by an unusual, painstaking effort, our splendid choir—Mrs. Roberta Watson, president, and Mrs. Dr. W. H. Madison, chorister—brought to a large, appreciative audience appropriate songs, a dramatization of Mary and Joseph and the Babe in the manger; shepherds abiding on the hills of Judea; the star, and the three wise men. In was indeed sacred and impressive. Watch meeting will live long in our memory. Two or more expressed a desire to return to the church. The Woman's

Home Missionary Society ordered out some Christmas baskets, and Mrs. Bertha Williams, first vice-president; Trula B. Taylor, Annie Crutchfield, and Nancy Smith delivered them, and the same were gratefully received. Katie Wheeler is president. Our fourth quarterly Conference was highly encouraging. The district superintendent, E. W. Hannah, gave us two helpful and instructive sermons and a splendid business Quarterly Conference. He spoke in glowing terms of the success of the church, and urged it on to higher heights.

The Rev. J. S. Payne, of Handy African Methodist Episcopal Church, brought us a spiritual and inspiring sermon in the afternoon, and his excellent choir rendered the music. Last but not least was the real surprise, but indeed an agreeable one, given to the pastor and family. They stormed the door of the parsonage and about forty-five members and friends came in with singing, and when they left the table was fairly groaning under its heavy burden.—William H. Wheeler, Pastor.

District Activities

District Rounds

BATON ROUGE DISTRICT

Second Round—Lottie-Blanks, February 12, 18; Maringouln, 14; Torras, 15; Mason, 16; Lettsworth-Island, 17, 18; Batchlor, 18; Morganza-New Roads, 19, 20; Clinton-St. Paul, 22, 23; St. Peter, 24, 25, 27; Norwood, March 1, 2; Asbury, 3; Zachary-Albert, 6, 7; Jordan, 8; Beech Grove-Andrews, 9, 10; Hammond, 12, 13; Jackson-Vincent, 15, 16, 20; Deerford, 17; Melville, 27-29; Neely, April 12, 13; Mt. Carmel, 17; Dutchtown, 17; Wesley, Baton Rouge, 19, 24; Port Allen, 24; St. Mark, 26, May 1; Scotlandville, 8, 8.

All charges not mentioned in this schedule will be notified later. We have many things to be thankful for, therefore let us prove to the church that we are grateful to God for His guidance during these stringent days. Let each man be on his job, for we cannot succeed unless we stay on our jobs. There is much to be done by us as workmen for God. Easter is an incentive to new life. Even the grass is looking up; therefore, let us look up. World Service, New Orleans College, the Southwestern, Gulfside, which is the only recreational resort that we can honestly point to with pride as a race. Consider this enterprise and put it in your program; save souls, stir up the spiritual life in your congregation, and the job will be easy to handle. I am willing to put some time in each church to help you put over your program. Call me and I will come.—B. J. Reddix, Dist. Supt.

LA TECHE DISTRICT

Second Round—Centerville-Verdunville, February 12, 13; Franklin, 13, 14; Woodlawn, 19, 20; Napoleonville, 20, 21; Morgan City-Berwick, 26-28; Bayou Goula, March 3; Plaquemine, 4-6; Rosedale, 5, 6; Donaldsonville, 13, 14; Viron, 13; Kenner, 19, 20; Hahnville, 20; Litcher, 24-27; Whitehall, 25-27; Baldwin, April 2, 3; Godman, 8, 4; St. Peter, 8-10; Crawford, 9, 10; Beattieville, 16, 17; Ma, 17, 18; Thibodaux, 24, 25; Shriever, 26, 27.

Brethren: Now that our first quarter is over, let us do our very best in raising our World Service, March 20, as we have planned to do, and send reports in at once. Let's kindle the revival fires over the entire district. I am praying for your success.—H. Daniels, Dist. Supt.

LAGRANGE DISTRICT

Second Round—South LaGrange Ct., at Mt. Airy, February 5, 6; Warren Temple, 13, 14; Arbor, Harris, and Spring Chapel, at Arbor, 19, 20; LaGrange Ct., at Louise, 26, 27; Zebulon Ct., at Roberts, March 5, 6; Columbus, 13, 14; Woodbury, Simson, and Manchester, at Manchester, 19, 20; Whitesville, Piney Grove, and Smith Cross, at Smith Cross, 26, 27; West Point and Union Springs, at West Point, April 2, 3; Greenville and Stovall, at Greenville, 9, 10; Culloden and Russellville, 16, 17; Leete Hill, 22-24.

Brethren: Let us set hard to the task of 1927 and in the name of Jesus put every cause over the top with credit to ourselves and the cause we are representing. The Sunday school and Epworth League convention of the LaGrange District will convene in Greenville, La., April 7-10, 1927. Each Sunday-school superintendent is asked to report 2 cents per scholar from the charge or station they represent, and each president of Epworth League

25 cents from each chapter. We are strictly urging the delegation to be one hundred per cent in attendance. (Program later.) Easter Day, April 16, let us put World Service quota over the top on that day. We can't afford to fail. Mother's Day, May 8, Ladies' Aid Society, Woman's Home Missionary Society, and Woman's Foreign Missionary Society rally. Sisters, organize now and let us put the program over. We are urging the Rev. R. R. O'Neal, pastor of the West Point charge and president of the Young People's Unit of the LaGrange District, to line up and make a creditable display with the young boys and girls of our district at the Sunday-school and Epworth League convention. Our slogan at the convention, "Five new subscribers to the Southwestern Christian Advocate" by each pastor. Brethren, it is ours; let us take care of it.—J. B. Maddux, Dist. Supt., Greenville, Ga.

SAVANNAH DISTRICT

Second Round—White Oak and Jefferson, February 12, 13; Brunswick Ct., 19, 20; St. Marys and Woodbine, 26, 27; Brunswick Grace, March 6, 7; Arco Mission, 6 (3 P. M.); Palen and Speedwell, 13, 14 (Haven Home, 3 P. M.); Vidalia, 19, 20; Jesup, 26, 27; Asbury, April 3, 4; Mt. Zion, 2-5; Hagan, 9, 10; Reidsville, 16, 17; Waynesville, 23, 24; Baxley, 30, May 1; Mt. Vernon, 7, 8.

Dear Brethren: One fourth of the Conference year has passed. Our Christmas drive was a success with many of the charges. Let us push the claims of the church. Plan now for Lincoln and Easter Days. Canvas for subscribers to the Southwestern Christian Advocate. Don't forget the Sunday-school and Epworth League convention to be held at Waynesville, Ga., April 21-24. Let every one do their bit for a chain is no stronger than its weakest link.—S. D. Bankston, Dist. Supt., 701 West 44th Street, Savannah, Ga.

SHREVEPORT DISTRICT

Second Round—Fairfield, January 30-February 1; Thomas and Mt. Carmel, 5, 6; Grand Cane, 7; Bonchest, 6; Curtis and Hayes, 13; Vanceville, 19, 20; New Light, 26, 27; Daniel and Round Grove, March 6-8; Longstreet, 12, 13; Logansport, 13, 14; Belcher, 16; Mansfield, 18-20; St. Paul, 20-22; Dixie, 23; Keithville and Fairview, 26, 27; Jewella Circuit, April 2, 3; St. James, 3-5; Lake End Circuit, 8; Grand Bayou and Gahagan, 9, 10; Lachute and Scarborough, 17; Frierson, 21; Asbury, 24.

My Dear Brethren: We are well on the way to Easter and we all know what is expected of each of us on that day. The program has been placed squarely before you and no excuses will be in order. We have had plenty of time to lay all of our plans from the Annual Conference to Easter. It would be a fine thing for us to set a date before Easter for our finances and make Easter a spiritual day. I hope every man collected something for Waveland in December and forwarded same to the bishop as we asked you. With the set of men we have on the district this year we must not fail by any means. Don't forget the following objectives: *Soul saving, World Service, Southwestern, Area Council, Pensions and Relief*; last, but not by any means least, *the Endowment Money for N. O. U.* We made a promise at the Annual Conference which we must carry out—*Don't fail in these objectives.* Remember I am at your service at any and all times.—Jesse D. David, Dist. Supt., 1836 Hotchkiss Street.

The Proof of the Pudding

"I feel impelled to write you concerning the inspiration and help which I am receiving from *The Church School Journal*. It would be impossible for me, a layman, to conduct a men's Bible class without this valuable aid."—A. S. Bassett, Superintendent of Schools, Walden, N. Y.

"Please allow me to express my most hearty appreciation of *The Church School Journal*. I think it the finest piece of religious education work that is being done by our people today."—James H. Denney, D.D., Pastor First Methodist Episcopal Church, Hamilton, Ohio.

"Have just been reading *The Church School Journal*. A single article by — is well worth the price of the magazine. Dr. Goodsell of the Denver District, and Dr. Lacey of the Colorado Springs District, to whom I showed the number today on the train, were as enthusiastic as I about it."—Dr. Rollin H. Ayres, District Superintendent, Pueblo District, Colorado Conference.

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Quarterly Conferences

BATON ROUGE, LA.

The first Quarterly Conference of Wesley Methodist Episcopal Church was held on the 13-16 inst. The Rev. B. J. Reddix, district superintendent, presided. Despite the down-pour of rain, which lasted nearly all day Thursday, more than one hundred persons attended the Conference at night. Carefully prepared reports were read by the officers, which showed marked improvements along many lines. The stewards' report showed that nearly 1,000 had been raised for all purposes, out of which sum the full quota for World Service, Pension and Relief, and Episcopal Fund had been disbursed. The budget plan here is a reality and is functioning in a fine way. The district superintendent and the officers were loud with their praise to the Rev. Williams for his excellent report, the consensus of opinion was that it was the best ever read by any pastor in Wesley Chapel for many years. The district superintendent expressed himself well pleased with the condition of our work, and predicted for Wesley one of the best years in its history. At the close of the business session of the Conference a fine reception was tendered the district superintendent, the pastor, and their wives, at which time several articles of value were given each of them. The presentation speech was made by Miss Evans, a high-school senior, who paid a high tribute to district superintendent and pastor for service rendered. Each of the guests of honor responded in a happy mood. District Superintendent Reddix was at his best Sunday, when he preached a timely and inspiring gospel sermon to a large and attentive audience. District superintendent paid in full. Thus passed the work of Wesley Chapel for the first quarter of this Conference year into history.—J. E. Evans, Reporter.

HUFSMITH, TEXAS

Salem Methodist Episcopal Church: On January 15, 16 our first Quarterly Conference was held, with our new district superintendent, the Rev. A. J. Newton, in the chair. He was very pleased with the number of officers present, and interred into the work full of cheer. All of his messages were brim

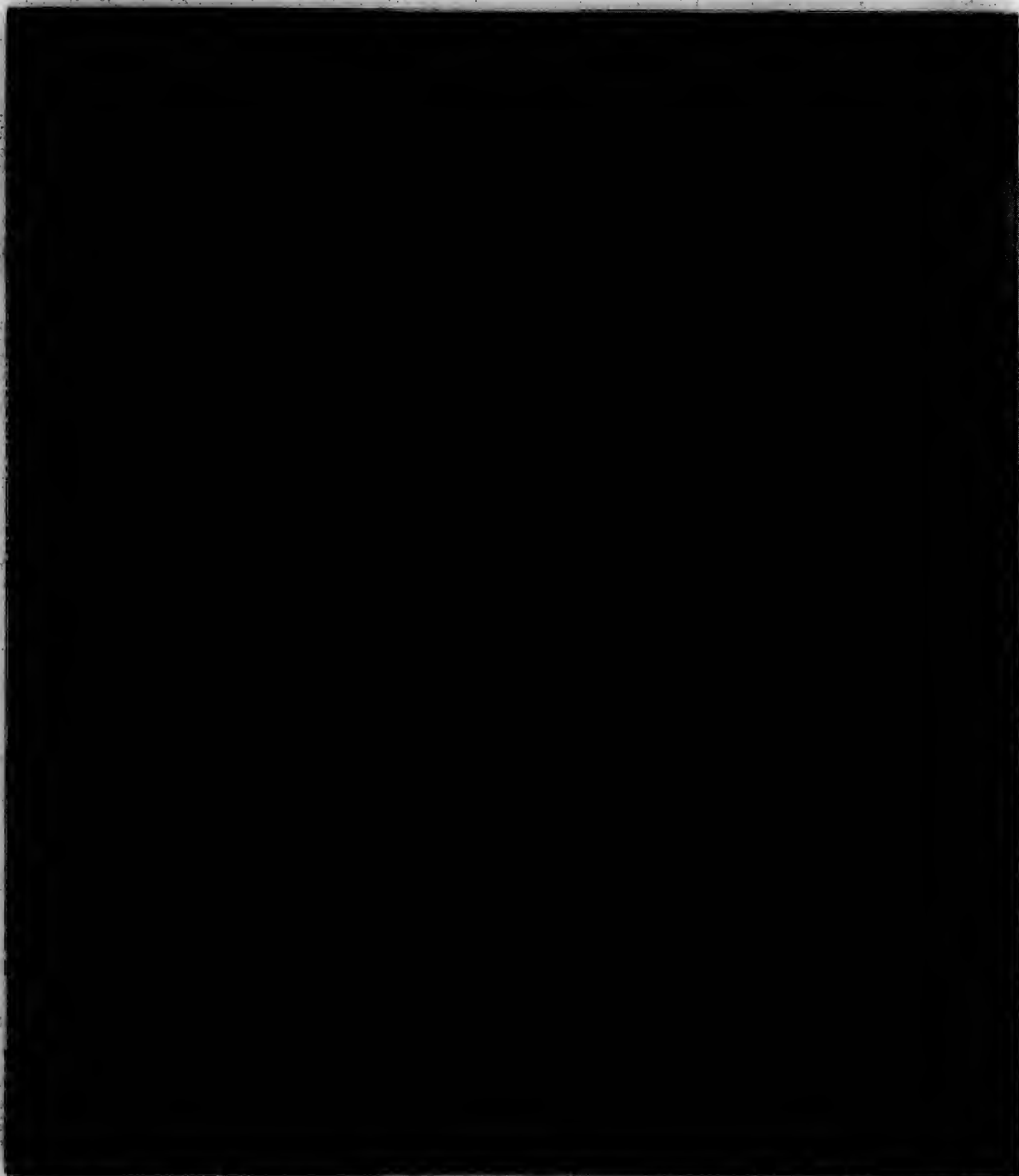
To the pastors of the Navasota District: Bro. W. M. Bumpus has been appointed district singing evangelist. He is ready to assist you in your revival at any time this year. You may address him, Box 402, Bellville, Texas.

Garrett Biblical Institute

Evanston, Illinois

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, FEBRUARY 10, 1927



Mississippi Conference Appointments

BROOKHAVEN DISTRICT

G. W. COLEMAN, *District Superintendent*
Brookhaven, Miss.

Brookhaven and Carlos, J. W. Moulton. Brookhaven Ct., A. J. Thompson. Bridgeville, B. J. Cooper. Crystal Springs, N. W. Ross. Crystal Springs Ct., J. H. Easter. Crystal Springs Mission, to be supplied. Columbia, B. J. Brooks. Florence, R. S. Hammond. Foxwood and New Bethel, F. L. Alfred. Hub, A. M. Quinn. Hazlehurst and St. Morris, B. W. Roberson. Kenolla, to be supplied. Lampton and Zion Ridge, D. R. Bentley. McComb and Fernwood, to be supplied. Riles and Oma, T. M. Jefferson. Summitt and Magnolia, H. E. Morgan. Tybertown, E. W. Middleton. Wesson, L. T. Jones.

GULFSIDE DISTRICT

E. A. WILSON, *District Superintendent*
P. O., Ocean Springs, Miss.

Basin, W. M. Clark. Bay St. Louis, A. L. Holland. Biloxi, P. H. Rembert. Bond and Wiggins, G. A. Britton. Escatawpa, W. M. Emerson. Gulfport: Haven, Frank Smith; St. Marks, M. P. Johnson. Handsboro, A. H. Lathan. Lumberton, E. M. Dukes. McHenry, N. Scott. McLain, A. W. Wilks. Merrill and Vernal, J. A. Tatum. Moss Point, S. G. Roberts. Ocean Springs, J. B. Campbell. Pass Christian, J. M. Shumpert. Pica-yune, J. J. Ford. Richton, David Ray. Waveland and Pearlinton, James Gaddis.

HATTIESBURG DISTRICT

W. H. SMITH, *District Superintendent*
P. O., 404 East 5th Street, Hattiesburg, Miss.

Bay Springs, J. H. Hendrix. Desoto, R. Howze. Ellisville, G. W. Hawkins. Enterprise, W. L. Mills. Hattiesburg: Bentley, C. H. Hill; St. Paul, J. D. Wheaton. Hattiesburg Mission, A. G. Triplett. Heidelberg, A. B. Britton. Laurel: Mallalieu, P. A. Taylor; St. Paul, G. W. Smith; Wesley, E. P. Chapman. Mossville, Mt. Olive, and Blodgett Camp, E. J. Milsap. Pachuta, to be supplied. Paulding, W. H. Nicholson. Quitman, R. L. Tate. Salem and Morgan Hill, to be supplied. Shubuta, W. R. Walker. Shubuta Ct., G. W. Johnson. State Line, S. Harris. Sumrall and Purvis, N. E. Goodloe. Waynesboro and Matherville, T. A. Carter. West Enterprise, C. N. Webb.

JACKSON DISTRICT

J. S. WILLIAMS, *District Superintendent*

Benton, Harry Holston. Brandon, L. W. Price. Canton, L. E. Johnson. Canton Ct., J. E. Thompson. Carthage, J. C. Gillispie. Coupale, H. W. Daniels. Craig, N. Poe. Forest, G. W. Adams. Jackson: Central, J. W. E. Bowen, Jr.; Pratt Memorial, A. B. Keeling. Jackson Ct., R. B. Anderson. Larkin, Sherman Wright. Lillian, C. R. McCarmack. Morton, P. W. Baldwin. Pelehatchie, J. A. Patterson. Yazoo: St. Stephens, J. W. Isabel. Yazoo Ct., Riley Berry.

MERIDIAN DISTRICT

D. L. MORGAN, *District Superintendent*
P. O., 2716 Twelfth Street, Meridian, Miss.

Chunkey, H. J. Riley. Daleville Ct., E. S. McClain. Dekalb, E. H. Williams. Fort Stevens, to be supplied. Garlandsville, A. D. Wright. Hickory, S. L. Harrison. Lake Ct., T. H. Johnson. Lauderdale Ct., A. Nelson. Meridian: Haven, G. W. Williams; Rose Hill, A. L. Bohannon; St. Paul, R. N. Jones; Southside, H. K. Roberts. Meridian Ct., J. C. Smoot. Montrose, W. P. Ward. Philadelphia, E. W. Rogers. Philadelphia Ct., F. L. Wood. Preston, G. W. Vaughn. Rose Hill Ct., W. D. Kirkland. Scooba, F. L. Williams. Temola and Antioche, W. A. Wiggins. Union, J. A. Williams.

VICKSBURG DISTRICT

J. R. ROSS, *District Superintendent*

915 North Pine Street, Natchez, Miss.
Bolton, W. L. Marshall. Bude, J. W. James. Cary, to be supplied. Centerville, to be sup-

Lincoln Not a Nullificationist

BY SENATOR WILLIAM E. BORAH

I T does not seem to me quite fair to quote Abraham Lincoln in favor of nullification, for I take it that no severer test could have been placed upon his loyalty to the Constitution than to place slavery upon the one side and the Constitution upon the other and ask him to choose his course.

He chose his course and never faltered. He did not belong to that group of political philosophers who think because a law is wrong that you have a right to defy it, and that because a constitutional provision does not suit your view of righteousness you have a right to nullify it and trample it under foot.

In one of the statements sent out to the country by those who are advocating the doctrine of nullification of prohibition laws, you will find a sentence to this effect: "The nullification of the Fugitive Slave Law developed men like Abraham Lincoln." This seems to be a clear statement to the effect that Abraham Lincoln as to the Fugitive Slave Law advocated nullification.

The very reverse is true—he gave his life for the integrity of the Constitution. As far back as in 1858 he declared in a public speech, "I have always hated slavery."

I do not believe you will find among all his letters and public addresses the use of this word "hate" save in connection with the institution of slavery. The word seems never to have passed his lips except when speaking of human bondage. He did hate slavery.

But while he hated slavery, he was devoted to our institutions and believed in our Constitution. "I have always hated slavery, but I have always been quiet about it until this new era. . . . By the Constitution all assented to it (slavery) in the States where it exists. We have no right to interfere with it, because it is in the Constitution and we are by both duty and inclination bound to stick by that Constitution in all its letter and spirit from beginning to end."

Speaking of the Fugitive Slave Law, he said: "We must not withhold an efficient fugitive slave law, because the Constitution requires us, as I understand it, not to withhold such a law."

In one of the most notable occasions in his career he declared: "Our safety, our liberty, depends upon preserving the Constitution of the United States as our fathers made it, inviolate."—From address at recent Annual Meeting of Citizens Committee of One Thousand at Washington.

plied. Clinton, E. G. Webb. Edwards, W. E. Rucker. Fayette, I. N. Kersh. Harrison, to be supplied. Hamburg and Russum, D. D. Armstrong. Kirby, to be supplied. McNair, to be supplied. Meadville, P. S. Olive. Meadville Mission, A. D. Smith. Natchez, G. C. Ford. Union Church, Alonzo Crump. Vicksburg, J. C. Hibbler.

Obituaries

BROOKS—James Isaac Brooks, the son of the late John I. Brooks, was born at Island Creek, Md., December 7, 1852. After more than three years of intense suffering from an attack of asthma, he willingly surrendered to the stroke of death and entered peacefully into rest on November 22, 1926. He was a faithful and untiring member of Brooks Methodist Episcopal Church for more than fifty years, during which period he served as steward, class leader, exhorter, and local preacher consecutively until the end came. He was also a member of the following orders: The Grand United Order of Odd Fellows, No. 2,171; The Household of Ruth, No. 641; and the Eureka Lodge of

Masons, No. 36. He was held in great esteem by both white and colored in civic and State affairs. He is survived by his faithful wife, Mrs. Marion O. Brooks, who labored beside him through the years and helped him bear the most exacting burdens; a son, the Rev. Howard A. Brooks, our pastor on the Laytonville charge; and two brothers: David Brooks, of Calvert County, Md.; and Benjamin B. Brooks, of Baltimore City. The funeral services were conducted at the Brooks Methodist Episcopal Church, Wednesday, November 24, which was largely attended by relatives and friends. The Rev. Elijah Ayers delivered the principal eulogy, assisted by the Rev. W. E. Williams. The expressions were very comforting and helpful. The closing ceremonies were in charge of the orders in turn, which were fitting in every respect.—Reporter.

MCNEIL—Sister Annie McNeil, a faithful member of Mt. Pleasant Methodist Episcopal Church, Jackson, Miss., departed this life December 31, 1926, at the age of forty-four years. She was stricken with paralysis, and bore the illness of fourteen months with patience. The funeral was largely attended by her many friends. She leaves a husband, six children—four sons and two daughters—other relatives, and friends to mourn her passing. The funeral was conducted by the pastor, Rev. R. B. Anderson.—Reporter.

TATE—Mrs. Martha Jane Tate, wife of the Rev. R. L. Tate, departed this life December 28, 1926, at Mt. Pleasant Methodist Episcopal parsonage near Benton, Miss. Mr. Tate was born at Macon, Miss., where she and the Rev. Tate were united in holy wedlock, and from which place she followed him into his field of labor. She was a faithful wife and true friend. She died as she lived, in full triumph of faith. She died from blood poisoning, caused from pricking her finger with a needle through a hole in a worn thimble, after a brief illness. Her life was a living testimony of faith in Jesus Christ. She leaves husband, relatives, and many friends to mourn her passing. Her funeral took place from Mt. Pleasant Methodist Episcopal Church. Her remains were laid to rest in Mt. Pleasant Cemetery. The Rev. N. W. Ross officiated.

Card of Thanks

The Rev. H. J. Wright, one of the retired ministers of the Louisiana Conference, now living with his daughter in New York City, wishes to thank all those who participated in the surprise birthday party planned by his daughter, Miss Maymie, on his seventy-fifth birthday, January 12. He was handed a package by each one as they entered. Mrs. A. J. Scales presided at the piano, while Prof. A. J. Scales and Mrs. T. J. Jackson sang beautifully. Dr. Wright, the son, presented his father with a six-tube radio.

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H. E. LUCCOCK, Contributing Editor

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The Challenge to Greatness

FEBRUARY the 12th, Abraham Lincoln's birthday, annually observed throughout the nation, brings us to sober reflection upon the man and his work.

It is now beyond dispute that Mr. Lincoln was a truly great man, and his greatness enhances with the passing generations. This fact was never more clearly revealed than in the way he met the challenge of the times in which he lived. All life is a challenge to the best there is in us, but there are particular periods in human history when a peculiar combination of circumstances subjects us to those tests that reveal the smallness or the greatness of our characters. Such is true of individual persons and of institutions as well.

In his day and in the circumstances of his career, private and public, Abraham Lincoln encountered such an acute challenge. He met it in such a way as evokes the gratitude undying of those Greathearts of the past and present acquainted with his character and works; he met it in that way which will command the admiration and commendation of the generations that are yet to be. The nations will continue to rise up and call him blessed.

The real test of greatness in personal character or in the character of an institution lies in the dominating ideals thereof. In the warp and woof of his idealism no age has produced a greater citizen and more stalwart executive than was Mr. Lincoln. His interest was engrossed with the problem of human life and opportunity on the less formal and dynamic aspect as well as on the more formal and organizational side. That is to say, Mr. Lincoln was very much concerned with, and literally gave his life and powers to, maintaining and preserving those fundamental forms of social and political institution which make possible the existence and enrichment of life for all who live under such institutions.

He was gentle and kind, painstaking and patient, tolerant and sympathetic, easy of approach and a lover of folks. He was the voluntary champion of the oppressed. He loved the common people and sought to conserve as well as to appreciate the work of the humblest individual for whom he could perform a social service. Rugged backwoodsman that he was, the sterling simplicity of his character was beautiful and will remain for all time to come the secret of the hold which his memory has upon the heartstrings of total humanity. By no liveries of station or trappings of rank will he be remembered, but by the grandeur of his character, whose virtue was faith in the right as God gave him power to discern the right; Abraham Lincoln will ever be remembered as America's most outstanding example of greatness by reason of the reach and richness of his idealism, the girth of his soul, and the utter abandon with which he threw himself into the rugged adventure of promoting the public well-being.

Preservation of national unity, upholding the dignity of the Constitution, and proclaiming liberty to the captives were the great ideals of his public career. To these he held steadfastly until, alas, the mad folly of the rebellious section of our country viciously and violently

put an end prematurely to the needed service which he was rendering to the universal cause of right and justice. A martyr he was to those sublime moral convictions and principles which the nation is all too tardily recognizing as fundamental bases of a just and righteous social order; a martyr he is to the cause of humanity as long as there is a section of the nation which declines to permit those principles for which he lived and died to become operative in the practical relationships of the component elements of its population.

The challenge which the times offered to Mr. Lincoln's greatness of character was likewise offered to prove the greatness of the public institutions of his day. In those stirring times there was a challenge to the church, to the nation, and to that section of the nation which had tried by force of arms to repudiate and render impotent the authority and sovereignty of the immortal Union. How the American church met the challenge is well known to students of the events of that period. How the nation responded to the lofty dictates of human justice and divine decree is eloquently narrated on every victorious battlefield and outstanding in the final successful issue of the struggle to maintain the Union "one and inseparable."

As gratifying as was the response of Mr. Lincoln's personal character and official conduct to the challenge confronting him; as commendable as was the tardy though eventual reversal and right adjustment of the church; as praiseworthy and laudable as was the resolute response of the Union's legions of liberty to the challenge of those times, it still obtains as a matter of profound regret to the nation that the South, guilty of defection in those times, despite an interval of six decades allowed for sober reflection, has not yet risen up to the challenge of greatness offered her in that early stage of the rebellion which she still maintains against the Constitution, against national unity, against the minority group of her population. The South cannot be great as long as its dominant class holds a corrupt ideal of social justice; as long as its people have warped views of human values and think in terms of the right of oppression by physical force of the advantaged group over the disadvantaged. The civilization of the South cannot lay claim to greatness until that section ceases to lavish upon one group of citizens every and all civic, political, and social advantages while it withholds niggardly from the other group those same essential citizenship privileges according as the one group is white and the other is black. There can be no greatness in any civilization which dispenses public social advantage on the basis of the color line.

The past sixty years, by sheer dint of his toilsome and belabored endeavor up the incline of human achievement, the Negro has knocked the props from under every other indictment which the South has brought against him except that of the color of his skin. He pleads guilty proudly of variation in pigment color. He would have it so, for thus the Creator made him. When, guided

by its Southern churches of all denominations, the South can bring itself to realize that "God hath caused to spring from one forefather all races of men that dwell upon the face of the earth," and that every individual soul is, in the sight of God, of infinite and therefore of equal worth; that in any adequate ethical system the color concept is valueless; and when the South, seeing this, will heed the moral imperative in all human relationships, then will the South have arisen equally to the challenge of those critical times when Lincoln lived, which challenge was answered by the greatness of all the other actors in that stirring drama of human freedom.

One instance condemns the civilization of the South as incapable of being characterized as great. It concerns the Constitutional Convention held by the people of Louisiana in 1864 for the purpose of determining that State's reconstructed relation to the Union. All hinged, of course, on the attitude of the newly constituted State toward the colored population. At the time there were in Louisiana more than 331,000 slaves—one half of its total population. To Governor Hahn, who had called the convention, President Lincoln wrote the following letter: "I congratulate you on having fixed your name in history as the first free-State governor of Louisiana. Now you are about to have a convention which, among other things, will probably define the elective franchise. I barely suggest for your private consideration whether some of the colored people may not be let in—as, for instance, the very intelligent and especially those who have fought gallantly in our ranks. They would probably help in some trying time to come to keep the jewel of liberty within the family of freedom." That convention met in April, a month after the President's letter was written. Mr. Lincoln had astutely though courageously thrown out to the South the challenge of greatness. As Mr. Blaine subsequently remarked: "This was the earliest proposition from any authentic source to endow the Negro with the right of suffrage," showing the President's high sense of justice.

Did the South rise to the occasion? How? In reconstructing the elective franchise, has the South "let in" the colored people? What is the disgraceful story of the sixty or more years that have elapsed? All of this despite too, that there are among the Negroes of the South, as elsewhere, both types of eligibles to which Mr. Lincoln in his sagacious letter referred. Here there are Negroes of as high scholastic attainment as any of that very white population denying to them the franchise. Here also are many thousands of loyal, patriotic Negro American citizens who, since Mr. Lincoln's prophetic utterance, have seen that "trying time," and have gone at the command of the nation (and voluntarily also) to more than one foreign battlefield "to keep the jewel of liberty within the family of freedom," and yet who themselves are being deprived by the South of their right of franchise bought by blood from their own veins.

By one subterfuge or another, by a series of successfully veiled technicalities morally wrong, this section has been turning out by selective anarchy those citizens of color whom the Federal constitution and the blood of the nation's battlefields have "let in." Thus by her specious nullification of the Constitution, the South is affecting that very repudiation of Federal authority which by her open rebellion of arms she was not able to do. Still in the business of being little, the South drives the wedge of sectional self-will more deeply down through the moral idealism of the Nation. There must therefore come a moral purging of the South and her conversion to a realization of her right relation to the nation before she can lay claim to ethical greatness. That this section may move up into the column of great political units which believe in the sovereignty of the Union, the dignity of the Constitution, and the Right of human Freedom, we look to the young intelligent group of Southerners, men and women, who will not be content longer to be numbered among civilization's lagging group that are notorious for being still in the business of being little.

Huntsville District Council

THE District Stewards' and Pastors' Council of the Huntsville District met in the Methodist Episcopal Church of Athens, Ala., of which the Rev. V. D. Oatman is pastor. The early hour was spent in visiting the Trinity Institute. The student body was addressed by Drs. J. W. Whitfield and J. N. Wallace, after which the pastors and stewards returned to the church for the business of the day.

The district superintendent, after prayer, in an interesting and instructive way outlined the work of the district to the council. A part of the program was opened for discussion. All matters were satisfactorily settled. A livelier church life is seen on the district and the laymen are taking great interest in the work of the church. Evidently the results will be shown in larger offerings for the benevolences of the church, home and abroad.

Dr. J. N. Wallace was called on to discuss the budget system of the church, and he did so in a very interesting and commendable way. He did not speak from theory but from experience. He has it in his church and it works very smoothly. He emphasized the value of having a financial system in the church. He also stated that it

will work in the rural districts as well as in towns and cities.

At this period of the meeting the World Service apportionment was read by the district superintendent. The amount for each charge was as follows: Albany-Beulah, \$116; Athens-Oakland, \$213; Belle Mina, \$123; Blount Springs and Colony, \$194; Center Grove circuit, \$265; Decatur, \$304; Guntersville circuit, \$52; Madison-Spring Hill, \$123; Scottsboro, \$162; Sheffield Mission, \$39; Triana circuit, \$188; Warrior and Bangor, \$91. The Conference benevolence is as follows, excluding the Central Alabama rebuilding fund: Albany-Beulah, \$8; Athens-Oakland, \$12; Ardmore Mission, \$6; Belle Mina-Sheffield, \$11; Blount Springs-Colony, \$12; Center Grove, \$15; Huntsville, \$15; Huntsville circuit, \$10; Scottsboro, \$15; Triana circuit, \$15; Warrior-Bangor, \$12. The stewards and pastors adopted the full report of the district.

Thus closed the council of the Huntsville District. Many thanks to the pastor and his good people for their splendid entertainment.—A. P. Sumter, Reporter; Dr. J. W. Whitfield, Dist. Supt.

Contributed Editorial

The Present Situation in China

THE newspaper headlines give readers a distorted view of the situation in China. The suggestion is only of riots, bandits, and impending war. Nothing is said about the stupendous movements that are changing the whole political, social, industrial, intellectual, and religious life of the Chinese people. When such great movements are under way, it must not surprise us that disturbances occur. At such a time the disorderly elements in a community may easily escape from the control of the forces of law and order.

In the events of recent weeks, distinction should be drawn between the disturbances at Hankow and the rioting at Foochow. The trouble at Hankow arose out of the political situation in which the Nationalist authorities were endeavoring to abolish the special rights of foreigners in the British residential Concession. At Foochow the attack on the foreign missionaries and their property was due to the action of a mob that was aroused by the false reports regarding the orphanage of the Dominican sisters. Such trouble as occurred at Hankow may be experienced in the seven or eight other port cities in which there are foreign residential concessions. Riots like that at Foochow can hardly be foreseen, and are not likely to occur in many places. It is important to note that the antagonism of the Chinese people is directed against the special privileges claimed by foreigners, and not against them as foreigners. If prompt action could be taken by the foreign governments assuring China that they desire now to settle upon an equitable basis these controversies regarding special privileges, it is probable that whatever looks like anti-foreignism in China would quickly disappear. It is for this reason that the statement issued on January 27 by the Secretary of State is very important, as in it he declared that the United States is ready now to take up negotiations regarding the principal issues. Such a message to the Chinese Minister in Washington should result quickly in ascertaining whether China can appoint delegates with power to make treaties. The PORTER resolution, pending in the House of Representatives, requests the President to negotiate as soon as possible a treaty which will establish relations with China "upon an equitable and reciprocal basis." The early adoption by Congress of this resolution is much to be desired.

The march northward of the Nationalist forces is much more than a military conquest. This movement is, or is rapidly becoming, a real people's revolution. It is altogether different from the revolution of 1911 or any of the subsequent struggles between various military chieftains. Those were surface disturbances affecting only a few. This goes much deeper. Those were waves on an inland lake. This is an oncoming sea tide.

The main purposes of the present revolution are such that right-minded persons must sympathize with them. It is reaching out for emancipation: (1) for national freedom; (2) for a government of, for and by the people; and (3) for economic freedom for the masses.

By organizing the people in unions, by helping them to demand much higher wages, by setting up local committees for the government of each community, the movement rapidly gains the support of the great majority of the

people. All patriotic Chinese will feel that they must join this movement for the redemption and regeneration of their country.

Unfortunately there is an element in the revolutionary party which is hostile to Christianity. Though in the minority, this anti-Christian communistic left wing of the party exerts great power and in places is in control. Wherever it has a majority in the membership of a provincial, city, or neighborhood committee, it is likely to take the law into its own hands, attacking individual Christians and Christian institutions.

Christians find themselves in an awkward dilemma. (1) To stay out of the party classifies one as against the revolution and for the militarists and imperialists. (2) To enter the party may mean joining a unit in the organization which is anti-Christian. The issue with thoughtful Christian leaders has resolved itself into this: how can we as Christians identify ourselves with the People's Revolution without compromising or repudiating our Christian loyalty?

These are days in which there should be much earnest prayer for China. We are at a time of great opportunity. There will probably be a long period of discontent and striving. Desires and aspirations have been stirred that cannot be satisfied soon. It is not for the safety of persons, much less of property, that concern will be felt most. The shaping of the future of the Chinese people, and of the world of which the Chinese are one fourth is being determined.

Is it to be Christian or not?

A. L. WARNSHIUS,
Secretary International
Missionary Council.

The New Philistines

IN his annual report as President of Columbia University, published a few weeks ago, NICHOLAS MURRAY BUTLER has a penetrating paragraph which expresses very clearly one of the crucial issues in American life. He speaks of the presence in our country of a new "Philistia," a group of present-day barbarians which he calls "an active, restless and highly nervous company of men and women who are concerned with displacing discipline for indiscipline, scholarship for deftly organized opportunities for ignorance, thoroughness for superficiality and morals for impulsive and appetitive conduct."

The line-up in the last sentence certainly looks to be enough to ruin any nation. The onslaught of the new Philistines thus described is fierce and hot at the present time. In particular, the substitution of indiscipline for discipline and impulsive conduct for moral conduct is one of the degenerative symptoms of the day.

Against this onslaught Dr. Butler urges a revival of the classic spirit. The classic spirit is a beautiful thing and has brought noble values into life. But if moral and spiritual interpretations of life are to be victorious over the anarchy of conduct based on appetite, stouter forces than any classic spirit must be brought into play. If the new "Philistia" is to be defeated it must be done by the expulsive and explosive forces of moral and spiritual energies working in the life of the nation.

L.

Is Our Evangelism Adequate?

Why Does Evangelism Have Such Insufficient Social Results?

By Edwin A. Brown

Pastor Wooster Avenue Methodist Episcopal Church, Akron, Ohio

ANYONE who keeps in touch with the progress of Christianity in the world will sooner or later make the discovery that in spite of some very wonderful religious revivals which have lifted wide areas of life to higher levels, certain aspects of our social life which we are now challenging as unchristian do not seem to have been changed very much. In the evangelistic history of Protestantism there have been many glorious trophies of the grace of God. Individuals all but destroyed by sin have been utterly redeemed. Whole communities have been quickened. Family altars have been set up. Saloons have been driven out. A kindlier human regard has been kindled. But with all this there has been an awakening in our day to the fact that *the redemption of our social order does not keep pace with the results which we have won among individuals.*

In spite of some great religious awakenings, certain great social sins do not seem to have been checked to any great degree. We have no reason to doubt the reality of multitudes of these decisions to serve Christ which have been made in seasons of special evangelism, but why is it that after such sweeping victories that there is so little concern, say, about a Christian attitude toward property? Why is it that great numbers of good people pass through enthusiastic revivals still undisposed to challenge war? Why is it that when men are repenting of personal wrongdoing that such crying social sins as race hatred and religious prejudice are overlooked? One does not have to travel far to find "men of the cloth" very successful as evangelists who are rabidly anti-Catholic, anti-Negro, and anti-Jew.

The seeming unrelatedness of much in our modern evangelism to the great entrenched evils in our social order ought at least to give us pause and lead us to make a reappraisal of our message.



A Broadened Conception of Sin Needed

It isn't a question of dropping the personal appeal to seek Christ. Such would be the counsel of despair. The reconciliation of the individual heart with the will of God must always be central in the Christian evangel. There must always be a large place for probing into individual sins and for bringing individual sinners to re-



A Few Pointed Questions

Why is it that our evangelistic triumphs seem to make so little impression on industrial injustice?

How often are wages raised and the long working day shortened as the result of our present evangelistic preaching?

Is it not true that multitudes of our rural communities which voted in large majorities against the child labor amendment have experienced great revivals of religion before and since that time?

Have not many men who hold strategic positions in our industrial world whole-heartedly supported local evangelistic endeavors, yet have refused utterly to remedy evidences of industrial injustice in their own factories, such as the denial to the workers of representation, the protection and care of the crippled or aged worker, or the denial of any responsibility for unemployment?

Is it possible that none of us have ever seen men prominent in our political life who counted it a good thing to support revivals in which the "old-time religion" was being offered, yet who saw little inconsistency in whitewashing some political vagabond who shamelessly bought his way to power?—E. A. BROWN.



pentance. There is utterly no hope for any evangelism calling itself Christian which neglects the relating of individual men to Christ! Our problem then is not one of substituting the social message for the individual, but rather one of enlarging our evangelism until it takes in the whole round of human life—both individual and social. We must broaden the popular conception of sin so that when a man repents he at once becomes an antagonist to social as well as individual sin. On true repentance he should become a champion of social righteousness as well as individual righteousness. If our converts do not feel the innate inhumanity in race prejudice, then we have slipped somewhere. We assume that when a man is converted that he will see the evil of lust and shun it.

Are we presuming too much to hope for the day when our converts will see the evil of war just as truly? If men "get under conviction" now for making "moonshine," ought it to be beyond reason to suppose that some day they will get "under con-

viction" for stealing a million dollars through monopoly and exorbitant prices. It is difficult to see how we are going to realize the kingdom of God on earth until we get the consciences of men aroused against social as well as individual sins. If this is ever to be done, there must be a preparation through preaching and teaching which relates the message of Jesus to the whole of life. Men now repent of personal sin because personal sin is about all that men have been asked to repent of. They will get a conscience on social wrong just as soon as the church begins to stigmatize social injustice as vigorously as it now stigmatizes individual sinning.

All our preaching in the last analysis is evangelistic. We are continually creating attitudes and winning the acceptance or disapproval of men for our message. When we enter upon a special season of evangelism we are simply cashing in on what has already been said and done.

Calling Stockholders to the "Mourners' " Bench

If we have related the gospel to the whole of life, we may expect men to respond with some social conscience. When conditions like this obtain it ought not be incongruous for the pastor of some church on the avenues in some steel city to preach a sermon on the "sanctity of human life" and call the factory owners and managers, directors and stockholders to the mourners' bench for repentance. Nor should it seem incompatible with the fitness of things for some minister in a city filled with racial

intolerance to inject a sermon during a revival series on the parable of the Good Samaritan and call men to repentance for race hatred and prejudice. It is probably true that if we would stress some of these things in some of our churches during seasons of evangelism that they would fall flat.

The Bishop's Sermon Which "Killed the Meeting"

A distinguished bishop of the Methodist persuasion was asked a few years ago to preach at a holiness camp-meeting. He used a theme which turned the minds of the congregation to the missionary and the larger world aspects of Christianity. The comment at the close of the sermon was that "it was a good sermon, but it killed the meeting." It probably did for the simple reason that the spiritual food offered those good campmeeting folk had lacked the Christian world view so long that it really seemed like a foreign importation, and they found difficulty in warming up to it. Notwithstanding the difficulties which lie in the way, it is hard to see just how the kingdom of God is ever going to come unless we get our converts converted not only to the personal Christ, but also to His program as it works its way out in the world.



Evangelizing Public Opinion

There is another aspect to the problem. In all our evangelism we have reckoned too little with public opinion. We have quite largely sought social ends by converting individuals. There is no question but what if we would convert *enough* individuals that we could secure some great social gains, providing they were socially converted. However, we are not shut up to this one avenue toward social redemption. Is it not legitimate to seek social gains by the conversion of public sentiment? The fact is that in one sphere of our social life we have won a conspicuous victory in just this way. We did not secure the abolition of the liquor traffic by getting even a majority converted so that we could vote it out. In fact, that was not our strategy! What we did do was this. Over a period of fifty years or more we created a public sentiment in favor of prohibition through education and propaganda.

We placed books in our schools showing the effects of alcoholism. We kept the issue before the public by sermons, lectures, parades, and the ballot box. We went into politics. We organized the Anti-Saloon League, which became the political arm of the church in temperance matters. We took the stump in every township, county, and State in the Union. We flooded the land with literature. Then after a half century, victory was ours. How did we win? We won by converting the group mind. We changed public opinion over a period of years and achieved a social gain which meant literally moral and spiritual salvation for countless multitudes. During all this time we did not cease to preach the necessity of personal redemption. In fact, we did the thing which has just been urged as an evangelistic necessity—we preached the social gospel of temperance in our revival services and called men to repentance on the strength of it! In the last generation or so conversion has meant living a temperate life!

Fields for To-day's Evangelism

Two things emerge here. First, if men can be brought to repentance and made socially minded in the matter of temperance, is there any reason why men will not respond in a like manner in a personal way to any other social challenge offered by the church? What might be done to the war spirit over a period of years if attacked in this fashion? Second, if through a period of fifty years of preaching and education we can achieve a good measure of prohibition and thus save a multitude of boys from drunkards' graves, why can't we use the same methods of publicity and group action to change public opinion on such matters as war or industrial injustice? Why can't we crystallize public sentiment against such unchristian foreign policies as extraterritoriality in China or the Japanese Exclusion Act? If it is true that there is likely to be an alignment between Russia and the Oriental powers in preparation for some future war, is it not time that we include some of these things definitely in our evangelistic program and seek by united action to achieve a Christian social order the world around?

It does not follow, of course, that when the group mind is changed on any social question that the individual necessarily is made better. The influence, however, will be for good. The children of this generation are morally better off than the children of the previous one, in which the saloon beckoned to them from every corner. It is infinitely better to be rid of moral sewer gas than to have to develop powers which, in a measure, can withstand it.



"Blood Sweating" Over Social Sins Needed

If this wider conception of evangelism seems to take in territory which was not formerly occupied, the only excuse offered is that such territory will *have* to be taken in before the kingdom of God is realized. Our present evangelism is falling short in realizing this wider goal. Too much is left undone. We are straining out the gnats and complacently swallowing too many camels. In our exaltation of Jesus we are forgetting Jesus' way of life. No loyalty to the person of Jesus, which must be the center of all Christian living, is at all adequate which does not devotedly attempt to realize His purposes in human life. We are not called upon to drop anything worth while in the usage of the past. Our great need is to shoot into the fervent evangelistic spirit and message of the fathers the newer social vision. Men used to sweat blood over the enormity of their personal iniquity. *We do not need this any the less, but we do need more blood sweating over our naïve acceptance of the blighting social sins in our modern life.* We need an evangelism which changes attitudes and motives and lifts men to lives of great personal holiness; but we need more. We need an evangelism which interprets the Christian life in terms of social conduct and attitudes. We need one which will inspire men to carry the mind of Christ into the market place and factory. We need one which seeks nothing less than the utter transformation of our present social order and the establishment of the reign of God among men. It will be a great day when we devotedly give ourselves to such a task.

AKRON, OHIO.

On Making Appointments

Some Problems Which Keep a Bishop's Life from Becoming a
"Saint's Everlasting Rest"

By Bishop Ernest G. Richardson

THE making of appointments is a very much more difficult matter nowadays than it used to be formerly. This is due mostly to two causes: First, the results arising from the area system of episcopal supervision increase the difficulty. The area system gives to the bishop a very much more intimate knowledge of the great mass of preachers than he could possibly have had under the former system of supervision. His more intimate knowledge of men and their families makes the appointments a much more personal matter than it used to be. Also, under the area system the bishop in most cases stays with the appointments. He does not make appointments and then go away and know little or nothing of the result of the appointment. For these two reasons connected with our present area system, appointments have a personal relationship that they did not formerly have. This personal relationship adds to the seriousness of making the appointment.

The second great cause that increases the difficulty of appointment making is the growing spirit of congregationalism and democracy in our church. As a result of this growing spirit, the churches make many more requests than they used to do. The ruling of the General Conference adopted only a few years ago, to the effect that negotiations between churches and pastors should not be made prior to Conference sessions, sounds already archaic and even antediluvian.

Both of the causes mentioned above that tend to make appointment making more difficult are good in themselves. The area system of episcopal supervision is infinitely superior to the former method. We will never have a reversion to the system of the older days.

All the "Autocracy" Not on the Bishop's Side

To get the benefits out of the improved conditions without suffering serious damage, it is necessary that everybody concerned shall play the game. Autocracy in making appointments is not wanted. When this is said, it practically always is said applying solely to the bishop. It does apply to him. A bishop is unworthy of his office who would habitually make appointments autocratically. But unless we are to have very serious difficulties, the absence of the autocratic spirit must be understood to apply to everybody concerned in the making of appointments. If the bishop ought not to be autocratic, by what right does the individual pastor or local church claim the privilege of being autocratic? Yet this autocratic spirit on the part of individual pastors and church committees adds very greatly to the difficulty in making appointments.

Preachers sometimes absolutely refuse to accept any one of a number of appointments that are offered to them. Committees from churches often positively decline to receive any one of a number of pastors that are offered to them. Why does not the rule against autocracy apply to the individual pastor and the church committee equally as it applies to the cabinet? If our system is

obsolete, let it be scrapped. If our system is not so bad that it should be scrapped, but it should be tinkered, let it be amended. If we are going to stand by our present system in appointment making, let all those concerned play the game. Let the bishop, the pastor, and the individual church all understand that in a very democratic spirit they must all give and take.

When Preachers Gossip

There are other matters which interfere greatly in appointment making. One that adds greatly to this difficulty is the habit of gossip. On the part of preachers there is a quite common, though sometimes unwitting, criticism of other preachers. These criticisms are heard by the laity, and are often the reason for their being unwilling to receive a pastor. There are also laymen who claim to have a very wide acquaintance with the foibles and shortcomings of pastors. By their gossip they are very liable to poison the minds of other laymen against certain preachers. This word must not in any way be understood to be an appeal for concealing facts that should be known. Very frequently, however, if the remark was tested by whether it is necessary for it to be made or not, we are sure it would not be made. Nor are we pleading that every brother minister should be boosted regardless of the facts. But that everyone should not be knocked is just as true as that everybody should not be boosted.

The Lazy Preacher Who Palms Off the Same Old Sermon

The preachers also have much to do with the ease or difficulty in the making of appointments. Sometimes, of course, excellent men, against whom no words of just criticism can be made, find themselves in a "squeeze." Sometimes such men suffer in the appointments. From the standpoint of ten years' experience in helping to make appointments, I wish to say, however, that quite frequently difficulties in making appointments are due to the fact that men who have not made good demand that they should be taken care of. Sometimes the failure to make good has been due to the lack of a friendly and sociable spirit. Many complaints come to the cabinet that the preacher does not mingle with, and so does not know the needs of, his congregation. Sometimes the complaint is that he is, in plain English, lazy. Quite frequently those who object to the preacher say that his sermons manifest no new quality. They are evidently infirm from age. All of the quotations, allusions, figures of speech, and illustrations are taken from bygone years. It is difficult to maintain the grade, as the saying is, for such a man. Yet very often the man about whom these things are said is the man that makes the greatest demands upon the cabinet and creates the greatest difficulty. If preachers are lazy and indifferent and unsociable, honest appointment making should not be held responsible for any losses that may come to them.

A New Approach to the Mass Movement in India

A Day at Ghaziabad

By Ralph E. Diffendorfer

HE HAD walked fifteen miles since sunrise, bringing with him a group of his villagers, a tall, venerable figure whose red turban and dignified carriage marked him as a man of importance. The water-carrier was giving him water in a small stream from his goat-skin water-bag when I first saw him. He straightened up with a cordial salutation, "Salaam, sahib."

"Peace be unto you," I replied. "Did many people come from your village to-day, brother, to see the opening of this school?"

"A dozen came, sahib, with their wives and children. The others stayed to watch the crops, for the distance is more than thirty *cos*."

"That's fine. Perhaps some day a young man from this school will go to your village to teach your people and to counsel with them. How would you like that?"

"Ah, we would like that, sahib. We would be glad to have him live in our village and teach our people. The God of Jesus knows that my people are a needy people, but we wish to make life different for our children."

Hundreds of others like him swelled the crowd of more than a thousand who were present that day for the opening of Ingraham Institute at Ghaziabad, India—headmen from the outcaste wards of surrounding villages where missionary influence had begun to be felt. They had come to share in the excitement, to hear the music, to see the white men who had come from across the Black Water, to join with the crowds; but also they had come because they understood that here was a great new school which would soon be sending teachers and ministers to their villages.

Bargains in Boys

There is only one way by which the great mass of depressed humanity that has moved towards Christianity in India during the last three decades can be lifted, and that is by starting a widespread system of village schools, with trained Indian teachers in charge, who understand village problems and who are equipped to act both as pastors and teachers for these simple communities. Missionaries among the depressed classes recognize that this is the next move; but they are faced with a need for adequately trained Indian Christian leadership. A great number of boys and girls from the villages have been educated at the large central mission schools in the years past, but invariably after leaving the schools they have gone off to the cities to earn their living, leaving the village from which they came no better by their educa-



INDIAN BOY SCOUTS

tion. Village communities which have been nominally Christian for several generations have made little progress toward advancing in the scale of their social and economic life.

The Ingraham Institute is an educational enterprise designed to remedy this situation, and furnishes therefore a new approach to the mass movement. At this institute selected boys from the villages will be trained in a "village atmosphere" to become future community leaders. The institute has a plot of forty acres, the beginnings of a farm, and each boy will be required to do a certain amount of manual labor each day. Character will be trained "through the education of heart and hand,"

after the methods of education for Negroes, which have been so successful at institutes like Hampton and Tuskegee.

A Living Memorial

The institute was made possible by the generous bequest of the late Rev. Robert S. Ingraham, D.D., one of the leading members of the Wisconsin Conference. The gift was made to the Board of Foreign Missions and designated for the training school in India by Mrs. Ingraham as a memorial to her husband.

The bricks for the building were made on the grounds, and teachers' quarters, hostels for boys, homes for student preachers, and a residence for the missionary in charge have been erected.

The location of the institute within the bounds of the Northwest India Conference makes it possible to serve directly 173,000 Indian Christians—one third of the entire Christian community of the Methodist Episcopal Church in India.

The missionary enterprise is confronted with this great mass of nominal Christians, not far removed from the outcaste communities from which they have come; but, having this advantage, they have laid themselves open to the redemptive power of Jesus Christ. They present a problem in social regeneration which is testing the spiritual and prophetic resources of the Christian movement in India to the full, and they can be lifted only by the slow processes of education, raising each succeeding generation to a higher stage of moral, economic, and intellectual life until, through patience and hope, they have attained unto the abundant life. In this process India must have the help of men and money from American Methodists for many years to come.

The Salt Shaker

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1. The first essential is to talk too little rather than too much.

2. Avoid detail. A sketch may be crude, inaccurate, and badly executed, but it is *not* boring.

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Flavor with the essence of complete indifference to anybody's taste but your own. Pour into a mould stamped with your own image, and turn onto a platter garnished with plenty of thyme.

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The vogue of superheated nationalism is attributed to the fact that the upper middle classes have discovered in it an emotional substitute for Christianity. What is happening in America and elsewhere is a process of syncretism by which an ever-diminishing element of Christianity and an ever-increasing element of nationalism is entering into the alloy known as modern religion.

The god of the new cult is the patria, the state, for whom the modern man will offer up his life. The ideal of the national state is a mighty, mystic power outside of puny individual men. It is the source of blessings

for those who worship and obey. To propitiate and to serve is the highest duty of man. The national state has a mission, and its mission is everlasting.

The new religion has its rituals. The flag is supplanting the cross. The flag is the object of ceremonious salutes and dippings. Men bare their heads, children swear allegiance, adolescents orate, and the grand old chiefs of the tribe lend an ear to the wisdom of babes and sucklings. The national Christmas in America comes on the Fourth of July, the special days set aside for Saint George, Saint Abraham, Saint Theodore, and Saint Woodrow. The manger lies at Mt. Vernon: good can hail from Virginia. The devout adorn their walls with ikons, and upon their terraces lie busts.—Prof. H. D. Lasswell, University of Chicago.

Indifference

When Jesus came to Golgotha they banged Him on a tree;

They drove great nails through hands and feet, and made a Calvary;

They crowned Him with a crown of thorns, red were His wounds and deep;

For those were crude and cruel days, and human flesh was cheap.

When Jesus came to Birmingham they simply passed Him by;

They never hurt a hair of Him, they only let Him die;

For men had grown more tender, and they would not give Him pain—

They only just passed down the street and left Him in the rain.

Still Jesus cried, "Forgive them, for they know not what they do."

And still it rained the winter rain that drenched Him through and through.

The crowds went home and left the streets without a soul to see,

And Jesus crouched against a wall and cried for Calvary!

—G. A. Studdert-Kennedy, in "The Sorrows of God."

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An enormous mass of intellectual work, thought, discussion, and diffusion has to be done before English-speaking America can achieve that leadership in world affairs to which its present prosperity and good fortune may be considered to entitle it. Without a positive effort to that end, the United States may sink into a self-complacent security and prosperity that may last for many generations, that may achieve much art and elegance, and leave that great people at the end impotent and temporarily decadent, as China was through the latter half of the nineteenth century.—H. G. Wells.

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There isn't a single live issue between the various Protestant sects. I am a Baptist, but there isn't any difference worth an intelligent man's consideration between the beliefs of my sect and those of the various other Protestant denominations. The various sects may possibly continue forever, because of traditional sentiment, coherence, memory, and emotion will serve to bind them. However, there isn't a rational reason for their continuance. They are an absurd expense, and they clash in their missionary activities in the Orient. It isn't good business for one small city to have a dozen Protestant churches all supported by the subscriptions of the citizens.—Harry Emerson Fosdick.

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For those who are dead to the "joy" of giving, help them, with their money for Thee, to make the "venture" that shall mean increasing life.

For those who have been penurious in their worship of Thee, enrich them as exponents of holy praise.

For those who sound no keynote for God, tune their hearts with Thy harmonizing influence.

For those whom Christ has never spoken through, stir up an eagerness for listening to the divine Voice.

For those who are giving largely of their time to the things of this world, and so little to the concerns of the life that now is, and of that which is to come, reveal to them the cheapness and emptiness of it all.

For those who have cares, testing obligations, and bodily suffering, grant unto them an enlarging realization of Thy strength.

For those who are pathetically weak in the psychological moments for being strong, lead them unto a position of stability.

Ten Reasons for the Establishment of the Family Altar

1. I will send you forth to the daily task with cheerful heart, stronger for the work, truer to duty, and determined in whatever is done therein to glorify God.

2. It will give you strength to meet the discouragements, the disappointments, the unexpected adversities, and sometimes the blighted hopes that may fall to your lot.

3. It will make you conscious throughout the day of the attending presence of an unseen, divine One, who will bring you through more than conqueror over every unholy thought or thing that rises up against you.

4. It will sweeten home life and enrich home relationship as nothing else can do.

5. It will resolve all the misunderstanding and relieve all the friction that sometimes intrudes into the sacred precincts of family life.

6. It will hold as nothing else the boys and girls when they have gone out from underneath the parental roof.

7. It will exert a helpful, hallowed influence over those who may at any time be guests within the home.

8. It will enforce as nothing else can do the work of your pastor in pulpit and in pew, and stimulate the life of your church in its every activity.

9. It will furnish an example and a stimulus to other homes for the same kind of life and service and devotion to God.

10. The Word of God requires it, and in thus obeying God we honor Him who is the Giver of all good and the Source of all blessing.

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The modern child is a Frankenstein which civilization has created and which can only be conquered by the new "profession of parenthood," which will teach parents to deal with the new child.

Children, not wanted by the skyscraper civilization, have taken a terrible revenge on civilization.

Either they have not come at all, or, when they have come, they have been the children of civilization, and how anybody can take any great satisfaction in this achievement is hard for one to see.—President H. M. McCracken, of Vassar College.

Scamper and Rush

"You give me the impression," said a candid friend to a hard-working parson, "less of a 'collected Galilean' than of an understaffed American office." Apt characterization of the scamper and rush of many of our lives!—E. S. Woods.

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Sir George Adam Smith has said truly that God's causes are not destroyed by being blown up, but by being sat upon.

There Is a Cloud Gathering

By the Rev. N. S. T. Shamborguer

THERE is no need to cry "peace, peace, when there is no peace." To the close observer there is a cloud on the political horizon. Look in what direction you may, you can see signs of the oncoming storm that is destined to shake this great old country of ours.

These clouds are gathering from the east, west, north, and south. The blood of the innocent is crying out from the ground. Look about you and read the signs of the times and you will note that the men who are pulling at the oars of the Old Ship of State show a peculiar pallor on their faces, and yet they cry, "peace." So frightened are they that the oncoming storm may sweep them away. They are forgetting the good of the country at large and are holding to their own political section of the country. But the storm is rising. Political corruption, lynching, crime wave, taxation without representation. Say what you will, but the clouds are gathering.

Men are throwing up their hands in horror, saying, "What shall we do?" The answer is, break off thy sins by righteousness and thine iniquities by showing mercy

to the poor and helpless, if it may be a lengthening of thy tranquillity.

Someone has said: "Right forever on the scaffold, Wrong forever on the throne; Still that scaffold sways the future, But beyond the dim unknown, So doth God keep watch o'er his own." God is moving. You can hear the onward march of a brighter day. Scan the papers and you will note that the men who live in glass houses are afraid to cast a stone. Gentlemen, you who are manning the Ship of State, there is only one way to escape the inevitable, that is to turn to God. God has promised to fight for His people. Nebuchadnezzar said that God doth according to His will in the armies of heaven and among the inhabitants of the earth, and none can stay His hand or say unto Him, "What doest Thou?" But it took him seven years to learn that great lesson. They who would rule by might and lord it over the weaker brother might take lesson from his example.

"Right is right since God is God, and right the day must win." This is true with individuals and nations.

Church School Advancement

In the Colored Conferences of the Atlanta Area

By the Rev. James C. McMorries

Field Director of Religious Education, 1926

Retrospective

SOON after my arrival in Atlanta, on July 1, 1921, to undertake the field promotion of religious education in the colored Conferences of the Atlanta Area, under the auspices of the Board of Sunday Schools of the Methodist Episcopal Church, I took stock of the achievements that had already been made. A careful study revealed the fact that a large number of teacher-training classes had been organized in local churches, but only three classes were really active. Closely graded lessons were used in only four Sunday schools, in some departments. While some real interest in the modern program of the church school had been created in a few centers, ministers and Sunday-school workers in general were inclined to follow the old, well-worn rut that was made by their fathers and mothers, who had good intentions but bad practices in the light of our present knowledge of methods in religious education.

Some of our ministers were prejudiced against our modern program of religious education by their disbelief in what is commonly termed "Child Religion." Others were opposed to our program because they understood that religious education attempted to substitute intelligence for religion. Quite a few thought that all we had to offer was theory. Some contended that our program would not work in Negro churches and schools. Many workers were willing to turn their schools over to me and stand back and see me, by some miraculous means, transform them instantly. They said, "It is your job; now go to it." It is interesting to notice that none of these people had completed a thorough course in religious education or even as much as our standard teacher training

course, yet they felt that they knew all about our program. None of them had made a serious attempt to apply the methods that we advocated, yet they were sure our program was not practicable. Our program stood condemned without a trial, falsely accused, and rejected in general by those who had had an opportunity to receive it.

I was literally thrust into this situation while a stranger, and only about two weeks after my graduation from a professional school in religious education and social service, but the dauntless spirit of the pioneer did not fail me. My faith in progress, my courage to set sail, and my unquestioning enthusiasm caused me to look the Lord in the face and say, "Master, I will go with you wherever you go." Our problem with parents was not a matter of opposition, as was the case with some of our church leaders, but it was a matter of indifference and lethargy. For several months I labored almost single-handed, but gradually my opposition waned and friends were won over to our program. With their support and co-operation, we advanced our program in the area steadily along all lines and in strategic centers.

Some Outstanding Achievements

Some of our best results cannot be reduced to figures. Often our task is so large that it outshines our achievements like the great sun outshines and hides the stars during the day. Often we grow impatient in the face of our problems and look for some short cut to their solution. This is apt to be true in our field, where growth is the law, education the method, and Christian character the goal. Often we are like the nobleman to whom the

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Men are throwing up their hands in horror, saying, "What shall we do?" The answer is, break off thy sins by righteousness and thine iniquities by showing mercy

to the poor and helpless, if it may be a lengthening of thy tranquillity.

Someone has said: "Right forever on the scaffold, Wrong forever on the throne; Still that scaffold sways the future, But beyond the dim unknown, So doth God keep watch o'er his own." God is moving. You can hear the onward march of a brighter day. Scan the papers and you will note that the men who live in glass houses are afraid to cast a stone. Gentlemen, you who are manning the Ship of State, there is only one way to escape the inevitable, that is to turn to God. God has promised to fight for His people. Nebuchadnezzar said that God doth according to His will in the armies of heaven and among the inhabitants of the earth, and none can stay His hand or say unto Him, "What doest Thou?" But it took him seven years to learn that great lesson. They who would rule by might and lord it over the weaker brother might take lesson from his example.

"Right is right since God is God, and right the day must win." This is true with individuals and nations.

Church School Advancement

In the Colored Conferences of the Atlanta Area

By the Rev. James C. McMorries

Field Director of Religious Education, 1926

Retrospective

SOON after my arrival in Atlanta, on July 1, 1921, to undertake the field promotion of religious education in the colored Conferences of the Atlanta Area, under the auspices of the Board of Sunday Schools of the Methodist Episcopal Church, I took stock of the achievements that had already been made. A careful study revealed the fact that a large number of teacher-training classes had been organized in local churches, but only three classes were really active. Closely graded lessons were used in only four Sunday schools, in some departments. While some real interest in the modern program of the church school had been created in a few centers, ministers and Sunday-school workers in general were inclined to follow the old, well-worn rut that was made by their fathers and mothers, who had good intentions but bad practices in the light of our present knowledge of methods in religious education.

Some of our ministers were prejudiced against our modern program of religious education by their disbelief in what is commonly termed "Child Religion." Others were opposed to our program because they understood that religious education attempted to substitute intelligence for religion. Quite a few thought that all we had to offer was theory. Some contended that our program would not work in Negro churches and schools. Many workers were willing to turn their schools over to me and stand back and see me, by some miraculous means, transform them instantly. They said, "It is your job; now go to it." It is interesting to notice that none of these people had completed a thorough course in religious education or even as much as our standard teacher training

course, yet they felt that they knew all about our program. None of them had made a serious attempt to apply the methods that we advocated, yet they were sure our program was not practicable. Our program stood condemned without a trial, falsely accused, and rejected in general by those who had had an opportunity to receive it.

I was literally thrust into this situation while a stranger, and only about two weeks after my graduation from a professional school in religious education and social service, but the dauntless spirit of the pioneer did not fail me. My faith in progress, my courage to set sail, and my unquestioning enthusiasm caused me to look the Lord in the face and say, "Master, I will go with you wherever you go." Our problem with parents was not a matter of opposition, as was the case with some of our church leaders, but it was a matter of indifference and lethargy. For several months I labored almost single-handed, but gradually my opposition waned and friends were won over to our program. With their support and co-operation, we advanced our program in the area steadily along all lines and in strategic centers.

Some Outstanding Achievements

Some of our best results cannot be reduced to figures. Often our task is so large that it outshines our achievements like the great sun outshines and hides the stars during the day. Often we grow impatient in the face of our problems and look for some short cut to their solution. This is apt to be true in our field, where growth is the law, education the method, and Christian character the goal. Often we are like the nobleman to whom the

Saviour said, "Except ye see signs and wonders, ye will not believe." I have not posed as a magician, attempting to wave a magic wand over long-standing conditions and change them instantly. I have attempted to perform no sleight-of-hand tricks. My task is an educational task and I have relied upon the educational method. This is a slow and patient process, but it is the surest way of getting things done. Taken as a whole, 1926 was the banner year of our work.

1. *New or Reopened Sunday Schools.*—During 1926 I have assisted in the organization of two new Sunday schools, with a total enrollment of ninety-seven pupils, teachers, and officers. This brings our total for the period 1922 to 1926 to twelve new schools, with a total enrollment of 418. These schools have led to the establishment of ten new preaching places.

2. *Leadership Training.*—During 1926 we have organized ten teacher-training classes in local churches, with a total enrollment of 135. Since 1922 we have organized a total of thirty-three classes, with a total enrollment of 430. During 1926 we have also organized and conducted three standard training schools, with a total enrollment of 105, and a total of sixty-nine students gained credits toward the standard diploma. Before I came to this field no standard training schools were conducted. I have conducted a total of seven standard training schools, with a total enrollment of 201, and a total of 140 students have gained credits toward the standard diploma. These schools have cost the Department of Church Schools a total of only \$15. A total of 125 students have gained credits through my personal instruction. Progress in leadership training can be readily seen when we realize that only eight credit students were reported for this field when I arrived, but since that time over 200 students have gained credits. My personal record shows a total of 205, but this record does not include credit students from classes in local churches since the year 1923. I am not counting students who have gained credits through classes in Clark University and Gammon Seminary.

3. *Adoption of Closely Graded Lessons.*—A total of thirty-seven Sunday schools have enrolled in an efficiency campaign this year, adopting a program that calls for the use of closely graded lessons for all pupils under thirteen years of age. In addition to these schools, my personal record shows a total of thirty schools that are using the closely graded lessons in some departments at the present time. My record does not include all the schools in this field that are now using these lessons in some classes or departments. Again, progress is indicated when we recall that these lessons were used in only four schools when I took charge of this work.

4. *Bible Classes.*—During 1926 I have organized eight adult Bible classes, with a total enrollment of 212. Since 1922 I have organized a total of twenty-four Bible classes, with a total enrollment of 509. Certificates of recognition have been awarded to these classes.

5. *Daily Vacation Church Schools.*—Realizing that the daily vacation church school movement that I launched in the summer of 1922 had grown to such extent that I could no longer give personal attention to all the schools and visit all the places desiring these schools, I prepared a pamphlet—a worker's manual—entitled "The Daily Vacation Bible School in the Local Church." With the use of this manual I promoted thirteen daily vacation church schools, with a total enroll-

ment of 1,286 pupils and eighty teachers, during the summer of 1926. From 1922 to 1926 we have promoted a total of thirty-nine daily vacation church schools, with a total enrollment of over 4,000 pupils, teachers, and helpers.

6. *South Carolina Conference Board of Sunday Schools.*—Up to the beginning of 1926 the Conference Board of Sunday Schools of the South Carolina Conference was merely an organization on paper. The board has really functioned this year. I took advantage of the presence of members of this board at the "Methodist Men's Council" in session at Clark University, March 7-9, and called the initial meeting of the board. A regular meeting was called during the commencement week at Claflin College. Almost a hundred per cent of the members attended this meeting. A program aiming to raise the standard of the Sunday schools in the South Carolina Conference was adopted, and a State Sunday-school convention was ordered. Regular officers were elected, providing the following: president, secretary-treasurer, director of leadership training, director of evangelism, director of missionary education, director of temperance education, director of daily vacation church schools, superintendent of elementary work, superintendent of young people's work, and superintendent of adult work.

South Carolina State Sunday-school Convention.—On September 1 forty-nine persons, representing as many Sunday schools and the eight districts of the South Carolina Conference, together with nineteen pastors and seven district superintendents, met in Columbia—the capital city—for an epoch-making meeting. This was really "something new under the sun"—Methodist Episcopalians holding a State Sunday-school convention in South Carolina. Small wonder that "His Excellency," Governor T. G. McLeod, graced the meeting with his presence and delivered a ringing address on the moral and religious training of childhood and youth. We are not surprised that our Department of Church Schools sent a specialist in religious education, in the person of the Rev. Clyde L. Hay, to help with the institute work. We were really making history. The organization was perfected and the next convention will be held in September, 1927, at Florence, S. C.

Personal and General.—I visited all the District Conferences, Epworth League and Sunday-school conventions in the Atlanta Conference this year and presented our program. I also presented our work to the Atlanta, Savannah, and South Carolina Conferences in their annual sessions. I served as an instructor in our summer school of theology at Claflin College, in our Epworth League institute at Clark University, and in the summer school of religious education at "Gulfside," Waveland, Miss. I promoted the Rally Day and offering for the Department of Church Schools, not only through addresses and personal conferences, but sent out about 300 letters and cards, carrying the message throughout the area.

The Rev. Rakestraw, pastor of Asbury Methodist Episcopal Church, Savannah, Ga., raised a budget of \$200 for his daily vacation church school. The Rev. L. W. Strickland conducted the first daily vacation church school that was held in his community—eight miles from the railroad—at Union Grove, Ga.

The following persons were elected officers of the South Carolina State Sunday-school convention: Dr. A.

R. Howard, president; Mr. E. B. Holloway, vice-president; Mr. E. J. Sawyer, secretary, and Mrs. W. S. Thompson, treasurer. Dr. W. S. Thompson was an enthusiastic promoter of the convention.

Interracial co-operation was brought about through our standard training school at Phillis Wheatley Center, Greenville, S. C. One of the leading white ministers of the city volunteered to teach the course in Old Testament. Two other white ministers of the city gave special lectures. Mrs. Hattie L. Duckett is the very efficient superintendent of the center and also superintendent of the John Wesley Methodist Episcopal Sunday school, of which the Rev. J. W. Taylor is the popular pastor. A vacation Bible school was also held at the Center, with a total enrollment of 380.

Fine daily vacation church schools were held at the following places: Charleston (Wesley), Sumter (Emmanuel and Mt. Zion), Orangeburg, Spartanburg, Monk's Corner, Greenville, Bennettsville, Savannah (Asbury), McDonough, Union Grove, South Atlanta, and Ariel Bowen.

Conclusion

Religious education must not be a sham. It must not be mere propaganda. It must be a real business of education—ethical culture and applied Christianity. We do not need circus-tent methods, brass bands, and parades. We do not need spasmodic drives and campaigns. We need more than oratorical bombardment. We need specialists in religious education to train an army of volunteer workers. We need Christian homes and a system of church schools paralleling the public school system and equally efficient. Religious education does not get a fair trial when its practitioners are quacks—"untrained dispensers of sanctimonious advice and pedagogical nostrums"—and when its supporters are not patient to await large results. The field director of religious education needs the freedom of a field general. He needs protection from factional strife and petty politics. The primary obligation and opportunity of the church is the religious education of childhood and youth. "What you would have in the life of the church you must first put in its schools."

History of Methodist Ministers' Wives' Association of Washington, D. C.

Creditable Achievements Recorded

By Mrs. M. S. Toulson

[Read at the Sixth Anniversary Celebration of the organization of the association, at the residence of Mrs. M. E. Henderson, 2605 Eleventh Street, N. W., Washington, D. C., October 25, 1926.]

THE Methodist Episcopal Ministers' Wives' Association of Washington, D. C., and Vicinity was organized by the late Mrs. Fannie N. Clair, at her residence, 915 R. Street, N. W., Washington, D. C., on the fourth Monday of October, 1920. It was composed of thirteen Methodist Episcopal ministers' wives (herself included), whose names (other than her own) were: Mesdames Fannie D. Tyler, Martha J. Carter, Mary J. Coggins, A. J. Mitchell, Jerusha Reid, Eva Waters, Rebecca Jones, Mary J. Barnes, Mary L. Brown, Ellen Howard, Helen Roberts, and Mary S. Toulson, with the following as officers: Mesdames F. D. Tyler, president; Martha J. Carter, recording secretary; A. J. Mitchell, corresponding secretary; J. Reid, treasurer, and F. M. Clair, honorary president.

The honor for the forethought and endeavors leading up to the meeting resulting in the organization of the association is due chiefly to the late Mrs. Clair and Mesdames Tyler and Carter. Mrs. Clair proposed soon after a conference among these three that invitations be sent to the wives of Methodist Episcopal ministers who at that time were living, some of them in, and others near, Washington, to the effect that they should meet at the place and on the date as per invitations, with the view of holding a meeting for the transaction of important business. Mrs. Tyler was the one who framed the invitations and sent them. The outcome of all was the holding of the proposed meeting, in which the organization of the association was effected; not by the name it now bears, however, but as the Ministers' Wives' Association of Washington, D. C., and Vicinity.

The name by which it is now known was adopted dur-

ing the second year of the existence of the association, to permit the wife of any Methodist Episcopal minister of our race to join it, no matter where living, if she were desirous of doing so.

The list of the officers of the association was completed at the next meeting by the election of Mrs. Florence D. Carroll as the first vice-president, and Mrs. Mary P. Jackson as chaplain.

The objectives of the association are: "For the promotion of acquaintanceship and mutual helpfulness along social, intellectual, and other practical lines among its members; and also, for the assistance of others whenever the association may deem it advisable."

The first objective has been carried out to the extent that fifty-four have joined the association during the six years of its existence, forty-three of whom have attended the meetings during that time; while eleven have not attended them, being prevented from doing so because of their living so far from Washington. Some of them live in West Virginia and some in Pennsylvania.

As to the second objective, we have aimed to cover it by means of our "social hour," receptions and banquets. These means have not been wholly in vain, but on the contrary have been productive of much social good.

As to the third phase of our efforts, our musical and literary programs rendered from time to time in our meetings, and our discussions have been methods used to expand and strengthen mutually, we trust, our own minds; while our pageants and concerts, rendered in public from time to time, have also been of much benefit to others.

Fourth, another line along which our association has worked has been that of finance. From the payment of dues and monies raised through entertainments and donations (the last, notably, from a few of our own ministers) we have raised approximately during the six years of

our existence \$854.07, of which sum disbursement has been as follows: To ourselves—\$39.54 on account of donations and \$146.02 for miscellaneous purposes, making \$185.56. To others—On account of flowers to the sick and deceased, \$27; on account of donations, \$20.75; to the Washington Annual Conference, \$613—a total of \$660.75; grand total, \$846.31; leaving a balance in the treasury of \$7.76.

Three deaths have occurred, viz.: Mrs. Bettie Dorsey, Mrs. Anna R. King, and Mrs. Fannie M. Clair; two withdrawals, leaving a membership of forty-nine—twenty-three resident and twenty-six non-resident.

The present officers are: Mesdames F. D. Tyler, president; M. E. Henderson, first vice-president; M. S. Toulson, recording secretary; H. Roberts, corresponding secretary; E. French, assistant secretary; M. E. Butler, treasurer, and M. P. Jackson, chaplain.

A New Plan

For World Service Credit and Designation of Increases

IN RESPONSE to the demand of the churches for a larger measure of credit on regular World Service contributions and a larger freedom of designation in World Service giving, the executive committee of the World Service Commission, in session at Chicago, Tuesday, January 4, passed the following action:

"In addition to the existing plan for designating gifts, charges which make an advance in World Service giving on apportionment beyond the amount so given in the Conference year ending in 1926, may designate said increase to any World Service project endorsed for this specific purpose by any one of the constituent boards; and said designated gifts shall be in addition to the regular ratio of the board affected, and shall be counted in the regular World Service column;

"Provided that such designation be restricted to moneys specifically contributed for the purpose to which the designation is made; and such designation must be stated at the time of the remittance."—Executive Committee World Service Commission, January 4, 1927.

This action will require careful study on the part of pastors, churches, and individual donors in order that its provisions may be rightly applied. To assist in a clearer understanding of this new legislation, the office of the World Service Commission, on the authority of the co-operating administrative staff, makes the following interpretations:

1. The provision goes into effect as of January 4, 1927, and will apply to the entire Conference year ending spring or fall, 1927, and thereafter until rescinded.
2. After a church has given to the regular World Service funds an amount equal to the amount so given in the Conference year ending in 1926, it may then designate the increase to any project under the authorization and sanction of any World Service board.
3. The project and board to which the increase is designated will receive this amount in addition to what it may receive from other World Service sources.
4. The increase, whether designated or not, shall have regular World Service credit in first column.
5. The increase, in order to be designated, must have

been raised for the particular project and board to which it is designated.

6. This provision does not prevent or affect designation of regular World Service contributions. Designated gifts credited on apportionment, except as provided as above, are included in the regular appropriations to the project and board to which they are designated.

7. World Service "Specials" vouchers, except those which acknowledge annuities, bequests, and estate notes, may, when the regular World Service giving of the charge for the current year shall have equalled or exceeded its payment in 1926, be returned to the treasurer of the World Service Commission, 740 Rush Street, Chicago, and will by him be validated for apportionment credit.

8. If there should not be time to effect this return and validation of "Specials" vouchers, the Conference treasurer may include them in column one on satisfactory proof that the 1926 standard has been reached by the charge in payments regularly accepted for apportionment credit.

9. Pastors and Conference treasurers will receive from the treasurer of the World Service Commission an official statement of each charge's payment in 1926; and the necessary blank forms will be supplied to pastors for securing to their charges the full advantages of this new plan.

10. "Specials" vouchers issued in acknowledgment of payments on annuity or from bequests and estate notes will not be so validated and cannot be accepted for credit in column one.

11. World Service apportionments to districts and charges will be affected by this provision only in cases of normal increase.

12. Designated gifts to World Service, to be so credited, must be remitted either to the treasurer of the World Service Commission or to the treasurer of the board which is to administer the gift.—R. J. Wade, Executive Secretary; Orrin W. Auman, Treasurer.

Pastors' Council, Opelika District

PASTORS' council and district stewards' meeting of the Opelika District convened in St. Thomas Methodist Episcopal Church, Sylacauga, Ala., January 4, 5, with District Superintendent J. C. Chuman in the chair. The devotional services were conducted by the Rev. H. H. Nunn. The Rev. J. R. Houser was elected secretary. The Rev. J. C. Chuman emphasized every phase of the World Service program. The Rev. A. Calahan brought the morning message from Matt. 25. 6. His message was timely and inspiring. The council reassembled at 3 P. M. After the devotional services, the Rev. J. C. Chuman delivered a wholesome address on "The Missionary Passion." He emphasized connecting up with God, to get a new vision, to sacrifice talent, time, money, and life, to save the world. The following pastors made witty and timely addresses on the work being done by each of the boards of the Methodist Episcopal Church: "The World Service Financial Needs and Askings," the Rev. J. R. Houser; "The Board of Foreign Missions," the Rev. I. B. Points; "The Board of

Home Missions and Church Extension," the Rev. A. Calahan; "The Board of Education for Negroes," the Rev. J. A. Holiday; "The Board of Sunday Schools," the Rev. H. H. Nunn, the Rev. C. R. Perry; "The Board of Epworth League," the Rev. J. R. Houser; "The Board of Hospitals and Homes," Mrs. Montgomery; "The Board of Evangelism," the Rev. I. B. Points. The Rev. J. A. Holiday represented the Southwestern Christian Advocate. The following laymen took an active part in the discussion of each of the boards: Mr. L. Ratchford, Mr. Steed, Mrs. Colver, Mrs. Colbert, Mrs. T. A. Cook.

The council opened at 7.30 P. M., with the Rev. J. C. Chuman in the chair. The devotional services were conducted by Mrs. B. Oden, G. Ratchford. The Board of Pensions and Relief was discussed by the Revs. A. Calahan and J. A. Holiday. The Rev. J. C. Chuman introduced the Rev. H. H. Nunn, who brought his message from Acts 16. 30. The Rev. G. W. Washington led in prayer.

The council opened at 10 A. M. Wednesday morning. Through the fiery speeches made touching the program of the church and the inspiring sermon delivered by the Rev. J. H. Gilder, the spirit was raised to a high pitch to do business for the King. We are grateful to the Rev. C. R. Perry and his loyal members for their royal entertainment. The Rev. C. R. Perry is as happy as a lark with his loyal members rallying around him to put the program of the church over.—The Rev. J. R. Houser, Reporter.

Celebrating a Prayer Meeting Achievement

BISHOP Ernest Lynn Waldorf, while a single man, evidently attended prayer meetings. No less evident is it that mixed motives urged him to constant attendance there. The secret was disclosed by the bishop himself the other day when he said, "Gentlemen who prefer to take no chances should go to prayer meeting if they seek a wife. There is no better place to find the kind you can depend upon. It was in a prayer meeting that I met Mrs. Waldorf, and I am prepared to advise."

In jovial mood the bishop spoke, looking with exalted spirit backward over twenty-five years of successful, happy married life. It was on the occasion of the celebration of the anniversary of these twenty-five years of wedded life that Bishop Waldorf was relating his experience to the hosts of friends who had assembled in honor of the event.

Hundreds of Kansas City's representative citizens of all religious persuasions trekked to the episcopal residence to evidence their high regard for Bishop and Mrs. Waldorf. Every congregation the bishop had served during his twenty-seven years in the ministry was represented personally or by congratulatory messages or by some affectionate token. From as far away as Centenary Church, Syracuse; Plymouth Church, Buffalo; and First Church, Cleveland, greetings came. It was at Syracuse, while serving as supply pastor, that he met Mrs. Waldorf at the prayer meeting; and it was from Cleveland, First Church, that he was consecrated bishop at the Des Moines General Conference in 1920.

Gifts of silver were many on this wedding anniver-

sary, but the deeper joy of the occasion lay in the consciousness of the warm-hearted appreciation and affection which the populace manifested toward the honored pair. Some expression of this was made by Dr. Claudius B. Spencer, editor of the Central Christian Advocate, in his congratulatory address; also by Dr. H. E. Woolever, of the National Methodist Press; and the Rev. Dr. R. A. Waite, pastor of the First Congregational Church, Kansas City, who were Bishop Waldorf's classmates at Syracuse University.

Should the Preacher Return?

By Thomas Blakeney

Quitman, Mississippi

WHAT is it that makes it necessary for the removal of the pastor from one charge or circuit to another? Our bishops make the appointments and make the changes; but, of course, they have to be informed as to the progress of the work in its various departments, and this information is secured from the district superintendents, whose knowledge is received from the Quarterly Conferences and their oversight of the work.

Now, many of our pastors boast that they can go or stay as they see fit, regardless of what the congregation and members whom they serve may say or desire. But this is said generally in the rural regions and country communities where their flock are not well informed and intelligent, and whose officials are weak, if not wicked, and are usually too spineless to speak out for themselves and their church and for the kingdom of God.

Now the bulk of our good pastors have common sense, though they may be short in common religion. So they know when they have a soft bunch, and usually their stay depends upon the pay. And in most cases they can safely depend on the concurrence and co-operation of our district superintendents. Of course, this will not work where his people have good sense and good religion.

We cannot do too much for a Christian gentleman in the pulpit, and he cannot stay too long. His character and integrity should be spotless. He should be a sample and an example of piety and purity any time and anywhere; and if there exists a reasonable report or rumor that the preacher of the gospel of Jesus Christ is not what he ought to be in morals and veracity, he should be moved.

Some will contend if he is not fit in one place he is not qualified in another. Well, he is not; but he has a chance to correct his behavior and at the same time not add further injury to the old charge. We should have more than the dollar-mark to mark the preacher a success. The preacher looking for big salaries puts himself down on the level with any other man or class of men out money hunting. The preacher has no more right to know where he is going than the people have to know who is coming. If there be any difference, it should be on the side of the people, for they have to bear all the burdens in the heat of all the days. They pay all the bills from side to side and from top to bottom.

We want our preacher to be like our Christ, the Good Shepherd, and not simply the hireling, for the hireling careth not for the sheep, but what he can get from the sheep.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

SERVING IN AND THROUGH THE CHURCH

FIRST QUARTER. LESSON VIII. FEBRUARY 20

Scripture Lesson—Matt. 5. 18-16; Acts 2. 42-47.

The Mission of the Church.—In His discourse with Nicodemus Jesus described the beginning of the Christian life by a figure of speech—that of being born as an infant (John 3. 3). Probably also that is what He meant by saying that men must become as little children as a condition of entering into the kingdom of heaven (Matt. 18. 3). As we saw in our last lesson, Paul used a similar figure of speech in representing the church as the wife of Christ (Eph. 5. 22-33, and elsewhere). A man married a wife that she might hear and rear children in his name. Likewise the inference from the apostle's figure is that Christ is wedded to the church that it might hear and rear spiritual children in His name. This hearing of spiritual children is the second birth of which Jesus spoke to Nicodemus. Paul used a similar figure elsewhere in speaking of the development of Christian life and character (1 Cor. 2. 6; 8. 1, 2; 13. 11; Eph. 4. 11-16. See also Heb. 5. 12-14). Therefore, following his suggestion, we may say that the mission of the Christian church is to hear and rear children in Christ—that is, to win men to allegiance to Christ's principles and program, and to strengthen them more and more firmly until they become permanently established in this allegiance, approaching more and more nearly to Christian perfection in life and conduct. In other words, it is to get men converted, and to help them to grow in grace that they may not die the spiritual death. These two purposes of the church may be summed up in the statement: "The mission of the church is to save souls."

Serving in the Church.—But that statement is frequently misleading or misunderstood. Among evangelical Christians it is popularly understood to mean the getting of people converted. But when a person is converted he is only born again. He can be considered saved only to the extent that we can say that a woman is the mother of a respectable man when she has become the mother of an infant. If the infant should be properly nourished and nurtured for years, he will become a respectable man. In the same way the converted man must be nurtured and edified as long as he lives if he is to become a mature Christian and eternally saved. This Christian nurture and edification comes through his serving in the church—his worship with other Christians.

We sometimes hear it said that a person does not have to belong to a church to be a Christian—he can live a Christian out of the church. It is doubtless true that some men out of the church are as good and better than some men in the church. No one doubts that there are some men in the church who are not Christians except it be in testimony of doctrinal belief, and that there are others out of the church who are Christians in everything but testimony of doctrinal belief. But it can hardly be doubted that the best men out of the church are not so good as the best men in the church. And every institution should be judged by its best and not by its worst product—by its general tendency rather than by what sometimes is the case. Theoretically it is possible for one to remain a Christian out of the church; but practically, excluding exceptional cases, it is not probable that he will develop into anything but a Christian dwarf. He must commune constantly with people of like mindedness with himself if he is to remain likeminded with them and grow and develop into an ever-increasing likemindedness to Christ. No substitute for this social worship, this working in the church, will get the safe results in the future life of the once converted man.

And this is nothing peculiar to the religious life. It is equally true of devotion to the ideals of any social organization based upon voluntary allegiance.

But the purpose of the church is not only to nurture into full-grown spiritual and social manhood those whom it has already born as children to Christ, but is also to continue to hear children to Him—that is, to extend its cause by constantly increasing the number of its members. A spiritually sterile church cannot be a Christian church for long. But without our working in and through the church—that is, under the auspices of the church—there is no very effective means of winning men to Christ. One may be won to the church without being won to Christ—indeed, that was the case of the conversion of the Teutonic hordes who overthrew the Roman empire. But one will not be won to Christ except through the church—that is, through the work of a Christian in deeds or words spoken or written. All causes are extended by this means. And every Christian should have a personal interest in the extension of the cause which is dearest to his heart. But if a Christian does not serve in the church, the cause succeeds in spite of and not because of him.

The Church and the State.—In the early days of the Christian church there was no other institution through which Christians could serve their community except the church. Their being avowed Christians disqualified them per se for service through any other social institution. But now that is changed. The state is nominally Christian, and has taken over much of the Christian service which was formerly carried on only by and through the church. This has been due to the influence of the church on the state, and to the church's lack of financial means to carry on this work as efficiently as the state can do it. So Christians can now serve in a Christian way through the state and other voluntary social organizations, such as secret societies, clubs, etc. But because this other extra-church service may be Christian it should not lessen at all their interest in church service. It would be a splendid success of the church if it could produce a society of people who would remain permanently Christian without any church to keep them stimulated. But this has not come to pass yet. Without the constant stimulation which comes from the church it is hardly probable that the Christianity

of the state and other social institutions would long survive. If the state and other social institutions should take over all the practical social work now done by the church, even then the church would still be needed for the inspiration and stimulation which it affords. It is the spiritual life of society in peace and in war, but especially in times of peace, when inspiration to noble deeds is most greatly needed, but would otherwise be most sadly lacking. If any institution is to perform all the work of the church, it will have to become a church.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, FEBRUARY 20, 1927

"Ye are the light of the world."

(By D. D. Martin, D.D.)

Light always gives, never receives. Christians are in contact with the infinite source of light and can constantly let their light shine without fear of exhaustion. The world without this light is dark and hopeless. This is the only light which can light every man coming into the world; and the hushness of the follower of Christ is to let his light so shine that men will see by its clearness and beauty their way to the Father of light.

The light does shine in Christian lands and men can walk in it if they will. Those who walk in darkness in a land of churches and Bibles, where the gospel is preached and hymns of worship are sung, do so because they love darkness rather than light, their deeds being evil. But those in heathen lands are in darkness because they have no gospel of hope, no messenger of peace and good will, and no hymns of praise to gladden their spirits in the gloom. It is into such darkness we are to let our light shine at whatever cost to us, that the whole world may be filled with the knowledge of God.

We cannot shine our light, we are just to open the windows of our souls and let it shine. The light is within if God dwells in our hearts. We are only to let Him shine through us in what we do and say, so that others will see in us the presence of Him who is the light. If the light we profess is darkness, there is no indwelling Christ, and how great is the darkness! If God's love illuminates our spirit, we are like a city on a hill which cannot be hid.

A heathen girl from Zululand, Africa, was sent by missionaries to school in Boston, Mass. When she had finished her course, before returning to carry the light to her people, she made a visit to several colored schools with this eloquent appeal to the girls and young women: "I am not asking you to go to Africa; what we, the heathen girls of Africa, want is that the colored girls and women of America shall grow so tall that we can see you across the sea." "Let your light so shine."

OAMMON SEMINARY.

Epworth League Topic

FEBRUARY 20

By the Rev. J. W. Haywood, D.D.

MISSION STUDY

The Advancing Church, Chapter VI
Our Templed Hills, Chapter VII

What can we do to our schools to make the education they give Christian? You will notice that I have intimated that it is not Christian. Well, that is what I mean to do.

Our So-Called Christian Colleges. We have, as a rule, very loose notions of what it takes to make a Christian college. A Christian college is, to us, one which is supported more or less (usually less) adequately by a religious denomination, one whose president is some sort of a preacher, one that has compulsory chapel attendance, one that makes its students study the Bible in some sort of

a fashion. We say that students graduating from an institution of this kind have Christian education. Let us not deceive ourselves. Not long ago a Y. M. C. A. student conference was held at a school such as I have described above. There were some Negro students attending this conference. It was proposed that the entire delegation should take dinner in the dining hall of the school. The administrative authorities of that Christian school said, "No!" If the graduates of such a school get Christian education, they get it in spite of being in such a school, not

because of being in it. A young fellow I knew well laid down and died not long since. He left a wife and four or five little children. This young fellow had been connected with one of our Christian colleges as teacher and, in addition, general utility man. When he died he did not have money enough to bury himself. No, he had not been a spendthrift. He was sober, industrious, steadygoing. The trouble was, he had been paid a salary that was so disgracefully small that those who paid it would not want the public to know the amount of it. Somehow, I feel that religion does not thrive in an atmosphere of exploitation like that which must exist in a place where such inhuman stuff is pulled off. The fact that this exploitation is sugar-coated by pious talk about "missionary sacrifice" does not make it any less cold-blooded and heinous.

Making Education Christian. The atmosphere of the school must be Christian; made so, not by pious looks and genuflections, but by the dynamic presence and operation of the spirit of the Christ. A Christian school

must, above all other things, magnify human values. Pious chapel talks and over-pious chapel prayers will not make students religious. Studying the life of Christ or committing the Psalms to memory will not make students Christian. If the school, as an institution, would influence students in that direction, it must exemplify in its own operation all that high, humane idealism that Jesus lived and died for. A spade is a spade with the school generation of our day. Sham and hypocrisy cannot get by these youngsters, no matter how perfectly they may simulate righteousness.

Must Be Done. Unless we do make our education Christian from top to bottom, our civilization is doomed. Our schools are making the leaders—leaders in industry, leaders in business, leaders in politics. If knowledge is not under the sway of the right sort of Christian conscience, it will work its own destruction. Like eyeless Samson, it will grope to the pillars that support our Godless civilization and crush them in its Titan grip.

Little Stories of Achievement

What the Churches Are Doing

Houston, Texas.—Seeing that our pastor, the Rev. T. M. Jackson, has the program of Boynton Methodist Episcopal Church at heart, the officers and members are making fine reports, under present conditions, which show the esteem in which our pastor is held. A pound party was given our pastor and family on the night of January 10 by the members of the church, which was a pleasant surprise, of many pounds of groceries.—Mrs. L. A. Steptoe, Reporter.

New London, Ohio.—The Oberlin group meeting recently convened in Second Methodist Episcopal Church. The principal speakers for the occasion were the Rev. Dr. T. L. Ferguson, of Columbus; the Rev. Wm. McMorries, of Oberlin; the Rev. A. L. Holland, the entertaining pastor; and the Rev. H. W. Stewart, of the First Church. The Rev. W. M. Giles, of Lorain, conducted a week's meeting for us, which was attended with great success. The Rev. Giles has proved himself a soul-stirring pastor and a great soul winner.—Reporter.

Ramsey, N. C.—The Christmas exercise was rendered, consisting of a play and carols, under the direction of Mrs. Robert McRae. The Christmas World Service offering was taken, preceded by a strong speech of appeal by the pastor, Rev. B. F. Gleaves. There was a period of silence when a storm passed over, leaving the pastor, his good wife and children, many good things to eat, and other articles too numerous to mention. The committee, Mesdames Robert McRae, Fannie Brooks, and Ada Rieves, wish to thank the members and friends for the many pounds given.—Reporter.

Stonehamville, Texas.—Sunday, January 9, was a high day at Stonehamville Methodist Episcopal Church. Our pastor, the Rev. B. E. Williams, preached out of his heart from the text found in Phil. 3. 13. This sermon will live long in the minds of the people who heard him. On Sunday afternoon, at three o'clock, he made a great plea for Wiley College, and fifty-one members pledged that they would pay one dollar each on the fifth Sunday in January for Wiley College Endowment. Sixty-five partook of the communion. Total amount raised for the day, \$18.—Mrs. G. M. Mitchell, Reporter.

Jasper, Texas.—Neely Grove: We are in the rural district, but we are moving along nicely so far. We have a new pastor, the Rev. W. L. Sonier, and we are indeed proud of him. He has all the auxiliaries of the church at work, and each one is to report \$5 for Easter. Sister Katie Armstrong, one of our faithful members, died January 3, after a long illness. Our first quarter was held at Jamestown, Texas, with District Su-

perintendent Gilder presiding. The Ladies' Aid gave a supper on January 8 for the purpose of painting the church. Sister Frances Rhymes is president.—Jack Hadnot, Reporter.

Willis, Texas.—St. Thomas Methodist Episcopal Church is still moving on. On December 31, 1926, after having listened to a wonderful sermon by our worthy pastor, the Rev. B. F. Jackson, at the watch-night service, a storm struck the parsonage, bringing about thirty pounds. The party was led by Brother J. E. Bryant, Sisters R. Micheaux, S. Bryant, A. Lewis, J. Gleen, S. Hodges, E. Golden, A. Stubberfield, B. Harrold, O. Woody, Brothers S. Micheaux, A. Blaine, C. Ballot, T. Scott, R. Bleen, C. Stoneham, N. E. Barnes, C. Golden, D. Bryant, and Sister C. Blaine. The participants were received with courtesy by the Rev. and Mrs. B. F. Jackson, who invited us to come again.

Blodgett, Miss.—Blodgett has just finished its Conference year, which has been the greatest in the history of the little church. The Rev. G. W. Hawkins had for his evening text, Luke 4. 8: "Get thee behind me, Satan." The sermon was highly enjoyed by a large congregation. The afternoon service closed with the marriage of Miss Fanny May Shelby to Mr. Hollis Parker. The bride is one of our young class leaders. The financial secretary made his report. The pastor and district superintendent were paid in full. The Ladies' Aid and the suit committee presented the pastor with a \$50 suit of clothes. Sisters Amy Harper, president Ladies' Aid, and Laura Bankhead, president Home Mission Society, were highly commended for the great help they rendered the church.—W. M. Mauldin, Reporter.

Martin, Tenn.—The Emancipation Proclamation was celebrated in McCabe Temple Methodist Episcopal Church. The prayer band, led by Brother Prophet Johnson, Sister Jane Shepard, and Brother Robert Cabitt, conducted the services. The Rev. J. P. Price was the main speaker of the day. We observed the Week of Prayer according to our book of discipline and the Federal Council of Churches. The pastor preached on Sunday, January 2, on "The Duty of Parents to Their Children," and at night the Rev. J. P. Price preached the opening sermon for the Week of Prayer from the text found in Jeremiah 33. 8; subject, "The Power and Effect of Prayer." It was a great sermon. Our pastor and the Rev. Price read the Scriptures for the prayer-meeting topics on each night, and gave pointed talks on the same, followed by praying and good singing.—Rosa H. Busby, Reporter.

Harrisburg, Texas.—Services at Asbury Methodist Episcopal Church were well attended, Sunday, January 16. The Sunday-school lesson was impressively put before the classes. At 11 A. M. the pastor, Rev.

MORE PROOF

"Enclosed is an order for **The Church School Journal**. I thank you for the copy you sent. It is the finest Sunday-school material I have ever seen."—*Gustavus Marquardt, Superintendent Memorial Methodist Sunday School, St. Louis, Mo.*

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C. H. Pemilton, entered into the first of his series of sermons on the "Lord's Prayer," using Matt. 6. 9 as a text. At 8 P. M. the Rev. Toulson, the assistant pastor at St. John Church, Dowling Street, delivered an able sermon. Tuesday night's class meeting was a live service, when all the churches of the city united in general speaking, meeting at Asbury Church. Our souls are yet far from this great feast, which was sponsored by the Ladies' Aid Society. Too much good cannot be said of our worthy Ladies' Aid president; she is ever on the lookout for the financial and spiritual interest of the church. With such a pastor and coworkers as we have, we must go forward.—Mrs. C. V. Adair, Reporter.

Edwards, Miss.—The good people of Edwards are still on their job. The sisters spared no time in making Christmas dinner enjoyable for the pastor and family. Baskets and boxes were brought to the parsonage, consisting of all kinds of fruits, nuts, candies, cakes, meats, two dress patterns for Hattie and Louise, twenty-five pounds of pork, three pounds of butter, eggs, and a handsome purse for Sister Rucker, and many other things. Those participating were Mr. and Mrs. Ross Washington, Mr. and Mrs. Geo. Bolton, Mr. and Mrs. Will Tucker, Mr. and Mrs. J. R. Williams, Mr. and Mrs. Henry Harper, Mrs. Willie Bates, Mrs. Bettie Leonard, Mrs. Emma White, Mrs. Maud Smith, Mr. W. M. Kaufman, Mesdames N. Holley, S. Thompson, S. Pallon, E. Head, G. Ovington, S. Jones, M. Brown, Dr. and Mrs. J. L. Lucas. May the Lord bless you all. Come again.—Rev. and Mrs. W. E. Rucker.

Josserand, Texas.—The first Sunday in January was a high day at Josserand Chapel Methodist Episcopal Church. At 9 A. M. we had a model Sunday school, and at 11 A. M. we had a soul-stirring sermon by our new pastor. At 8 P. M. we had a Bible discussion, which was enjoyed by all. Just before preaching Sunday night, we spent fifteen minutes in expressing ourselves. The pastor delivered a burning message. We are well pleased with our new pastor, and we are going to do all we can this year to go over the top. We are planning to re-

model our church, for it is very much in need of it. We are very thankful to our good Baptist friends for their support, also for their presence, and especially to Brother Willie Vinson, who is a leader for our young people in this community. Total collection for the day, \$13.15. The Lord blessed us when he sent our new pastor, the Rev. Z. A. Batiste, to us, for his work is much needed at our church.—Oris Green, Reporter.

Nashville, Tenn.—Clark Memorial: At the close of a recent rally, the large pipe organ was paid for and other notes were settled. Since the coming of Dr. G. W. Lewis to Clark, the hot air furnaces have been paid for. We are now planning to finish paying for the parsonage property and build a new parsonage. On the evening before Christmas eve, several members, headed by Brother Samuel Murray, stormed the pastor and his wife, leaving a large assortment of groceries. At the recent Quarterly Conference, the district superintendent was paid in full, \$52.50. Mrs. G. W. Lewis, the pastor's wife, is visiting her sister in Tuscaloosa, Ala., and her daughter, Emma, in Atlanta, Ga. Recently Dr. Lewis delivered an address at the State A. & I. College, which was highly spoken of by the large student body and faculty. Some fine men and women have united with Clark since the coming of the present pastor. We are working to get subscribers for the Southwestern, and have recently sent in four or five.—Reporter.

Radford, Va.—Sunday, January 2, was a high day spiritually at the Piney Wood Church. At 11 A. M. our pastor, the Rev. R. M. Green, was at his best. He preached a soul-stirring sermon from the text, Matt. 2: 2: "We have seen the star." At 6.30 P. M. a glorious prayer service was conducted by the Rev. Thos. Jones, after which the Rev. R. M. Green again thrilled our hearts when he preached to us from John 2: 5. At the close of the sermon, five young people came forward for prayer, were happily converted, and joined the church. Truly this church is alive spiritually and financially; \$14.93 was raised for the pastor, and \$4.65 for a young man in the hospital. On Saturday evening January 1, 1927, a play, entitled, "The Birth of Christ," was given by the young people, directed by Mrs. Mary Palmer, which was very impressive and enjoyed by all. Too much cannot be said in commendation of the people, old and young, of Piney Woods, better known as Rough and Ready.—Mrs. L. V. Green, Reporter.

Brandywine, Md.—A grand sacred concert, given under the auspices of the Ladies' Aid of Gibbons Methodist Episcopal Church, Brandywine charge, was rendered on Sunday, November 7, by well-known artists of Washington, D. C., namely: Dr. Eva Dykes, Miss Maggie Jefferson, and Messrs. Harry Wright and Thos. Heathman. The silver offering amounted to \$10.07. Women's Day was observed at two points on the charge, with good results, both spiritually and financially. At Gibbons Church, on November 14, nine persons professed conversion, seven of whom joined the church. At Asbury Church, on November 28, one person professed conversion, and also united with the church. The offering at Gibbons was \$28.85; and at Asbury, \$81.33. The Rev. Mrs. Florence Pinkney, of Ebenezer Methodist Episcopal Church, Washington, D. C., delivered a soul-stirring sermon at the former church, as did also the Rev. Mrs. Florence Gravitt, of the Morning Star Baptist Church, at the latter church. The fourth Quarterly Conference of the charge was held in Gibbons Church, with the district superintendent, the Rev. Dr. J. H. Jenkins, presiding. The officials were in attendance to an appreciable degree, and the reports, as a whole, very good. The Conference voiced their appreciation of the labors of the pastor, Rev. C. H. Toulson, for the past eight consecutive years on the charge, and also the desire that the Annual Conference would return him for another year. Mrs. J. H. Jenkins, the wife of our district superintendent, was the guest of honor of the Conference, and gave a very timely and effective address, following which she was presented a neat sum of money on behalf of the Conference by Mrs. Carrie Pink-

ney, and a beautiful cake by Mrs. Toulson. After adjournment, the Ladies' Aid served a fine dinner to all in attendance.—Mrs. M. S. Toulson, Reporter.

Orlando, Fla.—Ebenezer Methodist Episcopal Church: The achievements of this church during the past few years have been marvelous, to say the least. Under the efficient leadership of our present pastor the work of the church has gone forward in a very remarkable way. When the Rev. Rutledge was appointed to the pastorate of this church, not quite three years ago, he found a struggling congregation worshipping in the unfinished basement of what was designed to be one of the most beautiful church buildings within the confines of our Florida Methodism. The plans for this building were worked out and approved by the Board of Home Missions and Church Extension during the administration of the ex-pastor, the Rev. W. P. Pickins, who succeeded in erecting the first unit of the building, which is now occupied by the Sunday school, Epworth League, and other kindred organizations. With an indebtedness of several hundred dollars on the unfinished basement, and without a dollar on hand for building purposes, our present pastor came to this charge under rather discouraging circumstances. But with an indomitable determination to succeed, he began at once to mobilize his forces, bending every effort toward the completion of the unfinished task. As a result of his untiring efforts, the main auditorium has been built, and services have been held in it for more than a year. Beautiful art-glass windows have been put in, and a great deal of the interior work has been done. The building is of solid brick construction, with an extra high grade of face bricks for the exterior work. The cost of the building will be \$50,000 when completed. Grateful acknowledgment is hereby made to the Board of Home Missions and Church Extension for their liberal donation of \$3,500 on our building project during the last three years. The rest of the money was raised through local efforts, and the building program has gone forward without a mortgage. Nearly two hundred members have been added to the church during the past three years, and "Ebenezer" is wielding a mighty influence for righteousness throughout the community. Pastor, officers, and members are working harmoniously together in the building of a greater Ebenezer, and a great program is being put over.—S. P. Rutledge, B.S. Litt., Pastor; L. M. Williams, Reporter.

Colorado Springs.—Peoples' Church: The Yuletide season was most profitably and enjoyably spent at Peoples' Church. The pro-

gram was the most complete of the church's entire history. It began with a Christmas tree and exercise by the Sunday school, under the direction of Mr. W. G. Leake, superintendent, and Mrs. A. R. Mosley, member of the Sunday-school board, at 8.30 o'clock Christmas eve. Christmas was ushered in by the presentation of "A Pageant of Bethlehem," in four scenes (written by Mabel Burkholder) by the choir, at four o'clock Christmas morning, and so thrilled was the pastor, Rev. G. F. Tipton, with the effective staging of this pageant by an able cast, that he requested the pageant be repeated by the original cast, Sunday, January 2. The house was packed to the doors, and both white and colored are still wondering about the beautiful star that suddenly and mysteriously appeared in the ceiling of the church auditorium. The Christmas service was held Sunday, December 26. A special Christmas message was brought by the pastor, and special music for the occasion was fittingly and effectively rendered by the choir, and a soprano solo, "Hail, Wondrous Stranger," by Mrs. Evelyn L. Whittaker. At 8 P. M. the choir was at its best in the rendition of the beautiful Christmas cantata, "The Shepherd King," by J. Lincoln Hall, which was broadcast over Station KFUM, Monday evening, December 27. A very pretty and effective community service was held Sunday, January 2, at 4 P. M. The idea of this service was conceived and arranged by Mrs. Ora B. Bryant, who presided with queenly dignity, the main feature of which was a "candle-light" scene. When this part of the program was reached, the lights went out, and Mrs. Bryant lighted her candle, stepped over to the pastor and lighted his; and he, in turn, lit the candles of all visiting ministers. And from the pulpit the light went back through the pews, while the choir softly chanted, "Let the Lower Lights Be Burning," until every person held a lighted candle. This scene was indicative of the existence of a spirit of "good will and brotherly love" in the heart of every person present. The spiritual tide ran high. In order that the entire day might be spent at the "house of the Lord," Mr. and Mrs. Todd D. Colbert, with an able corps of helpers, prepared a big turkey dinner in the lecture room of the church, from which they reported \$100.00 on the church rally. The Lord hath done great things for us, whereof we are glad. Peoples' Church has taken her rightful place in the religious life of this city. It stands as a great beacon pointing men to the Lamb of God, who taketh away the sins of the world.—L. C. Bassett.

District Activities

District Round

VICKSBURG DISTRICT

First Round—Clinton, February 5, 6; Edwards, 8, 9; Cary, 11-13; Vicksburg, 18-20; Bolton, 26, 27; Harriston, March 4-6; Fayette, 11-13; Russum, 15; Union Church, 19, 20; Natchez, 22, 23; Centerville, 26, 27; Meadville, April 2, 3; Bude, 1-3; Meadville Mission, 5; Kirby, 9, 10.

Now, brethren, our labors were crowned with success because we went after success. Remember, last Easter each pastor had his committees appointed and he started out to win. Easter is the 17th day of April, and if each pastor will have in mind that the World Service must be raised and souls must be saved, he will work to that end. Some pastors allow trustees to put on rallies. Let us be men and having nothing before us but what the church asks us. Rally all your forces for these causes and, with the help of our heavenly Father, we will take care of all the buildings during the year. Watch for calls of group meetings and other meetings that will help us get together. Yours in His name, J. R. Ross, Dist. Supt.

WAYNESBORO DISTRICT

Second Round—Augusta, St. Mark, February 18, 14; Rocky Ford, 19, 20; Pulaski, 26,

27; Sylvania, March 5, 6; Green Hill, 7; Clio, Newington, and Lee, 12, 18; Millen, 19, 20; Statesboro, 26, 27; Herndon and Midville, April 8; Pineora and Guyton, 8; Charles-town, 9, 10; Wadley and Gough, 17; Dublin, 24, 25; Hilltonia, 24, 25; Stillmore, Summit, and Metter, 30, May 1; Haven, Asbury, and Gough, 6-8.

Dear Brethren and Workers: We are at our real work; let no one be satisfied with less than his best on every cause; your conscience should be safe guide. Be like your Lord—pray for power and use it in deeds. Yours for His cause, J. S. Stripping, Dist. Supt.

Quarterly Conferences

BALDWIN, LA.

The first Quarterly Conference was held at Godman Methodist Episcopal Church, January 16, 17. All officers were present with good reports. The business of the Conference was handled with ease by our new district superintendent, the Rev. Hubbard Daniels. At 7.30 P. M. he preached a wonderful sermon. Monday night the business session was held, which was closed with a great love feast. The old church is steadily marching on. Our pastor, Rev. E. C. Goins, is forging to the front in his work. We are with him in put-

ting over the program of the church, and we hope to exceed the work of last year. We are thankful that our pastor's wife, Mrs. A. Goins, has recovered from her illness. She is now helping to put the program over. We are proud of our new pastor and district superintendent.—C. E. Edmond, Reporter.

BELLEFONTAINE, MISS.

Dumas Chapel Methodist Episcopal Church: Our fourth Quarterly Conference was held November 27, 28, 1926, with the Rev. B. W. Wynn, district superintendent, in the chair. Dr. Wynn is the man for the job. Our local preacher, Bro. B. J. Marshall, has had charge of the work this quarter. We are proud to say that this was one of the best Quarterly Conferences in the history of Bellefontaine circuit. Paid the district superintendent in full. Amount raised in the Conference, \$24; raised Saturday and Sunday, \$37.85. We pray God's blessing upon Brother Marshall.—Reporter.

BLACKSHEAR, GA.

Scott's Chapel: Our first Quarterly Conference was held December 17-19, 1926, with the Rev. W. H. Odum, district superintendent, presiding. After devotion, he greeted us cheerfully with timely remarks of the new year's work, earnestly stressing service, and asked the prayers of the Conference that he may grow more like the "Good Shepherd." He handled the business with ease and rapidity, as the class leaders and secretaries of every department had written reports. The stewards' report exceeded our quarterly assessment. Sunday, December 19, was a high day at Scott's Chapel, with our district superintendent, the Rev. W. H. Odum, filling the pulpit morning and evening. At 7.30 P. M. every seat was occupied. He selected his text from the book of Amos, "Will a man rob God?" He preached a powerful sermon. We are very grateful to Bishop Clair for sending us the Rev. P. B. Gibson as pastor. We appreciate him as a sainted father, a great leader, and a spiritual preacher, hence he is a good pastor. He came to us November 12, 1926, and filled the pulpit November 14, administering the sacrament at 7.30 P. M. On the evening of November 27 he was taken seriously ill. We prayed and our prayers were answered. He is now able to fill his place again. Though not strong, he is up and doing, and has arranged a real calendar for this year's work.—Alice E. Gili, Reporter.

EVERGREEN, ALA.

The first Quarterly Conference of the Evergreen circuit was held January 21-23, 1927, with the Rev. P. P. Wright, of the Montgomery District, our most efficient district superintendent, presiding. He preached on Friday night to a large congregation. The theme of his discourse was, "Prayer gets things done." After which the business session of the Conference was held. All officers were present and the reports showed that the old church is steadily marching on. This pleased the district superintendent very much. The pastor, Rev. F. E. Dawkin, preached at Sand Bar Church at 11 A. M., Sunday, from the subject, "The Unlimited Distance of Jesus." A large crowd was present. Sand Bar is taking on new life and bids fair for a great year's work. The pastor and district superintendent were back to St. Paul Sunday afternoon. The district superintendent preached at 8 P. M. and at 7.30 P. M. Each sermon was a spiritual feast. The Lord's Supper was administered to a large crowd. Our new pastor, Rev. F. E. Dawkins, is forging to the front in his work. The old organ that played well its part for twenty-odd years has gone, and a new piano has been installed in the St. Paul Methodist Episcopal Church, Evergreen, Ala. Every auxiliary of our church is alive and hoping, with the leadership of our great pastor, to put over a great program this year. Our district superintendent was paid in full. Amount raised was \$44.40.—Rosa Lee Matthews, Reporter.

GEORGETOWN, MO.

Our fourth quarterly meeting was held at Georgetown on Sunday, January 9. The district superintendent, Dr. E. L. McAllister,

was at his best. His message was very helpful and inspiring. The good ladies, at the close of the eleven o'clock service, served dinner for all present. At 8 P. M. the pastor of Tyler's Chapel, at Sedalia, Mo., the Rev. W. L. Lee, and his good choir were with us. The Rev. Lee brought to us a wonderful message. After the sermon the Lord's Supper was administered, and about forty or more communed. The collection amounted to \$32.11. We would not forget our good Bro. L. H. Smith, who laid on the altar for World Service \$9.50. We wish there were others like him. The pastor wishes to thank Brother Lee and his good people, who helped to make the meeting a glorious success.—C. D. Hester, Pastor.

JEANERETTE, LA.

On January 21 the first Quarterly Conference was held at St. Peter Methodist Episcopal Church, with our worthy district superintendent, the Rev. Hubbard Daniels. The business was dispatched with ease. The pastor's report showed that twelve had been added to the fold. All officers were present and made good reports. Everyone was satisfied with the sermon on Sunday night, preached by the Rev. Daniels from the subject, "Atonement." Collection was good. The district superintendent went away well pleased with the results.—T. P. Norris, Pastor.

LAKE PROVIDENCE, LA.

The first Quarterly Conference of St. Peter's Methodist Episcopal Church was held December 31-January 1, with the Rev. C. Spears, district superintendent, presiding. All reports were good and showed an increase along all lines of the work. The superintendent was well pleased with the work, and was paid in full in the Quarterly Conference. On Sunday the Rev. Spears preached a soul-stirring sermon from Rev. 21. 25. He was at his best. We want to thank the bishop and superintendent for the return of the Rev. Brown and his dear wife, who is standing by his side. Mrs. Brown takes an active part in the work of the church, in the Sunday school and Junior League. Since their return from Conference the parsonage has been remodeled, so that it is now comfortable for the pastor and wife. Too much praise cannot be given them for the service they are giving for the building of God's kingdom in the hearts of men and women, and with them as our leaders we know no failure.—Mrs. E. House, Reporter.

LIBERTY, TENN.

Liberty circuit held its second Quarterly Conference at Alexandria, January 15, 16. The Rev. F. N. Collier presided. On account of the inclement weather the reports on Saturday were light. Sunday was fair, and the members hastened to hear the Rev. Collier's message from God. Our beloved pastor, the Rev. J. A. W. Moore, was overjoyed at the manifestation of his little flock at the eleven o'clock service. The communion stewards, as usual, were at their post. Forty-two communed. Reports on World Service and the Southwestern Christian Advocate showed great activity. Many friends of other denominations were present. Amount raised was \$30.57.—George W. Groom, Reporter.

MERIDIAN, MISS.

Rose Hill: Our fourth Quarterly Conference was held January 8, 9 at Pilgrim. The district superintendent, the Rev. D. L. Morgan, was present. The devotional service was conducted by the pastor, the Rev. A. L. Bohannon. The attendance was good. We have had a fine year during the Rev. Bohannon's administration. The class leaders reported for the year as follows: J. Edwards, \$12; H. Handy, \$11.20; W. Bolden, \$8.15; Sisters T. Johnson, \$4; D. Smith, \$6.40; M. Scott, \$6.30; Bro. J. Davis, \$10; W. Davis, \$9.05; J. Shadwick, \$6; Alford Shadwick, \$2.70; L. Davis, \$5; Sunday schools, \$6; Ladies' Aid, \$5; Woman's Home Missionary Society, \$5; Epworth League, \$3; Junior League, \$2.50; grand total for the leaders, \$106. The Rev. D. L. Morgan was at his best and preached two able sermons on Sunday. Raised during the quarter, \$49.—Lillian Larkin, Reporter.

MOUNTAIN CITY, TENN.

The second Quarterly Conference was held January 8, 9. The district superintendent, the Rev. F. D. Johnson, was on time and looked into the business with care, presiding with the ease of an experienced district superintendent. The reports indicated progress. On Saturday evening the Rev. N. D. Smith, pastor, with his accomplished wife, together with a special committee, arranged a banquet in honor of the new district superintendent, which was enjoyed by all present. A most excellent program was rendered, which was planned by Mrs. N. D. Smith. The Rev. and Mrs. Smith have the honor of serving these good people in a large way, being their public-school teachers as well as pastoring them. Sunday was a day of rejoicing. The district superintendent preached at 11 A. M. from St. John 15. 5; subject, "The Indispensable Christ," which was a great treat to the people. At 8 P. M. the Rev. Johnson addressed the young people's society with telling effect, and at 7.30 P. M. he brought us a message from St. John, 18. 31; subject, "What Is Truth?" The district superintendent was paid in full, with a neat sum left for the pastor.—Reporter.

District Conference and Convention

GROUP CONFERENCE OF THE WASHINGTON DISTRICT

At the call of the district superintendent of the Washington District, the Rev. J. H. Jenkins, a Group Conference met in session on November 4, 1926, at Jerusalem Methodist Episcopal Church, Rockville, Md., the Rev. J. W. Bowren now in charge. Six charges were represented at the session, viz.: Emory Grove, Laytonsville, Brookville, Sandy Spring, Colesville, and Rockville, all of which showed in their reports degrees of progress.

Dr. B. F. Perkins, the pastor of Mt. Zion, Washington, D. C., paved the way for what was to follow with an illuminating and inspiring address on the subject of "World Service and Conference Claimants Causes." This was followed by a wonderful address on "Stewardship and Tithing" by the Rev. J. U. King, the pastor of Asbury.

Dr. A. J. Mitchell was next introduced and delivered his usual sermon, taking for his text, "Morgan College." His message will long be remembered by those who heard him.

Dr. T. S. Tilden discussed the subject, "Why Raise the World Service Apportionment?" His appeal was striking and forceful from start to finish. Dr. C. E. Hodges next presented the subject of "Church Finance," proving beyond a doubt that the church work in its entirety could be operated upon a business basis.

A paper was next read by the Rev. H. A. Brooks, of the Laytonsville charge, on the subject of "Apportioned Benevolences," showing its purpose, plan, plea, and progress.

Dr. R. W. S. Thomas, the pastor of Ebenezer Methodist Episcopal Church, Washington, D. C., gave a few inspiring and encouraging remarks.

The closing message fell from the lips of the district superintendent, Dr. J. H. Jenkins, which will be long remembered by all who heard him. At the close of the session we were invited to the basement of the church, where a fine table awaited us with everything good to eat. It was an unusual treat.

The good pastor and his coworkers deserve to be commended in the highest terms for the splendid way in which the Conference was entertained.—Rev. H. A. Brooks.

Woman's Column

Ailey, Ga.—The Savannah District Meeting of The Woman's Home Missionary Society will convene at Odum, Ga., March 24-27. Let us strive this year to do greater work and to win many souls for Christ's kingdom.—L. A. Pierce, Dist. Sec.; C. Wiggs, Reporter.

Covington, Ga.—Mrs. L. T. Lovelace, president of the Ladies' Aid Board of Grace Methodist Episcopal Church, assisted by Mrs. L. Easley and M. Rakestraw, entertained at her home the ladies of the Board; our beloved pastor, the Rev. Swain and wife, and Mr.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, FEBRUARY 17, 1927

"UNDERGROUND CHANNELS"

TWELVE cash prizes totalling three thousand dollars and an equal number of gold first and bronze second medals have been awarded by the Harmon foundation to Negroes for achievements of note in various fields of art, science, and social service. And, in addition, a gold medal and an award of five hundred dollars has been given to a white man of Atlanta, Ga., for conspicuous service in improving relations between white and Negro people in America. The award that has the greatest news interest is doubtless that of a first prize for work in fine arts to a colored "house-cleaning jobber" in Greenwich Village, New York City. This young man, apparently without training except such as he has picked up in the course of his career as an odd-job and general cleaning man around the studios of the village, presented five oil paintings of marine scenes. Through such underground channels does artistic inspiration flow. Like the wind, it bloweth where it listeth. But other winds of uplift and awakening are blowing among the Negro people. There were awards for technical work in radio engineering, for improvements in rural schools, for a social study of the education of Negro ministers, for the development of a life insurance company, for a successful career as a building contractor, for religious and social service among native students and teachers in South Africa, and for poetry. The poetry award, naturally, went to Countee Cullen. And strangely enough, in music, the field which is supposed to be the special area of the Negro's only characteristic genius in art, no original creative work was submitted of sufficient merit to warrant an award. It begins to appear—it has appeared for a long time to those who were willing to see it—that while the genius of the Negro race doubtless has certain characteristic qualities and colors of its own, it is by no means confined to picking cotton, or making down berths in a Pullman, or even to singing picturesque spirituals of haunting melody and surprising harmony, but ranges over the entire zone of culture with which individuals of that race have had contact.—From Christian Century.

Personal and General

—No recent contribution, in periodical form, to religious teaching literature has been more timely by reason of filling a long-felt need, nor has met with more instant approval and welcome than has *The Elementary Magazine*. This new periodical features practical methods and working principles in the religious education of children, for the use of teachers and other workers in the Cradle Roll, Beginners', Primary, and Junior Departments of the church school. It is of special value to Beginners, Primary, and Junior workers who use the International Graded Lessons, because it gives supplementary material monthly for them. It has sixty-four pages and cover, size $8\frac{1}{2} \times 11\frac{1}{2}$ inches, and is most attractively made up and charmingly illustrated. That at this time—well in advance of the second number—it has a paid circulation of more than 20,000, bears witness to the warmth of its reception. It is published by The Methodist Book Concern, who will be glad to send samples in response to all requests.

—In many Sunday schools the International Uniform Lesson continues to be the curriculum for some or all of the departments above the Junior. Department superintendents and leaders in this section of the school will be interested to know that the leader's treatments of the Uniform Lessons are a new feature of *The Officer*, the periodical published by The Methodist Book Concern for the administrative staff of the Sunday school. These treatments are contributed by Dr. E. Morris Fergusson, who was for several years a member of the International Lesson Committee and closely associated with the formulation of the International Graded Lessons, and who is well known to many as a recent writer of the Uniform Lesson Helps in *The Illustrated Quarterly*. In this new series of lesson treatments, Dr. Fergusson is making a unique contribution, for these are in the form of simple yet interest-compelling "chalk talks"—not the stereotyped "blackboard," but talks which the leader illustrates by notes and sketches as he unfolds the theme. This introduces the method of visual instruction, which is in such general use in up-to-date educational practice. Ask the publishers for a current number of *The Officer*.

Methodist Review

MARCH-APRIL, 1927

This issue will be ready for mailing the last week in February. It will be especially rich in its contributions to the coming season of Holy Week and Easter Sunday.

The frontispiece is a picture taken by permission from Captain Goad's great book, "Franciscan Italy," a Byzantine Crucifix in a Church at Assisi, a place of worship dear to St. Francis.

The leading article is on "The Resurrection Appearances," by Bishop Richard J. Cooke, an able exposition of the bodily resurrection of Jesus. The Rev. Clarence D. Marston writes of "The Significance of the Resurrection to Me," in which emphasis is placed on the permanent spiritual manifestation of the risen Lord. A musical professor in the College of the Pacific, Allen Bacon, presents a paper on "Immortality," which is an investigation into the foundations of man's belief in conscious personal survival. "The Passion and the Cross," by Frederick M. Billings, states interestingly the strong Swedenborgian view of Jesus Christ as the whole and only Deity. Then follows a philosophical study by Dr. William Wilberforce Costin on "The Existence of the Soul."

"Agnosticism" is the subject of a penetrating and entertaining article by the Rev. William K. Anderson, and Dr. John Leonard Cole uses the title, "Other Sheep," to vigorously deal with race prejudice and jingoistic intolerance.

Two Methodist missionaries are honored contributors to this number: The Rev. William M. Thomas, Jr., Lahore, India, in an æsthetic discussion of "The Highest Art," and Prof. Paul E. Johnson, of Chengtu, China, on "The Peking Laboratory," portraying vividly that present Oriental situation.

Dr. William L. Mitchell, whose new church at Worcester, Mass., is one of the noblest recent achievements of Methodism, writes glowingly on "Glorifying God in Architecture."

Among several excellent poems in this issue are "The Dreams of God," by Charles Close, Isle of Wight, England, and "Pilgrim Aureole," by Madeleine Sweeny Miller, Brooklyn, N. Y.

Dr. George Elliott furnishes two editorials, one for Good Friday on "Dividing the Garments," and the other for Easter, "Reason and Immortality," and in the House of the Interpreter there gives substance of an Easter sermon on "Our Everliving Lord," and also one on "The Second Word of the Cross." Discussion of the resurrection is continued in the Arena by the Rev. Fulvio Tralascia, of Rome, Italy.

Bishop George R. Grose, of Peking, China, furnishes in the Foreign Outlook department an urgent presentation of "The Present Missionary Morale," which all ought to read.

Our Bookshelf is crowded with much of the best of current literature, beginning with "The Spiritual Element in History," that freshly original book by Robert L. McLaughlin, and ending with a study in the Reading Course of that recent remarkable theological work by Canon Streeter, on "Reality."

A very prominent retired member of the California Conference said lately in the California Christian Advocate, "The writer ventures the opinion that no Methodist minister can be quite perfectly equipped unless the Review comes regularly to his desk and receives careful perusal." It would also be of high value to the intelligent laymen of the church.

Cards of Thanks

I desire to thank the good people of Mt. Pleasant and David Chapels for a purse of \$14 toward getting a suit of clothes. The project was led by Miss Sarah Lee Lawrence.—J. A. Tatum, Pastor, Basin, Miss.

I take this method of thanking The Woman's Home Missionary Society for a pair of shoes, the Ladies' Aid Societies for a nice suit of clothes, and the Rev. J. M. Griffith for the way he went about his work in the church for the year of 1926.—J. H. Hendrix, Bay Springs, Miss.

We desire to thank the members of Evergreen Methodist Episcopal Church for twenty-five pounds of groceries, brought to us on January 9. The party was led by Bro. C. H. Hays, Estella Skinner, and Bro. Peter Hayes, and other friends. Call again; we thank you.—The Rev. J. C. Williams.

I wish to thank the members and friends of Augusta Methodist Episcopal Church for the kindness shown me on my first visit to the charge, and I am glad to say that I found a lovely set of officers and members willing and ready to do their whole duty by their church and pastor.—The Rev. J. E. Adams, Box 172, Brickeys, Ark.

I desire to thank all participants in the storm which struck the parsonage December 21, which brought sunshine and 125 pounds of groceries. This party was led by Sister Julia Hill, president Ladies' Aid, and Sister S. E. Brown, president of Woman's Home Missionary Society. Come again, dear friends.—Wm. Jarrell, Pastor, Mansfield, La.

We wish to thank the members of Wright's Chapel Methodist Episcopal Church, Birmingham, Ala., for the storm which came our way on January 8, leaving a large basket of nice, choice groceries. We appreciate it very much. We hope that you will come again. They are few in number but they are willing workers.—The Rev. and Mrs. L. Jenkins.

We thank the good members and friends of Ross Chapel Church for two boxes of groceries, led by Sister Bertha Evans and Arthur Bundy. Come again. The Rev. P. S. Small preached at Thompson Church, Kenner, La., Sunday morning, and filled our hearts with joy. Seven dollars was raised on World Service by the trustees.—S. J. Jackson, Pastor, Camparapet, La.

The pastor and wife wish to thank the members and friends of Mt. Nebo for a storm which struck the parsonage Tuesday night, January 11. They came in groups. The first group was led by Bro. W. H. Johnson, Sister Della Jones, Bro. Alex Jones, and Sister Ellen Rutley, of the Baptist Church. Sisters H. A. Matthew and Banchie led the second group; the third group was led by Sister Georgia Johnson and Sister H. A. Matthew. The storm ended when Bro. John Branham came in. These good people brought one hundred pounds and a small cash purse. We pray God's blessing upon them; come again.—Mrs. I. E. Badie, Bastrop, La.

Special Notices

The Rev. L. A. Armstrong wishes his friends to know that his address has been changed from Eupora, Miss., to 118 Fairfield Street, Nashville, Tenn.

I, S. Green, have lost my health and have been released from my work at the Lafayette (La.) charge as pastor. Dear Friends: Thirty-seven years of my life have been spent in the Methodist Episcopal Church. Anything you are willing to give me toward the upkeep of my family will be greatly appreciated. I thank you in advance. Address me, The Rev. S. Green, 420 Weston Avenue, Crowley, La.

The Brookhaven District Stewards' and Pastors' Council will meet at Brookhaven, Miss., March 8, 1927. All pastors and district stewards are requested to be present without fail. Let us come fully prepared to discuss the program of the church of 1927. Especially the World Service. Co-operation means success. So let us co-operate. It is the greatest need of the church and the kingdom of God.—Yours in the Work; G. W. Coleman.

Rust College is desirous of establishing a closer bond of relationship between her sons and daughters and their alma mater. Publications, announcements, etc., would often be sent if the address of each was known. We are asking that each graduate send in not only his own address, but that of his classmates whose addresses he may know. Also send the address of any other graduate whose address he may know. Address all mail to G. W. Oliver, Rust College, Holly Springs, Miss.

Inquiry

I am desirous of locating one Joseph Anderson, a native of Baltimore, Md. Father's name, Edward Anderson; mother's name, Ammy Anderson. He had two sisters, Fannie and Mary. I am anxious to hear from him. Any information as to his whereabouts will be greatly appreciated by his sister, Mrs. Fannie O. Williams, 620 S. Dorgenois Street, New Orleans, La.

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"No Quicker For a Negro"

IF THE Negroes do not know William H. Phelps, they should seek to become acquainted with him and all other white men of his type. He is the big-souled editor of one of the Methodist Christian Advocates, *The Michigan*. He does not pose as a specialist in defense of Negro rights; in fact, he is no stage player at all. He is a rugged character, of strict integrity, who believes tremendously in personal uprightness and Christian social justice, and strives with voice and pen to build society according to such ideals.

He lives in Detroit. That city has a new ordinance to the effect that the policemen may shoot on the spot any citizen who fails to do so when commanded by the officer to "halt." With crime conditions obtaining as they do in the great cities of the country and in Detroit in particular, it would appear that such an order is amply justified and generally approved for the security of society against the multiplying gang of footpads, bootleggers, and other parasites on the community. To such a law there appears no valid objection.

Dr. Phelps, with commendable insight into the implications of such a law, points out some of the possibilities of abuse in its application. "It has brought a practical sort of capital punishment to Detroit; only, instead of being administered by the courts, it is to be administered by the police, and quickly on the spot, by the hair-trigger method," he says. And he thinks this power of capital punishment had better be resident in the courts of the State and the city. For, "The courts rarely err, the police are more apt to do injustice, and the mob is often misled."

The admonition of Editor Phelps is timely and should receive serious consideration by the Detroit authorities. Such a law is likely to prove extremely harmful to Detroit's Negro population at this time. Because of recent occurrences in that city there is not, on part of a certain element of the white population, even some of the policemen, the best feeling toward the large and rapidly increasing Negro population. There is among that same class a positive displeasure over the fact even that so many Negroes are crowding into Detroit. Because the statutes of Michigan allow it, and the laws of human nature demand it, these Negro citizens are expecting and requesting the same civic and political privileges as all other citizens enjoy. Strange to say, such an attitude keeps in the bosom of this type of white citizen a sustained spirit of resentment. There exists therefore a mob mind against the Negro of which the average policeman is the definite exponent and official tool of expression.

It is a law of motion that bodies move along the line of least resistance and, as Dr. Phelps so aptly reminds, "*in Detroit, and elsewhere, that means the Negro.*" Therefore the Negro is likeliest to suffer the extreme consequences of the ordinance. Outrages heaped generally upon this race are due, thinks Dr. Phelps, to the fact that other folks are generally "ignorant of the real heart of this race that is rising by a daily miracle from a low level, but making the slope more rapidly than

any other race in all history." We hope our colleague is accurate in his designation of the cause of this prejudice which multiplies the possibility of danger in administering this law against Negroes. For with some people it seems that it is *the consciousness of the fact of the Negroes' rise rather than ignorance thereof* which begets prejudice against him and makes him the butt of injustice and repression at the hands of a certain notorious element of whites.

Besides, there is the accumulation of prejudice as the resultant of the social custom under the old adage, "Practice makes perfect." The practice of prejudice begets prejudice. The psychology of mental states is that they gather momentum with frequent repetition. The most effective natural antidote to human prejudice is cultivation of the will not to practice it. As Dr. Phelps reminds Detroit, for those who see constantly the criminal class of Negroes, "it is easy to get the working philosophy that a dead Negro is the only safe one." This leaf out of that editor's experience with crime conditions in Detroit is valuable for the whole range of race contacts: "We stood one day in utter amazement before the pen in Detroit's jail," says he, "where a bunch of Negroes were herded. Our sympathy for the police went up several notches. But—that does not justify the all too frequent report in the paper that 'a Negro, acting suspiciously, was shot last night by the police.' " Certainly not; any more than one standing before a similar den of white gunmen and thugs, such as comprise the denizens of the ghettos of the great cities of our country would conclude, from that sight, that every suspicious looking and queerly acting white citizen passing on a dark thoroughfare in the community, if therefore shot, was justly shot by the police. There is already many an unmarked grave, there is already many an uncounted body of Negro victims who have come to their end unjustly because they perchance acted "suspiciously" and paid the "penalty" of an unquenchable prejudice harbored in the bosom of some minion of the law who did not like Negroes.

This article is not an attempt at maudlin sentiment. It is not designed to awaken in any quarter misplaced sympathy for the Negro. He is not more angelic or less devilish than other human beings, nor do we know of any human group less devilish and more angelic than he. Negroes, like all other human groups, fall into the categories of "good, better, best," or "bad, worse, worst." Accordingly they should suffer whatever penalties are justly meted out by society in its effort of social control just as, and to the same extent as, does any other group of citizens. All that is asked or wanted for him and by him is that officers, in the discharge of their public duties, shall assume toward Negro citizens an attitude of social justice, without special favor or without partisan prejudice, so that in Detroit and in every other community of this land, as Editor Phelps pleads, "*No revolver must speak any quicker for a Negro than for a white man.*"

What of Mankind's Future?

DOES man determine his own character and destiny by his deliberate moral choices and rational acts according to his own will, or is he the unwilling, helpless creature in a sea of overwhelming cosmic forces that are the determining factors in his destiny? If what some scientists are now affirming be true, it would seem necessary to revise much of our traditional theory as to the sovereignty of self and to accept a sort of fatalistic philosophy as the rational explanation of human life.

Prof. V. P. Smith, of Columbia University, before the American Meteorological Society, a division of the American Association for Advancement of Science, recently assembled in Philadelphia, read a paper, prepared by a Russian scientist, upon the subject of *sun spots*. Startling disclosures were made concerning this phenomenon, its nature, its periodic occurrence, its relation to human character and activity. The sun is a most powerful generator of electrical energy. Surrounding it as center is a vast expanse known as its electrical field extending beyond the farthestmost planets in our universe. Within this extensive field, of course, is our own earth. Within the "life" of the sun occur tremendous rhythmical fluctuations. These take place in eleven-year periods. Sun spots are the outer surface manifestations of this inner commotion, along with other phenomena such as the aurora borealis on our earth, magnetic storms, atmospheric halos, and fluctuation of atmospheric electricity, thunderstorms, sky coloration, temperature changes in air, in water, and causing or influencing earthquakes.

This particular paper postulates a direct relation between these manifestations of the sun's energy and human life on our planet. This is shown in that fluctuations in social history synchronize with these physico-chemical processes in the sun's energy. At the time of maximum sun spot activity, human life reaches its highest, fullest development. It is contended that these solar radiations produce such chemical changes in man as variation in heart-beat, skin pigment, and in chemical composition of the blood, thus effecting modification of physical organism and nervous energy of humanity.

"During the first period or the minimum of excitability, there is a lack of unity in the human masses and an indifference to political and military questions. People are tolerant in the second period, when excitement has grown. The people begin to unite. New leaders appear. Political and military orators make their stand. It all results in the masses of people becoming impatient and nervous. This is the period of maximum excitability in each cycle, which gives solutions of the greatest problems of humanity."

This accumulated mass of energy in humanity becomes the propelling force precipitating man into great mass movements such as have changed the trend of civilization's currents, altering the character itself of mankind.

Says this Russian scientist: "The events of history repeat themselves, and this makes possible the deduction of certain generalizations. Inefficiency in finding out the laws of history makes some people assume the hand of Providence guides the destinies of men. Others think

that chance and accidental facts, with no general law, are essential in history. And yet others regard the human will as the principal factor in changing the flow of historic events; whereas the acts of this will never could be accounted for nor classified."

But granting that the fluctuations of physical force and electrical energy transcend the human will, there is certainly no reason to affirm that there is *not back of all physical manifestations of our universe a character determining and destiny making providence that we Christians call God*. An inescapable concept, the highest yet attained by man, is that of a Being superior to ourselves who was and is behind all created existences. That is a demand of our present theory of knowledge. The Russian scientist may refer physico-chemical changes in the world and in man to the influence of sun spots. But he cannot deny that back of the sun spots is the sun "stuff," substance, or "life"; back of this is that Person in whom all living and non-living things and persons have being.

That Being who influences man's character and expression mediately through the sun's electrical fluctuations and swells, is not limited to this single method or medium of influencing his rational creatures. Christian faith may properly allow this as *one* method, but it holds that God acts immediately, that is directly upon the individual as well. In more than one way physical phenomena influences man's conduct and character, but this influence is modified by a brood of spiritual influences that enable man to counteract no little degree of that which is instinctive and the result of the influence of the interplay of merely chemico-physical forces. Otherwise man would be reduced to a merely physical machine which neither common sense, reason, nor revelations will allow. Man is not shaped *wholly* by the physical world without. There is a spiritual imperative within, which defies and turns the physical to a ministry and tribute to the high demands of the moral and spiritual universe.

The danger to our world and to man, however, is not that there is not with us this possibility of building our own character and destiny so much as that it lies in the *will* and *effort* to do so. Thus it is alarmingly possible that the scientist's prediction of red skies, with Mars dominating human events through distressing calamities, may come to pass unless there is cultivated among men a world-swell of public opinion expressing itself in the *will* to restrain our surplus energy and to outlaw war from the earth. Whether, according to this scientific theory, these catastrophic calamities are by causal sequence related to sun spots, or whether they are more satisfactorily and scientifically interpreted in some other way, it has been observed that some of the great events which occurred during periods of sun spot activity included the fall of the Moorish empire in Spain and the discovery of America in 1492; the French revolution in 1789; the Russian revolution of 1917; and a long series of insurrections from 1306 down to 1916; all of the crusades; the great migrations of nations; the early persecutions of the Christians; St. Bartholomew's massacre; the downfall of Byzantium, the French reign of terror; the rise of Alaric the Gaul in 395, of Cromwell, Riche-

(Concluded on page 134)

Contributed Editorial

"Hot Gospelers"

TO accuse the more violent of the practitioners of the so-called realistic modern novel with being "evangelists" would no doubt bring a "realistic," not to say profane, reply. Yet a very strong case could be made out for exactly that accusation. The reason is very simple. A vital part of the work of all true evangelization is to reveal convincingly the emptiness and tawdriness of life when it is bankrupt of religion, of moral ideals and spiritual forces. It would be hard to find any evangelist from the days of CHRYSOSTOM down through WESLEY and WHITEFIELD to the days of FINNEY and MOODY who has done that job with more devastating completeness than a dozen present-day novelists. A shelf considerably longer than five feet could be made up of novels which, without the author's intending it in the least, preach an effective sermon on the text, "What shall it profit a man if he gain the whole world and lose his own soul?"

Of course the novelist does not intend such a result. But what difference does that make? It is thoroughly, and even, in some cases, gloriously done. A good many of to-day's novels recall the profound observation of Mr. G. K. CHESTERTON: "There came into my mind the surmise that perhaps those might not be the best judges of the relation between religion and happiness who by their own confession have never experienced either."

Such a plight is exactly the condition revealed in many novels bidding for the ranks of the best sellers. Many of them are written as though such a thing as religion were unknown in the world. Consequently, it is interesting to note that happiness is as completely absent as religion.

Take such a book as one which has been solemnly hailed as one of the great novels of our day, called *The Sun Also Rises*. It is one long barroom from page one to page three hundred. Its characters are not quite so disgusting when drunk as they are when sober. Yet that is the most that can be said for them. This novel shares with many others one striking feature—that not a single one of its sorry gallery of people is happy for a single five minutes from beginning to end! Its text might be: "The wages of sin is boredom."

This book has been very well characterized by one reviewer as "the greatest moral tract of the age, bound to send all the idlers, decadents and other amateur reprobates in the English-speaking world to cold showers and bran muffins." It is a pathetic round of drinking, cursing and immorality. An endless cycle of dreariness. The same absence of a half-hour's happiness is almost equally true of such prophets of "an age of disillusionment" as SCOTT FITZGERALD, D. H. LAWRENCE, THEODORE DREISER and SHERWOOD ANDERSON.

It is religion which gives meaning to life. It is religion which gives to life the dignity of a great inheritance and the significance of a real moral struggle. When God drops out of life, the sun drops out of the sky! Life then becomes actually

"A tale told by an idiot,
Full of sound and fury,
Signifying nothing."

The world has become familiar with this truth from the lips of the preacher. It is very significant that in our

day this same eternal truth is receiving an unintended indorsement and demonstration from novelists who delight to think themselves "ultra modern." L.

Why Not Call It, "The Methodist Church"?

THE proposal made on this page to "bury" the "M. E." Church revives the memory of Dr. J. M. BUCKLEY's acute attacks on that ragged title. He could keep the foolish diminutive out of THE CHRISTIAN ADVOCATE, but even his great influence was not sufficient to keep it out of the Church itself. Other Christians generally say "Methodist Church." That is long enough, and is it not sufficiently distinctive? When the two chief bodies, one with a three-word and the other with a four-word name, are united, their designations can be merged into a two-letter title. Our Church might take that name now. There is no body that uses it now. Our episcopal feature is, I take it, a fixed fixture and the name "Episcopal" is not really needed even now.

The matter of ecclesiastical nomenclature is of no little concern to me, who have to use church titles so much. Not a few of them are long, awkward and confusing. For example:

Presbyterian Church in the United States of America.

Presbyterian Church in the United States.

Reformed Church in America.

Reformed Church in the United States.

Which is which?

"Church of Jesus Christ of Latter-Day Saints" is too long. "Mormon" is short and distinctive. United Danish Evangelical Lutheran Church in America (seven words), Reformed Methodist Union Episcopal Church, Union American Methodist Episcopal Church—five words to a name and the first a hodge-podge at that!

The union of groups and the substitution of simple distinctive names is the first great reform statisticians and students of ecclesiology will pray for.

H. K. CARROLL.

A New Way of Holding Conference

INDIA and Ohio are pioneering in a new method of holding Annual Conferences. In Lucknow, India, last November three Annual Conferences, the Lucknow, the West India and the North India, held their sessions simultaneously. Each Conference had separate sessions but there were many united gatherings. This bringing together of three Conferences resulted in a reinforcement of strength and spirit and also made a more decided impact on the community.

Great interest has been awakened in a similar meeting of three Conferences announced for Ohio next fall. The North-East Ohio, the Ohio and the West Ohio Conferences will all meet at Delaware, Ohio, September 6-13. The date, of course, is subject to approval by the bishops. As in India, there will be separate Conference sessions but many united meetings. It is very fitting that this unique gathering should be held at the seat of Ohio Wesleyan University, which has been the source of so many great streams of influence which have flown out to the world through Methodism. A program which will command nation-wide attention is being arranged. L.

"Five Dollars Down and a Dollar a Week"

Mortgaging Body and Soul to Instalment Luxuries

By J. George Frederick

Former Managing Editor, Printer's Ink

I VISITED a workman's family some time ago, for the first time in three or four years.

"You seem to be doing splendidly!" I praised, as my eye took in radio, phonograph, piano, automobile, vacuum cleaner, and other evidences of prosperity. "I'm so glad you're fixed so nicely!"

I noticed a wry smile about the face of the seventeen-year-old daughter of the family, a particularly intelligent and promising girl. Later, when I chatted with her alone, I asked about her school plans.

"I'm not going to be able to go to school after this term," she replied tartly. "I've got to go to work—pitch in and help father clear up his instalment mess."

I raised my eyebrows inquiringly.

"You think we're doing splendidly, but if you knew! Every week and every first of the month there's a humiliating scene when we have to face the collectors. I've lost count of how many things we're paying on. Every now and then we add a new one. If I need new clothes, it's a struggle to see who'll get the money—mother for house expenses, I for clothes, or the instalment collectors. Whoever pushes hardest wins! I'm terribly sick of it all, and I'm going to work and be independent."

Here is a rapid pen picture of one example out of many of the bonded slaves of the time-payment plan—in up to their necks in debt, robbing Peter to pay Paul, and entirely without perspective on their economic outlook. As long as sickness does not visit them, and general prosperity keeps them in work, they "get by" in some fashion. In what poor fashion, the above incident amply discloses. The instalment situation in the United States to-day is giving grave concern to everyone who has the sound interest of the public at heart, and can see farther than to-day or the confines of his own selfish stake in the game.

"The Old Man of the Sea" on America's Neck

The matter is as much—if not more—a spiritual problem, a character crisis, as it is an economic question. The economic facts are simple enough. The most conservative estimate of the

annual purchases on instalment is six and one-half billion dollars; whereas, those of us who have probed more searchingly are convinced that it is eight or nine billion dollars. Taking the measure of family purchases, it appears that even the most conservative estimate of instalment volume reaches nearly 20 per cent of family purchases; while the volume figure which is, in my opinion, more accurate, makes the percentage about 25 per cent. At any rate, there can be little sound dispute that the instalment volume does not constitute between a fifth and a fourth of our total family purchases. When one then realizes that this is an *average* for us all—and that great numbers of us do not buy *anything* on instalment, thus indicating that others, to balance, purchase much more than this average—we come upon the serious proportions of this "Old Man of the Sea," who has fastened himself on America's neck.

The Good Side of Instalment Buying

Why is he an ogre, and not a good fairy? Why is not instalment selling a blessing, as many of its advocates claim? It is a long discussion, for one must, of course, not mistakenly condemn all deferred payment. Insurance, homes, pianos, books, etc., have long been bought on this plan, without criticism. The economic soundness or unsoundness of instalment buying turns upon the same principle that business credit-giving turns upon; that is, credit within safety limits for the financing of current productive business, and not for "capital" purchases. A house, a washing machine, a vacuum cleaner, even an automobile and a piano, may be regarded as current productive business in the granting of credit to individuals. They are also fair recapturable security, with a slow depreciation. But even with such productive, slow-depreciating goods, the *safety limit* must be observed. Business houses asking credit must submit their statements and balance sheets. No such demand is as yet made on instalment buyers, except by a few companies. E. A. Filene tells of a workman earning \$60 per week who was found to be obligated to pay \$72 per week "on



THE MODERN ATLAS

time"! A business man who had thus misrepresented himself to his bankers would be criminally liable, but the American consumer has blithely gone his way contracting any amount of instalment obligation, without anyone to check up his credit soundness.

Neither I nor anyone else is asserting that the American consumer is insolvent. Savings bank deposits, wages, and volume of purchases are in no decline. But what sound economists fear is the further snowball growth of this new credit monster, a growth not at all controllable like our commercial credit system. The instalment volume has trebled itself in the last few years. Furthermore, it makes formidable and serious any depression that might arrive, because instalment buying is a discounting of future income.

Where the Waste Comes In

Then, too, there is the economic waste of it, the cost of it, amounting almost to usury. The consumer is naïvely ignorant of this. Figuring 10 per cent on the selling price as an addition for "carrying charges" is standard and time-honored. If, therefore, the volume of instalment business is \$8,000,000,000, then 10 per cent would represent a total of \$800,000,000 which the American consumer pays for privileges of having to-day what he would have to-morrow if he saved instead of buying on instalment. But huge as this sum is, it is by no means the true total of excess cost of merchandise due to instalment buying. After counting off the payments made on the principal from time to time, and calculating interest on the money thus "borrowed," the actual rate of interest paid is about 24 per cent, or nearly \$2,000,000,000. Even this, however, is not the full cost! In addition to the 10 per cent margin for carrying charge added, a great deal of time payment of merchandise is given a terrifically high "mark-up"—sometimes over 100 per cent—before the instalment-carrying charge is added. It is easily possible in any city in the United States to-day to make price comparisons to illustrate. Furs, clothing, jewelry, pianos, phonographs, furniture, etc., can almost invariably be duplicated by careful shopping at from 20 per cent to 50 per cent lower in price than the same goods offered for instalment, even before the "carrying charge" is added.

Two Million Dollars a Day for "Carrying Charges"

Therefore, it will readily be seen that the sum of \$800,000,000, representing normally a 10 per cent differentiation, is, as a matter of fact, a mere part of instalment cost. Our annual fire loss, over which we are exciting ourselves, is a matter of only \$500,000,000 a year; and certainly a fair share of it must necessarily be ascribed to inevitable accident. But the \$800,000,000, which is part of the cost over and above the normal prices of buying on instalment, is a purely voluntary expenditure. It amounts to over \$2,000,000 every day—nearly \$300,000 every business hour—as an excess price

for goods. I hesitate to make the calculation on the \$2,000,000,000 basis of demonstrable waste.

Damage to Spiritual Values

I wish now to turn attention to the moral and spiritual values involved. The detriment to character in shifting from buying only after the earning or "sacrifice" is completed, to a basis where the reward comes before the sacrifice is made, is very real and very pointed. "Happiness must be earned" is the old Eastern saying; but no more in instalment America. Heaven arrives before the spirit has travailed—before, in fact, the values of heaven are actually fully appreciated. People do not value what they get with no effort, and the instalment plan abolishes the effort. The payments made after possession are a mere irritable anti-climax, to be evaded, if possible, and have lost all connection with the goods itself. Instalment buying is destructive of spiritual values

in its distinct invitation to gorge upon material possessions beyond an honest and sane ability to pay.

Many a family which has put up a "front" of success in some American suburb, sporting good clothes, automobiles, furniture, etc., and aiming to be in the social swim, has suddenly announced an attractive offer in some other part of the country as a cover-up for what is nothing less than an instalment catastrophe. The car, the house, the furniture, the radio—perhaps even the clothes sported by such people—were bought on time payments, and perhaps are about to be taken

from them. Many young couples have lost their savings in taking on instalment obligations which they could not maintain, and serious domestic discord has been fomented through such economic muddles. The "wrecking" of homes and personal happiness through the indirect evil effects of instalment buying are matters not to be lightly passed by, for they surely exist.

A Backward Step in Business

Basically, the time-payment plan is a backward step in business, for the entire development of recent times has been to put buying and selling on a cash or short credit basis. Middle-aged people will still remember the vicious system generally practiced all over the country twenty-five or thirty years ago, when practically every grocer was carrying practically every customer on credit, purchases being entered into handbooks carried by the purchaser. The chain store, operating on a cash basis, was a sweeping prophylaxis to this unhealthy situation, and cash retail buying is to-day completely in the ascendancy. Why turn back the clock? The argument that it speeds up production is an economic fallacy. It merely makes a grab at next year's volume of business, and leaves next year's production to be grabbed from the following year.

It is easily observable that instalment buying is most popular as a means of obtaining luxuries, not goods that aid current production. The effort to sell house painting, steam heating plants, and other sound things by instalment has had little popular response.

The shift of purchasing desire toward the luxuries

Modern Micawbers

Those who take on more instalment obligations than they can afford are, by no means, dishonest; they are simply economic morons who are unable, in the heat of their desires, to calculate their days of reckoning. They are the "Micawbers" of modern times, and arithmetic does not concern them at all. They actually "get away" with such a situation for a month or two before the merchandise is taken away from them.

at the expense of the more solid and useful staples, as well as the cultural and welfare types of goods, is a profound change in national character and a dangerous one. It tempts the thoughtless woman to cheapen her family food in order to have a showy piece of furniture (usually not only out of proportion to the family income, but also out of harmony with the home). It tempts the stenographer to exist on ice-cream sodas for lunch for months, in order to pay for a fur coat worth a large slice of her yearly income. It tempts families to own a car and spend all that goes with it, who are unable to manage it without cutting out book buying, lecture and concert attendance, medical care, religion, special education for children, and other vastly more productive expenditures and savings. Curiously enough, it affects the sale even of useful goods sold on the instalment plan, for the increase of choice of luxuries purchasable on instalments induces many people to choose a grand piano, furs, expensive clothing, a car, or an expensive radio set, when a far wiser choice for the family good would be a vacuum cleaner and a washing machine. In other words, the inevitable result of this widening of instalment selling is merely to *introduce competition between instalment-sold luxuries and necessities*. And, of course, the luxuries will always win out, since the difference in price is destroyed! You are asked by the instalment seller to

ignore price and think only of immediate possession. The long look forward to ownership by slow character-forming stages of saving (a very large part of the joy and education of possession) is annihilated by the instalment idea.

Instalment selling is, in a very definite sense, discounting the future at a heavy premium. When that future arrives, you are at the zero hour, with no margin. Translated into life, this means the condition many, many families are in to-day (as graphically described by a bewildered housewife in a magazine article recently): *They are laboring without incentive and without the wise margin of saving in a treadmill to pay for what is partly or wholly consumed*. Instead of "spurring ambition," as the glib apologists for instalment claim, this works out about as follows: for a short while—the period of novelty in the use of the goods—there is a genuine spur; but after that the payments are a depressing load. An income of \$2,000 a year cannot be made \$3,000 by any device, instalment buying or otherwise; and if the purchases overextend themselves in one direction, they suffer in another direction.

Every right-thinking person should discourage the instalment idea, so that it may stay within its normal, useful bounds, and not allow it to run its destructive course.

The Mexican Crisis and the Future

What Are the Real Points at Issue Between Mexico and the United States?

By Hubert C. Herring

WE CAN have either war or peace with Mexico. The decision is in the hands of the American people. If it is war, it will be a cheap and nasty affair, of which our children will read with shame, and the responsibility for which will justly be laid at the door of the good but ineffectual people who had nothing to say in the year 1927. That much is clear.

The forces which make for war are at work. They are threatening Mexico. They are writing ultimatums. They are stirring up hates. That also is clear.

The forces which make for peace are stirring to action. Churches and clubs and organizations of all sorts are sending protests to Washington asking for a more conciliatory attitude. They are asking that whatever issues there are between the two people be immediately submitted to arbitration. That is increasingly clear.

But why all of the furore? To understand it we must ask several questions. First, what is happening in Mexico? Second, what are the issues between the people of the United States and Mexico, or, more exactly, between the governments of the two countries?

What is happening in Mexico?

Let me say this: if the people of America realized what is happening in Mexico, there would be a burst of

enthusiasm which would weld the two countries together in a spirit which could not be broken.

The Mexican Crusade for Liberty

The thing which is happening in Mexico is a crusade. For four hundred years the millions of Mexican Indians have been harried and oppressed. They have been robbed of their land, enslaved by a handful of masters. They have been worked from sunup to sunset for five cents a day. They have been without legal recourse, without education, and without hope. They have been the victims of religious superstition, political tyranny, and economic exploitation. And then came the revolution of 1910. It was a call to a new world for Mexico. The young men dreamt dreams and were no longer afraid. They made constitutions. They raised armies. They elected leaders. They made many mistakes, but in spite of all their mistakes, they are making a nation, a new nation, fired with passionate hope.

For four hundred years the political philosophy, the religious faith, and the social outlook of Spain had reigned supreme. It was an arrogant philosophy, an imperial faith, and a barren social outlook. It made life cheap and gold dear. It exalted the gentleman—the "man on horse-

Dr. Herring, secretary of the Commission on Social Relations and Adult Education, has spent a month in Mexico at the head of a delegation of United States journalists, educators, clergymen, and other public men investigating conditions. This estimate of the situation comes from intimate contact with many forces and leading figures.



Wide World Photos

MEXICAN UNIONS PARADE TO BACK UP PRESIDENT CALLES

The huge crowd that turned out for the parade and demonstration of the Mexican Federation of Labor to show the support organized labor was rendering President Calles in his stand regarding the conflict with the Roman Catholic Church

back"—and degraded the peon, the servant—"the creature." It represented Spain at its worst, the Spain which had come to Mexico with Cortez in 1519.

A New Bill of Human Rights

A new social philosophy was born in Mexico with the revolution. This new social philosophy exalted human life. It exalted the rights of the Indians of Mexico to a place of dignity in the land which had belonged to their fathers before the first white man ever set foot on Mexican soil.

The present government of Mexico is pictured as Bolshevistic. This is a cowardly attack on Mexico. The Mexican government adopts a program which we do not like. Shall we therefore call it by harsh names? Mexico passes laws which are not our laws. Shall we therefore protest? It is not long since we passed certain laws which Japan did not like. Japan protested, and we vented our wrath at their audacity. What now of Mexico? Let us be fair. Let us be consistent, and allow Mexico the right which we ourselves demand—the right to make our own mistakes in our own fashion.

The present Mexican government has a program. It is a pretentious program, an audacious one. It is a program which is shot through and through with genuine idealism.

The Mexican program is nationalistic. Its central note is, Mexico for the Mexicans! The Mexican has learned his lesson by hard knocks. He has learned to fear the stranger who comes bearing gifts. Spain and France and England and the United States have all taken a hand at ruling his affairs. The Mexican suspects the world, and there are good reasons for his suspicion. He proposes to run his country for himself. He has read the Chicago Tribune, and has learned to repeat Decatur's toast, "Our Country, right or wrong!" We may deplore the sentiment, we may hope for a larger faith, but we should at least be able to understand it. There is enough of it in our own land to be studied at our leisure.

The government of Plutarco Elias Calles is the best fruit of the revolution. It is an honest government and an able government. It is manned by young men, forceful men, men who believe that Mexico can be organized for the welfare of the fourteen millions who have been without rights.

The program of the Mexican government is daring and inclusive. It is marked by three major enthusiasms. First, the enthusiasm for efficiency and integrity in government. Second, enthusiasm for education. Third, the earnest desire to restore the Mexican Indian to his rightful possessions.

Three Major Enthusiasms

First, then, the Mexican government is moving towards efficiency in government. Great gains have been made in balancing the budget. Superfluous officials have been dismissed. Costs of operation have been reduced. The economic life of Mexico is on the way towards sound health.

Second, the passionate enthusiasm for education. They are establishing schools in Mexico at a miraculous rate. The Minister of Education's proudest boast is of the thousand new rural schools which have been established in a year. They are pushing out into the remotest villages and opening schools for people who have never had them.

There is something sublimely pathetic in the Mexican hunger for education. The rural school teacher has three sessions each day, two for the children, one for adults. Mexico is going to school, for Mexico realizes that she will never come to self-determination until her citizenry is trained and literate.

Third, the restoration of the alienated rights of the Mexican Indian. That spells land. The battle cry of the revolution was "Tierra y Libertad," land and liberty. Land is liberty to the Indian. It is the only form of liberty which he understands, the liberty to live with

and possess a piece of ground. The Indian knows the meaning of slavery. He knows the price of freedom.

The Land Problem

The land problem is at the heart of the present situation in Mexico. Mexico demands the right to settle it after her own fashion. She writes laws, and many foreign land owners do not like these laws.

It is perfectly easy to understand the way the foreign land owner feels about it. He has his deed. It is signed, sealed, and registered. It represents tangible and valuable property. The Mexican government proposes to take this property and divide it among dozens of Indians. The foreign land owner protests in all good faith.

It is also easy to understand the point of view of the Mexican. This land belonged to his fathers. It was a part of the inalienable common land holding of the old Indian villages. It was taken from them by conquest, or by bribery, or by trickery, or through the treasonable duplicity of Porfirio Diaz. A very small part of the large land holdings will stand the inspection of history. The Mexican is inclined to waive all appeals to mere legality and demand what to him are his rights.

The law provides that all land owners shall be compensated for any lands which may be taken. "But with what?" demands the land owner. "With Mexican bonds," replies the government. There the trouble reaches the breaking point. For the bonds are not good, says the Americans and the English and the Dutch. But they are legal tender in Mexico, argues the Mexican. So the fat is in the fire.

The Dispute With the Roman Church

The church situation complicates the whole scene. It is charged that the government is unduly harsh with the church. There is something to be said for the church's viewpoint. The laws are harsh. They demand an acquiescence which is foreign to the conscience of the church. The bishops and archbishops resist in all good conscience. Granting their premises, they can do no other. Nor on the other hand, with all the forces of history and the facts of the present, can the government do any other.

It is a battle between rival social creeds, between the philosophy of a new nation sublimely determined to win decent rights for its people.

What, then, are the points at issue between the two countries, the United States and Mexico?

I put the question to President Calles last week. He gave his answer in one word, "Oil."

The point at issue between the two countries is the right of Mexico to determine its own economic future. There is a group in the United States which holds the theory that America has the right to dictate terms to Mexico for the protection of the investments of American citizens. This group seems perfectly willing to plunge Mexico into revolution or war in order to gain their ends.

Shall the flag follow the dollar? If investors risk their dollars in other lands, are we obliged as a nation to protect their investment? This is the question which must be settled.

There will certainly be no financial gain to the United States if the counsels of the warmakers succeed. The cost of even a modest military operation in Mexico will exceed any amount which the oil men can ever take out.

Now is the time to make peace. We can have war with Mexico if we choose. It will not be difficult to achieve. Or we can have peace.

It is a time of testing for the churches of America. We have talked of peace. We have adopted resolutions about peace. We have demanded peace.

Let us have peace with Mexico. Let us say to our President: "Let us prove our honesty by ceasing the bombardment of Mexico with ultimatums and harsh notes. Let us call a truce on the hounding of the Calles administration with reiterated demands. Let us submit the whole question of land and oil and Nicaragua to The Hague tribunal. Let us submit all grievances to the cool and impartial review of disinterested outsiders."

The Mexican people want peace, with honor. The people of the United States want peace, with honor. Now is the time to prove our devotion to peace by acting in a peaceful and just fashion.

MEXICO CITY.

Hannah and Samuel

By Richard Burton

(1 Samuel, Chapter 2. "But Samuel ministered before the Lord, being a child. . . . Moreover, his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.")

Being stricken in years, she deemed herself barren and doomed;

Till blest of the Lord, she gave birth to Samuel, her son,

Who grew into manhood, and into such potency bloomed
That his name in the world has waxed great, and will
never have done.

She gave him up gladly to services holy and meet,

And each year did she weave for him out of her love
and her care

A coat that should clothe his small body of semblances so
sweet,

To keep him all warm when his mother no longer was
there. . . .

And when in his seership, man-grown, to the country he
came

Where once he had played, did Hannah, his mother,
rejoice?

Did pride in her old heart leap up like the leaping of
flame,

As she uttered fond, cherishing words, with a break in
her voice? . . .

Yes, haply she spoke to some neighbor who stood in
the crowd:

"Behold, 'tis my son, see his glory, who once was my
own!

He goes like a prince, and all heads in obeisance are
bowed;

But—where is my little, lost lad, with his garments
outgrown?"

The 1926 Council of the Epworth League

At Irving Park Methodist Church, Chicago, Ill., December 10-13, 1926

SOME day "The Story of Methodism" will be re-written to include a few romantic facts concerning one of the greatest movements among youth in the Christian church—the Epworth League institute. To the Methodist-minded, the convening of the General Conference seems all-important and the annual meetings of the mission boards may be viewed as epoch-makers. Certainly these vital gatherings are given wide publicity in the church press. For six years the deans of Epworth League institutes have been meeting annually at Chicago, under the direction of the Central Office, but hardly a word has appeared in the church papers about the council, and if so the items have been far less conspicuous than death notices and obituaries. It is high time the church be informed concerning one of the most potential features of our present young people's work. The institute council was so significant and so unusual this year that it is worthy of the attention of the general church.

Unusual Facts About the 1926 Institute Council. One could report the gathering in quite the usual way: that we met in Irving Park Church, Chicago, with Dr. Fred D. Stone as the gracious host, assisted by a hospitable people; that the newly opened Y. M. C. A. in that community was a great factor in the comfort and convenience of the delegates. A word could be spoken for the Sunday morning worship service, at which Dr. Fitzgerald S. Parker, secretary of the Epworth League of the Methodist Episcopal Church, South, preached. His prediction that the Epworthians in the two churches would be responsible for union heartened everyone. A usual report would also express appreciation of President McMaster, of Mount Union College, in his conduct of the devotional periods, and the banquet could be described as a splendid occasion, and the speech of Dr. Dan B. Brummitt as the long-to-be-remembered type. But such a report covers practically every good Methodist gathering.

But look at the unusual things about the council. There are about 145 institutes throughout the country. Ninety-two of them were represented by 148 delegates. Thirty-three of them were students representing the nearly 40,000 Leaguers who attend the summer institutes. The delegates came from all over the country: from Oregon to Florida and from Maine to California. Not a single set speech was delivered; not a bishop or board secretary was present, and not a single "cause" presented. Can one imagine a Methodist gathering more unmethodistic? Yet there was a method in it all. Prof. Harrison S. Elliott, of Union Theological Seminary, New York, had been secured to lead the entire council in profitable discussion. There was no "findings" committee, although the 148 delegates found out a number of things in the way of an improvement program for their own institutes. Not a resolution was adopted (the only symptom of "resolutionitis" was in expressing appreciation to Irving Park Church), but every dean left Chicago resolving to enrich his own institute program and to follow more worthy educational methods and to make the young people and their life situations the very center of the whole institute idea.

Every discussion led deans, managers, life-work secretaries, and student representatives to re-estimate the

value of the institute and, in the light of a decade's experience, to think through the purpose and the possibilities of the institute. Are we to make them evangelistic agencies or training camps for more effective leadership in the local church? The sentiment (Dr. Elliott did not put questions to a vote, but said a question was determined by the facial expressions of the delegates) seemed to be that the institute must increasingly assume responsibility for leadership training. Sometimes in the midst of the discussion of an important question, Dr. Elliott would stop abruptly and insist that the student delegates be heard.

They were given opportunity to make recommendations: they demanded a more systematic course of study covering a period of years, and insisted that they ought to have a voice in building an institute program. They thought it no more than fair to be given student control in fact as well as in name. How best can the institute deal with the problems of youth? What can the institute give the Leaguers to carry back to their local chapters? How can the institute meet the current questions of young people? How can it bring the wider aspects of the work of the church to the delegates? These are but a few of the questions that were given consideration and which will make an impress upon the programs of the coming institutes in the summer of 1927.

It is a new day ahead for the whole great plan of League institutes when the leaders begin to think in terms of choosing and training better faculties, adapting the program to the particular needs of hosts of young people who are receiving the best in secular education. Not a single action can be reported from the council of 1926. But the nearly 150 institute leaders will take up their new work with new vision and with a larger conception of their responsibility.

Back of this helpful program was the efficient service of Dr. Blaine E. Kirkpatrick, secretary of the Department of the Epworth League, and Dr. Merrill J. Holmes, secretary of Institutes and Life Service. Their thoughtfulness and thorough preparation paved the way for the splendid leadership of Dr. Elliott. Those who have attended former councils were unanimous in their feeling that they had received more new ideas on their work in the institute than ever before. As the council of 1926 was itself a new departure, so in many of the institutes the program for the coming season will be a new departure and the fresh stimulus to the institute idea may make a genuine contribution to the youth movements in all the churches.

The Methodist Church has learned to utilize for the young ministers the old Conference course of study idea and has transformed that former dread into a network of summer schools of theology. The Epworth League institute program has passed the experimental stage. It now offers itself to the church as the foundation for a network of training camps for Christian service throughout the country. The more the church expects, the more efficient they will become. And here's to the council of 1926 as the starting point and inspiration for that larger service!

PAUL MORRISON.

SARATOGA SPRINGS, N. Y.

Annual Report Bureau of Negro Work

The Board of Home Missions and Church Extension for 1926

By Dr. W. A. C. Hughes

Secretary Bureau of Negro Work

THERE are 7,000,000 rural-dwelling Negroes in America. The vast majority of these people live and farm under conditions identical with those of the days of American slavery. But the fact that more than 200,000 are in the process of buying their farms is a very healthy showing for the Negro race in America. While hundreds of these farms yield nothing more than a scant living from year to year, the fact that the Negro himself is proprietor contributes to his self-respect and his outlook on life.

Dean Kelly Miller, of Howard University, Washington, D. C., in the *Manufacturers' Record* of August 5, makes the following statement: "On account of mounting prices it is becoming more and more difficult for the common laborer, white or black, to own a city home. In New York the cost is practically prohibitive. Less than twelve per cent of the total population of that metropolis are home owners. The percentage of Negro home owners is all but negligible. All of the larger cities are tending to the same prohibitive level. The Harlem Negro constitutes practically an ownerless race. Without ownership there is little incentive to sustained endeavor. Any industrious, intelligent, purposeful young man who will devote his energies to that end may reasonably hope to own a farm which will yield him a livelihood within a few years."

The Negro's adaptability to agricultural life is universally conceded. What he must learn is to successfully operate a family-size farm. When he has learned this and surrounds himself with some of the comforts of life, he will have brought about in a very large way his economic emancipation.

It is evident, therefore, that the church has an unusual opportunity to promote a missionary program of far-reaching value among our rural Negro population.

Of the 2,093 appointments in our twenty colored Conferences, 1,661 are rural. Two States in the South, Mississippi and South Carolina, which are almost entirely agricultural, have one fourth of all of the Negro members of the Methodist Episcopal Church. So far as the Negro is concerned, the Methodist Episcopal Church is still the church of the plowman.

Rural Education.—Wonderful are the blessings which are being brought to the rural Negro through the Jeanes Fund, the Slater Foundation, and the Rosenwald School. As one travels through the rural South and sees the fine type of Rosenwald School, he takes new faith and fresh courage. There are 2,371 completed Rosenwald School buildings, with ground and equipment and buildings valued at \$9,758,840, of which amount Negroes have given \$2,248,044. The Methodist Episcopal Church is the only religious agency at work in the rural South with a program of religious, education and social service that reaches farther than the pulpit.

What the Slater, Jeanes, and Rosenwald Foundations do through the public school, the Board of Home Missions and Church Extension does (not as well, perhaps)

through the country church with the preacher as its agent.

Summer Schools for Rural Pastors.—To improve our religious leadership, more than 600 scholarships have been granted during the last five years to pastors serving rural churches. These men have been brought to a church school center and in a summer normal trained to serve their communities. They have invariably gone back to their fields with the conviction that health and housing—morals and manners—efficiency and service are most effective elements in race building and that there can be no real religious program of uplift that does not take into account the enormous economic problems of 7,000,000 rural dwelling Negro people.

During 1926, training schools for rural pastors were conducted at Claflin College, Orangeburg, S. C., and Waveland, Miss. The fine thing about the Claflin summer school was that there were in attendance a considerable number of ministers from other denominations, and this has led us to the following:

Interdenominational Rural School.—For 1927, we propose to make our summer school for rural pastors of the State of South Carolina interdenominational in character. Representatives of one major denomination have indicated their desire to unite with us in this training school. We propose to have not only a very large rural school in point of attendance, but a very constructive one in point of service at Claflin College.

Annual Conference Training School.—The Bureau of Negro Work recommends that the 1927 rural training school be developed from the standpoint of Annual Conference efficiency. Heretofore the policy has been to bring several men from each of a number of districts in an episcopal area, or a given number of Conferences, to a center for training in rural leadership. These men have returned to their fields many of them inspired, many of them ready for larger service. But we have reason to believe that larger results would have been obtained had we built our program in such a way as to give the men who have benefited by their training with us closer contacts in their fields of labor. Men selected from widely scattered fields have few contacts and no opportunity to compare notes and review experiences as they proceed with their programs. Discouragements and handicaps break in upon and sometimes break down the finest purposes of these leaders. If a rural school is developed about the life of a particular Conference, the men trained will have contacts through the year for they will at least meet each other. The results of this procedure is obvious. This may seem for the time being to eliminate some Conferences, but it is bound to result in better service to the group served and it will only be a question of time before other Conferences will get similar service.

Supplemental Training for Rural Communities.—Forty-one centers have been selected where three days' leadership training conferences will be conducted. Briefly

stated, the program will be as follows: The first day will be spent making a community survey. Most of the community problems will be carefully listed, and then under trained leaders the following two days will be used facing the facts and planning the needs. The program will have to do with religious education, social service, an adequate evangelistic service, and the launching of a simple property improvement campaign.

Church Building in Rural Communities.—A report from a district in the South having forty-five rural churches reveals that forty-two of these churches do not carry insurance for fire or storm. A general inquiry as to the protection our rural churches carry reveals the fact that this particular district is typical.

The bureau has endeavored to reach insurance companies so as to direct uninsured churches to such companies as might protect them against fire and storm. To our disappointment we found no companies willing to take this type of insurance. They report that the risk is too great, due largely to the poor type of reconstruction. A very large number of rural churches are of a very inferior construction. Many have been built by "hammer-and-saw" men and not by competent carpenters or builders. Very often a competent builder could not be secured and the people, anxious for a place in which to worship, have with a little missionary aid, put up their own buildings. They are sometimes without chimneys, and insurance companies are unwilling to take the risk involved.

Baton Rouge District—An Experiment.—An experiment is being tried out on the Baton Rouge District of the Louisiana Conference which we hope will be made permanent. The district is entirely agricultural. The churches are shacks, straight up and down boarded buildings. Several are in ruins, others cannot be used in inclement weather.

Two men are at work on this district: The Rev. R. G. Morris directs organization, builds the community program, and enlists support for better church buildings. Associated with him is a district carpenter, who gives his entire time to the work of construction. This type of service, if continued, will not only result in more attractive church buildings for our rural people, but provide against the frequent destruction of churches by fire and storm.

The following is the type of program carried along with the work of construction:

1. Making an attractive lawn and planting suitable shrubbery about the church and parsonage.
2. Instruction in home gardening, especially winter gardening.
3. Organizing the people for social, educational, and recreational service.

Eleven churches on this district have been selected as demonstration stations, which will touch 15,000 people. The object of our program is to make a more satisfied rural life and create a ministry to these people who will be better satisfied with their task.

Coal Fields.—The Negro in rural industry is practically confined to the coal fields. There are 42,443 Negroes engaged in the bituminous coal fields of America. It has been said that the Negro mine worker, like the foreigners employed in this industry, are easily exploited

for lower wages. This forms a basis for racial antagonisms between native white miners on the one hand and Negroes and foreigners on the other.

The United States Coal Commission makes an interesting report on this situation.

There are 22,796 Negro miners in West Virginia and 6,843 Negro miners in Alabama. The Methodist Episcopal Church, with the Washington and East Tennessee Conferences operating in West Virginia, and the Central Alabama Conference in Alabama, has a distinct responsibility for providing religious leadership for these men and their families.

The bureau has had under observation for two years the work of the Rev. Arthur D. Williams, in the Pocahontas, W. Virginia, coal fields. This pastor has developed a social program and his church is the single community center for Negroes in the town of Pocahontas. Their daily vacation Bible school was the best in our entire rural work. A four-room school building was used for this purpose, and during the two summer sessions of the school eight teachers were regularly employed.

Race relations are the very best and the owners of the mining interest of Pocahontas are so interested in the church program that they have deeded us a parcel of land and are pledging financial support for the building of a community church at a cost of not less than \$50,000.

Until strong leadership was secured, this miners' church was a missionary responsibility. To-day it is entirely self-supporting, and in the first month of this World Service year raised the entire World Service quota.

A Full-time Man for the Coal Fields.—There is no more challenging field than a miners' camp. It is remote and isolated and shut in by steep banks. Straggling wooden houses are the homes of the miners. Most of them are badly in need of repairs. Garbage and tin cans litter the creek, and chickens and hogs wander about among the debris. Tumbled-down outhouses are close to the drinking-water supply, and bad outbreaks of typhoid fever are frequent. The miner, toiling underground during the day, returns to this haven of rest at night. Can the church offer him something better?

The Bureau of Negro Work asks support for a strong man to give his entire time to the coal fields of West Virginia and Alabama. If we can get him, we will begin a ministry to that group of American workmen who are serving American industry in a very large way but are themselves woefully neglected.

Boys' Work in the Rural South.—Denied the advantages of contacts with the refining influences of life, thousands of Negro boys are born each year into a world where they do not have half a chance to measure up to the standards of normal life. Appreciating this fact, Dr. D. H. Stanton, of the Griffin District, Atlanta Conference, organized his country boys, making them a definite part of his district program. He maintains a district boys' worker and has in operation a country boys' organization.

We cannot take space to report in detail the success of this work, but recommend that a copy of "Boys' Work on the Griffin District" be secured from Dr. Stanton.

Our Missionary Challenge in the North.—Saving the heathen is sometimes a much easier task than to rescue the perishing in the shadow of our church spires. We have a very distinct call to service among our Negro

population of the North; a missionary service at our door in many places assumes the proportion of a problem.

There are fifty-nine cities in our country with a Negro population of more than 10,000. Twenty-one of these cities are in the North and West. Forty years ago one out of every five Negroes in America was a city dweller. To-day every third Negro lives under urban conditions. Unlike our foreign brethren who have come to this country from Central Europe, there is such a thing as assimilating these people in our general population. We are dealt with as a separate and distinct group. Go to a large city and you may find an Italian quarter or a Polish section, and you may not; but you will always find a Negro section. When we move in—white people move out, and the pathetic thing about it is that the prejudice created by our moving in usually keeps them out. This means that we are often denied superior contacts and those inheritances which have come down through many generations of "aloofness" abide with us. In far too many instances we are trying to lift ourselves by our own boot straps.

The isolation of the Negro in American life is a fact to be deplored, especially in the light of our Christian pretensions. Let it be remembered that the fears, frictions, and outbreaks which have ruffled industry and race relations have developed because white and black people are very far apart. Through lack of contact they do not understand each other and as a result bitterness and hostility are fostered. We must find a basis of co-operation in all of the essentials of life. We must find it in the church or the church is a colossal failure.

Whatever else may be America's challenge to the church, her interracial problems offer a field of the finest kind of home-missions service.

City Work.—The Department of City Work, through Dr. M. P. Burns, Mr. H. S. French, and Miss M. E. Samson, continues its support of city institutes through the Bureau of Negro Work.

From May 18-28 there were assembled at Gammon Theological Seminary, Atlanta, Ga., seventy-nine ministers and laymen from leading city churches, North and South, for a study of modern methods in church work.

The institute is the outgrowth of a conviction that pastors and leading laymen of our city churches should come together sometime during the year and, under the best obtainable instructors, equip themselves to promote a high type of community church program.

In addition to the faculty of Gammon Theological Seminary, the institute had the services of Dr. Ralph W. Sockman, pastor of Madison Avenue Methodist Episcopal Church, New York City, also a Yale and Union Theological Seminary lecturer; Dr. F. B. Newell, of the New York City Missionary Society; Miss DeMaris, director of Social Activities, Methodist Episcopal Churches, Wilmington, Del.; Mr. H. S. French, of the Board of Home Missions and Church Extension; Dr. Shattuck, of the Boston School of Theology; and Drs. W. W. Alexander and David Jones, of the Commission on Interracial Relations, of Atlanta, Ga.

Persons in attendance came from points as far distant as Kansas City in the Middle West, San Antonio in the Southwest, and Baltimore, Philadelphia, and New York in the Northeast.

Those in attendance regarded the course of instruction as being so helpful that they went into a permanent

organization, electing Dr. B. F. Abbott, of Union Memorial Methodist Episcopal Church, St. Louis, Mo., as class president, and Dr. D. D. Turpeau, of Pittsburgh, Pa., secretary. The class proposed to stay together through a period of three years, and requested the Board of Home Missions to provide proper credits for those who complete a three years' course. Not only will this be done, but arrangements will be made by which credits from this institute will be recognized in several of our Northern colleges for those who may be disposed to do certain post-graduate work.

City Mission and Church Extension Societies.—Our City Mission and Church Extension Societies have had a uniformly successful year. The support obtained through these agencies for some of our weaker churches has been one of the finest indications of the vitality of these organizations.

Our youngest society is operating in the city of San Antonio, Texas, under the leadership of District Superintendent K. W. McMillan. The society in its first year has gone into a newly opened subdivision of the city and built a tabernacle to seat two hundred people, and they have done it without aid from the board. This is the only church in a section of the city where Negroes are building a fine type of dwelling. Last summer the society conducted a seven days' summer school for the entire San Antonio District. A splendid course of training, covering five hours a day, was carried through the entire week. The class attendance at this training school averaged fifty.

Better Training for Our Youth.—A study of the religious training of our youth by one of our societies has led to a plan by which a director of religious education for the Methodist churches of that city will be employed so that Christian training will be wisely promoted. This is a departure from our accustomed routine which we are watching with interest.

Evangelism.—We have never failed to emphasize the fact that our training schools, building plans, social service, and economic improvements must be shot through with the spirit of evangelism. All that we do is to the end that men may be saved. Training in an every-member evangelism has been faithfully carried with all of our cultivation programs. We are especially thankful to the Rev. J. W. Golden for the faithful service he has rendered us in this field.

What of Mankind's Future?

(Continued from page 124)

lieu, Washington, Lenin; the great battles of the world; the great epidemics from cholera in Persia in 1370, when the sun spots could be seen with the naked eye, were also included as events which occurred during periods of intense sun spot activity.

"In 1927 and 1929," said the scientist, "when the eleven year period of the sun spot activity attains its maximum, and when this maximum will coincide with the maxima of two other periods of sixty years and thirty-five years, there will be a great human activity of the highest historical importance, which may again change the political chart of the world."

Long years ago, One greater than this scientist said, "Let not your hearts be troubled."

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

MAKING THE COMMUNITY CHRISTIAN (TEMPERANCE LESSON)

FIRST QUARTER. LESSON IX. FEBRUARY 27

Scripture Lesson—Gal. 5: 13-25.

Plato and Paul. The conception of an antagonistic dualism between the soul and body of man was given a rational basis by Plato. It was his idea that evil essentially belongs to material substance as such, while the immaterial soul or spirit is essentially good. While imprisoned in the body, its duty is to put up a valiant fight against the evil temptations from the body until death shall release it. As far as moral evil is concerned, the observable fact upon which this rational theory is based was explained in early Hebrew thought by the story of Adam. According to this, our evil is due to tendencies to evil inherited from Adam. The idea expressed by Paul in our lesson (and elsewhere—see Rom. 7: 14-25) is sometimes said to show Plato's influence on Paul. While this is possible, it is not manifest. Paul also accepted the explanation of sin by the story of Adam (1 Cor. 15: 45-49). He believed that our evil inheritance from Adam resides in our flesh. It is probable that he was influenced by both Plato and "Moses." For the fact which they attempted to explain is the same.

Moral Dualism. This fact is a dualism in our conduct. We sometimes do things that we consider good, and sometimes things we consider evil. And even when we do good, we sometimes find that our better self has to fight against our worse self, which tempts the better self to do evil. Everybody with a worthwhile ideal has had this experience. Looked at personally, we sometimes do things which cause us present or future happiness; and at other times we do things which cause us present or future sorrow. Looked at socially, we sometimes do things which cause others present or future happiness; and at other times we do things which cause others present or future sorrow. We willfully do some good and some wrong. It has been the purpose of Christ and Christianity so to elevate us spiritually and morally, that we will willfully do only the things that we consider good—that cause ourselves and others future happiness, whether there be or not be present happiness. That is, the purpose of Christ and Christianity in particular and of all the greatest and best teachers of the world in general, has been to make us morally *one* instead of dualistic, and to make this one personality morally good—to arouse into consciousness our better self, and to bring us into harmony with, or reconcile us to our better self, which is God in us. But to do only good which our better self dictates, we must fight against the evil which our worse self impels us to do.

In the Christian religion this is called the fight of the spirit against the flesh, or the fight of the divine nature within us against our human nature. Its victorious triumph took place in Jesus Christ, in whom the spirit for the last time triumphed over the flesh in Gethsemane. In modern biological terms it would be called the fight of our human against our animal or brute nature, which we are said to have brought along with us in our development. In ethical thought it may be called the fight of what we ought to be against what we actually are. And in psychological terms it would be called the fight of our ideal self against our real self. No matter what it is called, it is a real fight, my friends, if one has a practical desire to be and do his best in life.

The Big Individual. What goes on in the individual as the smallest unit of society is typical of what goes on in any morally progressive society at large. There must be a fight of the better judgment of some against the worse judgment of others. To a certain extent society may be considered a Big Indi-

vidual. The better judgment of some is the spirit, and the worse judgment of others is the flesh. So there must needs be a social fight of the spirit against the flesh if society is to be morally progressive. The prohibition fight is just one of such fights. Now there are individuals who have never entertained any worthwhile ideal for themselves; there are others who have once cherished such an ideal; but after finding the fight so hard to live up to, have given up the fight and "fallen from grace"; while there are still others who, although the fight is hard and has not been won, continue, like Paul (1 Cor. 9: 25-27), with firm hope that they will eventually succeed. The same is true in society. In the case of prohibition, there are some who have never favored it; there are others who once favored it, but finding it so hard to be enforced, gave up the fight and either joined the *antis* or embraced the middle ground of *regulation* instead of *prohibition*; while there are still others (probably a large majority) who are determined to continue the fight with good hope of eventual success.

Environment or Training—Which? Looked at in one way, it is a fight to improve society or the environment; while looked at in another way, it is a fight to improve the individuals or society. There are some who think that environment counts for most or practically everything in the formation of character. They would hope to reform the individual by reforming his society, by removing the evil temptations from his environment. While there are others who think that training or teaching counts for practically everything. They would seek to reform society or the community by reforming the individuals of the community. The fact is that the improvement of either the individual or the community influences the improvement of the other. And the effort to improve either should go hand in hand with efforts to improve the other, or the most desirable results cannot be realized. To try to teach and appeal to men to be temperate while they are surrounded on every hand by temptations to intemperance in the community is quite futile. And to remove the temptations from the community without seeking also to remove them from the individual, that is, without trying to strengthen the better self of the individual against his worse self, cannot

bring the best results. The community has been improved, now the individuals must be educated up to the law. The law is against the flesh, and not the spirit, says Paul (Gal. 5: 8). The same is true of the prohibition law; it is against those who wish their worse self to conquer; but it is a help to those who wish to conquer their worse self.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, FEBRUARY 27, 1927

"Thou shalt love thy neighbor as thyself"

(By D. D. Martin, D.D.)

Temperance has come to be more than a local or even national question. The world is coming to be so small that what affects the good and happiness of one community or State reaches to all the world. The temperance issue is of world significance. Our neighbor is not the one living next door only, but is across the sea in every land and of every race, and we must consider his good in all we do. For "thou shalt love thy neighbor as thyself."

Back of all propaganda in the interest of intemperance of every form is the spirit of selfishness and greed, usually manned by those whose moral and æsthetic natures have been dulled to insensibility by their own indulgences. The American Tobacco Company has adopted a slogan, "A cigarette in the mouth of every man and woman in China." And it is now stated more American cigarettes are consumed in China than in America. For every missionary America has sent to Africa she has sent shiploads of rum with which to curse more natives than the missionaries could save.

We should maintain prohibition of the liquor traffic in America, also many other forms of vice, and educate our youth to be temperate in all things, not only for the good of this country, but for the good of people in other lands. Else our missionaries' efforts are rendered almost fruitless by the power of the example of our own people. The feeling toward America and Western civilization in all the East is not reassuring because of attitudes provoked by Western morals as they have been seen by the people of these lands or felt, when instead of the altruism of Jesus, they have shown only intemperance and greed.

If adultery and intemperance could be eliminated from Western contact with the East, and if our great commercial enterprises could be inspired with the missionary spirit, and our missionaries could all be men and women of consecration, who are seeking only the salvation of those they are sent to serve, and we could racially and nationally love our neighbors as ourselves, then would the Kingdom come quickly, and God's will be done in some measure on earth as it is in the fullest measure in heaven.

OAMMON SEMINARY.

Epworth League Topic

FEBRUARY 27

By the Rev. J. W. Haywood, D.D.

MISSION STUDY

The Advancing Church, Chapter VI.

Our Templed Hills, Chapter VI.

We want to face in this article some of the obstacles in the way of our missionary efforts.

Denominationalism. For a good many years we were handicapped on the foreign field by our division into different denominations. The Oriental mind could not understand why, if we were all following and preaching the same Christ, there should be so many competing divisions among us. We are obviating this difficulty now by mutual understanding and co-operation on the mission field. Instead of trying to work in the same territory, the different denominations

are parcelling the foreign field, and each is making itself responsible for a definite territory. And, when it comes to such things as hospitals and schools, they are being promoted as co-operative enterprises. For instance, in Porto Rico there is a theological seminary which is jointly fostered by all the denominations doing missionary work in that field. This is a great step forward in missionary enterprise. The Oriental mind cannot comprehend our fine-spun theological minutiae. Religion to them is not metaphysics; it is life, all of life.

Disparity Between Preaching and Prac-

tice. We are to-day experiencing difficulty on all mission fields because our preaching and practice do not seem to be of the same cloth. Gbandi, the great leader of India, said, not long since, that he accepted Jesus, but did not accept Christianity. He meant that there is so wide a difference between what Jesus taught and did and what we Christians teach and do, that he could not accept the two things as identical. In 1925 there was held in Washington, D. C., a Conference on Foreign Missions. One of the speakers was a Japanese preacher, Kagawa. He told the convention that it was difficult to get the Japanese to listen to sermons on Christianity since the passage by our Congress of the exclusion act. The Japanese can-

not understand how American missionaries can talk about human brotherhood while their country passes laws in bold and inexcusable controversion of that preachment. It is difficult for the Chinese to accept the preachments of English and American missionaries while these countries are gobbling up the land and wealth of China with the heartless greed of fiendish ghouls. How can Mexico and Nicaragua be convinced by our missionaries when American capitalists, abetted by our specious diplomacy, are squeezing the throats of these two countries and saying to them: "Drop that pocketbook." America must either cease her exploitation and lose her superiority complex, or recall her missionaries.

Little Stories of Achievement

What the Churches Are Doing

Marion, N. C.—Addies Chapel Methodist Episcopal Church: At the 11 o'clock service, on January 9, the Rev. J. W. Shuford was at his best and preached an inspiring sermon from Daniel 5. 5. All who heard him were filled with the Holy Ghost. The membership has taken on new life for the work of His Kingdom.—Mrs. Idella C. Ervin, Reporter.

Pope, Tenn.—Howard's Chapel had the pastor, Rev. W. M. Carter, with us for the second time on January 23, 1927. The weather was inclement, but the faithful few were present. All enjoyed the sermon. We trust that the weather will not interfere the next fourth Sunday. We are few in number; pray for our success.—C. L. Howard, Reporter.

Wesson, Miss.—On November 25, 1926, a beautiful play was rendered at New Salem Methodist Episcopal Church, under the leadership of Prof. J. W. McClinton, assisted by the Rev. Frank Studges, Sister P. W. Henderson, and Sister Mary Usber. The net profit of \$17.50 was paid on pastor's salary. New Salem church is doing splendid work. Pray that we may progress onward.—Mrs. L. T. Jones, Reporter.

Houston, Texas.—Mallalieu Chapel Methodist Episcopal Church: On New Year's eve we had a spiritual sermon. The candle-light service was beautiful. Sunday morning, January 2, we had an excellent Sunday school, and also an able service at 11 A. M. The Lord's Supper was administered by the pastor. Each Sunday our pastor brings to us wonderful messages. On Sunday, January 23, he preached an able sermon from John 16. 4.—Rev. F. D. Mayes, Pastor; Carrie Bell Robinson, Reporter.

Magnolia, La.—St. Luke Methodist Episcopal Church: On January 9 we had a great service, both day and night. The pastor delivered a noble sermon. At night the church was packed again. The evangelist from the Baptist Church, the Rev. Willie Chinn, preached a soul-stirring sermon. His subject was, "Fulfill Your Promise." Communion was administered to forty-two persons. One came up for prayer. Collection for the day, \$19.53.—Rev. John McCollu, Pastor; Edna E. Williamston, Reporter.

Glade Spring, Va.—We thank the bishop and his cabinet for the return of our pastor, the Rev. H. L. Johnson. It seems that the church has taken on new life. The Monday morning roll call for World Service enables us to report monthly to the treasurer's office. The Ladies' Aid was the first to subscribe for the Monday morning roll call, which has proven successful. We have pledged our support to our pastor to put the program over. Under his divine leadership we will know no failure.—E. Hutcherson, Reporter.

Sayreton, Ala.—Mount Pleasant Methodist Episcopal Church observed the Week of Prayer, beginning January 2, and continuing through the 9th. The pastor and official board invited the Rev. D. D. Vann, of Mt. Sterling, up to preach for us. This was Bro. Vann's old home, and he gave most effective serv-

ice. Large crowds attended every night from all denominations. Brother Vann is welcome at any time. The Rev. W. L. Saunders, of Bluefield, Va., visited us on the 14th, with a very helpful illustrated lecture. He, too, is an old Alabamian, and finds hearty welcome among us. The pastor, Joel C. Carson, does his best to make all happy who come about him.—Reporter.

Alexandria, La.—St. Paul Methodist Episcopal Church: The Sunday-school rally given for the benefit of the church improvement, proved to be a success. The following Sunday schools, led by the various superintendents, reported: Shiloh Baptist Church, Mr. E. D. Williams, supt., \$3; True Vine Baptist Church, Mr. H. Thompson, supt., \$3.10; Mt. Triumph Baptist Church, led by the Rev. Foster and Mr. I. Wilkerson, \$1.50; Newman Memorial Methodist Episcopal Church, led by the pastor, Rev. C. Johnson, \$1.10; St. Paul Methodist Episcopal Church, Group 1, \$3.60; Group 2, \$4.25; Group 3, \$4; public collection, \$1.50; total, \$22.05.—Rev. W. L. Dyas, Pastor.

Harrisburg, Texas.—All services at Asbury Methodist Episcopal Church were well attended throughout the day, Sunday, January 23. The pastor, Rev. C. H. Pimelton, organized a men's Bible class Sunday morning. At 8 P. M. Rev. S. W. McGill, New York City, delivered a very helpful sermon from Luke 19. 10. At the eleven o'clock service, the pastor preached an able sermon. At 8 P. M. he installed the officers, after which hot chocolate and cake was served by the Ladies' Aid and Woman's Home Missionary Society, to a large crowd. Our World Service drive is on; the captains of the drive are Mesdames Daniels, Holden, Taylor, Johnson, Block, and Adair. The rally will close the first Sunday in March. The reporter is the recipient of a Year Book from the San Antonio District, West Texas Conference, and we offer prayers that the program may be put over.—Mrs. C. V. Adair, Reporter.

Marlin, Texas.—The banner of true Methodism waves in Marlin under the wise leadership of our much beloved pastor, the Rev. J. G. Browne, who is proving faithful to the work assigned to his hands as a co-worker with Jesus Christ, our Lord. Sunday, January 9, was a high day. We had in our midst the Rev. J. W. Downs, our efficient district superintendent. He was at his best both at the morning and evening services. The first Quarterly Conference for Marlin, Davis Chapel Methodist Episcopal Church, was held January 10, with the Rev. Downs presiding. A large number of officers and members took part in the business session. Collection during the session was \$87.20. A peculiar cloud hovered near the parsonage early Monday morning, January 17, and later Sisters Martha Shaw, Lulu Conoly, and Bro. S. D. Curtis informed the members of the church that a "storm" had struck the parsonage, damaging it with about 175 pounds of choice groceries. The members soon returned to their various homes, since behind the cloud they could see the sunshine—the broad smiles of pastor and family.—Miss Ida Mae Wilson, Reporter.

Wheeling, W. Va.—Women's Day, observed Sunday, January 30, 1927, under the leader-

IF YOU Talk
WHY NOT Chalk?



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ship of Mrs. Arvelia Moe, elicited the commendation of all who witnessed it. A cantata, "The Heavenly Ladder," was rendered at the morning service. This was directed by Miss Mary L. McMechen, and proved to be a spiritual benediction. In the evening a Biblical pageant, "The Life of Joseph," was rendered under the direction of Mrs. Lelia Dolan. The skill with which the Biblical characters were dramatized reflected much credit upon the participants, and evidenced talented leadership. The Finance Committee, Mrs. Ada J. Stillyard, Miss Ella Jones, and Mrs. Cornelia Dickson, made the following report: Annie Ferguson, \$12.35; Carrie Thompson, \$24.50; Mamie Kent, \$25.50; Lizzie Turner, \$30.29; Mollie Martin, \$35; Josephine Bingham, \$37.35; Sarah Nickins, \$56; Arvelia Moe, \$71.25; Nellie Mason, \$118.25; miscellaneous, \$44.11; total, \$455. Simpson Church is approaching the close of another Conference year, which will register an advance over that of the previous year along all lines. The World Service quota will be paid in full, as well as other benevolent interests. Seventy-five per cent of the Morgan College Crusade pledges have been collected and reported. The heart of Wheeling Methodism beats in unison with the great heart of the general church. Count on her for results.—Reporter.

Shreveport, La.—St. Paul Methodist Episcopal Church: The membership of this church wishes to thank Bishop R. E. Jones for assigning to us for this Conference year Dr. W. G. Alston as pastor. From what has been accomplished since the Annual Conference adjourned, the people of Shreveport join us in saying that Dr. Alston is a God-send for St. Paul and Methodism in this part of the State. About two months before Conference, we sold our beloved property on Caddo Street, and entered our new brick structure in September. The Rev. J. A. Williams carries the honor of being at the helm of the old church during the erection of the new edifice. Dr. Alston came to us, with no place to be called a parsonage, and facing a debt almost totaling \$20,000; but not to a discouraged membership. Though we had left a site where we had made nearly sixty years' history, and had come to a stupendous task for our small membership, we felt that God

was and is with us, and Bishop Jones would do just as he did do for us—send us a great man to lead us on to greater success. Dr. Alston was warmly received on the first Sunday in November, and now is comfortably located in a neat cottage, with three rooms of new furniture. Mrs. Alston came to us the Sunday after Thanksgiving, and received the usual warm reception. St. Paul is known to give to its beloved. Our temporary parsonage has six neatly furnished rooms, a bath, electric lights and gas which, we hope, will add to Dr. and Mrs. Alston's comfort and encourage them to desire to stay with us much longer than the bishop will permit them

to stay. District Superintendent David held the first Quarterly Conference on December 21, 1926. He was paid in full, \$56.25. He expressed himself as being agreeably surprised with the success and work being done under Dr. Alston. For the months of November and December, we raised through our weekly Tuesday night class services \$785.41. Every interest and every debt of the church has been satisfactorily taken care of up to date, without any strain or special efforts being made. Our first financial drive will be staged on Easter Sunday. Expect to hear from St. Paul after Easter.—N. H. Baker, Financial Secretary.

December 16, 17, at 2.30 P. M. The meeting was called to order by the district superintendent, Dr. F. N. Collier. All members were present with written reports. The district superintendent saw a marked improvement from the first Quarterly Conference, and was much pleased with reports. We have sent \$34.80 to be applied on World Service claims, and six subscribers to the Southwestern from the Liberty charge. Dean Sutton paid us a visit in the interest of Walden College. Though the weather was inclement, a large crowd was present to hear him and a good collection was taken. The Rev. F. W. Moore, pastor, is looking after every department of the church. During the first Quarterly Conference we raised \$79 for all purposes, and in the second we raised \$189. Our motto is a round report under our new pastor. The Rev. Collier preached at 11 A. M., Sunday, and everyone present enjoyed the great message he brought to us.—Dock Everett, Reporter.

District Activities

District Rounds

BROOKHAVEN DISTRICT

First Round—Brookhaven, Carlos, February 12, 18; Brookhaven Ct., 15, 16; Bridgeville, 19, 20; Crystal Springs Ct., 24; Crystal Springs, 26, 27; Hazlehurst, March 5, 6; Kenolia, 10; Wesson, 12, 13; McComb, 17; Summitt and Magnolia, 19, 20; Foxworth and New Bethel, 24; Columbia, 26, 27; Riles and Oma, 31; Lampton, April 2, 3; Tylertown, 9, 10; Florence, 13; Hub, 16, 17.

Dear Brother Ministers: Don't wait until Easter to raise your World Service. Please make every week count and use Easter for the crowning point. I am expecting each and every charge to report over the top for World Service on Easter. The roll will be called by our beloved Bishop Jones. Yours for success, G. W. Coleman, Dist. Supt.

JACKSON DISTRICT

First Round—Pratt Memorial, February 17; Jackson Central, 18; Brandon, 19, 20; Jackson Ct., 20; Yazoo City, 22; Yazoo Ct., 23; Lampkin, 24; Craig, 25; Couparle, 26, 27; Canton, 27, 28; Canton Ct., March 1; Carthage, 2; Pelahatchee, 3; Morton, 4; Forest, 5, 6; Tillion, 7.

Pastors' and District Stewards' Council will be held at Central, Jackson, March 21. All of the pastors and district stewards are urged to be present at 11 A. M. for special business touching the activities of the district. Dear pastors and co-workers: I am depending upon you to put every ounce of your strength, faith, prayer, and force of your leadership into the World Service drive, that we may go over the top on or before Easter, April 17, God being our Helper.—J. S. Williams, Dist. Supt.

MONTGOMERY DISTRICT

Second Round—Tensaw, Little Zion, March 4; Theodore, 5, 6; Wesley Chapel, 11-13; Chickasaw, St. John, 10-13; Warren St., 18-20; Pensacola, Fla., 25-27; Brewton-Pollard, April 1-3; Castleberry Ct., 2, 3; Evergreen Ct., Sand Bar, 9, 10; Georgiana Mission, 12; Troy, 15-17; Union Springs, 14-17; Union Springs Ct., 23, 24; Booth Ct., 29 to May 1; Montgomery, 6-8; Eclectic Ct., 12-15; Wetumpka Ct., 20-22.

Dear Co-laborers: Let us observe two weeks of prayer leading up to Easter—soul winning. Roll up our full quota of World Service. Then for our Central Alabama Institute quota. Southwestern Christian Advocate in each home. A revival in each charge.—P. P. Wright, District Superintendent.

Quarterly Conferences

ATHENS, ALA.

The first Quarterly Conference of Athens and Oakland circuit, of the Huntsville District, was held at Oakland, January 22, 23, with our efficient district superintendent, the Rev. J. W. Whitfield, presiding. The Conference was well attended. All reports showed a marked improvement along all lines and it also showed that the work was better organized than in previous years. We wish to thank Bishop Clair for our new pastor, Rev. V. D. Oatman, who in this short time has organized every part of the work, and under his leadership we see no

reason for failure in putting over the program. Sunday, at 11.30 A. M., the Rev. Whitfield preached to a crowded house from the text, "This kind cometh by praying and fasting." On Sunday evening, at 7.30 o'clock, he preached at Athens to a full house, and his sermon was inspiring. The Lord's Supper was administered to seventy-one. The services closed with much joy. Paid district superintendent \$25. Total amount raised under our new pastor for two months, \$87, and \$6 for World Service.—Kaite M. Yarbrough, Reporter.

BAXLEY, GA.

The first Quarterly Conference was held at Harper's Chapel Methodist Episcopal Church, January 22 and 23. Our new district superintendent, the Rev. S. D. Bankston, presided. All officers were present with good reports. Every department of the church was well looked after. The district superintendent's claim was raised, \$21.50. Love feast was held at 10.30 A. M., Sunday. The district superintendent preached at the morning service from 2 Peter 2. 17. His sermon was indeed a spiritual feast. Sunday school was held at 3.30 P. M., with thirty-five persons in attendance. At 7.30 P. M. the Rev. Bankston preached a wonderful sermon from St. Luke 15. 4, 8, 12. One infant was baptized, little Avis Commerce Foremy. Raised for the quarter, \$66.13. This closed one among the best Quarterly Conferences ever held at Baxley. We thank Bishop Jones and his cabinet for this young Moses, the Rev. Bankston, and also for our new pastor, the Rev. S. P. Bryant. Through his leadership Baxley charge has taken on new life. His motto is, Go Forward.—Mrs. Alice B. McNeil, Reporter.

CLOW, ARK.

The membership of Wiley Chapel Methodist Episcopal Church is glad indeed to have the Rev. W. H. Hannah as pastor. The church is moving along nicely in every respect. We must thank Bishop Clair and the district superintendent for sending us the Rev. Hannah. The first Quarterly Conference convened January 15, 16, with the Rev. W. C. Rivers, district superintendent, presiding. The business session was held on Saturday afternoon. Officers were present with written reports. On Sunday morning the Rev. Rivers preached a wonderful sermon and we had a spiritual love feast. The Lord's Supper was administered by the Revs. Rivers, Hannah, G. T. Sampson, and the Rev. A. B. Gamble, of the Colored Methodist Episcopal Church. Quite a number of the Baptist friends were present. Paid the superintendent \$10.85; paid pastor since the Annual Conference, \$18.45; raised for other causes, \$6.92; total, \$36.22. The Rev. Rivers made splendid talks on "Our Duty to the Church," at both the close of the business session on Saturday and preaching service on Sunday morning, which were enjoyed by all present. With such leaders as the Rev. W. C. Rivers, district superintendent, and the Rev. W. H. Hannah, pastor, we can do no less than put the program of our great church over.—Miss Georgia V. Jinkins, Reporter.

DOWELLTOWN, TENN.

The second Quarterly Conference of Liberty circuit met in Alexandria, Tenn., De-

HUBBARD, TEXAS

The first Quarterly Conference of Hubbard and Dawson, half station, was held January 29, 30. Our district superintendent, Dr. J. H. Child, preached two sermons, didactic in form and inspiring in approach. We are very pleased to have our pastor's wife, Mrs. J. B. Phoenix, who has been attending Sam Houston College, with us. The church is moving on nicely and we expect to do more in the future. Our motto is a one hundred per cent report.—Reporter.

JESUP, GA.

Our first Quarterly Conference convened at Emory Chapel Methodist Episcopal Church, January 15, 16, with the Rev. S. D. Bankston, the new and efficient district superintendent, presiding. The superintendent seemed to have been very much elated over the wonderful progress of the church along all lines. His brotherly manner in presiding threw a spell about the entire Conference and immediately our hearts went out on a new mission for Christ and His church. We pledged to make this the greatest year in the history of the church. The services Sunday were a delight to every hearer. The young life of the church is in full bloom. Young men and women are seeking to find their places in the church and the various auxiliaries to do service for God and humanity. With the co-operation of the presidents, members, and the unity of the B. Y. P. U. of the Baptist Church, in the afternoon the Epworth League rendered the most impressive program in the history of the chapter. Total collection for the day, \$36.60. The district superintendent was paid in full. We are proud to have the Rev. O. A. Burns as pastor; he is a wideawake young man and is carefully looking after every interest of the church. It is inestimable as to what height our church will reach under his gallant leadership.—Mrs. Martha Thomas, Reporter.

KNOXVILLE, TENN.

Seney's Chapel Methodist Episcopal Church: Our second Quarterly Conference was held January 29. Our beloved district superintendent, the Rev. F. D. Johnson, was present and filled the chair. On account of the disagreeable weather and the illness of many of the members, few were present. However, the spiritual tide ran high. Officers present made good reports. On Sunday, at 11.30 o'clock, the Rev. Johnson preached a most wonderful sermon; subject, "So Inspiring Life." The superintendent spoke words of encouragement to the Conference and complimented the pastor and members for their splendid work. The Rev. Hamilton and the Rev. Point, both ex-pastors of Seney's Chapel, were present in the morning service; also the Rev. Arnold, member of the East Vine Methodist Episcopal Church. We were delighted to have these brothers present. Our present pastor, the Rev. A. F. Shockley, is doing a great work at this church. The superintendent was paid in full. Pray that we shall be successful in raising our World Service claims and also Morristown College claim. We are trying to go on to success and fully determined to put the program over.—Jasper Jackson, Reporter.

MARION, N. C.

The Rev. N. J. Pass, our district superintendent, held the first Quarterly Conference on Friday night, January 7, and Sunday, January 9. The business session was held on Friday night and all officers were present and rendered good reports. Sunday night the Rev. Pass was at his best and preached a wonderful sermon to a large audience. Paid the superintendent in full, \$25; paid pastor \$10.80; raised for the day, \$35.80.—Mrs. Idella C. Erwin, Reporter.

MARTHAVILLE, LA.

Our first quarterly meeting convened at Union Chapel, with the Rev. S. S. Earles, district superintendent, presiding, January 18, 19. Dinner was served by the sainted widow, Mrs. Julia Van Buren, after which our beloved pastor and district superintendent, together with the officials, returned to the church. The business session was then held and the officers present rendered good reports. Paid the quarterage in full; raised this Quarterly Conference, \$100. The superintendent preached at night from Dan. 1. 8. We are proud of our pastor and district superintendent.—Miss Gennie Mae Essex, Reporter.

NASHVILLE, TENN.

Gordon Memorial: Our district superintendent was with us the second Sunday in January and delivered a wonderful sermon. The following Monday night the first quarterly meeting was held. The officers rendered very pleasing reports. The Rev. Sister Lula Allen gave us a wonderful message on the third Sunday, using as her text, "I will arise and go to my Father," St. Luke 15. 18. The Rev. Wm. Dickerson was before us on the fourth Sunday. He selected for his discourse "The Lord's Prayer." This was indeed an excellent sermon. We are putting on a \$1,000 rally for the second Sunday in June. The plan was suggested by Bro. H. B. King. Everyone is eager to help put over the program for the year. We are asking for your prayers for a successful year, also for our sick members.—The Rev. H. P. Gordon, Pastor; Mrs. Geo. Williams, Reporter.

OFFERMAN, GA.

The first Quarterly Conference of the Patterson charge convened at St. James Methodist Episcopal Church, January 22 and 23, with the Rev. W. H. Odum, district superintendent, presiding. After some timely remarks, the meeting was called to order. All officers present made good reports, showing advancement along all lines. The district superintendent expressed himself as being highly pleased with the work accomplished. We are glad to say we are alive, and are doing all we can under the leadership of our pastor, the Rev. D. H. Martin, to help put the program over. The Rev. Odum preached a stirring sermon at 11 A. M., Sunday, from St. John 19. 5. The holy sacrament was administered by the superintendent, assisted by the pastor. The superintendent had charge of the Sunday school at 3 P. M. Collection amounted to \$1.16, of which \$1 was given to World Service. At night the Rev. Odum delivered another message from Malachi 3. 8. Collection for the day, \$12.70. Paid district superintendent in full.—Mrs. Juliette Bell, Reporter.

PITTSBURGH, PA.

The fourth Quarterly Conference of Warren Methodist Episcopal Church was held Friday, January 21, the Rev. M. J. Naylor presiding. The devotional exercises were conducted by the pastor, Rev. D. D. Turpeau. Reports from all of the departments of the church showed much progress. An increase of \$200 has been raised for the World Service since the Rev. Turpeau has been with us. A petition was presented to the district superintendent, the Rev. M. J. Naylor, to take to Conference for the return of our pastor, Rev. D. D. Turpeau. The petition was signed by the trustees, stewards, the presidents of all organizations of the church, and over one hundred members. He has done wonderful work in the past three years. We are hoping to have him back for three years more. We are proud of our pastor.—R. E. Payne, Reporter.

PITTSBURG, TEXAS

Our first Quarterly Conference of Morris Chapel was held January 29, 30 by our district superintendent, the Rev. E. H. Holden. The reports from the several departments showed advancement along all lines, and the superintendent expressed himself as being highly pleased with the work thus far accomplished. After the business session was over the members and visitors, which were many, were entertained by a spelling match, conducted by Mrs. R. L. Hanson, between the citizens and the school children. Enthusiasm ran high and the prizes were won by Miss Mary D. Washington and Mrs. Jessie Henderson. On Sunday morning, at 9.45 o'clock, Sunday school was conducted by Superintendent P. Nelms. Attendance was good. At 11 A. M. the district superintendent preached a wonderful sermon. Every man and woman was touched with the power of the Holy Ghost. At 3 P. M. the pastors and their congregations of the African Methodist Episcopal and Colored Methodist Episcopal Churches were with us. Paid the superintendent in full, \$25. Amount raised for this quarter, \$177.20.—Mrs. R. L. Hanson, Reporter; the Rev. James Clark, Pastor.

ROANOKE, ALA.

On January 21-23, Roanoke circuit met at Bethel Methodist Episcopal Church, Roanoke, Ala., with the Rev. J. C. Chuman, our district superintendent, for the first Quarterly Conference. On Friday night we held our business session. Dr. Chuman spoke briefly of the success of last year, the doings of the last Annual Conference, and depicting the bright future before us. At the close of his message he called for reports from the various churches on the circuit. According to the reports of the various officers, the work of the Kingdom is being well taken care of. Our membership is being increased each year. At the close of the business session the superintendent urged that every member should do his or her part to make this a great year; if possible, the greatest in the history of the church. At 7.30 P. M., Sunday, the Rev. Chuman preached an able sermon, at the same time installing our officers for 1927. At the close of the sermon the invitation was extended and several persons came forward and partook of the Lord's Supper. We raised during the quarter \$44.50; paid the district superintendent \$20.50, and the pastor, \$23.50. Let every officer and member work and pray for largest results.—The Rev. R. H. Cox, Pastor-Reporter.

WATERTOWN, TENN.

The fourth Sunday in January was the date of our second Quarterly Conference, held at Dowell Chapel. We had a very interesting Sunday school. The lesson was taught by the Rev. F. N. Collier, district superintendent. He preached stirring sermons at both services. His text at the eleven o'clock hour was taken from Acts 3. 1; subject, "A Miracle at the Beautiful Gate." At 7.30 P. M. he preached from Gen. 22. 5; subject, "What to Do With Help That Hinders." Total collection for the day, \$16.56.—Miss Savernah Alexander, Reporter.

District Conferences and Conventions

ATLANTA DISTRICT STEWARDS' MEETING

The Atlanta District Stewards' meeting was held in Newnan Chapel Methodist Episcopal Church, January 14, with the Rev. J. W. Queen, district superintendent, in the chair. The devotional service was conducted by Dr. C. L. Johnson, our pastor of the South Atlanta Methodist Episcopal Church. The Scripture lesson was read from St. John 14, from which he made some helpful remarks. The Rev. H. E. Burns was then elected secretary. Most of the pastors and district stewards were present. The object of the meeting was then stated by the district superintendent. Every phase of the business pertaining to this meeting was laid before the stewards of this district. Each one took an active part in the discussions. The district

superintendent's salary was fixed at \$2,000, this putting him in the lead of any district superintendent in the Atlanta Conference in point of salary. This was said to have been the most interesting District Steward meeting ever held in the Atlanta District.

It can easily be said that the Rev. Queen is doing a great work on the Atlanta District. Fine talks were made by the Revs. H. E. Burns, E. J. Knight, and J. Griffith on "Evangelism." We were entertained by the Rev. Joseph Griffith, who is now the popular pastor of this loyal people. Here the Rev. C. W. Adams spent seventeen years of his life among these good people. Too much cannot be said of the good women who gave us such a fine dinner. Each district steward and pastor went away happy.—Rev. J. H. Brandon, Reporter.

DISTRICT STEWARDS' WORLD SERVICE COUNCIL

The District Stewards' World Service Council meeting of the Waycross District was called to order by the district superintendent, Rev. W. H. Odum, in the city of Barnesville, Ga. The Rev. Odum conducted the devotions and gave some interesting remarks as to how we should love our church. Organization was then perfected: District Superintendent, W. H. Odum; president, Rev. T. M. Bush; layman of Barnesville, vice-president; W. H. Brown, Jr., Forsyth, secretary; J. A. Gardner, Liberty Hill charge, treasurer. The district superintendent's salary was fixed at \$1,000. Barnesville, \$40; Liberty Hill, \$25; Forsyth, \$35; Cordele, \$8; Macon, \$12.50. The Conference voted the \$530 World Service money be divided between Forsyth and Barnesville; Forsyth, \$265; Barnesville, \$265. The meeting adjourned. Those present were then led to a table heavily laden with delicious eats.—H. Brown, Jr., Reporter.

FORREST CITY DISTRICT GROUP MEETING

Group No. 2, of Forrest City District held its session in Livingston Chapel Methodist Episcopal Church, Marianna, Ark., January 10, 1927. Hour of service was observed at 12 o'clock. The Rev. J. H. Hatchett, district superintendent, presided. Devotional services were conducted by the Rev. B. F. Scott, pastor, and the Rev. Wm. Speed. The opening subject was, "The General Church Program." After much discussion it was thought right and useful that the program of the general church become fully a part of the Forrest City District, and that it be adjustable to the local condition where assignments have been made. District Superintendent Hatchett had the work very beautifully outlined in monthly topics—January: (a) Spiritual depths of the church; (b) Discovering the prospects of the community; (c) A survey to be made successful. So the topics for January were thoroughly thrashed out by the ministers. Much enthusiasm for better workers and willing services was derived from the conclusion of the discussion. February topics: (a) Training personal workers; (b) Plans for raising World Service. These topics were approved by all present. With the inspiration of the work done by Group No. 2, it was unanimously decided that a group program be held, and the same should be named, "Goal Drivers of Forrest City District, Group No. 2." The charges belonging to Group No. 2 are: Marianna, Scotts Valley, Marianna circuit, Palestine circuit, Helena, Crawfordsville, Moro, Brickeys and Kokomo, Hughes circuit. The next meeting will be held in New Zion Methodist Episcopal Church, Hughes circuit. Benediction by the Rev. R. B. Maxwell.—Rev. Wm. Speed, Chairman; Mrs. M. H. Gill, Secretary-Treasurer; Rev. J. H. Hatchett, District Superintendent.

PASTORS' AND DISTRICT STEWARDS' COUNCIL

The Council of Pastors and District Stewards of the Tuscaloosa District convened in St. Paul Methodist Episcopal Church, Eutaw, Ala., Tuesday, January 4, 1927. The devotions were conducted by the Rev. E. Green, our pastor at Akron. Dr. R. R. Williams read Isaiah 62. 1-6. He said in part: "This

year brings new responsibilities, and we have a great task before us. Let each one stand at his post and do the work assigned him; organize your people, put on your program, and begin the Lord's work at once. Let this be your motto: Leave no stone unturned." Prayer was offered by Dr. Williams. The Rev. B. Williams was elected secretary. The roll was called. A large number answered present. Bro. F. W. Williams was absent on account of illness, and Bro. D. D. Vann, on account of a previous engagement, could not be present. A vote was taken, accepting these excuses. The council also expressed their regret and sympathy in the illness of Bro. Williams, and wish for him a speedy recovery. The council expressed in strong terms its disapproval of the pastors and stewards who were absent without excuses. The following committee was appointed on World Service: E. Green, C. Williams, and Ben Williams. On apportioning the amount to be raised for the rebuilding of our Conference school, West End, Birmingham: J. C. Houghton, C. H. Payne, and B. S. Kirk. The amount apportioned the Tuscaloosa District for the rebuilding of Central Alabama Institute was \$3,800. This amount was prorated, as follows: Akron, \$250; Bessemer, \$500; Clinton Ct., \$200; Eutaw, \$200; Gainesville, \$250; Marion, \$500; Marietta, \$150; Gordo Ct., \$150; Mt. Sterling, \$400; Mantua, \$450; Oak Grove, \$400; Tuscaloosa, \$500; Hoxie Mission, \$50; Union Ct., \$400. The district superintendent's salary was fixed at \$2,000. The stewards also recommended that one-fifth of the amount assessed and raised on pastors' salary be raised by plans put forth by the finance committee of stewards, aided by the pastor and backed up by the membership, for retired ministers, forwarding same to Dr. E. M. Jones, 631 Baronne St., New Orleans. Strong resolutions were passed adopting all of the work of the various committees. The council, with one consent, pledged to stand by the program as laid down by the church and by our efficient leader and brother, Dr. Williams.—B. S. Kirk, Reporter.

PREACHERS' MEETING, BATON ROUGE DISTRICT

The Preachers' Meeting of the Baton Rouge District was held at Port Allen, La., January 11, 1927, in Scott Chapel Methodist Episcopal Church, the Rev. D. S. Sloan, pastor. The meeting was called to order by the district superintendent, Rev. B. J. Reddix. The following ministers answered the roll call: A. W. M. Obee, C. Jenkins, W. Harrell, D. S. Sloan, L. Thomas, J. A. Williams, A. Taylor, J. C. Brown, T. H. Sampson, J. A. Vincent, J. D. Frazier, R. Sanford, P. Gaskin, J. M. McCollum. The new ministers on the district this year were introduced: C. Jenkins, P. Gaskins, J. A. Williams, L. Thomas, A. W. M. Obee, and Mrs. Peter Gaskins, local preacher.

Organization: The Rev. B. J. Reddix, district superintendent; J. O. Brown, president Baton Rouge District Council; W. Harrell, vice-president; J. A. Williams, secretary; A. W. M. Obee, treasurer; J. M. McCollum, reporter. The business was dispatched in the usual way. The Rev. B. J. Reddix delivered an able address on the "Need of Co-operation." It was quite an inspiration to the ministers who heard him. He outlined plans for raising World Service money, also collection for Gulfside and other benevolences of the church. The plans were unanimously adopted. The first Quarterly Conference was held at night. Devotional exercises were conducted by the Rev. A. Taylor and the Rev. J. M. McCollum, the Rev. B. J. Reddix being the principal speaker. The meeting adjourned with many thanks to the pastor, Rev. Sloan, and the members of Scott Chapel for the way in which they entertained the meeting. Our motto is: Every charge on the Baton Rouge District one hundred per cent efficient in its work.—J. M. McCollum, Reporter.

WACO DISTRICT GROUP MEETING

The Waco District Group Meeting met at Mt. Zion Methodist Episcopal Church, the Rev. B. A. Byars, pastor. The Rev. J. W. Downs, district superintendent, called the

Conference to order. After devotion, the Conference went into organization. Prof. A. C. Wilson was elected secretary; the Rev. C. S. Williams, treasurer; M. B. Burkley, reporter to the papers. Plans for the year's work were discussed by the district superintendent, after which he delivered his morning message from Luke 5. 4. He preached a wonderful sermon. The meetings were highly spiritual throughout the session. They rekindled in us new resolutions and fresh determinations to go forth in our respective fields and push the program. The new men on the district were brought forward for introduction: the Rev. J. G. Brown, ex-district superintendent, Victoria District; the Revs. S. Green, C. Young, T. Davis. The devotional meetings were led by the Revs. W. B. Lott, Palmer, and A. D. Holden. The Rev. C. S. Williams was elected Conference evangelist. The district was divided into three groups, with an ex-district superintendent leading each group. No. 1, Rev. J. G. Brown; No. 2, W. B. Lott; No. 3, Rev. C. S. Williams. Prof. J. S. Henry and A. C. Wilson, two laymen, took good care of that part of the program assigned to them. We wish more of the laymen would visit these meetings, for they are the working material with which the pastor has to work in putting over his program. President T. R. Davis, of Sam Huston College, came in with his share for the school, and February 13 will tell just how much we appreciated the information he gave us concerning the college. Let the dollars do the talking. This was a glorious meeting of the pastors of the Waco District. Too much praise cannot be given the Rev. B. A. Byars and his good people of Mt. Zion for their excellent entertainment. The Rev. Downs' last words on leaving were, "Men, men, I see the enemy we must conquer." Motto, Watch Us Grow.—Reporter.

Obituaries

BOOKER—Mrs. Charlotte Booker, a faithful member of Godman Methodist Episcopal Church, Baldwin, La., passed away December 30, 1926, at 8.05 A. M., at the home of her dear friends with whom she was spending a few months, Mrs. Margaret Pickett and daughter, Mrs. Carrie E. Pickett Edmond. Sister Booker lived a consistent Christian, a loyal and active member all of her church life. She was a member of the C. O. Johnson Tabernacle, which cared for the funeral. Her life carried with it those beautiful qualities which had its effect upon those with whom she came in contact. She leaves two sons, grandchildren, relatives, and many friends to mourn her passing. The funeral was conducted by the pastor, Rev. E. C. Goins, assisted by Bro. George Smith.—Carrie E. Edmond, Reporter.

BRINKLEY—The funeral services of Sister P. A. Brinkley were held at Wesley Chapel Methodist Episcopal Church, Kosciusko, Miss., January 8, 1927, conducted by the pastor, Rev. C. V. Heffner, followed by the Rev. J. A. Carr, pastor of the Presbyterian Church, who delivered a short invocation and also extolled the life and virtue of Sister Brinkley in all of her dealings with her neighbors. She was fair and square and was loved by all. She is survived by two sons, E. D. Wells, of Oakland, Calif., and Nicholas Wells, of this place. She was tenderly laid to rest in Odd Fellows Cemetery. Sister Brinkley was eighty-five years old.—Mrs. P. L. Bullock, Reporter.

BROWN—Sister Priscilla Brown, a faithful member and recording steward of Shepherd Chapel Methodist Episcopal Church, Manhattan, Kans., departed this life on January 4, 1927, at 4 A. M. The expressions of real sympathy shown by both races were indeed marvellous. Bro. Robt. Brown, the husband, spared no pains in putting away the remains, making it such as is worthy of a good Christian wife and mother. We cannot soon forget her, for she was the first sister of the church we met on arriving in the city. As recording steward she had every information ready at hand to give, and she did. She faithfully performed her duties of office up to Sunday night, January 2, and died Tuesday morning, January 4.—G. T. Saxton, Pastor.

BULLEN—On Tuesday, December 27, 1926, while motoring to Friars Point, Miss., from near Clarksdale, Miss., the car in which Prof. J. C. Bullen, Jr., was riding, together with another professor, collided with a train bound for Memphis, Tenn., the result being one of the most lamentable tragedies of recent occurrence. At first Professor Bullen's injuries were not judged as fatal, but at 2.20 A. M. he passed into the great beyond. The body was shipped to Clarksdale on Thursday, where it was met by his loving wife, children, and father. The funeral services were held in Haven Chapel Methodist Episcopal Church, of which he was a member. The faculty, student body, and host of friends attended the service, which was one of the most pathetic ever held in Clarksdale. Brother Bullen was born in Fayette, Miss., about thirty-seven years ago, receiving his training in the city schools and at Alcorn College. He was a member of the Methodist Episcopal Church for seventeen years. Other services were held in Adams Chapel, Fayette, Miss., on January 1, with the Rev. I. R. Kersh, pastor, officiating. Dr. J. R. Ross was master of ceremonies. Professor Johnson spoke encouraging words, giving a brief sketch of the work done at his school by Brother Bullen, after which the Rev. J. P. Lewis spoke briefly of the boyhood days of the deceased. His remains were deposited in the Fayette cemetery.—Reporter.

CURRY—The Rev. C. W. Curry, a local preacher of Thompson Chapel Methodist Episcopal Church, Canfield, Ark., departed this life Saturday, January 8, 1927, at Texarkana, Ark. His body was brought to Canfield for burial. He was steward and trustee, and was loyal to his church. He joined the church in 1910 and five years later was licensed to preach. He leaves to mourn his passing a wife, two daughters, four sons, and a host of relatives and friends. The funeral was conducted by the writer, which was largely attended. Burial was at Canfield.—G. G. Troupe, Pastor.

DELONG—Bro. T. W. Delong, a faithful member and local preacher of St. Luke Methodist Episcopal Church, died from shock caused by a fire on Sunday morning, January 16, 1927, which destroyed the Odd Fellows Hall and the T. B. A. Hall and other property. Brother Delong was one of the best citizens of Bayou Goula, La., having been janitor for the Dorseyville Public School for many years. Many boys and girls were educated by him. He was sixty-four years of age, and had spent thirty years as a teacher. His remains were taken charge of by the Odd Fellows of Plaquemine, La. The following participated in the funeral services, which were held at St. Luke Methodist Episcopal Church: The Rev. Mitchell, Professor Reddick, Mr. W. M. Thompson, Mr. Joseph Johnson, Mr. W. M. Clemmon, the Rev. R. A. Parker, the Revs. F. R. Golden, Handy, Domonique, A. L. Davis, and C. H. Sturd. The Rev. A. C. Mitchell preached the funeral sermon. Brother Delong leaves to mourn their loss a wife, one son, two daughters, and a host of relatives and friends.—S. J. Thomas, Reporter.

HAMILTON—On January 16, 1927, the Rev. W. J. Hamilton departed this life at Blackshear, Ga. He was born in Camden County, Georgia, and was about sixty years old. He was formerly a public-school teacher and justice of the peace. He joined the ministry in 1895 and preached about thirty-two years. He leaves a wife, one son, one sister, and many friends to mourn their loss, for to know him was to love him. The following took part in the funeral services: The Revs. G. C. Burke, P. B. Gibson (pastor), J. W. Hammett, D. H. Martin, D. R. Cooper, Mrs. Mollie Floyd, the Revs. E. T. Michael, W. H. Odum (district superintendent), and W. W. Clemmons.—P. B. Gibson, Reporter.

INGE—Sister Emma Inge, a faithful member of Blue's Chapel Methodist Episcopal Church, Scooba circuit, Miss., departed this life Sunday, January 9, 1927. Sister Inge joined the church under the pastorate of the Rev. P. R. Crump when very young, and lived a consistent Christian until she was called from labor to reward. She was a

devoted Christian and was always at her post of duty, never leaving a stone unturned. A very large crowd was present at the funeral. Among the ministers present were the Revs. Isom Pettus, P. F. Howze, and W. A. Wiggins. She leaves a husband, mother, sisters, brothers, and a host of other relatives and friends to mourn her passing. The funeral was conducted by the pastor, Rev. F. L. Williams.—Reporter.

JACKSON—Sister Dilsy Jackson died January 4, 1927, after having suffered for some time with heart trouble. She joined the church at nine years of age and lived a Christian life for forty years. She leaves a husband, nine children, relatives, and a host of friends to mourn her departed life. The funeral was preached by the Rev. J. L. Kirvin, pastor of Thomas circuit, La. Let us remember her stricken family and ask Him who knows our hearts to remember them in their bereavement.—Mrs. S. J. Jackson, Reporter.

MITCHELL—On December 27, 1926, death claimed Bro. Ivy Mitchell, a faithful member of Mallaleu Methodist Episcopal Church, New Albany, Miss. He was a devoted husband, a loving father, and at the time of his death was a trustee and janitor of Mallaleu Church. He had served the church in this capacity for two years, and was always willing to do what his hands found to do. He leaves to mourn his passing a faithful wife and three daughters. The funeral was attended by the pastor, Rev. A. G. Marshall. Brother Mitchell was a member of the Colored Benevolent Society, Camp No. 104.—Mrs. O. C. Marshall, Reporter.

QUINN—Yansa Quinn, of Ackerman, Miss., passed from labor to reward Saturday, January 8, 1927. He was indeed a good soldier of Christ. He leaves to mourn his passing eight children and two sisters. Brother Quinn was loved by all who knew him. The funeral was conducted by the Rev. N. B. Brooks at Mt. Harmon Methodist Episcopal Church, and the remains were laid to rest in Eanon cemetery.—E. L. Quinn, Reporter.

Marriages

CALDWELL-RIVERIES—On January 9, 1927, Mr. Hattie Caldwell and Miss Minnie Riveries were united in matrimony at the parsonage of Springhill Methodist Episcopal Church, Rembert, S. C., by the pastor, Rev. J. Wesley Williams. Both are young, active members of Rock Hill Church. We wish for them much success and happiness.—N. C. Williams, Reporter.

DAVIS-REYNOLDS—On January 16, 1927, Mr. Myers Davis and Miss Artis Reynolds were married at the home of the bride, Rembert, S. C., the Rev. Wesley Williams officiating. Over two hundred friends were present to witness the ceremony. A grand reception was held after the marriage ceremony. Mr. and Mrs. Davis are members of Rock Hill Methodist Episcopal Church. We predict for them a bright future.—N. C. Williams, Reporter.

JENKINS-ALLEN—On December 2, 1926, Mr. Tom Jenkins and Miss Lucille Allen were united in matrimony at Natchitoches, La. On December 4, 1926, Mr. Clarence Hart and Miss Rosa May Jackson were joined together in holy wedlock, and on January 9, 1927, at the home of the bride, Mr. John Cross and Miss Lucille Quinn were joined in matrimony. All ceremonies were performed by the Rev. Chas. Anderson.—Reporter.

JOHNSON-YOUNG—A very pretty wedding ceremony was performed at St. Thomas Methodist Episcopal Church, Willis, Texas, November 28, 1926, when Miss Addie Nell Young became the bride of Mr. Charlie Johnson. The wedding march was played by Mrs. Olla Davenport. The bride was accompanied by her mother, Mrs. Clara Young, and the groom was accompanied by his mother, Mrs. Ida Davis. They were united in holy wedlock by the pastor, Rev. B. F. Jackson. Both are prominent young members of this church. We hope for their Christian spirit to con-

tinue, and a long, happy life.—D. Bryant, Reporter.

LANDRY-ORPHIE—At the parsonage, St. Martinsville, La., on January 20, 1927, Mr. Joseph Landry and Miss Orthimise Orphie were happily married. We wish for them a long and happy life. The Rev. J. A. Landry officiated.—Reporter.

LONDON-PARKER—Mr. Tom London and Miss Elizabeth Parker were joined together in holy wedlock January 5, 1927, at the home of Mr. and Mrs. Parker, by the Rev. C. Jenkins, pastor of Asbury Methodist Episcopal Church, Richland Hill, La. May God's blessing and spiritual benediction be with them always.—The Rev. C. Jenkins, Reporter.

RICHARDSON-COLEMAN—Jake Richardson and Miss Harriett Coleman were married at St. Peter Methodist Episcopal Church, Jeanerette, La., January 3, 1927. The Rev. T. P. Norris performed the ceremony.—Reporter.

SAMUEL-FRENCHER—Mr. Zack Samuel and Miss Pearl Frencher were happily married on Sunday evening, January 2, 1927, at the George C. Hixon Hospital, Electric Mills, Miss. Mr. Samuel is a member of St. Mark Methodist Episcopal Church, Dekalb, Miss., and Mrs. Samuel is a member of the Methodist Episcopal Church, Macon, Miss. The bride was also a nurse in the George C. Hixon Hospital. Quite a number of friends attended the wedding. We wish for them a smooth sail through life. The Rev. E. H. Williams officiated.—H. C. Scott, Reporter.

TYLER-HUSTON—On December 15, 1926, at the parsonage, St. Martinville, La., Mr. Wesley Tyler and Miss Calvina Huston were united in holy wedlock. The Rev. J. A. Landry officiated. May God's richest blessing attend them.—Reporter.

WILLIAMS-WESLEY—Granville B. Williams, a loyal young district steward of New Fountain Methodist Episcopal Church of Netherlands, Mo., and Miss Lovie M. Wesley, of the Mt. Carmel Missionary Baptist Church of Netherlands, on the 26th day of December, 1926, were joined in holy wedlock at the home of the bride at 6.30 P. M., in the presence of relatives and friends. On the following day a reception was given. The couple received many beautiful presents. We wish for them a smooth and happy sail o'er life's sea. The Rev. P. Dantzler officiated.—Mrs. P. Dantzler, Reporter.

Woman's Column

To the Ministers' Wives of the Lexington Conference: We are anxious to bring our endowment fund up to the standard we've been striving for. Each minister's wife is asked to try to have her \$10 this year at Conference in Indianapolis. We are making strides toward helping the Board of Pensions and Relief, and also in our annual distribution at the Conference. Let us rally and try to make this our banner year.—Mrs. R. F. Broadus, President; Mrs. W. P. Kellogg, Secretary.

Savannah, Ga.—To The Woman's Home Missionary Society of the Savannah Annual Conference, Savannah District—Dear Sisters: Annual Conference is over, Christmas has passed, now let us all put over the program

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of The Woman's Home Missionary Society this year. For eight years I have been president of the Savannah District, and this district has won the pennant every year. Let us not fall short this year. Savannah District knows no failure. Any charge without an auxiliary will please notify Lucy Lovette, 1021 West 48d Street, Savannah, Ga., or L. A. Pierce, Ailey, Ga., Route 1. Either of us will be glad to organize for you. We are looking forward to our district meeting March 24, at Odum, Ga. Meet us there with good reports.—Lucy Lovette, District President.

Columbus, Ga.—To the local presidents and district secretaries of The Woman's Home Missionary Society of the Savannah Conference: Six months of the year have passed and we are now in the seventh month. We have only five more months in which to do our work, and as you may know, we are requested to report our work every three months, yet we have not been able to make but one report since the convention in June. Dear sisters, what we need and must have, if we succeed in this all-important work of evangelism, is an active secretary in the bounds of every charge in the Savannah Conference, and we are asking the local presidents of each auxiliary, with the co-operation of her pastor, to elect these secretaries for this department and send in the names to me at once, and also send the same to the district secretary of the work of evangelism, as I must come in touch with both the local and district secretaries of this department at once. Yours for the love of Christ and in His name, Minnie V. Smith, Conference Secretary Work of Evangelism.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, FEBRUARY 24, 1927

American Conscience Challenged

MEETING in called session in Atlanta on January 30, 1927, the Executive Committee of the Commission on Interracial Co-operation adopted strong resolutions commending Governor Richards, of South Carolina, for his courageous statement relative to the Aiken lynchings. They call upon the people to support the chief executive of the State in bringing to justice the crime perpetrators. Attention is called also to the fact that despite the increasing lynching record for 1926, for only one of the thirty-odd cases reported has there been any court conviction. To put an end to these unchristian conditions, the resolutions appeal to the American people as follows:

"We, the Executive Committee of the Commission on Interracial Co-operation, have noted with keen appreciation the vigorous statement of Governor John G. Richards, of South Carolina, relative to the Aiken lynchings, and especially his expressed determination to bring the perpetrators to justice, if within his power. We call upon the people of South Carolina to support Governor Richards to the full in this laudable purpose.

"We would point out also the fact that though thirty-odd lynchings were reported in the United States in 1926, in only one have any convictions been secured, while in most cases not even an arrest has been made.

"Such conditions constitute a grave indictment of our legal processes, our civilization, and our Christian professions, which we as a people cannot afford longer to endure. We, therefore, appeal to the justice, the chivalry, and the conscience of America, and particularly of our own Southland, to put an end to these conditions, once for all.

"Lynchings may be the act of small and irresponsible groups, but the persistent failure to apprehend and convict the perpetrators lays the guilt upon us all."

The resolutions were unanimously adopted by the Executive Committee, the members present being: Dr. Ashby Jones, of St. Louis; R. H. King, Walter B. Hill, E. Marvin Underwood, Dr. Plato Durham, the Rev. W. W. Alexander, and Dr. John Hope, of Atlanta; Dr. C. B. Wilmer, of Sewanee, Tenn.; Dr. Edwin Mims, of Nashville, Tenn., and Dr. Josiah Morse, of Columbia, S. C.

The Conspiracy in Literature Against the Negro

By Drusilla Dunjee Houston

Department of Research in Negro History of the Associated Negro Press

IN MOST modern books there seems to be preconcerted understanding to calumniate and disgust the world with abominable pictures of the ruined Ethiopian, ruined by the African slave trade of four hundred years, in which the white nations hunted the African because he was the most highly esteemed as a slave and to fill the coffers of the European families of to-day that stand first in financial affairs.

There seems to be a world-wide conspiracy to conceal the facts that prove the greatness of the Negro race before the ruin of the slave trade. So successful has it been that the average Negro of to-day thinks that he sprang from jungle ancestors. This suppression of truth has made world crimes against dark people easily possible. The race is held in low estimation because of this hidden truth, that race genius must uncover.

Though to-day more favored races seem at the apex of human accomplishment, in earlier ages the wheel of destiny carried upward races that now seem hopelessly under. To wipe away the black stain of the slave trade, modern literature has represented the slave trader as having trafficked in depraved human beings. To-day the lower types of the Aryan race look upon them as creatures fit only for spoliation, to fill the coffers of the colonial renegade who could not succeed at home. Were Ethiopian nature understood, those crimes would cease.

Because of world ignorance that the black race was the mother of the greater modern nations and the germ of their civilization, it has been easy to stifle the life of ruined and defenseless black peoples. This spoliation of the weak, returned in counterstroke

from which it was impossible to escape in the World War. Belgium reaped in identical measure and kind, what her lower types had meted out to the defenseless people of the Congo. Nations must reap what they sow.

This criminal injustice is not the nature or intention of the better men of the civilized nations, but we are uninformed about alien peoples. We are narrow and provincial in our views. The hatred of the races springs out of misunderstanding. The men of the world who have traveled and read and thought upon ethnological problems are the men who have the cultivated instincts of human brotherhood. Shall England, France, Germany, and America suffer further because we have not taught the unthinking among us that we must pay a still heavier toll for a continued measure of injustice to weaker peoples?

In this retribution, innocent must suffer with the guilty, we with them, for it is in our power as Negroes to search out the truth and inform and curb the selfish. Christ said, "The truth shall make you free." The question looms large in the mind of every thinking white man to-day, whether Ethiopians are worthy of equal opportunity. Let us settle forever out of time's irrefutable evidence, whether, if they gave us the chance, we would treat them as they have treated us. There need be no conjecturing, for the archives of the past hold the facts. The history of the Cushite Ethiopian down through the ages is one of the most thrilling as well as tragic of time's age-old stories. It is most incredible that its rich treasure for developing our understanding has been so long veiled.

in behalf of our missionary enterprises, the writer fancied that he knew pretty nearly all there was to be known about conditions in Mexico, Central America, Panama, and South America, and could tell offhand just why our section of the Western Hemisphere is away ahead of all the rest. But Dr. Sweet's article has quite upset most of that smug assurance, and greatly enlarged personal sympathies in behalf of the folks in our sister republics to the south, who have been working under tremendous handicaps for a hundred years, more or less, to make conditions ideal.

Then there is the appealing article of the Rev. Walter E. Havighurst, a student in our Boston University School of Theology, on "The Soul of the New Testament," in which is depicted the striking contrast between the major note of Old Testament injunctions expressed in a "Thou shalt not" at Sinai and a code of laws resting on an eternal "no," and the gentle persuasiveness of Jesus, betokened in the "Come unto me, all ye that labor and are heavy laden." It is the difference between "must" and "go," under the old régime of stern requirement and the alluring "You may" and "Come, follow," under a plan where one is privileged to follow in the steps of an ever-sympathetic Friend and Companion, Jesus Christ.

Fear of encroaching on space belonging to others forbids special notation on other articles in this issue of the Review, such as "Luther's Message to Us," by Prof. A. W. Negler, of Garrett Biblical Institute; "Is Christianity the Absolute Religion?" by Dr. Scarborough, New York East Conference, recently deceased, and "The Genius of Methodism," by the Rev. J. J. Hoffman, pastor of a leading Chicago church. These all are stimulating alike to intellect and faith, while they seem well contrived to bring out an array of interjection points, and hence are worth while.

But among the very best of its contents, and the most gripping, are the "Notes and Discussions," introduced by the editor, Dr. George Elliott. Having seen and heard him in those wonderful addresses at the last session of our Conference, and having been in personal contact with him repeatedly during his stay amongst us, there has come to the writer a very deep appreciation, not only of his wonderful intellectual grasp of things preeminently important, but also of his profound personal acquaintance with the One he terms "a Christlike God." Really, his exposition of "The Word Was Made Flesh" is absolutely overwhelming, and at its close leaves the disciple of Jesus "lost in wonder, love, and praise." Vastly clearer in thought, stronger in faith, and richer in experience must anyone become who carefully peruses these editorial "Notes and Discussions." The writer ventures the opinion that no Methodist minister can be quite perfectly equipped unless the Review comes regularly to his desk and receives careful perusal.

Personal and General

—President T. R. Davis, of Sam Huston College, is reported as having been in attendance at the annual meeting of the Board of Education at Edgewater Beach Hotel, Chicago, February 1-3, 1927. Our group is proud of the aggressiveness and intelligent grasp of educational problems which President Davis is evidencing as one of Methodism's most valuable educators.

—At its annual meeting held in Washington, D. C., January 6, 1927, the Citizens' Committee of One Thousand committed itself to a more vigorous program of law observance and enforcement. Both the intelligence and fervor with which this national movement has entered upon this pressing social service need, and the personnel of its official staff, are an evidence of substantial effort and achievement. Mr. Fred B. Smith is its chairman.

—The marriage on Monday, December 27, 1926, of Miss Maude Eva Cox to Mr. Eugene I. Brown has been recently announced by the bride's parents, Dr. and Mrs. J. M. Cox, of Little Rock, Ark. For decades the name of Dr. Cox among thousands of Methodists has been synonymous with Philander Smith College, of which for so many years he was the able and genial president, beloved of all. Mr. and Mrs. Brown are now at home on the campus of the C. A. and N. University, Langston, Oklahoma.

—A recent issue of the Crisis reports that more than 8,600 Negro students were enrolled last year in our colleges and universities—7,000 in Negro colleges and 1,600 in predominantly white institutions. During the year 1,800 Negro students received college degrees ranging from A.B. to Ph.D. A number of Negroes were elected to Phi Beta Kappa membership and 800 of the number indicated above received their degrees from Northern universities. The number of an-

nual graduates has increased about 300 per cent in five years.

—The Rev. John W. Thomas, S.T.B., is one of the ablest and most progressive of ministers in our colored Conferences. He has recently accepted at the hands of Bishop C. W. Burns appointment to our growing parish in Oakland, Calif. His brethren of the Tennessee Conference properly were reluctant to give him up, and the Ministerial Alliance of Nashville expressed that reluctance in a highly appropriate set of resolutions commending him to the charge of which he becomes pastor and to the California Conference into whose membership he enters. District Superintendent W. E. Mitchell, of Nashville, and the Revs. G. W. Lewis, J. H. Houston, and J. D. McCord were the Committee on Resolutions.

A Review of the Review

The following article, written by a prominent retired member of the California Conference, appeared in The California Christian Advocate, January 6, 1927.

ILLUMINATING ARTICLES IN OUR METHODIST REVIEW

By A. J. HANSON, D.D.

Having been a steady reader of this notable exponent of denominational and other religious views and memorabilia for something over fifty years, the writer feels himself qualified to express the opinion that in all its worthy history the Review has never furnished its readers a finer set of articles than are found in the November-December issue of 1926.

The first of these is Dr. William W. Sweet's brochure on "Some Present-Day Latin-American Problems," which is assuredly of a highly illuminating character. Having read much

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H. E. Luccock, Contributing Editor

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Food for Thought

READING makes a full man, and so many men remain empty intellectually because reading is effort. Many men do not willingly put forth this effort because they do not value the results which accrue from reading. Still other men do not read because they have not the will to pay the price. Whatever the cause of inertia in this direction, the preacher must overcome it, both for the sake of those whom he is to serve and to insure his continued usefulness in a day when well-nigh everybody reads.

While it must be admitted also that in the multiplicity of books, that difficulty in making wise choice in the selection of worthwhile books for profitable reading contributes to delinquency in the reading habit, it must also be admitted that there are many helps and guides to courses of reading, should anyone be bent on cultivating the reading habit. Contributing to this end and purpose, we append below a list of the twenty-five best religious books as selected by the judgment of fifty-three religious leaders in the country, with the co-operation of the School of Education of Northwestern University.

Our pastors and people generally will welcome this list and get certain, or least one, of these books for their library: Abbot, "What Christianity Means to Me" (Mac-

millan); Bosworth, "Life and Teachings of Jesus" (Macmillan); Bosworth, "What It Means to Be a Christian" (Pilgrim); Coffin, "What Is There in Religion?" (Macmillan); Ellwood, "Christianity and Social Science" (Macmillan); Ellwood, "Reconstruction of Religion" (Macmillan); Fosdick, "Christianity and Progress" (Revel); Fosdick, "Modern Use of the Bible" (Macmillan); Fosdick, "Twelve Tests of Character" (Doran); Gilkey, "Jesus and Our Generation" (Univ. of Chicago Press); Glover, "Jesus In the Experience of Men" (Doran); Inge, "Personal Religion and the Life of Devotion" (Longmans); Jacks, "Living Universe" (Doran); Jones, "Fundamental Ends of Life" (Macmillan); Jones, "Spiritual Energies in Daily Life" (Macmillan); Macintosh, "Reasonableness of Christianity" (Scribner); Mathews, "Faith of Modernism" (Macmillan); Merrill, "Liberal Christianity" (Macmillan); Scott, "Ethical Teachings of Jesus" (Macmillan); Simkhovitch, "Toward the Understanding of Jesus" (Macmillan); Smith, "Principles of Christian Living" (Univ. of Chicago Press); Sperry, "Reality in Worship" (Macmillan); Swain, "What and Where Is God?" (Macmillan); Tittle, "What Must the Church Do to Be Saved?" (Abingdon); Browne, "Why I Believe In Religion" (Macmillan).

They Tell Us—

IN this morning's mail we have a letter from one of our subscribers far away, urging us to change his paper from the old to his new address, adding with emphasis, "Please be prompt in doing so because I cannot get along without the *Southwestern*."

This correspondent is a minister. His statement can be duplicated hundreds of times from among the ministers of all the denominations. Equally true is this regarding the laymen's demand for the *Southwestern*. From every walk of life and from laymen in all sections of the United States there is this same insistent demand for the weekly visits of the *Southwestern Christian Advocate* to the homes, schools, offices, libraries, studies, and places of business of people of all races, in all churches, in various sections of our own country and in foreign lands.

They "cannot get along without the *Southwestern*." This indispensableness of the *Southwestern* in such wide areas of human activity rather pleases us; in fact, we have striven to make it so. And will continue so to do as will be shown by the addition of new, interesting, and profitable features during coming weeks. This vigorous demand for the paper likewise shows the wide range of vital interests the paper is serving.

This object is accomplished, however, in our supreme effort to serve the one major interest—the religious—in which properly all others are comprised or to which they are most vitally related. The *Southwestern Christian Advocate* is the religious journal, not merely of Negroes of the Methodist Episcopal Church, but uniquely

it is the religious journal of the Negro race in America. The Methodist Episcopal Church wishes it so. The ministries of this church are to the Negro race in the large none the less than for her immediate membership.

The *Southwestern* has no delegated authority as the religious journal of the race, but, in its own right and choice, its major business is keeping constantly before the Negro in America his obligation to follow the Christian philosophy or Way of life in this vital matter of race adjustment; that this is the only ethical and profitable course of procedure.

Because the only permanent Good is to be sought in Christian values, this paper seeks to provoke the race to make all our racial institutions and methods of procedure and all our contacts with other groups thoroughly Christian. And the leaders in all our racial enterprises and efforts are religiously importuned to vision the Christian ideals and follow the gleam of Christian intelligence up the incline of our personal, individual, and group development.

Because this paper sees the good in all groups and in every man, and reasons therefrom to the possibility of Christian solution for all social problems, it must continue to be such an inspiration to men everywhere that they will keep telling us that they "cannot get along without the *Southwestern*."

Men cannot get along without the *Southwestern* because in the war against wrong the *Southwestern* does not minimize evil.

Men cannot get along without the *Southwestern* because in its championship and defense of the right the *Southwestern* does not compromise.

Men cannot get along without the *Southwestern* because in its efforts to assist society in bringing in the divine social order, the kingdom of God on the earth, this journal does not temporize.

They tell us that it is a distinct and much-needed social service for one to help distribute the *Southwestern Christian Advocate*. In order to follow its trend of service throughout the year, now is a good time, the proper time, to get subscriptions.

President Jones Comes to Asheville

RARELY has Asheville shown such enthusiasm for education and for educational institutions as was shown on January 16, when Mr. David D. Jones, president of Bennett College for Women, accompanied by his splendid group of singers, under the direction of Miss Altona Trent, came to the city.

Asheville is the tourist center of the entire Appalachian system, and more nearly given over to health and pleasure seekers than to the commercial point of view.

President Jones delivered the message of the morning at Berry Temple Methodist Episcopal Church. In the afternoon he was the speaker at a vesper service under the auspices of the Y. W. C. A. He was happy in his presentation of the "Life Heroic," as extracted from Christ's words to His disciples, "Follow thou me." In the afternoon his address was along social service lines. He emphasized, in his unique way, the need of advocacy of health, education, and moral reform, under the subject, "Things to Which We Ought to Set Our Hands."

Seldom is Asheville visited by a group of singers so pleasing as the quintette directed by Miss Altona Trent, head of the Department of Music, at the institution. The large audiences that followed these singers in their appearances at Berry Temple church in the morning and at Hopkins Chapel in the afternoon, and at the public high schools and Allen Home school on Monday, gave themselves over to an abandon of applause and demonstration truly expressive of exceptional delight.

A lasting impression was made for education, and the city of Asheville was made to see the program of education in the State as championed by Bennett College for Women in a new light.

Asheville not only showed itself a city of commercialism in health and pleasure, but as well a patron of art and education.—G. H. Caldwell, Pastor Berry Temple Methodist Episcopal Church, Asheville, N. C.

A New Friendship Home

THE Woman's Home Missionary Society of the Detroit Conference has purchased a Friendship Home, at 6100 Scotten Ave., Detroit, Michigan. Here girls and young women of our group may find shelter and protection—a home, at reasonable cost.

It is a new brick building, only one year old, and is located in an excellent neighborhood. The adjoining lot, with two small houses in the rear, was also purchased. This gives sixty-five feet, fronting on Scotten

Ave., by one hundred and fifty feet in depth. It is one block from Grand Boulevard, where there are bus lines, and one and one-half blocks from the Grand Belt car line.

Mrs. E. T. Reynolds is president of The Woman's Home Missionary Society of the Detroit Conference; Mrs. George R. Palmer is corresponding secretary; Mrs. D. D. Spellman is chairman of the special committee that purchased the home. And associated with them were Mrs. J. C. Dissette, Mrs. Nellie Archer, and Mrs. Ira Turnbull.

When Dr. B. F. Smith made a plea to the annual meeting in Adrian more than a year ago for the establishment of a Friendship Home, this group of noble, consecrated, sympathetic women of the Detroit Conference voted unanimously in favor of it. The Friendship Home, therefore, has the solid backing of the missionary women of the Detroit Conference.

The missionary society took possession of the new home February 15, and soon will have a formal opening. Mrs. D. D. Spellman has written to Mrs. Hale, of Rockport, Ind., to come and take charge.

This Friendship Home is the natural successor of the Scott Home for Girls, where Mrs. E. T. Wesley, of Lakeland, Fla., worked so long and so faithfully. Both she and Dr. Bryant will be remembered in connection with the early history of the institution. Dr. Smith wants to acknowledge with thanks the assistance he received from Mrs. M. C. Slutes, of Cincinnati, to whom he wrote when he started the plea for a change into a Friendship Home. Scott Methodist Episcopal Church gave the rent for three years while we were hoping and praying that this day would come. The church is as jubilant as Dr. Smith over the new home.

Dr. Albert J. Mitchell Visits Englewood, New Jersey

In the Interest of Morgan College

THE district superintendents of the Delaware Conference held their winter meeting in Englewood, N. J., at the residence of the Rev. Moses A. Thompson, superintendent of the New York District.

Dr. Albert J. Mitchell, financial field secretary for Morgan College, was present and stated the condition of the crusade to date. He said that the amount paid on pledges made to Morgan College up to January 1, 1927, was \$102,511, and that the college needed yet \$88,000 to meet the conditions of the General Education Board.

The district superintendents pledged their support to the college and the crusade till the last dollar needed was raised, and made plans for a community appeal in every city, town, and village in the territory of the Delaware Conference. Dr. Mitchell read letters from Bishops McDowell and Clair which made strong appeals for the college and the success of the crusade.

Those present were Dr. J. W. Jefferson, superintendent of the Easton District; Dr. J. E. A. Johns, superintendent of the Salisbury District; Dr. W. C. Thompson, superintendent of the Philadelphia District; Dr. T. H. Woodley, superintendent of the Wilmington District; Dr. Moses A. Thompson, superintendent of the New York District. Dr. and Mrs. W. F. Willoughby were guests at dinner with the superintendents. Dr. Willoughby expressed a keen interest in the college and pledged his future support.

Contributed Editorial

A Comfortable Church

THE introduction to the volume of Yale Lectures on Preaching for 1926, just published, *The Eloquence of Christian Experience*, by RAYMOND CALKINS, pastor of the First Congregational Church, Cambridge, Massachusetts, contains a remarkable letter written seventy-five years ago. The letter was written by Dr. Calkin's grandfather, JAMES MORRIS WHITON, in reply to one received from his son, then a student at Yale, asking for advice about entering the Christian ministry.

There is a timeless quality about the letter's description of the ideal Christian ministry. There is also about it a quality which gives it a peculiar timeliness for our own day as though it were written with present conditions in mind. Across the gulf of seventy-five years it brings a warm and moving message to the Church as well as the ministry of our own time. Here are some selections from the letter:

"It grieves me exceedingly to observe how many there be that are called ministers who are nevertheless superficial dressers of the Lord's vineyard, and who seem to think their proper vocation is in fine metaphysical reasonings, and in treating of an obscure dogmatic theology, striving to make plain what God has left in mystery, rather than, in a childlike spirit, striving to receive in faith the revelation given us of the secret things that belong to the Lord our God.

"What then in this changed world is the office of the Christian ministry? Is it to lag behind in the race, teaching the dead dogmas of the theology of a past age, while men run wild in a wilderness of new discoveries and fall into practical atheism?

"To see a Christian minister comprehending the wonderful movements of the human mind in these days, seeing therein the development of God's own revelation, alive to the woes of the oppressed and downtrodden of our race, ever ready to help, aye, to lead in all proper ways for their elevation to the rank of sons of God from which they have fallen, ready wisely to combat error in high places, or in low, penetrated with the belief that what God hath spoken of the future redemption and salvation of our race shall surely come to pass, and ready to stand in the front rank, to be a prisoner and guide to the minds of men, leading them toward the truth—to be such a minister would be a fulfillment of my highest hopes.

"But to be a minister, comfortably settled over a comfortable people, with a nice comfortable church, a comfortable salary, with no ideas of what mankind is doing save what come through some comfortably conservative religious newspaper, that is not only behind the age but behind all ages; with no charities save those doled out through a few comfortably safe societies that once a month take their 'collections by appointment,' with no thought save to get through the world with ease, without rapping the knuckles of anybody who happens to be rich or 'respectable'—rather than see you such a minister, I would have you a hewer of wood or a drawer of water."

Consider this phrase as a description of our time—"While men run wild in a wilderness of new discoveries and fall into a practical atheism." How much more vast is the wilderness of new discoveries today than that which Dr. Whiton knew in 1850! Consider also the prophetic passion of the last paragraph, which is directed against the complacencies of minister and people satisfied with a "nice comfortable church." That paragraph well deserves to be engraved on a bronze tablet in the entrance hall of every theological seminary in America.

Compulsory Military Training and Methodist Colleges

THE abolition of the compulsory feature of military training in Boston University by President DANIEL L. MARSH a few months ago, awakened wide interest and approval throughout the Methodist Episcopal Church as well as through the country generally. It is very interesting to learn that placing military training on an optional basis has proved a great success at Boston University. That the morale among the men has been vastly improved is the opinion of many observers,

including the chief of the Army unit at the university. The spirit of the whole college is better for the abolition of compulsory military training. The men who take it do so because they choose to do so and peace and contentment reign. As has happened elsewhere, when a course of military training is made optional and voluntary, the representatives of the War Department are said to be much more on their mettle, much more courteous and kind, for they are now on a level with other professors who teach optional courses.

Since Boston has placed military training on an optional basis there remains only one college of the Methodist Episcopal Church which still has compulsory military training. That college is DePauw University. Both among the student body and the faculty there is strong sentiment at DePauw for the abolition of the compulsory feature.

Church and Home

IT is worth remembering, for it is much more than a piece of antiquarian lore, that in the first Methodist church in New York City there was a fireplace and a hearthstone. That hearthstone was a symbol of the fact that it was a home as well as a church. And that hearthstone in the church should typify the mutual qualities of the church and home. For one thing, the hearthstone in the church should remind us that the Church of Christ was born in a home. For that reason it ought always to retain some of the characteristics of its birthplace. Because it came into being in someone's home it should always retain the graciousness and the unruffled calm, the friendliness and the warmth of a true home.

That point is well worth remembering in an age which partakes of controversy and conflict. During the building of the London tube last summer a haberdashery store on one corner was forced to make many alterations, but nothing daunted, the enterprising proprietor hung out in front of the store a sign which read, "Business going on as usual during altercations." Now, it might be possible for a haberdashery store to continue business as usual during "altercations," but it is not possible for a Church of Christ. The business is bound to change both in quality and volume under such a regime.

If the Church should always retain the atmosphere and warmth of its birthplace—the home, it is equally true that the home should always retain some of the qualities of the Church—its reverence and sacredness. Just because this holy thing, the Church of Christ, was born in it, the home should keep some of the glow and radiance of the fellowship of the saints.

Their Father's Religion

CHARLES LAMB once said playfully, "I am determined that my children shall be brought up in their father's religion, if they can find out what it is."

There are a great many modern parents whose children are much more real than the dream-children of Charles Lamb, but whose program for their children's religious education coincides exactly with this remark of Lamb. Their children being unable to discover just what the parents' religion is, naturally adopt the same religion for themselves!

L.



Wide World Photos

RIOT AND ANTI-FOREIGN DEMONSTRATION, SHANGHAI

The Background of the Crisis in China

By Earl Cranston III

THE world now deals with a changed China. I am met by many challenging issues as I return to China after two years' furlough in America. One keen lady says that most Westerners, busy with their own interests in China, seem like children playing at making block houses in one corner of a yard while in the center of the lot, all unknown to them, a great, substantial structure is being erected. Our people in the United States are naturally less aware of Chinese conditions. But because we have pushed our civilization, our attitudes, and our churches into the Orient, we should surely give deep study to what is happening there. Fully conscious that what I write must be very inadequate, and that much will happen in the few weeks before this is printed, I yet set it forth in the hope that it may stimulate further reflection on the part of readers at home.

China has difficult problems. But there is distinct hope in the fact that her people now see what these are and sense ways in which they may eventually be solved. Furthermore, they are actively aroused, determined to settle these matters soon; in co-operation with others, if possible—if not, unaided.

Probably the two problems which are paramount just now in China are: first, the establishment of justice and harmony in foreign relations; and second, a betterment of internal affairs. Both may be moving, in spite of turmoil and setback, toward an ultimate solution.

The Foreign Issue

China is demanding that other peoples grant her freedom that she may in actuality assume "that separate

and equal station to which the laws of nature and of nature's God entitle her." One-sided treaties which foreign powers imposed at various times during the past century, after China had been defeated in war, have deprived the Chinese of many of their governmental functions and have enforced a measure of Western control. China has felt that these treaties are unethical outward expressions of a proud and domineering frame of mind. She has manifested increased resentment. After the Shanghai incident of May 30, 1925, in which Chinese students were shot and killed by foreign police, a universal wave of indignation ran throughout the country. Further popular disapproval has followed later incidents. Because many individual foreigners resident in China have seemed unsympathetic with Chinese aspirations for freedom, there have been anti-foreign demonstrations. Other nations, including the United States, have been conducting negotiations toward changes in the treaties. The Chinese are looking for ways in which to eliminate these treaties as soon as possible. The abolition of these unequal treaties seems now only a matter of time. The question for us is, however: Will these detested treaties go because we actively co-operate in removing them, or will they go in spite of us? Some governments apparently do not wish a change. The American government has formally expressed its desire to alter these treaties, but the Chinese think this could be accomplished more quickly and effectively if the American people as a whole showed more interest and demanded revision. There are those who believe that the United States, which has refused to act as a unit with the military powers in European

affairs, is following a different policy in China, and that here in so often operating in concert with Great Britain, Japan, and France, we are siding against China and are being used as a catspaw to pull from the fire the chestnuts of imperial diplomacy. The Chinese would like to see America act spontaneously, independently if necessary, in revising her treaties and in removing her armed forces from China.

Internal Disorder

Concerning the rioting and insecurity in China, several things should be held in mind.

First, the uninvited impact of foreigners in opening up China has upset Chinese society, making rapid changes which have shaken and dazed a great civilization, leaving it somewhat at the mercy of adventurers. Second, foreigners perfected modern weapons of war and made their use an accepted mode of contemporary action, often with religious blessing. Many of them have not been averse to making handsome money by selling munitions to any Chinese faction which can be induced to buy them. Third, certain foreign influences have deliberately backed one or another of the warring generals. It is freely said by Chinese that this is done to weaken and divide the country so that foreigners can gain more ascendancy and profit.

At any rate, China, after ten or a dozen years of dominant military governors with hired personal soldiers, is anxious to end this system. There is hope that she may soon do so, especially if there is a spread of the influence of the Kuomintang or Cantonese party, which professes to stand for a definite set of worthy principles. To it many of the finest of China's young men and women are giving themselves for life or death in devoted sacrifice. This party seeks to conquer not so much by the sword as by the winning of the heart. It educates its citizens and even its prisoners of war in the democratic teachings of the late Dr. Sun Yat Sen, already accepted as both the Washington and Jefferson of the Chinese Republic. His last message to his people emphasized his three cardinal principles: national sovereignty, economic equality, and international equality. Especially if this group which now dominates South and Central China effect a successful working union with the Feng Yu Hsiang element, who have somewhat similar ideals in the north, the masses may be roused to a universal effort to get rid of selfish militarists, probably more by the typically Oriental methods of non-cooperation and boycott than by excessive bloodshed. Here again, if foreigners have understood and shared with the Chinese in their just aspirations and efforts, they will be looked upon as partners and friends when liberation shall be obtained, be it in our lifetime or afterward.

The Student Movement

Lying back of the effort to solve China's two main problems is the Chinese student movement. For nearly ten years the students, women as well as men, have been planning and working to denounce and expose abuses in domestic or foreign circles, and to spread education and a sense of national unity among the populace. While

some mature critics may insist that at times they go to extremes, as youth well may, there can be no doubt as to their sincerity and enthusiasm. One who really knows the heart of her students and identifies himself with them in purpose and fellowship can have nothing but faith in the future of China. Already the student movement has accomplished much. Repressed on the one hand by foreign arms at Shanghai and Canton in 1925, and on the other by certain Chinese military leaders in 1926, it is now tending in a way to change. It is becoming less sporadic and impulsive. In almost every school in China there is a strong undercurrent of deliberate, seasoned analysis and consecration, which wells out now and then when something definite can be attained, but which is plainly looking forward to that which at present is but seen from afar. Denounced even at times by some Westerners who like to think of its members as "agitators," one of those stereotyped terms by which our age is thoughtlessly prone to debar and condemn without consideration, the student movement is not degenerate but regenerate, it is not dead but is alive.

Mr. Earl Cranston is a Methodist missionary in West China who has just returned to his field after two years in the United States. This article was written just before the present widespread outbreaks of violence in China, but gives a close and intimate glimpse into many forces at work in the complex and critical conditions in China in these days.

The Labor Movement

Involved in these significant forces is China's labor movement. Hardly recognized as a factor until some five years ago, it has now spread, especially in the industrial and commercial cities, until it is a strong influence. Industrial conditions have been bad; there has been much exploitation by profiteers, native and foreign; divided sovereignty has made it hard to improve conditions by legislation. But now, by the use of unions and demonstrations, the workmen are more nearly coming to their own.

The Bolshevik Influence

Americans should welcome these signs of awakened energy, not dread them as Bolshevism. Russian influence, in so far as it has found acceptance in China, has done so not because it preaches the particular economic order which is thought to prevail in Russia, but because it professes to rest back upon the theory that all men are to be treated as equals. Russia has revised her treaties to make them fully acceptable to China. She recognizes the Chinese government as the peer of any in the world. She claims to believe that a yellow man is as good as a white man, that the poor are as deserving of consideration as are the rich. Is it any wonder that she has become popular to a people seeking liberty? Certain more recent acts of the Russian government have weakened Russian influence by arousing suspicion as to the sincerity of their protestations. Yet the democratic theories still appeal, not because they are fostered by Moscow, but because they grow in the Chinese heart.

The Growing National Consciousness

What really is at the bottom of all these vital movements is that China is experiencing the same impulse which, for better or worse, has dominated Western nations and Japan—conscious nationalism. Having been oppressed for a century, she is now determined that imposition from within and without must cease. Most Americans, when

they understand this, will not be surprised. Whether Chinese nationalism shall keep within reasonable limits or whether, driven to extremes, it may become a mania, as nationalism has in some other lands, depends largely upon the attitude which other nations take toward it. The more pride, the more exploitation, the more gunboats, the more unwillingness to co-operate on the part of foreigners, the more will intense nationalism spread throughout China. It is a force whose psychological implications the foreigners must speedily recognize.

Christianity and the Future

The Christian missions themselves have already profited from the searching analysis to which they have been subjected, especially within the last two years. This examination has been motivated largely by the so-called Anti-Christian Movement, which has been directed not against the teachings of Jesus so much as against abuses which have seemed to be committed by individuals, groups, or nations calling themselves Christians. Realizing the justice of suggestions made by it, as well as by critics within the fold, the missions are rapidly seeking to make improvements. Denominations like the Presbyterians are holding revaluation conferences, attended by representatives of America and China.

The experience of Japanese Christianity is being drawn upon. Much or all of the mission machinery built up through a century may eventually devolve or pass away, giving place to something better. Many feel that among mission institutions the most serviceable expression of Christianity is in the hospitals and in the higher schools and colleges, so that at this time it is imperative that they be maintained at their very best, preferably with adequate endowments. By seeking to conform to Chinese educational standards and to increase greatly

their number of first-class Chinese administrative officers and professors, these better mission schools would demonstrate to their communities that they are of real use as a supplement to the governmental system of education.

Race Superiority

Anxious as the Chinese are that we perfect our machinery and technique, they are more desirous that we perfect our spirits. There is a lurking suspicion that behind our words most of us believe that the white race is a superior race entitled to dominate the world. We may speak with unlimited eloquence, we may bestow all our goods, we may give our bodies to be burned, but if we do it with pride or superficiality or exclusiveness rather than with love, the Orientals see through it all and it becomes nothing. Some feel that this element of actual love in that high sense in which Paul used the term is lacking from much of the contact of Westerners with Easterners.

Already we can look forward to the day when by our invitation considerable numbers of Orientals will hold professorships and pulpits in Occidental schools and colleges, an exchange courtesy for what they receive from us. Americans are coming to realize that in spite of their automobile and radios they, too, are humble learners in a world which has as yet hardly grasped the elements of broadmindedness. Fortunate indeed are we that in the stress and diversity of China's present day there are living in that land those of both races who keep calm and sympathetic and who can incarnate with vital faith the words recently uttered by one of their number, one of the American church's finest representatives in China: "What shall we do with differences if not to welcome them; what shall we do with conflict if not to recognize that it may be the voice of God?"

Religion and Business

By Frank A. Horne

Brooklyn, New York

THERE still remain undoubtedly some more or less religious men who hold that business and religion are in different worlds and separate categories of life with no essential relation or even comfortable proximity. The modern Christian business man of affairs, however, must recognize that the two must be in close alliance and act and react on each other in order that either may achieve its full mission in human society.

Business in the broad sense has to do with the work of the world. Creative and constructive work is essentially spiritual and fundamental to character growth and development. The gospel of work and the gospel of grace are intimate and inseparable. We have divine sanction for the dignity of work, when we remember the words of our Master, "My Father worketh hitherto, and I work."

The Gigantic Task of the Kingdom of God

Religion itself is big business. No great business can exist without some specific demand which must be supplied. Religion meets

a universal demand in men of all races in all time. This is a day of big business, but what business enterprise or possible combination of business can compare with the size of the task which confronts Christianity in the world of to-day? It has no less a task than enlightening and developing mankind and human society intellectually, morally, and spiritually. It seeks to bridge the chasm between nations, races, and classes of men. It is a process of education, reformation, and evangelization. Modern business has many problems, but no human undertaking in any line of activity is confronted with such complexity and intricacy as exists in the field of religion. Religion

is big business because of the nobility and altruism of its objectives. It seeks not material rewards, but spiritual dividends in human redemption, the establishment of social righteousness and the bringing in of world brotherhood.

The work of Christianity as big business has a right to demand first place in our interest and support. The fact that each of us in our life-work has a special vocation does

Mr. Horne, who writes here on Christianizing the social order, is one of the most active laymen of the Methodist Episcopal Church, a member of five General Conferences, vice-president of the Board of Foreign Missions, and a member of the Book Committee.

not mean that religion should be regarded as secondary in importance. Rather, our business or profession, whatever it is, should be an expression in very vital form of our religion.

Surely the big business of the church has a right to claim supremacy in its work in the heart and lives of all churchmen, but non-churchmen also should give pre-eminence to the importance of religion because of its fundamental importance in safeguarding and undergirding our ideals, institutions, and civilization.

The Supreme Task of the Church

If religion is the biggest business in the world, and if as such it has a right to demand our first allegiance and support, it is pertinent to inquire what is the supreme task of the church in its contact with the collective activities of mankind. Is not our great objective to bring into the lives of men and of institutions the life of Christ and the way of Christ? The great undertaking of religion is to Christianize the individual and groups of individuals, large and small, in all human relationships and associations. To find the way of Christ for the individual, society, industry, commerce, politics, national and international relations, is certainly a challenge to the church which should enlist the support of virile men who are able to cope with stupendous undertakings. The question of whether our institutions have been or can be Christianized, in whole or in part, is a very crucial test when we come to make the application.

The Christianizing Process

Let us apply this test close at home. What would happen if the great organizations of religion, the communions, the local churches, and official boards were really and truly Christianized? Would there be quite so much prejudice, intolerance, and non-essential differences? Would church unity be regarded as an idealistic dream and the reunion of our Methodist family so difficult to accomplish? Would not many of our churches be less self-centered, provincial, and narrow; would there not be more missionary vision, social passion, and vital evangelism? Would not some of our churches then be greater centers of gospel influence and less like religious clubs?

What would happen if capitalism was really Christianized? Would not the objective be a more equitable distribution of the product of the industry rather than the accumulation of large fortunes? What is the more Christian, human betterment and welfare for the many or financial advantage for the few? Would we then have so much radical propaganda and the alleged "red menace"? What is the cure of the ills of capitalism? Is it Sovietism or more Christianity? The experiment of Russia indicates that communism needs Christianizing as much as capitalism. If the labor movement was really Christianized, would we have the bitter antagonisms and conflicts of labor disputes and the inefficiency and unsatisfactory product of much of the labor of to-day? In a large denominational building enterprise recently a controversy between labor unions as to jurisdiction cost the project many thousands of dollars. In the same building non-union specialists in equipment were compelled to pull down work completed and instruct inexperienced union labor, handling the same raw material, to rebuild the fixtures at largely increased cost. Thus Christian benevolence pays tribute to unchristian attitudes of organized labor.

If politics should be really Christianized, would the price of senatorial seats be quite so high and the scandal in use of money in primaries and elections be quite so prevalent? Would we stand for so much rampant partisanship and pernicious propaganda to influence our voting? Would there be any question about respect for the Constitution and enforcement of the laws, about the value of prohibition and its marvelous moral and economic results? If our diplomacy were Christianized, would alien concessions in weaker nations bulk so large as against the inherent interests of nationals in their own land and natural resources?

Suppose we apply the test to war. How absurd and impossible it is to consider for a moment that war can ever be Christianized! The mere statement reveals that war is the colossal international sin. It can never be Christianized and therefore the Christian church should stand unitedly for the outlawry of war and the substitution of an international authority and tribunal for the prevention and settlement of disputes. The task of the church should be to so arouse the public conscience that there will be as great a protest against war (which in the last great war cost over ten million lives) as there was in the anti-slavery agitation which resulted in the freeing of three million slaves. We can as readily think of Christianizing slavery as of Christianizing war.

Service Motive Versus Profit Motive

Christianity has a way of exposing the practices and principles of society to the searchlight of its truth. Nothing that touches human life can escape the scrutiny which the way of Christ brings, in the testing and revealing processes. Business and money making must be tried in the balances, standards of Christianity specifically applied and worthy principles discovered. When business is really Christianized the service motive will be substituted for the profit motive. It is a question here of purpose and objective. The law of supply and demand should be interpreted by the golden rule. The love of money (profits) is the root of many evils. The emphasis should be placed upon production and creative work, not on money making as such. Now, real service in business is usually rewarded in proportion to its value. But too often in merchandising the idea of profit is predominant and service secondary.

Human Rights Versus Property Values

Christian ethics, then, would taboo the tendency to charge "all the traffic would bear," regardless of cost, human emergency, or necessity which may be involved. We curb the money power by law—why not Christianize it? There is profiteering in peace as well as in war. We would be more reconciled to the high cost of labor if workmen were as interested in efficiency and the quality of their product as they are in the time clock and the wage scale. If business was thoroughly Christianized, would injurious and non-productive speculation, either in land, commodities, or securities, or gambling on the markets, be tolerated?

In professional life we would despise a surgeon who thought more of his fee than the operation, or of a lawyer whose retainer was more important than his brief and argument before the Supreme Court, or the clergyman whose salary was more to him than ministry to the people.

Another principle which Christianity insists must be

applied is the supremacy of human rights over property values. If this principle were followed there would be no longer the exploitation of women and children in industry, long hours in the mines, or short pay to girls in department stores, and the interests of employees regarded merely as expense items in the budget. An alert Christian social conscience would seek to solve the problem of unemployment, the "hire and fire" system, and the insecurity and instability of labor. This is the dark specter

in many homes of the labor classes. Dull monotony in mass production is a great human problem to be solved. There would be consideration not only of stockholders' dividends, but of the rights of the public as consumers.

Perhaps when Christians seriously and courageously undertake to apply the teachings of Christ in every range and interest of life, the desired revival of religion will come, and our churches become again commanding centers of worship and spiritual power.

Equity or Equalization in Ministers' Salaries?

By Wilson G. Cole

Pastor Grant Avenue Methodist Episcopal Church, Denver, Colorado

ONE of the hopeful signals in Methodism of last year was the cry for fairness in salary distribution to the ministers of the church. The glaring discrepancies have been cited. At the top and near the top a group of well-paid apostles have had funds for books, travel, automobiles, the luxury of benevolent giving, and the security of retirement provision. At the bottom and near the bottom a group of members of the same fraternity of Christ have lived companions of poverty, denied the tools of progress in their craft, and facing a future for their families empty of promise and joy.

Any attempt to apply that cardinal Christian principle, "Bear ye one another's burdens and so fulfill the law of Christ," to this unchristian situation is joyously welcomed, not only by the struggling pastors in difficult fields, but by the mass of Methodist people, the majority of whom are the middle class in the income scale of America.

Add to the obvious justice of the movement toward equalization of pastors' salaries the character and position of its champions—great leaders in strong churches and vigorous bishops in strategic centers—and you have an enthusiasm spreading through the church likened in spirit to the awakening revivals of another day.

And yet, I am forced seriously to ask the question, "Is this another movement of wings?" Has it only facilities of flight, satisfying to the creators and thrilling to the spectators? I confess frankly I have searched in vain every article and utterance bearing on this tragic problem to find its feet. For I am interested not in flying toward equalization, but walking certainly into equity. There is so much hazard in flight. There is so much security in taking the next step.

For example, the Pittsburgh Conference, of which I shall always feel myself a member by ties of birth, love, and service, may take certain steps at their next Conference session. I use the Pittsburgh Conference because the movement is here receiving an impetus and leadership unequalled elsewhere, and because I know thoroughly this great group of preachers.

As a first step the minister's support of the Permanent Annuity or Retired Fund can immediately be put on a graduated percentage basis. For many years the membership fee was \$5. A few years ago it was raised to \$10. To increase the income of the fund, irresistible appeals were made for \$100 subscriptions, with special

pressure brought to the young recruit. In other words, the system has been equalization of giving rather than equalization of burdens. The man at Nanty-Glo, if a member of the Conference, was taxed the same as the man of Christ Church. It would be a certain step toward equity to exempt from payment to this fund all receiving a salary under \$2,000, to tax one half of one per cent of salaries from \$2,000 to \$3,000, one per cent from \$3,000 to \$4,000, one and one half per cent from \$4,000 to \$5,000, and two per cent of salaries above \$5,000. Then the pastor at Christ Church would pay approximately \$200 a year and the man at Nanty-Glo would pay nothing.

As a second step, easily possible, would be the creation of a fund, to be in charge of the treasurer of the Board of Stewards, for the purpose of bringing every salary of a member of the Conference to the minimum of \$200 per month. The support of this fund again could be on a graduated percentage basis, the highest salaried man not only paying more, but paying a higher percentage of their salary, toward this fairer distribution.

A third step would be a Book Fund created by a percentage of salaries of men receiving over \$4,000. This fund, with The Methodist Book Concern, should make it possible for each preacher receiving less than \$3,000 to have a \$10 yearly account. Nothing is more needed than this step. For the tragedy of underpay in the ministry is the cutting into the supply material for mind building.

The above suggested steps, equally applicable to the Colorado, Pittsburgh, or any Methodist Conference, may be a long distance from equalization of ministers' salaries, but they are significant steps on the way to equity.

Some of the charges of utopian idealism against us as ministers are true. We like to shout about the glory of the Sermon on the Mount. We too often become bored when someone asks, "Where shall we begin?"

Cathedral Lamp

By Florence Reeves

Let me be a lamp that glows in the cathedral of life,
Unseen by the villagers.

Only as they pass may my light diffuse an unguessed
beauty

On worn, cold stones;
And when the burning fire my vessel to pain,
Only Thou, Cathedral Builder, need know.

Indianapolis Withdraws

INDIANAPOLIS Area Methodism, through its special committee, composed of Resident-Bishop F. D. Leete, F. C. Jordan, and Charles F. Coffin, appointed to consult with the General Conference Commission for 1928 concerning the availability of Indianapolis as the place for the next session of General Conference, has sent to the Commission on General Conference for 1928 the following communication, which is self-explanatory:

"In good faith, and without differences of any nature, the Methodists of Indianapolis, through representatives, invited the General Conference of 1928 to meet in that city. Subsequent local developments have made it seem best to retract this invitation, and the following paper has been sent the General Conference Commission:

"When the committee representing the Methodist Episcopal Church in Indianapolis extended to the Commission on the General Conference for 1928 an invitation to hold that session of the Conference in Indianapolis, we were sure then, and we are sure now, that the invitation had the hearty and united support of Indian-

apolis Methodism, and the same hearty and united spirit still prevails.

"Since the visit of the commission to our city, we have given most careful consideration to the matter of the meeting of the next session of the General Conference in our city, and we have become convinced that greater good would be accomplished to Methodism in this city and State if we could have the session of the Conference here in 1932 instead of in 1928.

"We have arrived at this conclusion reluctantly and only after the most careful consideration. We fully realize that our mention of 1932 can give us no prior claim on that date, but as the General Conference will certainly be held in Indianapolis some time, we hope that 1932 may be the chosen year.

"Thanking the commission, therefore, very sincerely for its courteous and careful examinations of the facilities of our city for our caring for the General Conference, we respectfully withdraw our invitation to have Indianapolis chosen for 1928.

"Very cordially and sincerely: F. D. Leete, F. C. Jordan, Charles F. Coffin, Special Committee."

Bishop McDowell Dedicates McKendree Church, Cumberland, Maryland

THE cut herewith represents the McKendree Methodist Episcopal Church of Cumberland, Md., of the Pittsburgh District, Washington Conference. The property was purchased from the Methodist Episcopal Church (white) in 1865 and underwent some improvements in 1873.

Under the present pastorate of the Rev. Nathaniel Minor, who has served this charge for three years, the church has been thoroughly remodeled at a cost of \$8,000, which included a new front, interior renovation and decoration. Additionally a pipe organ was installed worth \$3,000, giving the church its present attractive appearance, with only \$3,000 remaining to be paid on total improvements. The church by popular assent is one of the most beautiful churches in Cumberland.

The dedication was held on the third Sunday, January 16, at 3 P. M., at which time Bishop William F. McDowell, D.D., LL.D., of the Washington Area of the Methodist Episcopal Church, delivered the principal address. The bishop based his discourse on Rom. 1. 14, "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise." The bishop set forth the fact, "if we have received any favors from anyone, we are debtors to everyone." He said further, "The properties located near McKendree Church have been enhanced in value as a result of improvements made by this congregation, and they are therefore debtors." The bishop also emphasized, "because of the intellectual, economical, and moral status of the Negro



McKendree Methodist Episcopal Church, Cumberland, Maryland

race, they should never be regarded as inferior. And God forgive any man that thinks so."

Dr. M. J. Naylor introduced the bishop with appropriate remarks, and served as master of ceremonies. Dr. Howard Thompson, pastor of Centre Street Methodist

Episcopal Church, delivered an address, and expressed appreciation on behalf of his congregation for the achievements. Other ministers present and taking part in the services were the Revs. S. R. Drummond, of the African Methodist Episcopal Church; Edmond Trottmann, of the Episcopal Church; W. M. Lucas, of the Baptist Church. Prof. Douglas King, principal of Frederick Street School, was director of music.

The morning sermon was preached by Dr. M. J. Naylor, and at night the annual sermon was preached to the Fort Cumberland Lodge, order of Elks and Daughters of Elks, by the pastor.

The fourth Quarterly Conference was held on Monday night and, this being the closing year of Dr. Naylor's incumbency as superintendent, a handsome purse was voted in his honor. The pastor's return was unanimously requested by the Conference.

Other speakers during the week were the Revs. V. T. Key, C. E. Johnson, I. L. Johnson, and S. R. Drummond. The dedicatory services closed on Sunday, January 23, with Dr. J. U. King, pastor of Asbury Church, Washington, accompanied by his wife, Mrs. Esther B. King, preaching both morning and night two wonderful sermons to a large and enthusiastic congregation.

The Mississippi Annual Conference

THE fifty-ninth session of the Mississippi Annual Conference of the Methodist Episcopal Church convened in Haven Chapel, Meridian, Miss., of which the Rev. G. W. Williams is pastor, January 26, 1927. Bishop Robert E. Jones presided. He read the first chapter of Paul's Letter to the Philippians, and emphasized in his address that the chief purpose of the church is that of getting the people who are members of the church in the right attitude toward the spiritual life.

The bishop administered the sacrament of the Lord's Supper, assisted by George C. Douglass, Publishing Agent of the church; Dr. Will H. Huff, of South America; and the district superintendents of the Conference.

The roll of the Conference showed that the following ministers had died during the year: Robert Jordan, Anderson Lee, H. S. Morton, W. A. Oates, J. J. Young, H. L. Kennedy, and J. I. Garrett.

Dr. J. M. Shumpert, who has been on the roll of the Conference for more than fifty years, was reelected secretary. He named the Revs. S. G. Roberts, L. E. Johnson, A. L. Holland, as assistants. The Rev. P. W. Baldwin was elected statistician, and named for his assistants the Revs. J. C. Gillespie, P. A. Taylor, E. P. Chapman, D. R. Bently, and A. L. Bohannon. The Rev. M. P. Johnson, of Yazoo City, was elected treasurer, with the Revs. W. L. Marshall, A. B. Keeling, A. L. Holland, J. D. Wheaton, Sherman Wright, A. W. Wilks, and J. C. Smoot, assistants. Dr. J. B. F. Shaw and the Rev. J. B. Campbell were elected reporters.

Dr. George C. Douglass, Publishing Agent of the church, with headquarters in Cincinnati, and Dr. Will H. Huff, of South America, were introduced. Dr. M. J. Sherrard, of New Hope Baptist Church, Meridian, made the welcome address on behalf of the colored churches of the city. Bishop Jones in well chosen words nobly responded. All district superintendents made their reports after the characters of the various ministers had been voted upon and passed. The Rev. N. N. Sidney, of the Jackson District, being ill, was not present. A telegram of greeting was sent to the Rev. N. N. Sidney. His answer referred to Philippians 4. 8. The bishop read it with great emphasis.

Dr. Will H. Huff preached every evening at 4. P. M. Other speakers were Drs. R. J. Wade, executive secretary of the World Service Commission; J. W. E. Bowen, Sr., Gammon Theological Seminary; R. L. Young and Walker, of the Colored Methodist Episcopal Church; Wm. Jones, Department of Sunday Schools; M. T. J. Howard, connected with rural church extension; Prof. R. H. Mc-

Allister, manager of the Southwestern Christian Advocate; R. G. Morris, teacher of religious instruction; J. R. Reynolds, dean of Haven Teachers' College; A. F. Watkins and W. B. Jones, of the Methodist Episcopal Church, South; W. A. C. Hughes, secretary of the Home Mission and Church Extension Board; Dr. George Harlan McClung, pastor of First Methodist Episcopal Church, Grand Rapids, Mich.; Dr. E. M. Jones, representative of the Board of Pensions and Relief. All of the above named speakers represented their cause and gave valuable exhortations.

Thursday evening a demonstration of different models of dress was exhibited by Miss Trotter, teacher of home economics, Haven Teachers' College. It was indeed a beautiful display and greatly enjoyed. It was voted and passed by the Conference to hold the Friday morning session at Haven Teachers' College. Transportation and dinner were furnished by the president and faculty. The Conference was highly entertained by the orchestra of the college, and Dr. J. W. E. Bowen, Sr., gave excellent service during the Conference. On Friday, at 5 P. M., the East End city school gave a delightful banquet for the ministers and delegates under the auspices of the P. T. Association, at which all were highly entertained. Through the untiring efforts of Dr. D. L. Morgan, district superintendent, and the Rev. G. W. Williams, pastor of Haven Chapel, the courthouse was secured for the Sunday services at 11 A. M. Bishop Jones preached a most wonderful sermon to a crowded house from Rev. 3. 20, which will be long remembered. At 3 P. M., the ordination service was very impressive. Memorial service was held at 3.30 P. M. Dr. Huff preached the closing sermon.

After reading of appropriate resolutions, the Conference adjourned, to meet in Central Methodist Episcopal Church, Jackson, Miss, in 1928.—Rev. J. B. Campbell, Reporter.

Cuff

A True Story of a Negro Slave

[A clipping from a pamphlet of J. H. Femming Bible Truth Depot, sent to the Southwestern by the Rev. T. J. Jones, Marshalltown, Iowa.]

CUFF was a Negro slave who lived in the South before the war. He was a joyful Christian and a faithful servant. His master, however, was in need of money, and one day a young planter, who was an infidel, came to buy Cuff. The price was agreed upon, and the Christian slave was sold to the infidel. But in parting with him the master said: "You will find Cuff

a good worker, and you can trust him; he will suit you in every respect but one." "And what is that?" asked the buyer. "He will pray, and you can't break him of it; but that is his only fault." "I'll soon whip that out of him," remarked the infidel. "I fear not," said the former master, "and would not advise you to try it; he would rather die than give it up."

Cuff proved faithful to the new master, the same as he had to the old. The master soon got word that Cuff had been praying, and calling him, said: "Cuff, you must not pray any more; we can't have any praying around here; never let me hear any more about this nonsense." Cuff replied: "Oh, massa, I has to pray to Jesus; and when I pray I loves you and missus all the more, and can work all the harder for you." But he was sternly forbidden to pray any more, under penalty of a severe flogging. That evening, when the day's work was done, he talked to his God, like Daniel of old, as he had aforetime. Next morning he was summoned to appear before his master, who demanded of him why he had disobeyed him. "Oh, massa, I has to pray; I canna live without it," said Cuff. At this the master flew into a terrible rage and ordered Cuff to be tied to the whipping post, with his shirt off. He then applied the rawhide with all the force he possessed, until his young wife ran out in tears and begged him to stop. The man was so infuriated that he threatened to punish her next if she did not leave him, then continued to apply the lash until his strength was exhausted. Then he ordered the bleeding back to be washed in salt and water, his shirt replaced, and the poor slave to set about his work.

Though in great pain, Cuff went away singing in a groaning voice: "My suffering time will soon be o'er, when I shall sigh and weep no more." Cuff worked all that day, as the blood oozed from his back where the lash had made long, deep furrows. Meantime God was working in his master. He saw his wickedness and cruelty to that poor soul, whose only fault had been his fidelity. Conviction seized upon him. In great distress of mind he went to bed, but could not sleep. Such was his agony at midnight that he awoke his wife and told her he was dying. "Shall I call in the doctor?" she said. "No, no, I don't want a doctor. Is there anyone on the plantation that can pray for me? I am afraid that I am going to hell." "I don't know of anyone," said his wife, "except the slave you punished this morning." "Do you think he would pray for me?" he anxiously inquired. "Yes, I think he would," she replied. "Well, send for him quickly." On going after Cuff, they found him on his knees in prayer, and when called, he supposed it was to be punished again. On being taken to the master's room, he found him writhing in agony. The master, groaning, said: "Oh, Cuff, can you pray for me?" "Yes, bress de Lord, massa, I'se been praying for you all de night," and at this he dropped on his knees, and like Jacob of old, wrestled in prayer. Before the break of day, Cuff witnessed the conversion of both master and mistress. Master and slave embraced. Race differences and past cruelty were swept away by the love of God, and tears of joy were mingled.

Cuff was immediately set free, and worked no more on the plantation. The master took Cuff and went out to preach the gospel. They traveled all over the South, witnessing to the power of Christ to save to the uttermost.

Such is the power of the love of God in the soul where Christ dwells (1 John 4. 10).

A College Professor Looks at Missions in Africa

MISS MABEL CARNEY, associate professor of education in Columbia University, recently returned from a trip of several months in Africa, where she visited hundreds of mission schools and mission stations. Her "friendliness" toward mission work has changed to open "conversion" to the cause as a result of what she saw. Miss Carney says regarding her observations:

"I had taken it for granted, before I made this trip to Africa, that missions were rather passing, that they had had their day, and that now we should look forward to a day of education on the government basis. We have always felt that they have done great work in their day, but that perhaps they were a passing agency. I am afraid at our universities we are sometimes given this impression by some of our foreign students, particularly those from the Orient. They feel missions have had their day in their countries.

"After this trip of some eighteen thousand miles around Africa, I have come home absolutely converted to a belief in missions. I believe in them more fully than ever before for two reasons. I believe in them for the great need for missionary work I saw. No one can see the needs out there without the feeling that there is a great place in the world for the missionary idea. The physical suffering of the people is so terrible that you cannot stand before a few hundreds of those people without realizing the great work done by missions. In the field of health alone the need is immeasurable. You cannot go to Africa and see the quality of service rendered by missionary agencies without feeling that this is truly a great work, and without having a greater belief in missions than ever before.

"There are about twelve thousand missionaries in Africa to-day. Perhaps about half of them are Protestant and about half Catholic. I came home feeling very glad indeed for the type and quality of service rendered by the American missions as compared with that of others. I do not think there is any cause for us to be in any sense ashamed of our missionary work in Africa. That was particularly true in Natal and Egypt. It is true in other places. It was less true in Liberia than anywhere else I went. That statement is not going to hold true very long, for one man over there will do more in Liberia than has been done before. In almost one year Mr. Sibley has transformed the work in Liberia in spirit and feeling by tackling the problem of the people.

"Shall the most ennobling and stimulating force in the daily life of Western nations cease to exist? If you say 'yes,' you will say 'missions shall cease.' If you say 'no,' you will say that missions shall not cease—because missions as I saw them in Africa mean just these things. In one way I have always been a missionary. I have not been a foreign missionary, but I have always believed in the missionary spirit applied to foreign situations and believed in it to apply to our own professional life in America. In my own profession, education, the greatest danger of the whole profession to-day is the danger of tending toward a materialistic aspect in failing to hold to what might be called 'the missionary vision' of the profession—teaching. I believe this to be true of other professions."

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

SHARING THE GOOD NEWS

FIRST QUARTER. LESSON X. MARCH 6

Scripture Lesson—Acts 8. 4-8; 2 Cor. 5. 14-20.

This lesson is concerned with the spreading of Christianity among the people of the homeland; while the next lesson will be concerned with spreading it among peoples of other lands.

The News to Be Shared. Stated in one way, the news to be shared is that personal salvation from the power of evil, that is, spiritual power, to triumph over evil temptations from without and within and, consequently, salvation from eternal sorrow to eternal happiness, may be won through a practical faith in Jesus Christ. We saw in our last lesson that from the moral standpoint we are all dual personalities. We do some good and we do some wrong. This is true only because of the temptations to which we are naturally subject, but also because of the weakness of our natural will when confronted by evil temptations especially from within.

The true philosopher may have a high ideal of righteousness, and may be able to control his will in accordance with his ideal. But there are only a few such men. The rank and file of people have never been and never will be true philosophers. Philosophy has been offered as a means of personal salvation. But if philosophy could save the world, there would not have been any need of Christ, and Christianity never would have become generally accepted as a means of salvation. Before, during, and after Jesus' ministry on earth, philosophy tried to point men to the personal salvation which a practical faith in Christ offers. It is known that Stoicism did not have the poorest conception of salvation imaginable, and that it really produced a few exemplary men. But the world, that is, the masses of men, were not and could never have been appreciably affected by it. Practical faith in Jesus Christ does for all what a good philosophy can do only for the few, the true philosophers—it gives them self-control whereby they can conquer themselves and conform their conduct in accordance with their ideal of righteousness and goodness; and it gives them the highest ideal of righteousness and goodness—even the ideal as in the character of Jesus Christ. In a sense Christianity is a philosophy itself. But it is a philosophy which is simple enough to bear a message of salvation to the lowly and ignorant as well as to the high and intellectual—because it speaks to man as human and not only to man as a philosopher. The news is, then, personal salvation to goodness here and hereafter, and to eternal and not transient joys here and hereafter.

Is the News Good? Whether or not one will consider the news good or indifferent depends on whether or not one has an earnest desire to live at his best twenty-four hours each day with the greatest amount of genuine happiness now and forever. One with such a desire must be glad to learn of a way by which this may be realized. When one considers it good, one accepts it gladly, gives it a reasonable and serious trial, and is anxious to pass it on to some others who have not heard of it, but who may be desirous of the same blessing. Thus Jesus described it by the parable of the Merchant and of the treasure hid in a field (Matt. 13. 44, 45). But if one does not have this desire, to him the news will not be good. He may not disbelieve it; but he is indifferent toward it. If for any reason he accepts it, it will not make any appreciable difference in his life, and he will have no passion to pass it on to others.

The Good News Shared. Then when a man has no desire to be his best, the first duty

of the news sharer is to awaken into consciousness his dormant better self which, we believe, every man has who has not "sinned against the Holy Ghost," but which long indulgence in evil has lulled to sleep. Christ appeals to our better self; and one cannot truly accept Him unless one desires to be better than he already is, and is keenly sensitive of his need of assistance in conquering his worse self. That is but another way of stating the familiar idea of "conviction of sin." One must be convicted of sin before one is willing to accept the offer of redemption from sin.

In his letter to the Romans (which is doubtless the most carefully prepared and logically developed epistle of the New Testament) Paul sought first to convince Jew and Gentile of their need of a Saviour, and then to show them that Jesus Christ was just the Saviour they needed. Peter drew from his hearers the earnest enquiry, What shall we do? What shall we do? Then he shared the good news among them (Acts 2. 37, 38). The sharing of the good news must be preceded by the declaring of some bad news if it is not to be in vain, but accepted as good. The bad news is a means by which the better self of men is awakened.

The Good News Sharer. The successful sharer of the good news must at least be able to point to some practical values which he himself has received from his acceptance of the news. Especially is that true to-day. Along every line men are thinking in terms of practical values. When their allegiance and support are solicited for any cause, they wish to know the practical value of that cause to society. For this reason many men of means cannot be warmed up in their support of academic colleges—because they have not been convinced of the practical value of such colleges. For this reason it is relatively harder to get men to accept the news as good to-day than in some other day—because they can point out so many who claim to have accepted it, but in whose life the acceptance has made no appreciable difference. Everything is to be judged by its best product. And there are also many men in whose life the acceptance of the good news has been very effective for good. These are the men who have accepted it with an earnest desire to

be better. But those are the men who have accepted it without any such desire, but from other considerations. In the long run the sharer of the good news who is not himself accepted as good, will be more detrimental than beneficial to the cause. He will either destroy men's respect for the cause or, if he is very influential, will influence men to accept the kind of Christianity which they think he exemplifies. Thereby the number of shoddy Christians is constantly increased.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MARCH 6, 1927

"They that were scattered abroad went everywhere preaching"

(By D. D. Martin, D.D.)

The early disciples of our Lord were soon scattered far. It could have been counted a hardship but for the joy of preaching the Word to those who had not yet heard of Christ and the kingdom he came to set up in the world. There is no joy comparable with that inspired in bearing the message of hope and deliverance where it has not been known. This is the reason why missionaries on furlough from their field are so often homesick to return.

And everywhere these early Christians went they were preaching Jesus, and in His name were healing and blessing the people. It was the love of Christ which constrained them, and the knowledge that He died for all encouraged them to tell everybody. So that in lands where darkness reigned all things became new—new thoughts, new desires, new joys, new hopes, new purposes, new ambitions, new ideals, a new world. This is what the preaching of Jesus does in any land of darkness and to any people in sin.

Thus did Paul go, and those that were with him, as ambassadors for Christ, that all the people in their missionary fields should become reconciled to God, for provision had been made for every son of Adam. The price of reconciliation has been paid, and God is only waiting the coming of all the earth unto Himself. This is the message of good news which the early missionaries carried as they were scattered everywhere; they went preaching Christ, the hope of the entire world.

The spirit of helpfulness to all mankind is what makes us love everybody. Of whatever country or race, we go gladly to show each how they may find God. For God is in the world, and many do not know it, that He may reconcile the world to Himself through Christ. Christians as missionaries are to go everywhere, making this truth known. It is glorious to have the church in all the world to make God real to them.

OAMMON SEMINARY.

Epworth League Topic

MARCH 6

By the Rev. J. W. Haywood, D.D.

WHO'S MY BOSS?

(John 2. 5; 1 Cor. 1. 19, 20)

Our mission study period has now come to an end. I requested all the chapters that were planning to observe this study period to drop me a card indicating it. I received two cards—one from the chapter in John Mann's Methodist Episcopal Church, Winchester, Va., and one from Simpson Chapel, Charlotte, N. C. I want to thank these two leaders and to congratulate them on their forward-looking leadership. I want also to call attention to the fact that this small response shows how indifferently the program of the church is followed by our League leadership. Out of thousands of chapters, only two, so far as I know, made any attempt at conducting the mission study class.

Now let us go to the topic for to-day. Our

Scripture passages are trying to get us to understand as Christians whom we ought to obey.

Vanity and Prejudice.—So many of us so-called Christians are just obeying and serving ourselves. We throw a sort of pious smoke screen around our vanity and call that religion. What Jesus enjoins on us makes little difference. We bend and twist and adapt His teaching to suit our own whims and ends. For instance, a bishop of the Methodist Church, South, objected to the union of the two branches of Methodism because he said that Jesus did not mean for Negroes and whites to meet as folks. There are Christian communities in the South in which Negroes are robbed of the taxes for

their schools and never a qualm of conscience is felt by the robbers.

If Jesus Bossed.—If Jesus were really our boss, there would be revolutionary changes in things. I am just back from a Christian student conference held at Hood College, Frederick, Md. One young white woman, in discussing what it meant to follow Jesus, stated that she had fully resolved to stop fooling herself and actually begin following Jesus. Following Jesus, she said, meant obeying His commands in all their implications. She said she was conscious of all that

this would involve. She knew it meant putting off many vagaries held by her race. It would mean that she must cease to think of her race as superior to others; she would have to accept Japanese, Chinese, and Negroes on terms of absolute equality. In short, she was convinced, she said, that being a Christian meant accepting the whole program of Jesus and not just that part that left her comfortable and smug in her prejudices. That is where all of us must arrive if we really mean to follow otherwise than afar off. "Ye are not your own, for ye are bought with a price."

Adams and Alice Brown, Gary Winters and Louise McDonald, William Carr and Earlene White. These marriages occurred during the Christmas week. Our motto is "Over the top" for 1927.—Reporter.

New Augusta, Ark.—St. James Methodist Episcopal Church is on the upward march. This year has been a successful one. This is the Rev. J. E. Adams' first year with us, and the future looks bright. Under the auspices of the leaders and officers, we have started repairs on our church, which has been in a dilapidated condition for some time. Under the leadership of our pastor, things are moving onward, and it will not be long before we will return to our new church to hold services. While we are without a place of worship, the good people and the Rev. Eleander opened their doors to us. The first Sunday in February was a high day. We raised \$9.75 for the pastor. He preached an able sermon.—J. W. Scruggs, Reporter.

Hayti, Mo.—January 9 was a high day at New Foundland Methodist Episcopal Church. We had a model Sunday school, with thirty-one in attendance. Just at the close of Sunday school, the rally was conducted for the purpose of lifting the debt from our church. God was with us in the plan, and we raised \$81. The total amount of the indebtedness was \$48.06. The Home Missionary sisters made up the balance. We all left rejoicing, knowing that our church was paid for. The pastor was absent, being at his other charge in Steel, Mo. When he arrived, he was made to rejoice over the good news. We are striving to go over the top this year.—Rev. P. Dantzier, Pastor; Mrs. Bertha Harden, Reporter.

Teague, Texas.—St. James Methodist Episcopal Church is planning to have great success this year. The Rev. G. H. Baker, pastor, is a live wire, and has the church and Sunday school well organized. We are endeavoring to meet every demand of the church this year. A teachers' training club was organized Thursday night, January 20. We had one member from the African Methodist Episcopal Church to join our church in the person of Mrs. S. Manning. We are glad to have her as a member. Sister Baker is organizing a community singing club and is trying to bring the young people together. We thank the Conference for sending to us the Rev. Baker as pastor.—Rev. Green Sneed, Reporter.

Goliad, Texas.—January 16 was a high day at Fannin Street Methodist Episcopal Church. The Rev. R. W. Allen preached two soul-stirring sermons. Our hearts were thrilled with the Spirit. We were also favored with a short talk by the Rev. David Johnson, of Alice, Texas. The Ministerial Council was held here from January 12-14, and was quite a success. The Rev. Hardeman, district superintendent, held his first Quarterly Conference on January 12, and left Saturday to attend his sister's funeral. We are very proud to have the Rev. Allen for our pastor, and we are going to line up with him and help put the program over for the year. Collection for the day was \$21.09.—Mrs. Rozene Taylor, Reporter.

Marche, Ark.—Zion Chapel Methodist Episcopal Church greets the world with a happy new year, it being the first time in the history of our church that a board meeting has been held on the first day of the year. The love of God seems to be with us. We are proud of the return of our dear pastor, Rev. J. L. Nelson, for another year. After being wonderfully addressed by the pastor, the regular routine of business was taken up and disposed of without a hitch. The officers have taken hold of an able plan laid down by the pastor for the purpose of re-covering our church, and three active sisters were appointed to take the lead in this great work for God and His kingdom. Pray for us.—A. L. Rhodes, Reporter.

Winona, Miss.—The members and friends of Haven Memorial Methodist Episcopal Church are happy over the return of their

Little Stories of Achievement

What the Churches Are Doing

Cuero, Texas.—Brothers Chapel Methodist Episcopal Church: Services at Brothers Chapel Sunday were very good. The attendance was small on account of weather conditions. We are expecting to go into a great revival soon and with earnest prayers, songs, and sermons we are expecting to save souls for the Master.—Evangelin Mathis, Reporter.

Stonehamville, Texas.—The fifth Sunday in January was a high day at Stonehamville Methodist Episcopal Church. Our pastor, Rev. B. E. Williams, conducted a big World Service rally; he also preached an able sermon from 2 Cor. 8. 12. The spiritual tide ran high. One young man came forward for prayer. Total amount raised for the day, \$21.—W. M. Mitchell, Reporter.

Shuqulak, Miss.—We have moved into our new field, and the people received us gladly. Our work is moving on nicely. The first Quarterly Conference has been held, and the district superintendent paid in full. We raised our moving expenses in full, and a nice sum was presented to the pastor. All this was done within two weeks, for which we thank the good people of Shuqulak charge.—Rev. W. C. Hilliard, Pastor.

Memphis, Tenn.—The auxiliaries of Warren Chapel Methodist Episcopal Church met at the home of Mrs. Lydia Clasberry, January 17. The meeting was presided over by Mrs. A. Bowers. The topic for discussion in our next meeting will be "The Messiah." After meeting adjourned, we were served with refreshments. Everyone present enjoyed a delightful afternoon.—Mrs. A. Bowers, President; Miss Matilda Wilson, Secretary.

Greensboro, N. C.—Dr. J. P. Morris, district superintendent, Greensboro District, made his first official visit, and preached a wonderful sermon from John 8. 86. St. Matthew Epworth League is making rapid progress under the leadership of Mrs. H. D. Nelson, president, and Miss Hayes, vice-president. On invitation of the Brotherhood, Miss Ellis appeared in a recital. She was quite entertaining.—Dr. R. T. Weatherby, Pastor; J. O. Copeland, Reporter.

Corinth, Miss.—Mt. Moriah Methodist Episcopal Church: We are all glad to have our new pastor with us on January 23. He was present at Sunday school, and beautifully outlined the lesson. He also delivered a wonderful message at the eleven o'clock service from St. John 15. 1, "I am the true vine, and my Father is the busbandman." In the evening the Epworth League song service was led by Mrs. J. P. Watson. The evening message was taken from Matt. 12. 8. Collection, \$11.—Mrs. Amy Johnson, Reporter.

Sherman, Texas.—Wednesday, February 9, a sudden storm struck at St. James Methodist Episcopal Church and flooded the kitchen with many delightful table comforts. Both my wife and I rejoiced at the outcome; and I must say, that in spite of the discouraged flock I met some months ago, they are putting on new life. We feel

that this year will be a success. We have three new members and five prospective ones. Pray that the year be crowned with success for Sherman and Pilot Point.—F. L. Blair, Pastor.

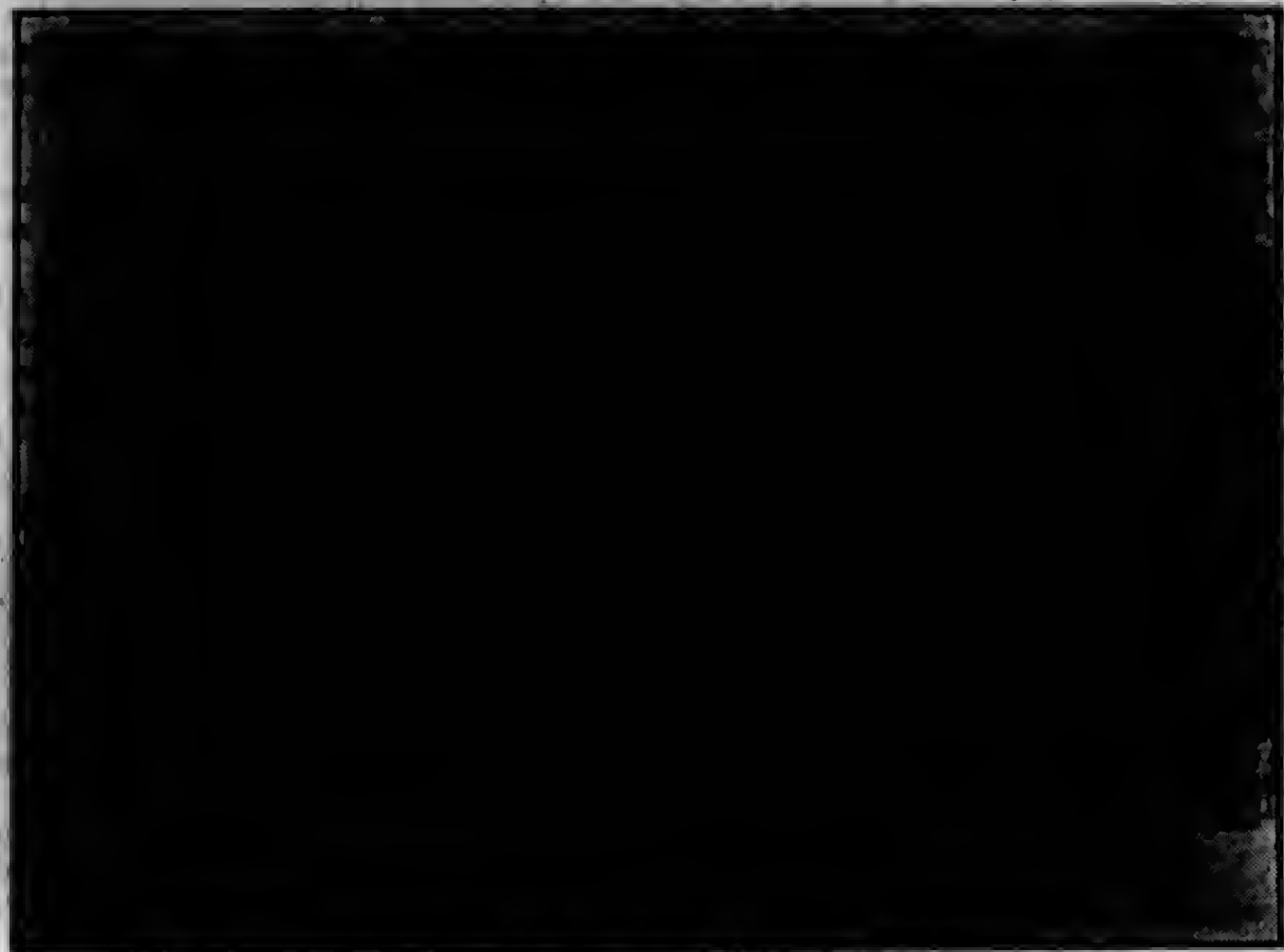
Dickson, Tenn.—January 30 being the fifth Sunday, the Revs. A. Ranson and R. L. Dent, of St. James African Methodist Episcopal Church, decided to unite their forces. The Rev. Ranson took for his text at the eleven o'clock hour, St. Luke 8. 26. In the afternoon the Rev. A. Ranson and his force visited the Rev. R. L. Dent. The afternoon message was delivered from Psalm 24. 2; subject, "Mine and Thine." It is the opinion of the people that the Revs. Dent and Ranson are going to do a great work in Dickson this Conference year.—Gilbert H. Beck, Reporter.

McMinnville, Tenn.—Smith Chapel: On Sunday, January 16, Sunday school was opened at the usual hour and the attendance was large. The Rev. W. M. Holden, pastor, filled the pulpit at the eleven o'clock service and delivered an excellent sermon from the subject, "Watch"; text, St. Mark 14. 34. The church was spiritually revived. At 7.30 P. M. he delivered an able sermon from Luke 14. 6. We are proud of our pastor and believe we can accomplish a great work under his leadership. May God help this people to open their hearts that they may be inclined to receive the gospel.—Josie Looper, Reporter.

Roanoke, Ala.—The membership of Mt. Bethel Methodist Episcopal Church was very glad to have our pastor, Rev. R. H. Cox, returned to us. We wish to thank Bishop M. W. Clair for this God-sent man. Both Methodist and Baptist, also our white and colored friends, welcome his return. The church is moving along nicely in every respect. With such leaders as the Rev. and Mrs. Cox, success is ours. This will be a banner year with us. We have a model church out here, and will lead the district this year for Christ and His cause. We solicit your prayers.—G. W. Yancey, Reporter.

Kosciusko, Miss.—On January 10, 1927, our church, known as Buffalo Methodist Episcopal Church, attached to Kosciusko charge, was burned to the ground, with no insurance. It is working a hardship on us, as we have no place in which to worship, but we are now trying to rebuild. We are delighted to have our new pastor, the Rev. J. P. Watson, a gospel preacher and a business leader, to line up with us. We ask any that will help us to send your donations to Mr. G. W. Hazley, R. F. D. 1, Kosciusko, Miss. The same will be gladly received. This church has a struggling membership, and we are planning to rebuild at once.—G. W. Hazley, Reporter.

Ethel, Miss.—The members of McCool circuit are greatly rejoicing over their new pastor, Rev. Everett, and praying for a great, successful year of service for the Lord and humanity. The Rev. Everett's arrival was greeted with welcome. The Rev. R. L. Howard, a local preacher and pastor of Kosciusko Mission, has been reassigned there for the year 1927. He has had the privilege of uniting in matrimony three couples: George



VALENA C. JONES METHODIST EPISCOPAL CHURCH

REV. A. L. HOLLAND
Pastor

Realizing Our Vision

WE ARE carrying this week the picture of our new church at Bay St. Louis, Miss., the Valena C. Jones Methodist Episcopal Church, and the picture of the pastor, Rev. A. L. Holland.

For some years the bulk of our work has been centered around the rebuilding of our church dwelling. Last year the building fund was quite largely increased. This year the church is nearing completion. We are to have a real church building in south Mississippi which is to be quite unique in many respects. The design is Old English. Everything connected with the building as regards the materials is in harmony with the design. The bricks are Oriental shades of red with rough texture. Above the brick work will be stucco

in a brush dash effect, which is also a rough texture. The roof is of English tile in fire-flash colors of red. The first unit, which is near completion, will comprise the main auditorium, Sunday-school rooms, lobby, pastor's study, choir room, kitchen, and lavatories. This unit should be ready by early spring.

The second unit, which is shown at the left of the building, is the community hall and recreation room for banquets and social affairs, with the quarters for the Intermediate, Junior, and Senior Departments of our church school. The community house, as will be noticed, is of stucco with a red tile roof. The cost of the building will be something above \$20,000. Interior design will be in keeping

with the episcopal form, with elevated pulpit at the left of the chancel and the lectern at the right; in the rear of the pulpit will be the communion rail.

The building committee, of which Bishop R. E. Jones is the chairman, is at work to see that the architect's plan is carried out in every detail, and that the beauty of the building will in some measure reflect the beauty of the life of her for whom the church is named and whom we all delight to honor.

The loyal members of St. Paul are standing by loyally, for which we are grateful. The pastor is entering his third year of the pastorate at Bay St. Louis. The year just closed was a very successful one.

pastor, Dr. E. F. Scarborough, and as a token of love and respect a grand reception was given in honor of him and his good wife, which was well planned by Mrs. A. G. Grisson and Mrs. H. E. Smith. All the ministers of the various denominations were present, and also many friends of the city, to witness the occasion. Prof. N. E. Wilson was master of ceremonies; he invited all ministers and many friends to have a word, and their remarks made the occasion quite enjoyable. The pastor and wife expressed themselves as being happy among us, and their appreciation for what is being done to keep them smiling.—Reporter.

Hartsville, Tenn.—Green Top Street Methodist Episcopal Church had a very unique service under the auspices of the Ladies' Aid Society, January 25. Five ministers preached five-minute sermons. After each sermon, five minutes were given for the taking of an offering, which amounted to \$6.80. The service was opened by the Rev. J. A. W. Moore, pastor of Alexandria. The singing was led by Miss K. Valentine. The sermons were preached by the Revs. J. E. Mitchell, St. John Baptist Church; C. Cowans, Cedar Glade Baptist Church; O. F. Robinson, Hopewell Baptist Church; Rev. King, African Methodist Episcopal Church; and W. D. Greer, Durham Chapel Baptist Church. We thank the good ministers for their service.—Ladies' Aid Society.

Starkville, Miss.—We, the members and friends of Griffin Chapel, wish to express our heartfelt thanks to our dear Bishop R. E. Jones for sending us the Rev. Z. T. Powell as pastor this year. We believe that he is the right man in the right place, and we shall show our appreciation by standing by him in putting over the church's program. The

Rev. Powell graced the pulpit Sunday morning, January 23, and again at night, and preached two wonderful sermons to a large congregation, who spread the good news far and wide. January 30 was a day never to be forgotten; though the weather was inclement, we had a large crowd and glorious services the entire day. Collections were splendid. Our future success seems brighter; we only say, "Praise God, from whom all blessings flow."—Geo. W. Bell, Reporter.

Teague, Texas.—We were very greatly surprised when we heard singing at our door, "God Will Take Care of You." It was Thursday night, January 27, at eight o'clock, when the storm struck the parsonage. A large crowd of Christian men and women participated, led by Mrs. Maggie Sneed, president of The Woman's Home Missionary Society, and Prof. O. K. Mannings, superintendent of Sunday school. The following loyal members of St. James Methodist Episcopal Church and the First Baptist Church contributed: Mesdames S. Sneed, M. Helem, R. Lewis, A. L. Brown, B. Ash, M. Sneed, L. Sneed, L. Jones, M. E. Mannings, M. P. Willson, M. Rollins, M. Stiene; Messrs. Wm. Sneed, Green Sneed; Miss Connie Mannings, and the Rev. B. Fisher. Thanks to all; you are welcome to come again.—The Rev. and Mrs. G. H. Baker.

Altair, Texas.—Sunday, January 23, was a high day. Sunday school was well attended, and Superintendent A. Glover was at his post, full of inspiration. The eleven o'clock service was omitted on account of the inclement weather. At 2.30 P. M. Dr. Vance came before us and preached from the text, "As Moses lifted up the serpent in the wilderness." All present were benefited. The Rev. M. Thomas, of the African Meth-

odist Episcopal Church, was with us, and made some timely remarks. A collection of \$1.20 was given to Bro. G. J. Glover, who is in poor health and is blind. May God see fit to restore his sight and health, that he may carry the gospel. We are looking forward to a prosperous year under the leadership of Dr. Vance.—Mrs. L. B. Glover, Reporter.

Evergreen, Ala.—The trustees of the St. Paul Methodist Episcopal Church gave their first rally for this Conference year January 30. The pastor preached two sermons that day for his own people and one for The Woman's Home Missionary Society of the First Baptist Church. Each class leader reported as follows: No. 1, Robert Matthews, \$4.15; No. 2, Robert Matthews, Jr., \$4.35; No. 3, Sister Calla Brown, \$5.25; No. 4, the Rev. W. F. Rogers, \$7; No. 5, Henry Matthews, \$25.05; Junior Church, Mrs. Beatrice Booker, \$17.65. The amount of \$1 was received for Gulfside. Total amount for the day, \$64.45. The Rev. F. E. Dawkin comes with a program which promises this to be a banner year at Evergreen. The pastor is happy and so are we.—Rosa Lee Matthews, Reporter.

Nashville, Tenn.—Gordon Memorial Methodist Episcopal Church is doing what it can to encourage the young people of our congregation, and gave over the fifth Sunday for one of their programs of the year's work. Mr. James Dixon was in charge. He is very much interested in our church work, and takes an active part. He had charge of the junior choir, and deserves much credit. After listening to a short program, we were delighted with three wonderful sermons from our young preachers: Master Buford Rowse, age ten years, whose text was Psalm 124: 8;

Master Leslie Barmlette, age eight years, text, St. John 14. 2. We are very proud of our young church. Mr. Dixon's message was from St. Luke 8. 5. These are three of our exhorters, and are active workers.—Rev. H. P. Gorden, Pastor; Mrs. Geo. Williams, Reporter.

Shubuta, Miss.—The year 1927 found St. Paul Methodist Episcopal Church with a soul-stirring watch meeting. Our hearts were touched with the spirit that prevailed through the songs and prayers of the Christians. The Rev. Johnson made a deep impression upon our hearts, reading to us from Matt. 25. 18. Subject, "Watch." New steps were taken and plans made before the service closed. On January 1 a business meeting was held; new ideas revealed. Our pastor did not fail to emphasize the duties of everyone who was present. Sunday, January 2, the Sunday school had a spiritual lesson; the Rev. Johnson preached from Rev. 22. 4. The spiritual tide ran high. The Home Guards and Mothers' Jewels placed on the table many things for a New Year's present for the pastor. He seemed elated over it all.—The Rev. G. W. Johnson, Pastor; L. V. C. Black, Reporter.

Leesville, La.—We are glad to say the church has taken on new life. Under our new pastor, Rev. J. C. Coleman, there have been ten new members added to the church. The ladies gave a reception to the officers of the church on Thursday night. We are making our first drive on the World Service the second Sunday in February. The captains appointed are as follows: A. Sims, George Fox, C. E. Gill, E. Kirk, E. Hudleston. With these live wires we cannot fail. On Sunday, at 11 o'clock, our pastor preached a soul-stirring sermon to a large congregation; subject, "Man Wanted," Ezek. 22. 30. We are glad to say that Miss A. B. Armstead and Mrs. Edna Williams, of New Orleans are no slackers. They have taken their place in the church and are doing their bit to help put the program over. Pray that we may make this our banner year.—Mack Hudleston, Reporter.

Waynesboro, Tenn.—We had with us on January 16 the Rev. J. O. Dixon, the superintendent of the Dickson District. The ladies of Waynesboro sang as never before, after which the pastor, Rev. W. M. Carter, opened the service by reading for Scripture lesson St. John 1. The Rev. Dixon delivered a wonderful sermon from the same chapter. Too much cannot be said of the Rev. Dixon as superintendent; he comes to us always with a heart full of love. The church is moving on. We have built a new flue for our church. We are planning to put new chairs in the church, and also repair the parsonage. Mrs. Carter and Mrs. White, teachers at Cumberland Funnace, were with us on January 9. We are proud of our pastor, Rev. W. M. Carter, and we have pledged to stand by him and put the program over. All correspondents may address the Rev. Carter at Waynesboro, Tenn.—Mrs. W. Hollinsworth, Reporter.

Scotlandville, La.—The Rev. L. C. Thomas, our pastor of Melville, La., and family, moved into their new home on January 17, 1927, which he purchased at Scotlandville, La. On their arrival here they were accompanied to the parsonage by our pastor, the Rev. A. W. M. Obee, where they were gladly welcomed. Mrs. Obee, with the help of the stewardess, made things pleasant for them. Mrs. Thomas and children enjoyed an old-time dinner. At 7.30 P. M. the Rev. Obee and members went to the home of the Rev. Thomas for the dedication. The Scripture lesson was read by the Rev. Obee, after which he offered prayer and gave a very helpful talk on "What It Means To Own a Home." The following persons were present: Mr. and Mrs. Veal, Mrs. Thomas, Mrs. L. V. Brown, E. Robinson, Alma Curry, Mrs. Marie Wilson, and a host of young people.—Jas. Bradford, Reporter.

Springfield, Ohio.—The following is the year's report of Aid No. 1, of Wiley Methodist Episcopal Church, Mary Burton, president. Money taken in and how: January, 1926, play, \$26.40; Clear and Cloudy Day, \$11.20; February, Clear and Cloudy Day, \$2.73; February social, \$2.27; March, dinner,

\$15.72; April, social, \$4; May, Calendar Rally, \$65.90; July, play at church, \$20; August, meeting, \$8.80; September, William Singers, \$36.25; October, rummage sale, \$7.40; November, contest, \$50; lunch and sewing, \$11.75; total taken in, \$307.68. Amount paid out: St. John missionary, \$23.20; to two rallies at church, \$100.65; William Singers, \$23; pastor, on salary, \$10; janitor, eight months' service, \$96; repair work, \$1; delegates' fare, \$8.50; to trustees, \$7.40; flowers for deceased, \$11; total, \$295.76; paid out at meetings, \$18.40; brought forth from last year, \$8.51; balance in treasury, \$10.43.—Stella Huffman, Reporter.

Wardville, La.—We are proud of our new pastor and have started out in this new year's work to make new life in our church. We have made a start on our World Service. On the 29th of January we gave a concert with the assistance of our pastor's wife, Mrs. Annie Robinson. On that night we raised \$12.25 for our Easter drive. With the help of the Lord, we hope to put the program over on Easter Sunday. On January 30 a great rally was conducted. We invited Methodists and Baptists; preachers from both denominations were present as follows: The Rev. J. L. Jackson, the Rev. Bush, and J. Williams, local preacher; the Rev. King Dyer, of the Baptist Church. The preacher raising the highest amount was awarded the Stetson hat, in the person of Bro. J. Williams, our local preacher. To him we give the praise. We raised in our rally, \$90.11. We ask the prayers of all Christians for our success.—The Rev. S. Robinson, Pastor; Miss Z. Russell, Reporter.

Altair, Texas.—Wesley Chapel Methodist Episcopal Church: Sunday, January 9, Sunday school opened as usual, with the superintendent, Miss W. V. Collier, presiding. Much interest was manifested in the lesson, which was reviewed by the pastor, Rev. D. F. Vance. Dr. Vance brought forth a wonderful morning message, and closed with a general handshaking. In the afternoon Dr. and Mrs. Vance, accompanied by Bros. J. Lewis, C. Austin, A. Glover, G. J. Glover, A. McGrew, Sisters K. Napoleon, L. B. Glover, M. McGrew, M. E. Penn, W. M. Campbell, and T. Campbell motored to Garwood, Texas, where we helped the Rev. Bryant put over his first Quarterly Conference. District Superintendent Ellison preached out of his heart. The members of Wesley Chapel as a whole thank Bishop Mead for the return of our pastor, Rev. Vance. We are proud to have him with us, and under his leadership we are planning great things.—Mrs. L. B. Glover, Reporter.

Craig, Miss.—The Rev. N. Poe wishes to thank the good people of the Craig circuit for their liberal contribution of \$36.26 to help purchase a fine suit of clothes and a fine overcoat for the Annual Conference. St. Mark: Sisters M. Cox, \$1.20; W. Sullivan, \$1.10; P. Clay and A. Lanier, 55 cents each; F. Kirks, A. Jones, 50 cents each; M. Cox, 21 cents; total, \$5.11. Bethel: Sisters H. B. Roberts, \$5; J. Roberts, \$3; C. McIntosh, \$2; E. Mack, E. Houston, J. Johnson, S. Simmons, L. Jack, \$1 each; B. Holton, 40 cents; total, \$15.40. Jerusalem: S. J. Creighton, \$2; M. L. Comh, \$1.25; L. Peeler, M. L. Adams, J. Campbell, A. Campbell, G. E. R. Woolfolk, L. V. Bush, \$1 each; S. Williams, Anderson Peeler, Rev. T. A. Adams, A. A. Cheek, Sr., A. M. Cheek, L. Moore, M. A. Cheek, Sol. Creighton, E. Ricks, 50 cents each; P. Johnson, Jas. Williams, J. Creighton, E. Jackson, A. A. Cheek, Jr., O. S. Cheek, E. Peeler, R. Creighton, 25 cents each.—N. Poe, Pastor.

Waynesville, Ga.—Waynesville charge is moving along as never before under the leadership of the Rev. F. F. Mungin. He is now serving his fourth year as pastor of the charge, and each year we love and respect him more. He is a splendid preacher, a great pastor, and above all a Christian gentleman. He came to us when we needed a good shepherd. He has taught us how to do our work through organization. When he came to us we raised the first year for World Service, \$48; second year, \$46; last year, \$126. This year we are going to raise all the claims

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and put the Southwestern Christian Advocate in every member's home. Although the Rev. Mungin has been hampered somewhat by the illness of Mrs. Mungin, we have on plans to build a new parsonage that will cost \$1,500, and also to paint and seat both of our churches. He has added a mission to his work at Nahunta, Ga. The Rev. Mungin is well able for the task. We want to thank our good Bishop Clair and members of the cabinet for returning our dear pastor. To remove him would mean great disaster to Waynesville charge.—Mrs. Lula Adams, Reporter.

Lufkin, Texas.—The second Sunday in January was a high day at Lufkin Mission Methodist Episcopal Church. The Rev. Z. A. Batiste preached an inspiring sermon at 11 A. M. We all were made to rejoice in the God of our salvation while he preached to us. His subject was "A Little Farther," Matt. 26. 39. The few members at this place have taken on new life and have pledged to stand by the pastor and the program of the church. We can say with authority that the Conference made no mistake in sending the Rev. Batiste to this place. We have paid the pastor up in full, according to the apportionment to each charge. What we need in Lufkin is a church. Lufkin has ten or fifteen thousand inhabitants and is a prosperous little city with free delivery, iron foundries, railroads, etc.; people are constantly coming in, and we must have a church in this little, fast-growing town. When our members come here, they go to other churches; this has been the trouble for ten years. We have bought two lots, but have not as yet been able to erect a church. We ask the prayers and sympathy of the general church.—D. S. Simmon, M.D., Reporter.

Asheville, N. C.—At its recent annual session the North Carolina Conference got under a movement to raise \$5,000 for the new Bennett College for Women. Each of the four districts was assessed a certain amount, and in turn each of the charges was assessed a certain amount. The amount assessed for Berry Temple charge, on the Western District, was \$80. The Rev. G. H. Caldwell, pastor of the church, carefully laid plans by

which this assessment might be raised, and at the same time a splendid impression for the new school might be made. Sunday, January 16, was set for this occasion. President Jones, of Bennett College for Women, together with a group of singers under the leadership of Miss Altona Trent, were present and gave fine account of themselves in address and song. The day was cold and bleak, but so carefully were the plans for collection and attendance laid that when all was over a crowded church had been thrilled by the service and had contributed to the Bennett campaign \$98.56. And thus Berry Temple Methodist Episcopal Church, under the splendid leadership and organizing ability of our pastor, not only raised its quota, but in addition is rated a 116% charge in its contribution to Bennett College for Women.—Gertie Mance Miles, Reporter.

Fort Worth, Texas.—We, the members of Thompson Chapel Methodist Episcopal Church, are very much elated over the return of our beloved pastor, Dr. S. E. Jones, for his third year. Though he has been ill since December, the church in the meanwhile has progressed beyond all previous years. Prior to Dr. Jones' pastorate, our church membership and financial status had dwindled exceedingly low. But through his wise and sagacious planning and his keenness of vision, our church has taken on new life. On the first Sunday after his return from Conference three were converted, this being the results of the wonderful, soul-stirring sermons expounded by Dr. Jones, and during every service someone is knocking at the door for admission. The ladies of the church met at the parsonage last Monday, January 24, and launched a \$500 rally to be pulled off this month in the form of a mock Conference. Each and all the ladies are striving hard to attain the stipulated sum and make this a grand success. It is our aim to accomplish this goal. We are praying earnestly and sincerely for our pastor's recovery. Our Sunday school has taken on new life under the sane leadership of our young yet efficient superintendent, Mr. Berry Bell. All auxiliaries and subsidiary organizations are functioning well.—Mrs. D. L. Green, Reporter.

Evansville, Ind.—Notes from St. John's Methodist Episcopal Sunday School: The total number of members attending all the sessions for the year of 1926 was 2,729. In the first contest between Classes three and four, Mrs. Spottsville and Mr. C. L. Fields, teachers, respectively, nineteen questions were given. Class No. three answered correctly ten, and Class No. 4 answered nine. In the second contest, seventeen questions were given. Class No. three answered correctly ten, and Class No. four answered seven. The contest between Mrs. Adlia Tucks' class, No. 2-A, and Miss Georgia Loving's class, 2-B, Class 2-A answered correctly fourteen of the twenty-three questions, and Class 2-B answered nine. The contest between the Rev. I. F. White's adult Bible class and Mr. Spottsville's class resulted in a victory of eight to six for Mr. Spottsville's class. Total receipts for the year 1926, \$78.59; expenses: Sunday-school literature, \$10.78; World Service, \$8; Children's Day, \$7; material for honor roll, \$5.37; Sunday-school picnic (union), \$2.50; delegates' expenses, Sunday School Convention, \$18.94; Easter program expense, \$1.70; plants for decoration, \$3; Rev. White's fare to District Superintendent J. W. White's funeral, \$2; present for Douglass graduate, \$1.25; contest expense, \$1.60; Christ bags for school, \$14.68; total expense, \$76.77; balance in bank, \$1.82; balance due Methodist Book Concern, \$5.65.—Jeremiah Spottsville, Superintendent.

Louisville, Ky.—The Sunday school of New Coke Methodist Episcopal Church has taken on new life. The first Sunday of the new year we were graced with the presence of 95 persons in Sunday school; offering amounted to \$6; the second Sunday brought us again 96 persons, with an offering of \$6.18—Christmas fund, \$1; third Sunday, 69 were present and our offering amounted to \$5.12—Christmas fund, \$1; fourth Sunday, 89 persons came, and brought an offering of \$5.45—\$1 for Christmas fund; Sunday, Janu-

ary 30, 98 persons were present, and the collection amounted to \$7.15—\$1.12 for Christmas fund. We were highly elated over our number and will not content ourselves until the 100 mark is reached. Each scholar is a committee of one to bring one, and by so doing we will reach the goal. We have our Bible study each Friday night, which is the background for our wonderful success, and our loyal pastor, Rev. R. D. Hines, is working earnestly to bring the quota up to 500 before his ten years are up. The Sunday school in Parkland is taking on new life. We have a few loyal members that are working untiringly at their job, trying to put the program over. We were pleased to have present thirty-one members, and our offering was \$1; Christmas fund, 55 cents. We were pleased to have with us the Gaddy Quartet, which rendered us two splendid selections. Our total collection for the afternoon was \$4.50. The Rev. G. G. Butler is pastor at Parkland.—J. H. Madison, Reporter.

Topeka, Kan.—At the last session of the Lincoln Conference the Rev. Fletcher J. Bryant was appointed pastor of the Mt. Olive Methodist Episcopal Church. On coming to this place, the Rev. Bryant and his lovely family (for indeed, Mrs. Bryant is a perfect jewel) found a group of members discouraged but willing to go their limit to restore their church to its rightful place in the community. To date this pastor has wrought miracles with his people. His simple but far-reaching program, his positive yet brotherly attitude toward all, his willingness to sacrifice along with the membership, and his willingness to lead and not drive, is the answer to your question, How did he do it? Among his accomplishments you will note: A harvest home festival in November, bringing in \$115. In December he brought us a fully organized usher board, which means that the young men of our church are no longer "wall flowers," but real live wires. In January he brought a full vested pastor and choir. On February 8 the "Marriage of Phyllis and Walt" was presented, bringing in \$48.50. On Sunday evening, February 6, the officials and "apprentice boys" of the Great Santa Fe Railway were with us, and rendered a stirring program, leaving us an offering of \$70 for the day. The balcony of the church for a long time was unused, is now very much appreciated, for a gathering in Mt. Olive means a full house. All claims are being taken care of nicely. The district superintendent and pastor paid in full. The officers and members of this church feel that constantly watching and praying together, with love for all, will enable God, through His ambassador, to lead them out victorious.—Reporter.

Little Rock, Ark.—White Memorial: Two years ago, when Bishop Clair assigned me to what was known then as White's Chapel, I resolved then and there to build a modern church. I found an enrollment of 115 members. I had not gone far before I found some serious problems, such as taxes, etc. These were soon removed, and I commenced to lay plans for a new and up-to-date church building and to keep the membership growing. I have added to date 127 members to the

church, and the wall of the new building is complete. We have begun our third year with a bright future, and are worshipping now in the lower part of the Sunday-school rooms; the roof will be on within two weeks. All this has been done without one penny from the home office. The church will cost \$35,000. We have a small debt of \$3,000 up to now. It has been said that we cannot do things in Arkansas. Those who do not believe me can, when they come to Little Rock, Ark., visit this church and see for yourself. The next Annual Conference will be held in this church, at which time the fiftieth anniversary of the Conference will be held. A golden jubilee will mark its session. Let no one be fearful to come; there will be room for all who may be present; for this band of members have said: All shall be cared for. The church has been well organized, such as the Ladies' Aid, Woman's Home and Foreign Missionary Societies. The usher board, stewards' board, and trustee board all have their separate meetings. Sunday school is on the increase. We find it already difficult to seat the children and parents. We have eight clubs organized to do special work for the new church. The young people are doing splendid work in the Epworth League; each Sunday evening finds their numbers increasing.—Rev. Silas McDonald, Pastor.

Manhattan, Kans.—Shepherd Chapel Methodist Episcopal Church: The writer arrived here in his new field of labor December 20, 1926, and found a good, loyal membership, appreciative, expecting and looking for me. Our first meeting was on the following Wednesday night. A good, old-time prayer and class meeting was well attended. Sunday was a high day; Sunday school, preaching service at 11 o'clock, Epworth League and preaching at night were all high points. Notice of the Manhattan Group Meeting, to be at our place January 7, and the second Quarterly Conference for the charge, January 9, was given to us very soon after we were here. The time came and we were ready. A nice group of fine brethren of the Rocky Mountain District was present. Mrs. B. R. Booker, wife of our very efficient superintendent, was with us and made an excellent talk touching the needs in many departments of our church work. Come again, Sister Booker. Brother Booker was up to date with the program of the church. We organized the district for advance work along all lines. We had a good Quarterly Conference. The superintendent was well pleased with the outlook and our handling of affairs. Saturday, at 2.30 P. M., the pastor preached the funeral of our faithful recording steward, Sister Priscilla Brown. Many friends were present. Sunday, at 11 A. M., Superintendent B. R. Booker preached a wonderful sermon, which lifted our hearts and minds towards heaven. At 8 P. M., by request, the pastor preached to a good congregation. The Rev. B. J. Donnell, a retired minister with membership in our Quarterly Conference, and once a member of the Little Rock Conference, with the pastor, assisted in giving the Lord's Supper. The pastor extended the invitation and one joined the church.—G. T. Saxton, Pastor.

District Activities

District Rounds

GAINESVILLE DISTRICT

Second Round—Duluth, March 12, 13; Swanee, 19, 20; Lawrenceville, 25-27; Hoschton, 26, 27; Athens and Gillsville, April 2, 3; Buckhead, 8, 4; Covington, 8-10; Union Grove, 9, 10; Easter Sunday, "World Service," 17; Lavonia, 23, 24; East Atlanta, 24, 25; Commerce, 30, May 1; Buford, 7, 8; Centenary Memorial, 8, 9; Eiberton, 14, 15; Fort Street, 22, 23; Oxford, 28, 29; Gainesville, June 3-5; Leo, 4, 5.

Dear Brethren: One fourth of the Conference year has gone, spring has come, and this is the time to do our best. Don't forget our slogan: "Advance all along the line." (a) World Service rally, Easter Sunday,

April 17, in every church. (b) Revivals in every church. (c) Pastors paid monthly. (d) Conference claimant 7% paid pastors, reported quarterly at each Quarterly Conference. (e) Special attention given to the young people. (f) Southwestern Christian Advocate in every home. "A reading people is a knowing and doing people." Success. Yours sincerely, N. J. Crolley, Dist. Supt., 108 McDonough Blvd., South Atlanta, Ga.

OPELIKA DISTRICT

Second Round—Ashland Ct., February 25-27; Lineville Ct., 26, 27; Alexander City March 4-6; Keliyton Ct., 5, 6; Sylacauga Ct., 11-13; Rockford Ct., 12, 13; Benson Ct., 19, 20; West Point, 25-27; Linnett Ct., 26, 27; Lafayette Sta., April 1-3; Lafayette Ct., 2, 3; Five Point Ct., 9, 10; Roanoke Ct., 15-17;

Wedowee Ct., 23, 24; Steven Mission, 22-24; Talladega Mission, May 15, 16; Opelika, 7, 8; Talladega, 14, 15; Mt. Godfrey, 21, 22; Colaria, 21, 22.

Dear Brethren: Since Easter is fastly approaching, and this is the day for our great World Service drive to close, I am hoping that every pastor on the district will do his best to raise his full quota. We must, God being our helper, register one hundred per cent to every charge. The first charge that goes over the top will be given a prize at the group meeting. If you need me for anything or in any way to help you put your program over, I am at your service.—J. C. Chumans, District Superintendent.

Card of Thanks

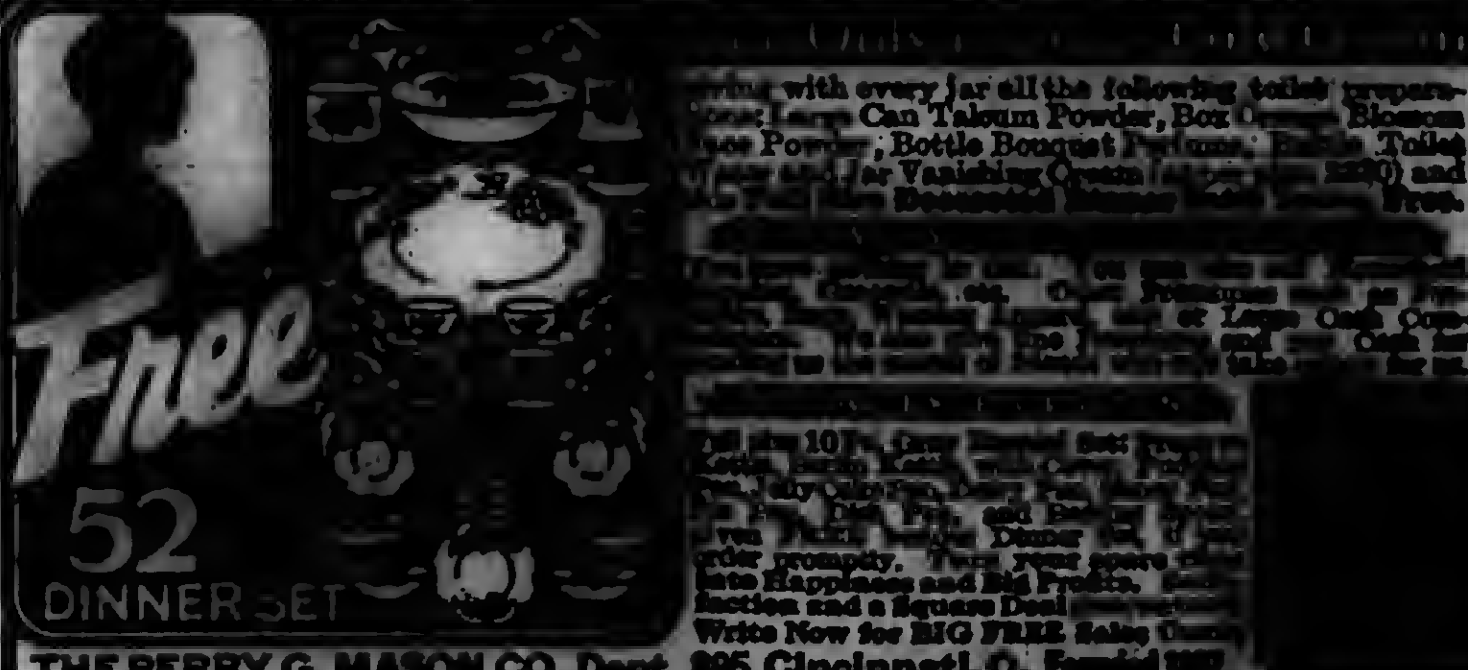
The Rev. and Mrs. D. T. Burch take this method to thank the members and friends of Key Memorial Methodist Episcopal Church of Murfreesboro, Tenn., for the very pleasant surprise tendered them at the parsonage, January 17. Fifteen years ago, on the above date, we were joined together in holy wedlock at Gallatin, Tenn., at high noon, aboard the train and came to Murfreesboro, where I was serving as pastor. A reception was tendered us that night by the membership of the church. Having been re-assigned here a little more than a year ago, and the good people remembering that the 17th marked the fifteenth milestone of our married life, felt that it was very fitting that they should demonstrate to us their appreciation of our return and service. Led by Mrs. Alice Sparrow and Mrs. Rebecca Watkins, without our knowledge of what was going on, and The Woman's Home Missionary Society meeting with us the same night, a goodly number came in and began to place upon our dining-room table their gifts, which made a real miscellaneous shower of glass ware, linens, and groceries, all useful, and carefully selected. Presents have come in since from those who were unable to attend that night. Our hearts were made very glad, indeed, at the thought of these remembrances, and the spirit in which they were given. We haven't words to express our thanks and appreciation to you. May God's blessing be with you all.

Woman's Column

Lewisburg, Tenn.—The date of the District Convention of The Woman's Home Missionary Society, to be held at Banks Chapel Methodist Episcopal Church, is May 25-29, 1927, instead of March 25-29.—Mrs. Lillie A. Hill, District President.

Savannah, Ga.—Dear Sisters: We have only four months before we shall make our report to the annual meeting. At Baxley we pledged to go back home and do more for every department of the missionary work. What have you done for the Junior Department? I have written the district secretaries and leaders of bands, asking them to do their best to organize bands for the Mothers' Jewels and Home Guards. Mrs. Dowds is urging us to do all we can. Let us try to get some Jewel life members and subscriptions to Junior Home Missions. I am proud to say we are blessed with one Jewel life member. But past blessings do not suffice; I am asking for another blessing. Let us co-operate and do our very best to have good reports in June. I am praying for your success.—Mrs. Mayme Bankston, Conference Secretary, Junior Department.

Shreveport, La.—I am appealing to the district superintendents, pastors, and auxiliary presidents of the Shreveport District, Woman's Home Missionary Society. We have just closed our first convention on the Shreveport District, and want to thank our presidents who stood by us. We regret to say that some of our presidents have failed to pay any dues. We realize that the times are hard with some of them in the matter of raising money, but please do your best, and God will do the rest. The time is passing rapidly, and we have no time to shirk. Let us raise our membership dues at once, so we can begin on our pledge money. We are asked to have all of our money in the hands of the



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treasurer before our annual meeting in June. Let us be up and doing, and get the young people to line up with us; the Queen Esthers, Home Guards, and Mothers' Jewels. Let us boost The Woman's Home Missionary Society as never before, for there is room at the top for improvement. You cannot succeed without the Woman's Home Missionary paper, which costs only 50 cents a year. Let us pray that God will lead us to success this year, and that we may do more and better work for His cause.—S. H. Day, District President, R. F. D. 1, Box 12, Shreveport, La.

ECHOES FROM THE CONVENTION OF THE WOMAN'S HOME MISSIONARY SOCIETY OF THE SHREVEPORT DISTRICT, LOUISIANA CONFERENCE


The convention of The Woman's Home Missionary Society of the Shreveport District convened in St. Paul Methodist Episcopal Church, Dr. W. G. Alston, pastor, January 12, 1927, with the president, Mrs. Susie H. Day, presiding. The morning session opened with a warm devotional service, conducted by Mrs. Willie D. Haynes and Mrs. Mary B. Hasting. The convention bowed in reverence while the Rev. I. B. Henderson invoked God's blessing upon the meeting. The convention eagerly listened to happy greetings and words of welcome by Mrs. Alice Mass in behalf of the church. The Rev. Mrs. Gray responded for the convention. The opening sermon was preached by the Rev. L. Kervin. All were made to feel happy over this soul-stirring sermon. The various pastors of the district who were present and introduced were: C. C. Smith, I. B. Henderson, T. A. Bailey, J. McKee, H. W. Gray, A. C. Crewell, A. B. Venable, J. C. Calvin, W. J. M. Price, and A. Robinson; also Mr. Baker, a mail carrier of the city. Closing remarks by the Rev. Dr. Alston.

At the noon hour the tables were adorned by the St. Paul members with numerous delicious eats. The afternoon service was quite impressive. The roll was called, and the various auxiliaries responded liberally. Mrs. Dr. Alston spoke in the interest of missionary work. We were graced with a paper by Mrs. Mary Hasting; subject, "The Untrodden Way"; also Mrs. Helen Hadust on the subject, "Let Us Show Our Light." The Rev. A. Robinson lectured on "What Interest Is the Missionary Society to the Church?" which was quite impressive. Closing remarks by District Superintendent J.

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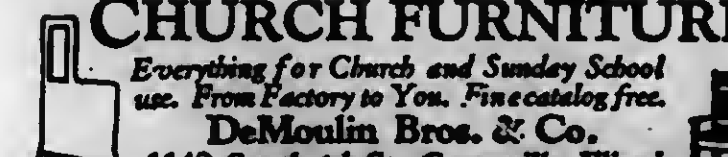
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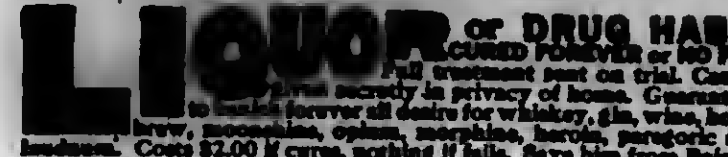
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D. David. The young people of the Fairview Methodist Episcopal Church rendered an excellent program under the auspices of Mrs. Addie Jamerson.

The Rev. H. W. Gray and the Rev. T. A. Bailey complimented the women for such an excellent program. Mrs. J. D. David, wife of the district superintendent and State treasurer of The Woman's Home Missionary Society, challenged the audience as she told of the events of the annual meeting. Closing sermon by the Rev. J. C. Calvin, which was a masterpiece of the evening.

Closing remarks by the pastor and district superintendent. Thus ended one of the greatest meetings ever held by The Woman's Home Missionary Society of the Shreveport District.—Mrs. Susie H. Day, President; Mrs. Alice A. Gray, Secretary.

IN AS MUCH AS YE HAVE DONE IT UNTO THE LEAST OF THESE

freedom from Ignorance ~



Mental Darkness Still Engulfs Half the World

When you realize

5,000,000 men, women and children over ten years of age in America cannot read or write a single word in any language.

Hundreds of millions in other lands are totally illiterate, in some countries the number ranging up to 90 or 95% of the population.

And You Consider

The barren conditions of life which these facts signify, the victims coming from the congested tenements of the cities of America and abroad, from primitive mountain homes of this land and vast stretches of uncivilized territory of every continent.

Then You Know

That Methodism's educational effort, represented by 32 secondary schools, 45 colleges and universities, 41 professional schools, and 19 institutions for Negro Education---all in America---as well as 2,400 schools on the foreign field, ranging from village day schools to union universities, are only a beginning of our share of the task of bringing the world freedom from ignorance.

World Service includes:

Home Missions
Foreign Missions
Christian Education
Direction of Hospitals and Homes and
Deaconess Work
Pensions and Relief
Supervision
Temperance and Prohibition
Bible Distribution

And You Resolve

That Methodism shall go steadily forward in Christ's name until it shall do its full duty that all shall know the truth and the truth shall set them free from the bondage of moral and spiritual illiteracy as well as mental.

To that end World Service Serves in the name of 4,000,000 Methodists in forty countries outside our own.



WORLD SERVICE ROLL CALL

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MARCH 3, 1927

An Appeal to Teachers of American Youth

BY BISHOP FREDERICK D. LEETE

THE Board of Education of the Methodist Episcopal Church, speaking in behalf of its work among young people in colleges, secondary schools, Sunday schools and Epworth Leagues, desires to emphasize the supreme importance of spiritual culture and of evangelistic effort. If these services are not rendered to the students and young people of America all our other undertakings will fail.

"We, therefore, summon our teaching forces and leaders everywhere to serious and painstaking stewardship of moral and spiritual as well as of material resources. It is our judgment that when Christ is adequately presented to young people as Teacher and Helper, as Friend and Guide, as Lord and Saviour, He is most attractive and compelling—more certainly so to-day than ever. If present conditions make the Christian appeal difficult or tend to neutralize its force, these facts make the necessity of pressing the challenge with ability and earnestness all the greater. Moreover, since the creative life and idealism of Jesus Christ are the most powerful factors in the production of character, and in the achievement of real values in human conduct, evangelistic effort is not to be regarded in any part of our system of instruction as being extra-curricular, nor is it secondary. The approximately five thousand members of faculties in our educational institutions, nearly four hundred thousand officers and teachers of our Sunday schools, and one hundred and thirty thousand cabinet officers of the Epworth Leagues are expected by us to use their utmost endeavors both individually and cooperatively to redeem the youth of America from materialism and to save them from vice and from moral disaster by bringing them into saving relationship with Jesus Christ."

—For Committee on Evangelism, at the 1927 Annual Meeting, Board of Education,
Methodist Episcopal Church

Personal and General

—There was born on January 3, 1927, to the Rev. and Mrs. E. T. Anderson, 807 East 32d Street, Cleveland, Tenn., a fine baby girl. She will be called Sarah Belle.

—The parsonage at Sweeney, Texas, is jubilant over its invasion by a newcomer on February 7, 1927. Jewell Victoria is her name, and she weighs about seven pounds. Her father and mother are the Rev. and Mrs. L. A. Thigpen.

—We record here the death of the Rev. C. N. Strait, our pastor at Georgetown, Texas, which occurred Tuesday morning, February 15, and that of the Rev. J. C. Eusan, pastor at San Antonio, Texas, on Monday, February 21. Both were members of the West Texas Conference. Fuller details will appear later.

—The Rev. R. M. Williams is one of those pastors among us who is constantly endeavoring to adapt the program of his church ministry to every community need. Among a wide range of church activities, his church maintains a lyceum for discussion of vital issues within the field of religion and social progress. Recent numbers in his winter lyceum course were addresses by Editor DuBois of *The Crisis*, and Matt Henson, the explorer.

—A significant conference of Christian students, composed of students from Johns Hopkins University, University of Maryland, Goucher College, University of Western Maryland, Morgan College, University of Delaware, and Howard University, was recently held at Hood College for Girls, Frederick, Md. Dean J. W. Haywood, of Morgan College, was leader of the group, which discussed the topic, "The Difficulties Which Confront a Student in His Efforts to Find God in the Modern College."

—The Twin Falls (Idaho) daily paper carries the announcement that "Work of the Methodist Episcopal Church among the Negroes of the South from the years immediately following the Civil War until the present time, was traced in an eloquent address delivered at the Methodist church here Tuesday evening by Dr. I. Garland Penn, Jr., of Chicago, pastor of the Fulton Street Colored Church of Chicago, before an audience of 500 persons, at the close of the first of a two-day session of the Methodist Men's and Women's Council. Dr. Penn praised consistent and unselfish efforts of the denomination in its work among the colored people."

—The Rev. J. W. Golden, D.D., of Holly Springs, Miss., one of our most outstanding and successful evangelists, has just closed a great year in the field of evangelism. Hundreds converted, reclaimed, and added to the church; family altars established; personal workers organized, trained, and sent out as "fishers of men" in every part of the community to reach the unsaved. Great local church revivals and city-wide campaigns with all churches united have been conducted, resulting in the spiritual awakening of entire communities. The service of this evangelist is being sought from every section of the country, and the work is going on the year round with a growing interest and lasting results.

—The *Chronicle* is official bulletin of eight pages of Centre Methodist Episcopal Church, Malden, Mass., whose pastor is the Rev. Dr. Henry H. Crane. Editor Pierce, of the *Chronicle*, reports the presence and address of Bishop McConnell at the Boston Methodist Social Union recently. The bishop in characteristic vein said: "Don't take people too seriously by what they say. Listen for the sake of making a diagnosis. Wild theories about society means that there is something wrong somewhere and that we ought to get at the causes. Find out why people aren't getting along well together. The world in many aspects is sick. Listen to speech that is used in a purely instrumental or official way, that which is merely for the purpose of making an effect. It is made to advance a cause; it may be true or false; it is at-

tempting to make out the best case it can. But the people have a desire to get at the truth."

—Bishop E. H. Hughes, Dr. N. E. Davis, Dean I. F. Cutter, Dr. John Thompson, and Mr. George Dixon addressed the trustees and members of Wesley Memorial Hospital of Chicago in their annual meeting January 22, held in the Arthur Dixon room of Chicago Temple. President G. W. Dixon, in his annual report of the hospital's activities told how Wesley had assisted 8,000 persons in 1926, and during its thirty-eight years of existence has given service to 126,886 persons. Thirty per cent were free or part free patients. For those patients who come from churches, assistance is made possible through interest accruing from the Deering Founda-

To Our Subscribers

WE would be very pleased to carry delinquent subscribers indefinitely, but this is impractical or impossible. Our printing bill and other expenses go right on and we do not even know whether you want the Southwestern Christian Advocate or not unless you write us.

Some pastors are included in this call. *Brethren, Sisters, Friends, Hear Our Call!*

Wait right here. Look now on the front page above your name, and see if your subscription has not expired.

If you are in arrears, please get post-office money order and send us \$1.50 for your Renewal. *Thanks!* We will watch the mail for your Renewal to-morrow.

tion Fund of \$500,000. The churches gave to this great institution during 1926 a total of \$58,582. This has been the best financial year in the institution's history. The total income of the year was \$769,021. As soon as a satisfactory agreement can be drawn up, negotiations pending will result in moving Wesley Hospital to the campus group of buildings of Northwestern University.

—At the hands of the Methodist Episcopal Church, in the columns of her publications, the Negro always gets an appreciative hearing and a manly and unpatronizing setting forth of his case before the bar of public opinion. *The Northwestern Christian Advocate*, Dr. Dan B. Brummitt, editor, in its issue of February 3, 1927, carries a very suggestive article, "The New Negro," by Granville Hicks. Dr. W. E. J. Gratz is the virile editor of *The Epworth Herald*. That periodical in its February 12 issue is a magazine of information and inspiration concerning and to the Negro. In it Mr. R. B. Eleazer, director of the Interracial Commission, tells "What America Owes the Negro"; Dr. George E. Haynes sketches "Twelve Negro Leaders"; Mrs. Mayme Mason Higgins discusses barriers to the rise of the young Negro in business and industry toward economic independence; Secretary F. H. Butler, of the Epworth League, tells his experience in "Breaking Down Barriers." The attitude of the South is given in two articles of rare courage by two white students at Southern universities. Mr. John Dillingham, student secretary, National Y. M. C. A. Council, Atlanta, wrote on "Adventures in Race Friendship," and Miss Hazel North, of Scarritt College, wrote on "White and Black Students in the South." To which Editor Gratz himself adds a strong editorial, concluding with this paragraph: "The church of Jesus Christ must help in banishing from the earth race prejudice, which H. G. Wells truly says justifies and holds together more baseness, cruelty, and abomination than any other sort of error in the world. There is no better way to celebrate the birthday of the great emancipator than to dedicate it to the task of emancipating the human mind from the last vestige of race prejudice."

While *The Christian Advocate*, of New York, in its issue of February 3, gives its leading editorial page to a significant presentation of the educated Negro's relation to

Africa's evangelization under title of "The Next Step." To give bold expression to his uniformly favorable attitude to the advancement of his colored brother is no new effort on part of Dr. James R. Joy, who edits *The Christian Advocate*. Negroes must with keener perception sense the Christian challenge inherent in Africa's condition. "Here, then," says Dr. Joy, "a new door opens in an inviting field for Negro schools and colleges. Here a hand is held out to take their and make possible a world of Christlike service. Again as Lincoln Day returns and the mind of the church turns to these schools, with their great record of service done, we see in them the agency for preparing men and women to do their part in this important task."

In Editor Brummitt, every whit a Christian liberal on the question of human brotherhood together with Doctors Gratz and Joy, oppressed and retarded groups everywhere have a trio of friends and advocates at the bar of public opinion.

India Appreciates Bishop Welch

How India appreciates Bishop Herbert Welch, of Japan and Korea, who is holding Conferences during the absence in America of Bishop Frank W. Warne, is briefly summed up in this paragraph from Dr. Charles J. Hill's report of the Bombay Conference:

"It's a far cry from the land of the Morning Calm to the heart of rural India, but Methodism's plan of an itinerant episcopacy made it the very happy experience of some of the Conferences in India to have Bishop Herbert Welch, of Korea, as their presiding bishop this year. He fitted into our Indian setting naturally and as if 'to the manner born.' We found him most efficient in administration, dispatching the Conference business with celerity, yet, withal, a courteous brotherly personality. He impressed us with his vision and intellectuality, and he inspired us to larger spiritual life and Christlike service. In short, the Welch family captured the Bombay Conference, and we were not loath to tell them that we would gladly welcome them again to India, whether as visitors or in a residential, administrative relation."

Woman's Column

To the Ministers' Wives' and Widows' Association of the Upper Mississippi Conference. We are very anxious to bring our financial funds up to the standard we have been striving for. Each minister's wife is asked to send one dollar to our treasurer for annual dues. Please consider this and let us rally to make this our banner year.—Mrs. Frank Lenor, president; Mrs. J. H. Everett, secretary; Mrs. M. J. Calvert, treasurer, Okolona, Miss.

SOUTHWESTERN CHRISTIAN ADVOCATE

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L. H. KINGS, Editor
H. E. LUCCOCK, Contributing Editor

March 3, 1927

Published weekly by
THE METHODIST BOOK CONCERN

Bishop Leonard Points the Way

IN a fifteen-page pamphlet, published by the second area council of the Buffalo Area, is set forth in ringing and challenging fashion the program and activities and institutions to which the resident bishop and the area are giving themselves with most commendable devotion for the remainder of this quadrennium.

More than a dozen major interests whose promotion is a requisite to Kingdom building occupy the place of prominence in that booklet of activities. With the comprehensive term "World Service" standing at the head of the list, there follow such other themes as evangelism, Woman's Home and Foreign Missions, area educational institutions, young people's work, retired ministers, stewardship, and the like. An emphatic paragraph says:

"An informed people usually means an interested people. We urge the laymen to get together in district groups at which the problems of our church may be discussed, stress being laid on information and inspiration. We believe our pastors should become thoroughly familiar with the work of our church in all parts of the world, and be in a position to present its needs to their people in an enlightening way. We have always been a missionary church, and we believe the home church will usually prosper more where the membership is vitally interested in the great work we are doing in foreign fields."

At the heart of the problem of World Service zeal and aggressiveness is this necessity of informing the laymen generally in order to their wholehearted enlistment of their interest and effort, without which there can be nothing but dismal failure. It cannot be too often repeated that effective missionary zeal depends upon and is derived from intelligent appreciation of the Kingdom problem in its purpose, outlook, and method.

A necessary companion factor in this consideration is that of genuine evangelism—heralding to men the "Good News" with a view to deepening the spiritual life and inciting the zeal of the believers; and to the awakening in all others desire, hope, and effort for their personal salvation. In such a task, Buffalo Area utilizes the *Hearthstone League*, making its appeal through re-establishment of family devotions and house-to-house visitation in every home. Then

"Wherever practicable, the pastors should reserve at least the two weeks preceding Holy Week for special evangelistic services. Acknowledgment Day should be observed in our Sunday school, with a follow-up visitation in the homes of the children. Palm Sunday and Easter should be the great in-

gathering days, and all efforts looking toward the raising of money should be out of the way prior to Easter Sunday."

Most interesting in the area program is the cognizance which that area shows as to the relationship which the success of a worth-while local church and area program sustains to the function and value of the *Advocates*. Buffalo Area recognizes how absolutely indispensable is the church's family of Christian Advocates for realizing the purposes of the church. There is no other group of agencies within the denomination that are working on and making contacts with such wide areas of the thinking of our Methodism as do the *Advocates* in their weekly visits to the homes of our Methodist constituency. Nowhere is there such a current, comprehensive, and up-to-the-minute interpretation of the purpose and spirit of the church; nowhere can there be found so fresh a translation of Methodism's genius and holy idealism and zeal in terms of modern problems and life as in the *Advocates*.

It is fair to assume that area success will be largely in proportion to *Advocate* circulation within the area. Wise appreciation of this fact finds ready expression in the following excerpts from the printed program of Buffalo Area Council:

"We are gratified by the great increase in the circulation of the Christian Advocate in the Buffalo Area, from 8,759 to 16,355 during the past two years, largely in observance of the Centennial. We believe that this advance, strengthening the church as it does in every department of its work, should and can be indefinitely extended. We therefore set as our objective in the next two years:

"1. A Christian Advocate in the home of every official member.

"2. A circulation of 20,000 in the area. This is a ratio of one subscription in ten members and should be easily within our reach. Let every church participate in the increase.

"3. A Committee on Good Literature in each church which will assist the pastor in placing the Christian Advocate and other Christian literature in the homes of all our people, the chairman of such a committee being given membership in the local Conference.

"In order to stimulate not only the circulation of the Christian Advocate, but also its reading, we commend the practice already followed by some pastors of referring from Sunday to Sunday to

articles of special interest. Wherever tried, this practice has been successful, and we recommend its general adoption."

Applying this to *The Southwestern Christian Advocate*, what would be the sanguine result? Its territory embraces twenty domestic and one foreign Conferences, with a constituency of approximately 350,000 members. On the assumed ratio of one in ten, as suggested by the Buffalo Area for themselves, our circulation for *The Southwestern* would mount up to at least 35,000 subscriptions, whereas for its entire history the paper's circulation has steadfastly remained at less than half this number.

Although during the last quadrennium, due to our semi-centennial anniversary, the circulation reached the highest peak in its entire history, there set in, as usual, a gradual recession from those figures, so that now we are on the annoying plane of normalcy. Clearly we are not satisfied with such an equilibrium. It is not fair to the church, which for fifty odd years has withheld neither wisdom nor expenditure of money to give us the very best journal possible. It is not fair to our own constituency, who prize so highly this historic, helpful journal, and who should have the benefit of the most zealous effort on part of district superintendents and pastors to place the *Advocate* in the home of every official member.

Eight episcopal areas are served directly by *The Southwestern Christian Advocate*. With each individual area solidly backing *The Southwestern* as the Buffalo Area backs *The Christian Advocate*, the hope of the publishers would long ago have been realized. Circulation of that *Advocate* in Buffalo Area has risen within two years from 8,759 to 16,355—nearly one hundred per cent. Either one of the colored areas within *The Southwestern's* territory could double their present percentage of circulation easily. Hearty co-operation of these two areas alone, to say nothing of the large support of the six mixed areas, given to *The Southwestern* as is given to *The Christian Advocate* by the areas it serves, would be a thrilling achievement, and would gladden the heart of the church.

Fresh challenge is hereby given to every organized unit of Methodism within our territory; to the thoughtful consideration of all those who comprise the constituency of *The Southwestern Christian Advocate*. May there not be one single dull minute when we suffer a lapse in our effort to show our due loyalty to this enterprise of our church. Definite plans have been formulated and will be announced duly for a creditable forward endeavor for *Southwestern* subscriptions. The plan will work. Watch these columns and watch your personal mail for early detained announcement.

Our slogan: *It is now time to give The Southwestern a chance.*

Following Our Forebears

THE Negro must do this: He must develop a habit and love for the historic backgrounds of his race. In these there is nothing of which to be ashamed. On the contrary, our racial background is a repository of splendid traditions, fine cultures, glorious achievements, lofty idealism, and definite contributions to that composite which we call Western civilization.

These facts partisan, prejudiced people have tried and still, by every device of propaganda, are trying to keep suppressed. It is because the facts of our racial background in their entire scope, if known to the Negro, would fire his ambition and excite his pride of race, that an exaggerated race egotism on part of a certain school of thinkers in other race groups prompts these partisans to endeavor to sustain in the Negro the habit of thinking in small terms concerning his own race.

This selfish tendency directed against the Negro must be counteracted positively. The method is to study history. The voice of impartial historical record is the charter of the black man's faith in himself and hope in his possibilities of future achievement. No social movement is of more fundamental significance and offers larger hope of value for our racial progress than does The Association for the Study of Negro Life and History. It is endeavoring to disclose to Negro youth the mind of the Negro from time immemorial as embalmed in the written records of past generations of men with whom this race has sustained associations in discovery, war, commerce, religion, and in industry.

To facilitate this indispensable work of rediscovery of the soul of the race, this association is endeavoring to raise a fund of \$20,000, each State being requested to raise a small quota. It is regretted that several

States appeared to have not taken seriously this matter. A considerable sum of the amount already raised was contributed through schools, churches, and fraternities. At our feet as a race is laid this indictment: "Planting this seed in the mind of the children is our only hope. The majority of the Negroes of this country have been so thoroughly indoctrinated with the lesson of inferiority during the last three hundred years, that it is unusually difficult for them to see any value in tradition or the written record. Some of our outstanding men who have been trained in the best universities see nothing whatever in an effort of this sort, so thoroughly have they been stamped with the inferiority complex."

Pity there is not resident in the bosom of the Negro enough intelligent pride of race to respond more generously to this appeal. We must surely place books on the shelves and pictures on the walls of our schools and homes to keep reminding the Negro youth of what their race has thought, felt, attempted, and accomplished, and to inspire thus their ambition to emulate our forebears along with great men and women of other different divisions of the human family.

It is our hope that the association's appeal for funds will find liberal and prompt response from all quarters; that individuals who are studying the social problem in terms of intergroup relationships; that groups of every type, conscious of their underlying interdependence; that all who can, will make their contributions for the worthy objects and causes for which the association stands. Thus we ourselves follow and make possible the following of our youth in the pathways blazed by our racial forebears in their progressive contribution to the civilization of their and our times.

Contributed Editorial

Missions and the Future in China

IT is inevitable that in so great an upheaval as that now taking place in China all sorts of unfounded and grotesque impressions of various aspects of the situation should be abroad. One of the impressions most at variance with the facts and both harmful and ridiculous at the same time, is that the end of Christian missions has arrived in China. The idea has been helped on by newspaper stories, particularly by one appearing in the New York Tribune to the effect that missions were being closed and that an investment of \$100,000,000 was at stake, and so on to the end of the fantastic tale.

These conceptions have been combated as far as possible by the statement of facts, but it is hard wholly to remove a misconception of this sort. Consequently the statement made at Shanghai on February 12 by the Executive Committee of the National Christian Council, an organization representing nearly all the Protestant organizations in China and the great majority of Protestant Chinese churches, is timely. The National Council expresses sanely and yet very hopefully its view of the future of Christianity in China. The great majority of the members of the Council are Chinese, and their statement is thus an expression of Chinese as well as missionary opinion. The Council declares:

"The Chinese Christians fully recognize the danger to the Church and to Christian workers from the extreme elements, but share in the Nationalist aspirations for unity in China, with justice, equality and freedom. We are prepared to accept risks and even to face persecution rather than oppose the most hopeful movement in modern China.

"This Nationalist movement is not confined to one party, but is shared by the thoughtful Chinese of both the North and South, irrespective of political allegiance.

"The present situation is calling out and developing Chinese leadership and initiative in the Church, which is an encouraging fact. Though the Church may have lost in members, is it gaining in spiritual power. In certain parts of China missionaries have been obliged to leave their stations, but they do so reluctantly, mainly on consular instructions and as a precautionary measure.

"Any general missionary withdrawal would be regretted by the Chinese Christians, who emphasize the continued need for missionaries, especially those who are co-operating with the Chinese Church."

The truth, of course, is that the present days are witnessing not the end of missions but one of the crowning successes of Christian missions. It is a day which gives promise of a great advance and strengthening of the Christian movement in China. The promise of the situation is well expressed by Dr. E. H. HUME, President of Yale-in-China, who declares with fine vision:

"Can we not also share in the rejoicing of Chinese Christians over the outburst of national consciousness which is such a reality today? How much more ready for reconstruction China is now than when the nation's life was stagnant! As the reservoir of national feeling has become full to overflowing, is it not natural that the violence of the current should strain the structure of the national life to the limit of its endurance? Is not the present movement one of excessive vitality, of kindled emotion, that stand out in striking contrast to the indifference, the stolidity, the deadness, of days only recently past? Is it not to be expected that our Chinese fellow-Christians, taught that the truth is a liberating force, should share eagerly in the patriotic movements of the day? Is it surprising that some of them are found among the extremists? Let us be grateful, rather, that China is *alive*. Her love of fair play and her emphasis on moral values will prevent her from being permanently dominated by subversive forces."

Three considerations may well be kept to the fore in thinking about China. The first is that while the advance of the Nationalistic movement in China does not mark the end of Christian missions, it does mark the necessity of a new policy of missionary strategy and undertaking. It is incumbent today upon missionary boards to do conse-

crated and courageous thinking and planning for granting larger powers to the Chinese Church. It is inevitable that time-honored principles of action have been utterly outgrown in the new situation developing right now, and if the Church and mission boards lack either the intelligence or the courage to face facts and act on present needs rather than cling tenaciously to past methods, they will lose a great opportunity.

This is not the time for all the missionaries to come home by any means. But it is certainly time for those missionaries whose nationalism is more pronounced than their Christianity to leave the field to others as hurriedly as possible. China is no place today for the Church leader, be his position what it may, whose chief or only reaction in the present situation is to repeat the stereotyped chatter about Bolshevism.

Second, our thinking about China in every respect will be all wrong if we do not realize the gigantic dimensions of the present movement in China. It is one of the great hours of human history. It is a movement of a human race on as far-reaching a scale as the Renaissance and Reformation and French Revolution. It is China's liberation. Consequently, we ought not to be surprised if an affair of that size and importance results in littering up the parlor floor a little bit or smashing a few dishes. We ought particularly to be on our guard against the person whose vivid memories of the Boxer uprising lead him to compare the present situation with that disturbance. There is only the most superficial resemblance. The Boxer uprising was a local riot. This is both a civil war and move to freedom.

Third, every influence should be used that American action be no longer delayed. There have been the most wise and fortunate expressions of American good will and announcement of policy in recent weeks. The attitude of our government is one to cause just pride and has contributed much to make for friendliness and good will between China and the United States. The Secretary of State has already announced to China and the world that the American government "is ready now to conduct the negotiations on the entire subject of the tariff, extraterritoriality or to take up negotiations on behalf of the United States alone." The Foreign Affairs Committee of the House of Representatives has recommended to that body the passage of the Porter Resolutions, which call on the President to propose to China the negotiation of a new set of treaties "to the end that henceforth the treaty relations between the two countries shall be upon an equitable reciprocal basis." This resolution has the backing not only of mission churches but of many leading American business interests as well.

But all this is mere talk unless action follows. Now is the time for action.

What remains to be done now in the view of many missionary leaders as well as such experts in international relations as GROVER CLARK, editor of the Peking Leader, is the specific recommendation to the representative of China, with whom the State Department is now carrying on relations, that Chinese delegates be named to negotiate with representatives of the United States.

The action of our government along the lines laid down in the Porter Resolutions will not only contribute to international justice but will mean much to the future of Christianity in China.

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Enlisting a Church for Personal Evangelism

By Herbert J. Burgstahler

Pastor Plymouth Methodist Episcopal Church, Buffalo, New York

"**H**E brought him to Jesus,—it is the way the whole Christian movement began," says Dean Charles R. Brown.

Christianity is a life-producing religion. "I am the life. I have come to bring the abundant life," says Jesus. That is the genius of Christianity. It produces life. Vital life always reproduces life. Christianity must reproduce itself or it dies. Whenever it has not reproduced itself it has died.

"The wellsprings of life are the emotions," said an authority on psychology recently. Regenerative Christianity invariably stimulates the emotions. When religious emotion goes out from the evangelistic service into the homes and offices to win men to Christ, it becomes a mighty force in maintaining a strong religious life.

Evangelistic Expression Revitalizes Passion

"I would rather bring the poorest woman on earth to the feet of Jesus than be made the archbishop of Canterbury." The religious passion of Charles Haddon Spurgeon thus addresses you. But it would not have spoken so extravagantly had it never hunted men for Christ.

"We believe in evangelism," said seventy-five faint-hearted Christians one Sunday night after the service. But they trembled as they promised to win their neighbors to Christ and the church. "How can we do it? We never have."

"You can and will if you will let Jesus have right of way," was my answer. And they did. One hundred and fifteen were brought to the altar through their efforts.

They believed in evangelism. It was, however, mere theory. When they had practiced expressional activity through evangelism for one week, their theoretical beliefs became burning convictions.

There is no "passion for souls" is a charge frequently made against the Christians. This passion will be revitalized when it is expressed through evangelism.

Evangelizing Ideals

"I dream dreams and see visions, and then I take my brush and throw the dream or the vision in a painting upon the material canvas." Thus answered Raphael to the query as to how he produced such master artistry.

Jesus dreamed dreams of winning the whole world to Himself. And I, "if I be lifted up from the earth, will draw all men unto me."

The dream of the church must be to draw all the non-



FACE TO FACE PERSUASION

Is the finest method for Christian extension as well as business extension.

Christians of the community to Jesus Christ through the magnetism of evangelistic zeal.

Every community is composed of three classes of people in about the following proportions: forty per cent who belong to no church at all, thirty per cent who are merely nominal Christians, and thirty per cent who are more or less vital.

It is the ideal of the church to win the forty per cent to definite active support of Christianity through the church, and revitalize the

other thirty per cent. This ideal can best be realized when the thirty per cent who are more or less active go out to win the other seventy per cent to complete allegiance to Jesus Christ.

The Evangelistic Method

Everyday evangelism by every Christian is the ideal—but it also implies the method. Everyday evangelism is the evangelistic tree that produces the largest and most enduring fruitage. There are fewer backsliders who must be culled out from the membership roll as a result of this method than from any other. That is because people are won through the natural rather than the hot-house or forced method.

The evangelistic force of a church must be a living organism, functioning as regularly as the heart. It is composed of from ten to fifty members who meet once a week. The time is immaterial. *But they must meet!* They may meet one hour before the evening service, at the church training night, or whenever convenient.

What do they do at this meeting?

First of all, they pray. There is definiteness to their prayer: "Help us to witness aright for Thee unto Brother X. Kindle new evangelistic fires in our church." They pray for those whom they are trying to win. They use names in their prayers. Their prayer is intercessory.

Secondly, they collect new names of prospects gathered through the week's contacts. They assign new names to members of their department for interview. They discuss experiences of the week. They exchange ideas. They build up each other's faith.

Thirdly, they select personal workers and bring in reports from them. They plan programs of instruction for the workers. They promote any special campaign that may be deemed necessary.

The Friend

"I belong to the Church of Holy Icicles," said a visiting member of our congregation the other Sunday. "I

come here to be warmed up. You are such a friendly church."

That is because of the Friendly Welcomer. There are fifty of them scattered throughout the congregation. It is their business to locate the "strangers within our gates." As soon as the benediction is said, they introduce themselves to them, and invite them to meet the minister. They write the guests' names on the following card:

Name
Address
Member of what church
Friendly Welcomer

They hand the card to me when they introduce them. They present them also to members of the church. They make them feel at home. They invite them to come back. They are on the lookout for them at the next service. If they don't return, they call on them. Our office usually pens them a note of welcome during the week. In this way we build a prospect list. Many are won to Christ and the church through the Friendly Welcomer as an evangelist.

The Friendly Welcomer group is promoted by the Department of Evangelism.

Building a Prospect List

"How do you build your prospect list?" I am frequently asked.

It is an everyday process, just as the most effective evangelism is. You must be ever on the lookout for them. I carry a little leather covered, loose-leaf notebook in my hip pocket, into which I write the names of every person who has no church connection. I make out a prospect card for him, and place his name on the mailing list. I invite him to many different church functions.

Here are a few of the sources from which I draw for prospects:

a. Contacts through the social life of the church organizations. The various classes and organizations meet from time to time. Frequently there are guests of members there. I meet them and place their names in my constituency book.

b. Contacts through pastoral calling. When calling on parishioners I constantly meet new people who have no church home. They become prospects.

c. Contacts through church attendance. The Friendly Welcomer brings these to me. They make splendid prospects.

d. The personal workers and friendly visitors are trained to be on the lookout for prospects. They give me their names.

e. The community survey, which we make at stated intervals, furnishes us with a large number of prospects. These are the least susceptible at first. They require much cultivation, but they are worth-while prospects.

f. The brothers and sisters-in-law—i. e., the non-affiliated husbands, wives, and other kin of members. There is always a substantial list of these.

g. The Sunday-school constituency. The parents of Sunday-school pupils, or other members of the pupil's family. The pupil himself frequently is not a member. Of course, all the children eligible for church membership are listed as prospects.

h. Occasionally I give the members of the congregation a card, upon which I ask them to write the names of any whom they would like to see won to Christ and the church. I always ask them to sign their own name. I frequently ask them to accompany me or some good personal worker to visit these prospects. None has a better approach to them than the people who have them on their heart.

The Home Visitation Campaign

Never have less than seventy-five been won as a result of a week's concentrated effort in the ten years that I

have employed this method. Of course, the week is but the harvesting time. Many weeks of seed sowing and cultivation have preceded this campaign. My first campaign took place just ten years ago. I said to the Department of Evangelism the first week in January, "We ought to win one hundred by Easter." My pastorate was then just one month old. Those people looked at me with querulous scrutiny. "Is our new pastor mad or just queer?" One hundred and two were received into the church at Easter.



"THE DISCIPLES WENT OUT TWO BY TWO"
Jesus' original method of training disciples for personal evangelism still remains unsurpassed.

Setting Up the Campaign

The Time.—We agree on a week which shall be dedicated to the Personal Evangelistic Campaign. We then decide on the number of personal workers we want. One for every ten church members is the proper number. If the church

has a membership of one thousand, we place the number of personal workers at one hundred.

The Group Leaders.—The Department of Evangelism and I select the group leaders. There is one group leader for every six personal workers. We select the most spiritually-minded, faithful, and promotive people we have for this task. They are the key people. Unless they are reliable the campaign fails.

These group leaders are called together for instruction and conference. Their task is as follows:

1. They select five faithful assistants and two alternates. We decide together whom each will invite for membership in his group.
2. They get their workers to all training conferences and to each campaign service.
3. They divide their group into teams of two each. We use Luke 10 as our campaign manual and plan of organization. "After these things the Lord appointed other seventy also, and sent them two and two before his face."
4. They distribute the prospect cards when the time for that comes.
5. They make reports of all achievements each night of the campaign.
6. They are held responsible for the return of each prospect card.

The Training Period.—From six weeks to three months are employed for intensive training for this campaign. I have, however, conducted campaigns with marvelous results for my brethren when no intensive training period has preceded the campaign.

We meet once a week at the training-night hour for instruction and prayer.

Distribution of Prospect Cards.—The prospect cards are distributed the last night of training just preceding the campaign week. The group leaders attend to this.

The Consecration Service.—The Sunday morning service of the week of the campaign is devoted to the inspiration of the church for this week of ingathering. The service always closes with a consecration service of all workers about the altar. They leave this meeting to go out that Sunday afternoon to win folks to Christ and His church. They report at six o'clock Monday evening for supper.

The surest way to sustain uninterrupted attention to the campaign is to have all personal workers meet around the "Win Others Supper Table" at six o'clock to report.

The supper-hour meeting consumes just one hour. At seven o'clock or seven-fifteen all workers start out on their ministry of love. They have the entire evening for calling. Frequently one hundred calls are made, and from twenty to thirty have decided for Christ the first night.

The work is permanent. Out of a total of 788 won by this method at First Methodist Church, Rochester, in four years, less than four per cent were unaccounted for at the end of that period.



ON THE WAY TO THE MINES

African laborers from the interior on their way to the mines at Johannesburg.

Africa—The Exploiter's Happy Hunting Grounds

Why the Looters of the Dark Continent Consider the Missionary a "Pest"

By Stanley High

AFRICA, if no longer dark, remains the undiscovered continent. Commissions out to survey the world, skirt along the northern fringe of Africa, catch an Eastward steamer, slip through the canal and make for India. "Christian statesmen" announce rising tides of many sorts: of race consciousness and nationalism, of mass movements and national churches—but always in terms of China or India or Japan. Africa remains as the colored slides have pictured it: a tangle of jungle, naked savages, thatched-roof missionary houses, an impromptu operating room somewhere in the bush—the last frontier of the missionary world where the strategies—and sermons—of fifty years ago may still be safely used.

It may be that Africa will remain undiscovered for some time to come. The continent is bulky and stretches far toward the Antarctic beyond the customary round-the-world run. But perhaps it will help toward an understanding to know that Africa is enmeshed with the same post-war problems that trouble Europe and Asia. That "movements of the utmost significance," of which we have heard, are surging in Africa—perhaps even a little more so. And, finally, that at 4 P. M. on every Friday afternoon a mail boat, splendidly appointed, steams from Southampton down the English Channel, calls at Madeira, rides the cool Benguella current across the equator, and anchors at Capetown, under the shadow of Table Mountain, just seventeen days later.

The problems of an Africa which no longer is actually

remote have been made more acute by this widespread indifference to developments on that continent. Relatively free from the meddling scrutiny of international investigators, the white man has had his own merry way. Africa has been, and remains, the exploiter's Arcadia.

As between white men, there have been few rules except those of a free-for-all. Thus, when Cecil Rhodes desired to expand the limits of Britain's African dominions at the expense of the independent Boer Republic in the Transvaal, it did no particular violence to the prevalent code that he backed a freebooting expedition to accomplish his purpose. The scandal which resulted arose from the fact that the Jameson Raid was a failure, and more important, because it attracted attention outside Africa. The Cape hailed Jameson, back from his piracy, and made him premier.

As for the original inhabitants of Africa, both the white man's government and his economics have been built upon the assertion that

"We are the chosen people,
Look at the hue of our skins;
Others are black or yellow,
That is because of their sins."

Diamonds, gold, copper, lands—they have been appropriated with the facility that superior force makes possible. A span of oxen, a few rifles, or a handful of gold have legalized the transaction. And the native himself has been thrown into the bargain to make the measure generous.

The White Man's Burden—Of Stolen Goods!

When the white man desires to build roads over which to drive his automobiles through certain of the appropriated territories, he sends out the police, rounds up the natives, forces them to work without pay and to furnish their own food, and, in the end, takes strangers out to tour and to marvel at the blessings of civilized encroachment. When the white man finds diamonds, he rounds up the natives to do the digging and keeps them virtual prisoners until their digging days are done. When copper hills are found and mining operations under way, the operators "recruit" workmen by a method that is called, significantly, "catching natives." When he stumbles upon a gold reef and establishes big companies to exploit it, the white man overcomes any possible shortage of labor by falling back upon his road-building policy. He pays wages and furnishes food, but as one man, on round-up for a mine company, expressed it: "We aim to get the ten best years of the native's life. He's not much good to us after ten years." He might have added "because he has probably gone back to the bush to die of miner's phthisis or tuberculosis or a worse disease."

The exploiter has had his own way with diamonds and gold and copper and land and, particularly, with the natives. And isolation has been his greatest asset. That asset, however, is failing him. And he is alarmed and terribly incensed. Certain recent reports on labor conditions in Africa have aroused a frothy bitterness which would be out of all proportion to their importance if they were not recognized as a warning that the cloak of remoteness which has covered Africa is no longer adequate to conceal this exploitation. Similarly one meets in certain places with a revealing hostility toward the League of Nations, which, as one big landowner declared, "knows too much and won't let us alone." The African exploiter is unprepared for scrutiny of the judicial sort represented by the league. He resents it—and with reason. His existence is at stake.

The Native's Chief Friend is the Missionary

Involved most definitely in this resentment is the Protestant missionary. Investigators come into the country, move quietly about, slip out again. Their reports are published in London or New York. And agitations rise and wane in the comfortable security of the homeland.

The missionary, however, sticks to his job in an environment that very often is neither comfortable nor secure. He may never have seen the investigator nor have read his report nor have fed the indignation of his friends at home. But if his territory is even distantly

concerned, the entire responsibility is unloaded at the gate of his compound and hostility is stored up toward him against a day of reckoning.

And this is as it should be. Whether responsible for these reports or not—and most often he is not—it is a tribute to the missionary that exploiters should turn upon him as the most likely and dangerous opponent of their schemes. It is undeniable that the difficulty which the Protestant meets is almost exactly the measure of the extent and method of exploitation in any particular territory.

For whatever other accusations are made against him, there is one item that all complaints against the missionary hold in common: he is the friend of the native. In season and out the missionary has been the spokesman—the only consistent spokesman—on behalf of the African.

This fact has made history in Africa. The early Dutch who settled in South Africa enslaved the native as they annexed his land. The native was their property, like the oxen, and they quoted Scripture to prove it: "Cursed be Canaan. A servant of servants shall he be to his brethren. . . . God shall enlarge Japheth, and he shall dwell in the tents of Shem and Canaan shall be his servant." And there were none to deny this doctrine!

The Missionary's Conquest of Slavery

None, that is, save the missionaries. They—what few

there were in those early days—denied it vehemently. They preached fair play up and down South Africa. They wrote home to England. England, in the midst of an anti-slavery movement, turned its attention to Africa and abolished slavery in her colony there. And the Boers—they already had reason to hate England—declared their hatred against missionaries and trekked into the black veldt, where eventually, after long struggle, they founded the Transvaal Republic and the Orange Free State.

It is part of the contribution of the Protestant missionary that slavery was abolished then in South Africa and that now, in whatever part of the continent, the lot of those who seek to enchain the native is increasingly difficult. This latter fact is true, partly, because the missionary program has worked to help the native to think for himself and, thinking for himself, he has become more difficult to handle by those who have sought to keep him in serfdom. The popular expression of that idea is found in the phrase that is bandied about from one end of the continent to the other, "The missionary spoils the native." Which, from a certain point of view, is true enough. The missionary does spoil the native—as prop-



PASSED FROM PROBATION TO FULL MEMBERSHIP IN THE CHURCH

Four applicants for church membership in the Congo who have completed a two-year preparatory course. These four walked sixteen miles in one afternoon and evening for their final examination.

erty. That is involved in his efforts to develop him as a man.

The Missionary As Court of Appeals

But there is another reason that the missionary is a pest—perhaps a menace—to those who come out to Africa to clean up and clear out before any reckonings are asked for. The missionary in vast areas of Africa has been and is to-day the native's only court of appeals. He alone has lived far enough in the interior and close enough to the Negro to know the tactics of his exploiters. Possession of that knowledge makes him a dangerous person.

Why the Slave Drivers Hate the Missionary

I have seen the missionary in the capacity of intercessor. A native is unjustly thrown into jail for his hut tax. The wife appeals to the missionary. He goes to the jail, hears the story, and retells it to the official who had refused to hear the native. The native is released. Another whose wife is very ill is caught for work on the roads. The missionary intercedes, promising that when the wife is well the native will return to the authorities. After much discussion and protest, the request is granted and the native a few weeks later returns, to the amazement of the officials, to work on the road. A planter far in the interior seeks to oust the natives from their village and to deprive them of their gardens, which he desires. A runner is dispatched through the bush trails to the missionary. He comes, via bicycle, hears the story first hand, calls the planter, is insulted for his pains; goes to the administrator for the district, and the land is saved to the villagers.

Up to the present time, however, it is accurate to say that there has been little concerted missionary action in those sections of the country that most needed such action.

Africa Moves Into the World's Range of Vision

That situation, however, has changed in Africa. More than is often realized, these post-war years have given international sanction to the thing for which the missionary stands. A recent official document of the British Colonial Office declared in substance: "We hold our colonies in Africa in trusteeship for the native. Our first obligation is for his moral and intellectual development, and we recognize that in that development religious training is essential." When it comes to actual practice, other nations with properties in Africa lag far behind Great Britain in this as in many other matters. But, officially, all of them have been obliged to give tacit approval to the general purpose of that declaration—even when their colonial administration has failed to make it operative. The missionaries as a result are in a position where it is possible to take concerted action on questions which involve the native. Outside British territories they are often persecuted because of their position.

The Infamous Color Bar Bill in South Africa

Last year the Union of South Africa passed a Color Bar Bill which deserves to stand with the most outstanding of the world's pieces of infamous legislation. By the terms of this measure the rising tide of native ambition is to be permanently checked. Natives, particularly in the gold mines of the Rand, had grown so proficient that they were a threat to the status of the white workman.

In the future, therefore, natives are prohibited to do other than unskilled work. Skilled labor, of whatever sort, they are not permitted to do.

From the European population of South Africa there was only one clear protest against this measure. That protest came from a representative group of Christian churchmen, in the leadership of which were the missionaries. So pronounced in fact was the missionary opposition to the measure that General Hertzog, the Boer prime minister of the Union, devoted himself in one speech to their wholesale condemnation.

Persecution of Indians

The same has been true of the Indian persecutions in South Africa. Only the church and missionary groups have protested against the harshness of the treatment which is being meted out in an effort to drive the Asiatics from the country. In other sections of the continent united missionary action is beginning the development of a Christian conscience which, speaking as it does for the vast majority of the natives, has the utmost significance. Prison reform measures; the more equitable apportionment of native lands; the improvement of housing conditions in mining areas; the prohibition of alcohol to the natives—these matters have all come in for effective consideration by missionary conferences which have brought about definite action by the authorities involved.

That the missionary has been and is today the unwavering spokesman for the native is a fact of great importance for the future of Christian work in Africa. Nowhere else in the world is Christianity less identified with unrighteous manifestations of the white man's civilization. The native sees two types of white man in Africa: the missionary and those who believe and act as he believes and acts; and the exploiter, whose aim is speedy aggrandizement and whose methods are often barbaric. There is never any confusion between the two. They stand as far apart as the poles.

The new Africa because of that fact will be to a great degree an Africa of the missionary's making.

The African's Faith in the Missionary

Meanwhile, with this awakening gaining momentum, it is upon the missionary that the African has learned to rely with confidence. On the Rand, among the 200,000 natives employed in the mines the missionary and the Christian preacher have an influence far beyond that of the labor leaders.

The African native has only begun to be aware of the present-day issues of political and industrial adjustment. There is still the Africa of the colored slides. But every mine and railroad and each new plantation constitutes part of the curriculum by which the native is being graduated into the modern world. If every mission school were closed to-day, the education of the native would still go on apace—though untempered by the ideals for which the missionary stands. And, in the end, the white inhabitants of Africa, even those who are opposed to the missionary, may have cause for gratitude that, to interpret the modern world, the native has relied upon the counsel of those whose guidebook is the New Testament and whose ideal for Africa, as for the world, is the establishment of Christian brotherhood among men.

Annual Report

To the Department of Epworth League, Board of Education,
Methodist Episcopal Church

By Dr. F. H. Butler,

Secretary Negro Work

THE year has been one of increased activity and response on the part of the young people of our group in this phase of the work. The tremendous importance of the problem of youth grows no less. The advances in the material and intellectual make necessary an advance in the spiritual. Those of us who major in soul values must honestly face the situation. We confess our own inadequacy to the task, but the fountains of wisdom and power are not yet exhausted, and we must continue to tap these sources and like the Nazarene, grow in wisdom and strength.

The 1926 Emphasis.—Our emphasis this year has been the missionary and stewardship appeal. The result has been worth while. The importance of stewardship has been vividly presented. This is the basic principle that opens the way to genuine missionary endeavor. In all our institutes the study of stewardship has been one of the outstanding features. The follow-up work back home will help determine the results.

Institutes.—This phase of the work continues to grow. We are seeking to meet the problems of widely scattered points and big distances in some parts of the territory. At the East Tennessee Conference we suggested a division of the territory so that the Pulaski and Bluefield Districts could be taken care of by the Bluefield Institute, and the Knoxville and Chattanooga Districts by the Chattanooga Institute, usually held at Cleveland, Tenn. Heretofore the Lincoln Conference has united with the Central Missouri Conference at Sedalia, Mo. This year the Lincoln Conference has organized the Rooky Mountain Institute, and its session will be at Manhattan, Kan. Of course, Sedalia will continue the institute center of the Central Missouri Conference.

The District Epworth League Conventions of the South Carolina Conference are passing through the change to the institute form, as has already obtained in the Texas Conferences. There will be some fine achievements in this line to report later on.

In the Lexington Conference, our Institute Commission is engaged in making a survey of the situation so as to know the definite needs of the Conference territory and locate the institutes at the strategic centers. Leaders in League work in Florida are planning an institute at the Bethune-Cookman College, at Daytona. The large increase in population in the centers of this State make it a most inviting field.

At the Gulfside Assembly, Waveland, Miss., our institute management and the leaders of the School of Religious Education held there, have worked out a plan of co-operation, and by a readjustment of dates, those who desire the benefits of both the School of Religious Education and the League Institute, may come to Waveland, spend two weeks, and have it.

Our Texas Project.—The advance in our institute work in Texas has led to the study on the part of the Central Office of some definite plan of closer co-operation

and encouragement. To this end there will be held at Austin, Texas, at Samuel Huston College, a regional meeting of institute leaders. Dr. Kirkpatrick and Dr. Holmes plan to attend this meeting. We expect in this Conference to co-operate with the local leaders in working out an understanding and program that points towards the ideal, and yet operates on the basis of the real. What is proposed in Texas, later on may be carried to other sections.

Life Work.—The Department of Institutes and Life Work has issued a small pamphlet on "Life Work Opportunities for Negro Youth." We are informed that it is the first pamphlet of its kind yet issued. It has met with a very cordial reception in uplift circles and in our schools, and has been commended by many leaders in uplift vocations. This is but an introduction to what we would like to see given out as information.

Tangible evidences that the League becomes more potential as a factor in leadership discovery and training continue to multiply. Wrapped up in the experiences of some of our youth, now engaged in vocations of service, and of others in school, getting ready for these vocations, are stories of romance that make a fascinating appeal to those interested in the ventures of faith.

Leagues In Our Schools.—One of the most encouraging features of the work is the activity of the Leagues in or near our schools. Not long ago I met the South Atlanta Chapter. This church is almost adjacent to Clark and Gammon, and the students attend. South Atlanta is almost wholly a colored settlement. The president of the Chapter is a Gammon student. A survey of the South Atlanta community has been made. The League accepts the challenge to take its share of the responsibility in meeting the needs the survey revealed.

At Samuel Huston College, in Austin, Texas, there is an Oxford Club connected with the League. The object of this club is to further our life-work program. The members are making a devout study of vocational guidance. Some of them have already felt the urgency of the call to whole-time consecrated service. This has had fruitage. I was informed at Gammon Seminary that they were getting more recruits from Samuel Huston than from any of the other schools.

We cite these two instances. There are others. In all our schools there is a sympathetic attitude toward the League. This leadership now in training we must cultivate. Our schools will lamentably fail in their highest practical duty if they neglect to inspire with moral and spiritual ardor toward the high and sacred tasks of Christian service.

Junior and Intermediate Work.—Another encouraging feature is the growing interest and advance in junior work. The classes in methods for Junior League superintendents have been very largely attended in all our institutes. Where to place the Junior Church, or rather

to what organization to relate it, has been a question in some places. As an expressional activity in which the youngsters learn by doing, we have recommended that it be related to the Junior League. Wherever this has obtained, there has been profit both to the League and the church.

The Intermediate League has come for such a day as this. It has been a life saver in many instances where groups of youngsters passing through the transition of age have found themselves too large for the Junior League and little at home in the senior group. This new age group recognition has enabled this crowd to go on in League work and at the same time keep their group life intact. It has helped to stem the tide of the draft from the church and the church school at the intermediate stage. All of our larger churches have taken advantage of this, and many of our new charters have been for intermediate chapters.

The League Approach.—The need of this Christian approach to the young life of this group division is an established fact. The Negro youth is fundamentally religious. There is much taking place now to shake his faith. Like the youth of other groups, he is on trek. He needs the urge to do things that employ his powers of initiative, judgment, and management. This urge should be related to the appreciation, adaptation, and organization of the spiritual. The League offers the opportunity of this venture. The positive and forward looking stand of our own church on interracial relationships has had a wonderful effect and has helped to gather to our constituency not the largest following in numbers, but a very potential group in influence on the life of the whole race. As an expressional organization, the League approach opens the door to discover what the Negro youth is thinking, what are his aims, and which way he is going. In many outstanding instances we find

Christ becoming the center of his thought life and a willingness to join the army of Christian crusaders of every age and color who will forget traditional dislikes, prejudices, and inherited hatreds of yesterday and stretch forward to the Christ conception of human brotherhood.

Our Aims.—An institute in every one of our twenty colored Conferences. District institutes where distances are great and the Conference institute is impractical. A closer follow-up method for our life service work. We are undertaking a survey of the field by Conferences and districts that we may cull out the most promising material and urge upon these candidates the need of the largest preparation for a useful career. A more compact district organization as our working unit everywhere. The holding of the District Epworth League Conventions apart from the District Conferences wherever possible, so as to give the young people more time and opportunity. A larger number of mid-winter institutes which will be feeders to the summer institutes. A special third department program for city work, both industrial and social; rural work for agricultural sections and mining and lumber camp sections where the population is not permanent.

Field Activities.—We have visited nine Annual Conferences, ten institutes, five conventions, and filled 171 speaking and preaching engagements, besides round-table discussions and committee and cabinet meetings—local, district, and Conference. We have spent twenty days in the Atlanta Area, one day in the Buffalo Area, four days in the Chicago Area, twenty days in the Chattanooga Area, thirty-one days in the Covington Area, thirty-five days in the New Orleans Area, six days in the New York Area, twenty-seven days in the Philadelphia Area, fifteen days in the Washington Area.

We have had the heartiest co-operation of the staff and the Central Office force in the work of this division, for which we are always grateful.

A Prelude to the Delaware Annual Conference, 1927

By the Rev. R. B. Thompson

THE sixty-fourth session of the Delaware Conference will be held at Asbury Methodist Episcopal Church, Atlantic City, N. J., opening March 30.

Precursory notes cannot satisfy, but they may serve to whet the appetite, as doth a dainty "first course" preparing one for a meal. A prelude aids musical zest, heightens expectation, focuses attention, orders attitude.

Of course, there is always interest (of a sort) in an Annual Conference—lots of it. But a synthetic estimate, a readiness to view the thing as a whole, disdaining the narrowness dictated by self-ends, that is as rare as strawberries in winter season. Idealism, fine feelings are liable to suffer at Conference time. It need not be so.

If this gesture in the direction of a lofty Conference spirit may cause one minister here and there to determine to be rid of preoccupation with petty gossip during the coming Conference session, it will not be useless. The laity, conscious of their increasing influence in church government and Conference affairs, anticipative, inquisitive, need also to be cautioned about busying themselves with whisperings and rumors about appointments and the

like. We should all try hard to apply ourselves to the program of the Conference by due attendance, bent on being helped, edified by every good thing. Remember, God will be there, seeking to bless us. May we ponder His way.

The Presiding Bishop.—Bishop Luther B. Wilson, of the New York Area, will preside at the coming Conference. This is an exceedingly auspicious feature. Our own resident bishop, the Rev. Joseph F. Berry, D.D., LL.D., displays his usually fine discretion in this fortunate selection. While all bishops are elected to the episcopal office in view of their learning, piety, and executive ability, we are glad, in this case, to be able to point to a special capacity which indicates the fitness of the man for this specific undertaking.

Bishop Wilson comes to us with an erudition graced by a cosmopolitan spirit derived from years of successful administration in a polyglot area, where interracial contacts are sharp and manifold. He has, within the New York East Conference, a number of colored churches, supervised on a parity with their white brethren without

embarrassment. The new St. Marks Methodist Episcopal Church, New York City, recently completed at a cost of \$600,000, is the consummate expression of the will of the Methodist Episcopal Church to see to it that modern standards are maintained for its Negro constituency. Those thriving churches of the Delaware Conference which are found in Brooklyn and along the Hudson are the creation of a Christian fellowship which transcends racial barriers. The migration of tens of thousands of our people from the Southland has settled within the environs of Philadelphia and New York City. Bishops Berry and Wilson are adroitly co-operating to provide adequate church facilities for our folk. To-day there are more Negro members in the Methodist Episcopal Church than in any other predominantly white denomination. Her service justifies our allegiance. The Board of Home Missions and Church Extension has spent over \$235,000 in the Delaware Conference during the past six years. Bishop Wilson will note with glad interest our work as reported.

The Conference Host.—Entertainment at Asbury Methodist Episcopal Church, Atlantic City, is always up to date, adequate, gracious, satisfying. Among his devoted flock moves the esteemed shepherd, Rev. A. L. Martin, the guiding spirit, serene, smiling, attentive to the least request.

True greatness is attained by the genius of hard work. This is eminently true of the Rev. Dr. Martin. His career is an argument tremendously favorable to a long-term pastorate. He is a builder. At Cambridge, Md., where he was pastor for twelve years, he left an eloquent monument in Waugh Chapel.

In 1910 he was appointed to Atlantic City, with the fresh glow of eager, aggressive, godly manhood upon his face, conscious of his power to achieve. His presence in that city was electrical. Suddenly a disheartened church body began to throb anew with thrilling hope.

Within three brief years the new Asbury Methodist Episcopal Church was complete. Thenceforward for a ministry of seventeen years his competent, devout, virile leadership has carried his flock to the peak of enviable success. What next?

The Conference.—We shall meet in the awareness of world-wide Methodism. In our outlook we shall be continental rather than local. The Delaware Annual Conference signifies far more than the meeting of 167 pastors to make reports and receive appointments. It is a great religious conventicle which reflects not only the achievement and aspiration of her 40,000 immediate constituents, nor does it merely remind us that there are 350,000 Negroes in the parent church; but it betokens the spirit of John Wesley, who said, "I desire a league . . . with every follower of Jesus Christ."

Atlantic City will not regard the Delaware Conference as merely another meeting of colored folk. But it will crowd our sessions, well knowing that here is a choice group of Methodists; that here religious statesmanship will be vocal; that here businesslike and methodical procedure will be evidenced; that here will be found the triple mark of Christian intelligence, culture, and piety which sets a Methodist Conference far beyond any mere fraternal convention. It is God-breathed, transcendent, spiritual fellowship.

Perilous upheavals in industry, in civil government, in world affairs have started a tremor within the church. The age demands that the church show her faith by her works; that the Bride of Christ array herself in the garments of purity and praise. It is imperative that we be found at such a time worthy of that historical veneration with which men regard the church as the oracle of the eternal God.

"Awhile forget your doubts and fears.
And look beyond the veil of tears
To that Celestial Hill."

Turning the World Upside Down

By L. O. Hartman, Ph.D.

Editor Zion's Herald

WHO has not heard of the purpose of Russian Bolshevism? It has been widely advertised that the Soviets are daily planning for world revolution. They believe that in no other way can social justice be achieved and the brotherhood of man become a reality. Those who have studied the life and teachings of Jesus Christ must realize that the Master had in mind a similar objective—world revolution. But there is a vast difference between the purpose of the Bolsheviks and that of the Saviour of men. The Christian world revolution is not atheistic, as is that of the Communists. It does not advocate war between the classes and the masses, as do the Russian Socialists. It does not endorse violence and bloodshed. Nevertheless, the eternal hope of the Christian movement is that it may turn the world upside down by the power of Christian ideals until the kingdom of God shall be set up everywhere.

We are told in the Scriptures that the gospel is "the power of God unto salvation." Is it not strange that the Greek word for power is "*dunamis*," the very word from which our word "dynamite" comes? The mission-

aries to the foreign fields through the years have been carrying "dynamite" to China, India, and the islands of the sea. For the ideas that they preached, though seemingly harmless enough, have caused tremendous upheavals in the traditional thinking of the whole Far East, and peoples everywhere are beginning to awaken to the fundamental significance of the sayings of Jesus. To-day they are asking some very disconcerting questions: Is Christianity primarily a system of doctrines to which we must give intellectual assent, or a way of life in which we should walk? Are the teachings of Jesus to be obeyed or interpreted to fit the desires and conveniences of present-day civilization? Are we to "feel good" or "do good" in order to prove our right to the profession of Christianity? Did Christ countenance war? Did Christ draw the color line? In an issue between Christianity and the state are we to obey God or man? Should "will to power" and "will to love" be the governing motive of our lives? Is trade of more importance than human life? Which should enlist the greater respect, material life or high ideals?

A review of such questions as these will cause any

thoughtful Christian to stop and think. They indicate a widening of the range of the gospel of Christ to an extent of which our fathers never dreamed.

These queries from the Far East serve also to reveal the new task that confronts representatives of the cross. Their work must no longer be confined simply to the saving of men as individuals. They must address themselves also to the mighty undertaking of changing a world order, to the guidance of the Christian world revolution.

Never in all the history of Christianity has there

been such a crisis as we have in this hour. With Soviet Russia coming daily to a more complete understanding with Chinese leaders, with Gandhi teaching and preaching the ethics of Jesus Christ, with Japan ambitious for leadership in the Far East, it is high time for the Christian church to assert its leadership as never before since its Master was born in Nazareth. Unless His teachings can be made vital, not only will the church fail in its great objective, but all nations will be imperilled and civilization will tremble on the brink of world-wide disaster.

Passing of Mrs. W. E. Mitchell

THE family and many friends of the late Mrs. W. E. Mitchell were smitten with a sore calamity when she passed to her great reward Saturday morning, February 5, 1927, at 12.30 o'clock. Mrs. Mitchell was the wife of the Rev. W. E. Mitchell, district superintendent of the Nashville District, Tennessee Conference, Methodist Episcopal Church. She was taken ill just four days before the end came. Two of Nashville's best physicians attended her and utilized all the medical skill possible, but their wisdom was baffled; unheralded, the death angel came and spirited her soul away.

Telegrams were sent to all sections of the country announcing her death, whereupon many loyal friends of the deceased and family turned their faces toward this city in which she lived and worked for the upbuilding of God's kingdom. The funeral services were simple yet beautiful. Brief eulogies were delivered by a score of distinguished ministers. Among those present from other cities were the Rev. N. D. Shamborguer and the Rev. C. K. Brown, of Louisville and Chattanooga, respectively; our own Bishop I. B. Scott, and the Rev. G. W. Lewis, each of whom paid a glowing tribute to the deceased, setting forth the spirit of the noble services she had rendered both to the church and her family.

Many telegrams, resolutions, and letters of condolence

were read from all portions of the country, expressing deep regret at the loss of this generous woman, who was loved, not only by her immediate family, but by all who knew her, and containing messages of cheer and comfort to the grief-stricken family.

The large choir, intermingled with solos, did the singing in the most pleasing and satisfactory manner. The funeral was largely attended, with many friends from neighboring cities, both white and colored, showing the esteem and respect in which she was held by her many friends. The remains were conveyed to Greenwood Cemetery, where the body was lowered into its final resting place. A noble soldier has deserted the ranks of toilers, but her courageous life has left its impress upon the world. She is now resting with her loved ones who have been waiting for her on the other side, where sin and sorrow prevail not, but peace and happiness are eternal.

"Not in this weary world of ours

Can perfect rest be found;
Thorns mingle with its fairest flowers,
Even on cultured ground.
Earth's pilgrim still his loins must gird
To seek a lot more blest,
And this must be his onward word,
'In heaven alone is rest.'"

Another Soldier Has Fallen

ON January 22, 1927, death came to summon from labor to reward the Rev. James T. Moten, a veteran minister of the Washington Conference.

The Rev. Moten was born in Cumberland County, Virginia, in the early sixties. He attended the public school of his birthplace, but feeling the call to the ministry and his unpreparedness, bought books and further studied at home. He entered the Conference when he was nineteen, being ordained a deacon by Bishop Warren, and two years later was given elder's orders by Bishop Merrill. Not being satisfied with his training, he sought further study in Morgan College (then Centenary Biblical Institute), and carried on his pastoral work at the same time.

He was married when a very young man to Miss Julia Brown. To this union came ten children, five of whom preceded him to eternity.

For more than forty years the Rev. Moten gave himself unreservedly to his work, serving for the most part small, rural charges. In the spring of 1923, being broken in health, he retired and moved to Calvert County, Maryland, to spend the balance of his days at the little home

he and his wife were able to buy out of their small earnings. But alas! his health was broken beyond repair. His illness was long and severe, but not until he had suffered more than four years did he gradually yield to the inevitable and sank to rest.

His funeral was held at Mt. Hope Methodist Episcopal Church, January 26. The Rev. Edgar D. Hall, his pastor, and the Rev. Julius S. Carroll, his district superintendent, delivered the principal eulogies, as was his request. Other ministers who were present and took part in the service were the Revs. C. S. Briggs, E. A. Love, George Booze, L. A. Carter, R. R. Roberson, Elijah Ayers, J. H. Matthews, W. E. Williams, and Frank Giles. He was laid to rest in the old churchyard by the Dunkirk Lodge, No. 77, A. F. & A. M., of which he was an honored member.

He leaves to mourn their loss a widow, three daughters, two sons, and many friends. Among his friends who deserve mentioning for their very tender care during his affliction were Mrs. Edith Barrett and Mr. Cornelius Hicks. "Servant of God, well done."—Reporter.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

MAKING THE WORLD CHRISTIAN

FIRST QUARTER. LESSON XI. MARCH 13

Scripture Lesson—Matt. 28. 16-20; Acts 16. 6-15.

Unifying the World.—There are conceivably two ways of unifying the world of men. The first is by establishing a political rule world-wide in its scope. At different times in the history of the world a number of statesmen have entertained and endeavored to realize such a hope. That is said to have been the ambition of the last German kaiser. But the mere bigness of the world, if nothing else, would make such a rule a practical impossibility unless it should be based on voluntary allegiance. The history of the world has seen many an empire grow and dwindle and cease to be, while another took its place and repeated the same history. Another way of establishing a political rule world-wide in its scope is by a league of the nations of the world. Several such leagues have been proposed and undertaken, to repeat the history of world empires. The present league is yet in its infancy and theoretically may prove itself an exception to the rule. The second way is by establishing a spiritual rule world-wide in its scope. A number of the prophets of Israel entertained the hope of a universal religious empire with a visible central authority (cf. Isa. 2. 2-4; Mic. 4. 1-3; Psa. 86. 9, etc.), and throughout the Middle Ages the Roman Catholics tried to realize it. But the national or patriotic interests of men make such an empire a practical impossibility for long. A religious unity of mankind based upon spiritual persuasion and voluntary allegiance is a desirability; and if the religion is an ideal one and can succeed as no religion has yet done in getting its principles followed in practical life, it would be a greater blessing to mankind than any political union based upon force. To-day three great religions are competing for world control—Buddhism, Mohammedanism—which once, like Roman Catholicism, was ambitious for a world empire—and Christianity. Of these, Christianity is most deserving of success, as its success would mean a greater blessing to the world than the success of either of the others—if it should be the Christianity of Jesus rather than of any particular nation. And Christianity has had the most rapid progress of either of these religions. In point of origin it comes about midway between Buddhism and Mohammedanism, but has more members than both of these together.

Conditions Favoring the Spread of Early Christianity.—Saint Paul did more than any other and all others of the early Christians to make Christianity a world religion. It is doubtful if another Christian can be named in the history of the church who has been more successful as a missionary than Paul. There were certain conditions favorable to the spread of Christianity in that day that do not obtain to-day: (1) Wherever the gospel was taken there was already a nucleus of Jews who could serve as a point of contact between the missionary and the Gentiles. Sometimes these Jews were an embarrassment; but their very embarrassment tended to make the more liberal Christian message more popular among the liberal-minded Gentiles. The racial nucleus which the present-day missionary finds on the foreign field is apt to make his religious success more difficult because of their keen economic interests and unchristian practices. (2) The missionary fields of the early church were parts of the Roman Empire, which had already established a sort of unity among the peoples. The missionaries belonged to this empire, and therefore national prejudice against them was not so keenly felt. (3) The missionaries had no political interest in their work—their whole interest was entirely religious. To-day

the hatred or prejudice felt for a missionary's nation is easily transferred to the missionary—ulterior motives are apt to be suspected. (4) There was a general religious decay throughout the Roman Empire, due in part to a loss of national lives and in part to the progress of critical philosophy. In this decay Christianity and Judaism were the only two religions which offered to take the place once occupied in the people's lives by their dying religion. Of these, the Christianity of Paul was the most aggressive and had the advantage of being the most liberal and satisfying. To-day other aggressive religions are in the field. And wherein there is any extensive religious dissatisfaction on foreign fields the present type of Christianity as practiced by Christian nations and peoples seems to share the general dissatisfaction with the other religions. Something new seems to be looked for again. (5) No money was needed to carry on the missionary efforts. Indeed, the foreign work was then more of a financial asset than liability.

Similar Conditions Then and Now.—One of our respectable obstacles or embarrassments on foreign fields to-day is doctrinal divisions or denominational competition. But that disadvantage arose also in the early church and, but for the wise judgment of the leaders, would have shut Christianity up within the confines of Judaism—it would have been but one sect of Judaism. Paul's work was embarrassed by this denominational competition. But Judaistic Christianity was not engaged in foreign missionary work—it only sought to embarrass the liberal Christianity of Paul on the foreign fields.

Missionary Advantages of the Modern Church.—The most outstanding missionary advantage we have to-day is that which comes from accomplishments. Starting with one person, Jesus, the Christian religion has won approximately one third of the people of the world as communicants; and it has won these from among practically all the peoples of the world. The nations that lead in the civilization of the world are avowedly Christian. The greater part of the wealth of the world is owned by Christians. Christians lead the world in works of mercy, charity, altruism, and general social uplift. Men who are looking for a perfect religion perfectly practiced

by all its people may wax eloquent over the shortcomings of Christianity. But if men look for the blessings which it has been to its people, in spite of the embarrassment which many of its people have been to it, they will find sufficient to make them enthusiastic in their missionary appeal to non-Christian peoples. Our advantages are greater than those of the early church. What about our interest?

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MARCH 13, 1927

"Go ye, therefore"

(By D. D. Martin, D.D.)

The great commission is really the announcement that the disciples should go into all the world. And it is in fulfillment of this that every missionary is sent out. It is in this lesson made plain that it is not with foolhardy presumption, but with authority, as that which the Father gave the Son, for the Son is back of every true missionary with the authority of the throne of heaven. He gives the all-sufficient promise, "Lo, I am with you always, even unto the end of the world."

We cannot claim the help and authority of Jesus unless we go in His name to represent Him in soul saving. The trouble with the modern church is there is not enough "go" in the program of the church and the life of its members. We may beautify our churches and provide a program of music and preaching; we may make our Sunday school attractive with the best of teachers, but all of these do not quite fill the bill. We are to go or send to the people everywhere, "teaching them to observe all things whatsoever I have commanded you."

The Macedonian cry which came to Paul is not strange to these days. Bishop Clair reports that with each visit to Liberia there is the Macedonian cry from numerous tribes who have not yet had a teacher, asking that he send them a missionary teacher that they may learn the "God Way." Other missionaries tell of larger fields where no gospel message has gone. The hunger in these fields is indescribable. Jesus says, "Give ye them to eat." Paul heard the call and went to Macedonia; so we should hear and go.

Paul found ready listeners in a group of women, who responded not only with accepting the gospel message, but in making a home for the missionary. Some of the warmest friendships are developed where the true missionary has been faithful with his message and the happy convert is ready to share whatever temporal good they have in return for the spiritual good which the missionary has brought.

OAMMON SEMINARY.

Epworth League Topic

MARCH 13

By the Rev. J. W. Haywood, D.D.

WHAT'S MY JOB?

(Col. 3. 23, 24; John 13. 3-15)

Finding YOUR Job. When one does this he has achieved a big thing. A great many of us never do it. We find a job, but not our job. I have seen people trying to teach school who had just about as much business at it as a blind man would have running a locomotive engine. Some folks I have seen trying the law, medicine, and the ministry who were as much out of place as a lion would be making his lair in one hundred feet of water. The matter of finding one's job requires both intelligence and honesty. Intelligence to properly appraise one's self and honesty to abide by the facts which the self-appraisal discovers. One must not try to "kid himself," as the students phrase it.

Find It, DO It. Lots of us have found our job, but are asleep on it. Instead of doing

our job, we are watching the other fellow. I wonder how many Leaguers, during the past week, have criticized the pastor for some failure in connection with his work. You know exactly what he ought to do to make his job go over; you can explain all the reasons underlying his failure. You have all the "dope" when it comes to the pastor's job. Let me ask, What are you doing with your own job? Your biggest work is making excuses for your failures. You can give forty-seven reasons for the failures connected with your work. The weather is against you, the people do not appreciate you, etc. I know the whole line. "Cut out" the excuses; roll up your sleeves, spit on your hands, and get on the job. "Whatsoever we do, do it heartily as unto the Lord."

District Activities

District Rounds

FLORENCE DISTRICT

Second Round—Mullins—Shiloh, March 19, 20; Marion, 20, 21; John Wesley (3.30 P. M.), 20; Nesmith—St. Paul, 26, 27; Hemingway (3.30 P. M.)—Mt. Ceal, 27; Latta—Andrew's Chapel, April 2, 3; Springville—Sellers (3.30 P. M.), 3; Asbury and Bethel—Asbury, 9, 10; St. Paul—St. Michael (3.30 P. M.), 10; Salem and Wesley—Salem, 16, 17; Cades—Bethesda, 23, 24; St. Mary—Union (3.30 P. M.), 24; Timmons—Cartersville, 30, May 1; St. Luke—St. Luke, 1; Kingstree Ct., 7, 8; Kingstree Station, 8, 9; Lake City—Beulah, 14, 15; St. John—St. John (3.30 P. M.), 15; Mars Bluff—Bowers Chapel, 21, 22; Olanta—Pamplico Mission (3.30 P. M.), 22; Florence, 29, 30.

My Dear Brethren: Having finished the first round for this Conference year, I feel very much encouraged with the future outlook of the work. There is an advance in the reports of the pastors over last year, up to this date. The spirit in which the ministers and laymen have taken up the program of the church is very gratifying. We must make a decided advance on all our claims this year. Let us raise half of our World Service on Easter, April 17. Try and collect one dollar from each member. The bishop says that he confidently expects that we raise as much or more than last Easter. The third Sunday in May is Endowment Day on the Florence District. You should collect one third of your endowment claims, which is one dollar per member. Some of the pastors have raised their episcopal claims in full, and others pledge to collect theirs by the second Sunday in March. Dr. Oscar P. Miller says the Florence District has only raised \$17 of her General Conference expenses. We must raise that claim in full. Let us pray God for a "spiritual rebirth" as "Methodism's primary need." Let us "march forward" to our "goal."—Yours in His name, the Rev. R. F. Harrington, Dist. Dist.

TUSCALOOSA DISTRICT

Second Round—Mt. Sterling Ct., March 5, 6; Mantua Ct., 12, 13; Union Ct., 19, 20; Tuscaloosa, St. Paul, 26, 27; Eutaw and Springfield, April 2, 3; Akron Ct., 9, 10; Marion Station, 23, 24; Oak Grove, 29-May 1; Newbern and Wathal, April 30, May 1; Bessemer Station, 6-8; Reeders, 7, 8; Gainesville, 14, 15; Clinton Ct., 21, 22; Buhl and Gordo, 28, 29.

Dear Brethren and Co-workers: We are

THE Rev. E. M. Dent, a progressive pastor and church builder, joined the Washington Conference at its forty-eighth session, held in Jackson Street Methodist Episcopal Church, Lynchburg, Va., March 22, 1911. His first appointment was the Brandywine charge, Maryland, where he built the Asbury Methodist Episcopal Church. The second year he was there he led his congregation successfully into the new church. Asbury is one among the best rural churches in southern Maryland. While on this charge he wrote a petition for a new public-school building, and took a delegation before the school board of Prince George's County. The board granted the petition and a modern school building in the center of the community, which was at least three miles from any school. After serving acceptably and successfully here for three years, he was sent by Bishop Cranston to the Middletown charge, Frederick County, Maryland, where he served two years. While there he rebuilt the church on Braddock Heights, and at the expiration of two years he was sent to the Charlotte Hall charge, Maryland, where he is said to have exceeded any pastor ever sent there in point of service, serving successfully for six years. While serving this charge he remodeled Mt. Calvary, at Charlotte Hall, and Galilee, at Oakville. After six years of acceptable and successful service on this charge, he was sent by Bishop McDowell

on our sixth and last Easter campaign for benevolences as your humble servant on the Tuscaloosa District. I am depending on every man, woman, and child to do their best. The District Council agreed to make a 25 per cent advance over last year's goal as a minimum contribution this year. We must not fail. We will succeed by every person doing his duty. Remember the Southwestern Christian Advocate and the Central Alabama College rally.—Your servant, R. R. Williams, Dist. Supt.

Quarterly Conferences

BRYAN, TEXAS

The second Quarterly Conference was held in Lee Chapel Methodist Episcopal Church, February 4-6, with the district superintendent, the Rev. W. R. Robinson, at his post. Miss Pearlle Haynes, the newly elected pianist, presided with grace and dignity at the piano. After a series of songs and prayers, and a few preliminary remarks by the pastor, the business session was held. The quarter was well attended and everything moved on in quite a progressive way. The superintendent preached and administered the sacrament to a large and appreciative audience on Sunday night. The superintendent was paid in full, \$25.25; raised in this quarterly meeting, \$38.70 for ministerial support. The auxiliaries of the church are awakening from their winter's sleep. The Woman's Home Missionary Society held a weekly meeting with one of its shut-ins. After a series of songs and prayers, and words of cheer and consolation, they left a few pounds of eatables and some cash, which was highly appreciated.—Reporter.

CLARKSBURG, W. VA.

The fourth Quarterly Conference was held at the Trinity Methodist Episcopal Church on Thursday evening, January 27, with the Rev. W. H. Dean, D.D., district superintendent, presiding. The reports for the quarter showed that \$1,975 had been raised for all purposes since October 3, 1926. But the most interesting event of the evening was the burning by Dr. Dean of the released judgment of A. E. Barns against the trustees of Trinity for \$757.43. No one can appreciate the importance of this event unless he is acquainted with the conditions that led up to it. When the Rev. E. A. Haynes took charge of our pastorate, he found, among other obligations, a court judgment of \$757.43, which had to be paid by the 15th of

October or the church would have been sold. Realizing the gravity of the situation, the Rev. Haynes and his loyal members and friends began immediately to formulate plans by which this oncoming catastrophe could be avoided, and after several weeks of untiring effort the church was able to realize over \$1,300, which made it possible for us to pay the judgment and to pay other debts which had been a great hindrance to the financial and spiritual growth of our church. To Rev. Haynes is due much of the credit for this successful undertaking, and we, through his inspiring presence, have pledged ourselves to liquidate completely the remaining debt of \$600 by another year. Thanks to the church for such a leader as the Rev. Haynes.—W. M. Reddix, Reporter.

CONWAY, ARK.

The first Quarterly Conference of Ebenezer Memorial Methodist Episcopal Church was held February 6, 7, the Rev. J. L. Bryan, district superintendent, presiding. This quarter was a record breaker, both spiritually and financially. Despite the illness among our membership and our main officers, their places were filled, and reports rendered by other faithful workers were good. The district superintendent preached two strong sermons Sunday. The Conference expressed its gratefulness for the return of their pastor, Rev. M. McCrosky, under whose leadership we are putting over a big program. The district superintendent, Rev. J. L. Bryan, is truly a great man with a great program.—Reporter.

DECATUR, ALA.

Our first Quarterly Conference was held at King's Memorial Methodist Episcopal Church, January 28-30, with the Rev. J. W. Whitfield, district superintendent, in the chair. All reports were good. Class No. 1, J. B. Toney, \$12.50; No. 2, W. Lipscomb, \$12.50; No. 3, H. J. Banks, \$5.15; No. 4, J. Perry, \$4.20; No. 5, Mrs. Johnson, \$8.10; No. 6, Brother Dotson, \$3.05; total raised, \$45.70; paid the district superintendent, \$40.—J. B. Toney, Reporter.

DECATUR, ALA.

King's Memorial Church: Sunday, January 30, was the occasion of the first Quarterly Conference. Notwithstanding it was a cold and rainy day, we had a very appreciative attendance, both morning and night. The Rev. J. W. Whitfield, district superintendent, was at his best and preached two very acceptable sermons. He lectured to the Sunday school and Epworth League. He expressed himself as being highly pleased with the work of the church, and complimented the work of the finance committee in making a liberal

to the Nottingham and Croom charge, Maryland. He found a debt on the property, which the congregation had attempted the buy but had never been successful in securing it. During the two years at this place he was



THE REV. E. M. DENT

successful in paying off the old debt, lifting the mortgage, and uniting the congregation on building a parsonage. At the end of two years he was sent by Bishop McDowell to Covington, Va., the present charge, in 1923.

He has built a new St. John's Methodist Episcopal Church of cement blocks, which is a credit to Methodism and the town of Covington, also to the congregation and pastor. They entered the new St. John's Church Sunday, January 9, 1927, with a splendid program. At 11 A. M. a sermon was delivered by the pastor, bidding farewell to the old church. At 2.30 P. M. the opening sermon was preached by the Rev. A. D. Brown, our pastor at Ronceverte, W. Va.; at 8 P. M., the closing sermon by the pastor; Monday night, 8 o'clock, sermon by the Rev. E. D. Wilson, pastor of Olive Baptist Church; Tuesday night, sermon by the Rev. C. G. Cabbie, pastor of the Pine Street Baptist Church; Wednesday night, sermon by the Rev. C. W. Ingram, pastor of the First Baptist Church; Thursday night, sermon by the Rev. Arthur Lazenby, pastor of the First Methodist Episcopal Church, white; Friday night, sermon by the Rev. J. Herbert Bean, pastor of the Granberry Memorial Methodist Episcopal Church, South; closing with a four-corner rally Sunday night, January 16. The fourth year bids fare to be the best year. No cause will fall behind previous years. The people follow willingly and believe in their leader. The building will cost, when properly seated, about \$10,000. The little congregation is happy and is singing, "Praise God, from Whom All Blessings Flow."—Reporter.

budget for the benevolences and current expenses of the church. A budget of \$2,475 was adopted. The Epworth League, under the leadership of Miss Lillian Hallas, president, and Mrs. Dora E. Wallace as superintendent of the Junior League, made fine reports of work done. The chapter has begun a six-weeks' mission study, using "The Advancing Church" as the textbook. Mrs. J. E. Pickett is the teacher or leader. The Sunday school is thriving as never before; the attendance has almost doubled since Mrs. Lena D. Collins was made superintendent. We have the school organized from the bottom to the top, with every department functioning. The adult Bible class meets every Thursday night for its weekly study of the Sunday-school lesson, and on Sunday with the church school. The Sunday school has begun a six-weeks' church training night, under the auspices of the adult Bible class. The Ladies' Aid made a glowing report of work done since Conference. They have paid \$30 on their \$125 pulpit carpet. Mrs. Ida Bowen is the aggressive president. We raised \$44.70 Sunday of the quarter, and paid the superintendent in full and \$4 on Area Council expense for 1927. We have adopted the plan of making a partial payment every quarter so as to have the apportionment paid in full by the time the District Conference meets. The Sunday school has raised \$5.84 on World Service apportionment, and pledges to raise one eighth of the amount apportioned to this charge. We are endeavoring to interest every officer of the church in our official paper, the Southwestern Christian Advocate. We hope to have each one on the subscription list before the meeting of the District Conference.—The Rev. J. N. Wallace, Pastor; Mrs. Lena D. Collins, Reporter.

DURANT, MISS.

The first Quarterly Conference of John Wesley's Methodist Episcopal Church was called to order Friday, January 28, at 7.30 P. M., with the new district superintendent, the Rev. C. V. Heffner, in the chair. He was introduced by the pastor, Rev. R. B. Adams. After brief remarks by the district superintendent pertaining to World Service and other benevolent causes, the roll was called and seventeen officers were present. The pastor's report was rendered and adopted; the leaders' reports were made. They reported \$8, and had paid the pastor \$15.30 on salary for the year. The pastor's salary was fixed in the last quarter of last year at \$800; district superintendent, \$20 each quarter; World Service, \$200. Our Easter budget amounts to \$1,000 to be laid on the table April 17. The district superintendent preached two great sermons. The Lord's Supper was administered to fifty or more persons. The superintendent was paid in full, \$20; total raised in the quarter, \$28.40. The Rev. and Mrs. F. J. Talbert worshiped with us at night; also the Rev. G. W. Hunt. After the Quarterly Conference, at 8.30 P. M., the good sisters, led by Mary Love, F. Harrington, G. Harris, R. Stingley, M. McLyons, and Ann Sample, came forward with many good things, and gave a reception in honor of the returned pastor and the newly appointed superintendent. Among those present were the Revs. O. W. Crump, J. H. Gaston, G. W. Hunt, G. W. Williams, and I. L. C. Robinson, of the African Methodist Episcopal Zion Church. Each one made a splendid talk. Prof. G. W. Williams, of Durant high school, made the welcome address; the pastor and district superintendent responded. Solo by Mrs. C. A. Williams, with Mrs. N. Rooney at the piano. We are glad to have so many out to welcome our pastor back.—Mary Love, Reporter.

FLORESVILLE, TEXAS

Friday, January 21, our district superintendent, the Rev. K. W. McMillan, held his first Quarterly Conference, and left Saturday morning for Runge, Texas, to hold his quarter here, which was a success. He returned to Floresville Sunday afternoon, and preached a soul-stirring sermon Sunday night from the 47th Psalm; subject, "My presence shall go with thee." Every heart was touched with the Holy Spirit. Total amount raised in the quarter was \$20.25. Already great things

have been planned, and great accomplishments must be ours.—The Rev. H. O. McCutchin, Pastor; Mrs. Millie Walker, Reporter.

JASPER, TEXAS

We thank the Texas Conference and Bishop R. E. Jones for sending back to us Dr. J. W. Gilder as district superintendent for another year. The first Quarterly Conference was held at Pine Hill Methodist Episcopal Church, January 8, 9. On Sunday at 11 A. M. the Rev. Gilder spoke to a large congregation from the text, St. Matt. 5. 6-8. Total amount raised for the day was \$76; paid the Rev. Gilder in full, \$35. May God bless this good man. Our pastor, Rev. W. L. Sonier, a young man, who has been on the ground only two months, is putting over the job and is on the job.—Jim Brown, Reporter.

LAGRANGE, GA.

The Rev. J. B. Maddux, district superintendent of the LaGrange District, held his first Quarterly Conference at Leete Hill Methodist Episcopal Church, Friday night, January 28. The Rev. A. H. Jamerson, the very energetic pastor, with his faithful flock, is bringing things to pass. The Friday-night session of the Conference was well attended and splendid reports were brought in from class leaders and every auxiliary of the church. The district superintendent was paid in full, and, at the conclusion of the session, spoke very complimentary of the work being done by the pastor and his loyal membership. The Sunday services were unusually interesting. The Sunday school, which met at nine o'clock, was largely attended. Mr. William Bankston is the superintendent. At 10 A. M., love feast was conducted by Mr. A. L. Boone and Mr. William Kendall. The district superintendent preached at 11 o'clock from John 13. 35, "By this shall all men know that ye are my disciples, if we have love one to another." The Epworth League, which met at 5 o'clock, was led by Mr. Byrd and Mrs. Ogletree. "Christianity In a New World" was the topic for discussion, in which a large number participated, and many thoughts of interest were brought out. The culmination of the day's service was the preaching of another wonderful sermon by the district superintendent, at the conclusion of which four members were added to the church. Leete Hill Methodist Episcopal Church is in a prosperous condition, with greater prospects for the future. With the continued unselfish support of the membership, the pastor will remain in the front ranks.—James Thomas, Reporter.

LEXINGTON, MO.

Our fourth Quarterly Conference was held January 22, 23, with the Rev. Edward W. Hannah, district superintendent, presiding. The officers were present with good reports. The Rev. E. W. Hannah preached at 11 A. M., to the edification of all present, and at 3 P. M. we listened to a great lecture on Africa by the Rev. Malex, who had spent a decade in Central Africa. At 8 P. M. the district superintendent delivered another stirring sermon, which we will not soon forget. While here the Rev. Hannah was royally entertained in the beautiful modern home of Mr. and Mrs. George W. Robinson.—H. G. Reeves, Pastor; R. C. Oliver, Secretary.

LEXINGTON, TENN.

Our second Quarterly Conference was held January 29, 30, with our beloved district superintendent, Rev. J. O. Dixon, in the chair. The Rev. Dixon, as he always is, was wide-awake along all lines of the church work. He seemed very much pleased with the work. The parsonage has been nicely repaired and the pastor and family are comfortably at home. On Saturday, January 29, in the afternoon, the Quarterly Conference was held; most of the officers were present with splendid reports, which showed marked improvement along all lines. The district superintendent expressed himself as being well pleased with the condition of the work. After the business session, Dr. Dixon placed much stress upon the following objectives: Soul-winning for Jesus, World Service, Gulfside, Area Council, and Southwestern. On Sunday, January 30, Dr. Dixon preached a soul-stirring sermon,

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to the delight of many hearers. The text was taken from Matt. 5. 18. Monday night, January 31, marked a very pleasant surprise, when Dr. W. B. Crenshaw, district superintendent Memphis District, en route to one of his nearby points, stopped over and was, with Dr. Dixon, the distinguished guest of the pastor and wife, and in spite of the down-pour of rain, the evening was a pleasant occasion. Dr. Crenshaw is always welcome; come again. Without a doubt, the district superintendent thinks the Lexington charge is going to pick up along all lines under the pastorate of their new pastor, Rev. T. B. Blackman, who is making every effort to put over every program of the church. We are very grateful to the bishop for sending this godly man and his good wife to us.—Miss L. M. Parker, Reporter.

LIVINGSTON, TEXAS

On January 29, 30 our first Quarterly Conference was held at St. Luke Church, Livingston, at 2.30 P. M. Dr. J. W. Gilder, our most efficient district superintendent, presided, with a goodly number of the officers present with good reports. The pastor's report showed a mark of progress along all lines. Some very pleasing remarks were made by Dr. Gilder in regard to the bright outlook for this work under the splendid leadership of our pastor, Rev. E. W. Summers, and his beloved wife. She is truly a great woman in our midst. The quarter was paid in full, \$40. A splendid Sunday school was held on Sunday, with a collection of \$3.61. The district superintendent preached a noble sermon at 11.30 A. M. His text was taken from 2 Cor. 12. 20. Collection taken amounted to \$7.06. At 12.30 the funeral of Bro. Dan Gardner, aged ninety-two, was conducted by the pastor. He was one of the oldest members of St. Luke Methodist Episcopal Church. At 4 P. M. the Epworth League and Baptist Young People's Union met in union service with St. Luke; collection, \$2. At 7.30 P. M. the pastor preached from Matt. 17. 7. One young man united with the church. Collection, \$4.13. Two children were baptized. We raised for World Service, \$12.50; Wiley claims, \$4.75; total report for the quarter, \$74.12.—Mrs. Augusta H. Daniel, Reporter.

LLANO, TEXAS

Our first Quarterly Conference was held by our district superintendent, Dr. S. E. Blacknell. We paid our claim in full, \$23, also gave our pastor \$14; total for the day, \$37. We have just purchased a parsonage, into which our pastor will move in a few days. We are planning to do a great work this year.—Elmer Jackson, Reporter.

MALTA BEND, MO.

The fourth Quarterly Conference was held at Crutchfield Methodist Episcopal Church, February 12, 13. The Rev. E. W. Hannah, district superintendent, presided. After devotional exercises, the Conference was opened for business. All officers were present and reported with an increase along all lines. The district superintendent expressed himself as being proud of the work that had been done under the leadership of the pastor. We have had a great revival, with eighteen conversions. Sunday the district superintendent was at his best and preached three soul-stirring sermons. One united with the church. The church has taken on new life. Six were baptized. The superintendent was paid in full. To the surprise of the pastor, Mrs. Sarah Florence presented a complete sanitary communion set to the church, which was dedicated by the superintendent.—The Rev. W. D. Rivers, Reporter.

MOUNTAIN CITY, TENN.

Our second Quarterly Conference was held January 8, 9, the Rev. F. D. Johnson, the newly appointed district superintendent, presiding. We had an entertainment Saturday night, in which we raised \$10. We paid the superintendent in full, \$20. On Sunday the Rev. Johnson preached an able sermon, which was enjoyed by all. The Ladies' Aid Society gave a sock party, from which they raised \$19.75. This society is doing a great work under the leadership of the president, Mrs. Baker. The church is progressing wonderfully under the leadership of the pastor, Rev. N. D. Smith. He has been here four years, and the people of Mountain City want him to stay four more years. The pastor and wife are both teachers in the day school and are loved by all.—Miss Daisy Reeves, Reporter.

SCHRIVER, LA.

The first Quarterly Conference of Magnolia Methodist Episcopal Church was held on February 6. The Rev. H. Daniels, district superintendent, presided. The Conference was well attended and each officer was present with his report. The district superintendent was well pleased with the work that is being done. He was paid in full, \$10. We are always glad to have the Rev. Daniels with us. He preached a soul-stirring sermon from Matt. 3. 11. The Rev. T. A. Hampton was with us also. We wish to thank the men who gave a rally and raised \$17.85, January 20, led by Messrs. B. Morris, T. Stripling, C. Jules. We pray God's blessing on them. The pastor and wife wish to thank the members and friends for seventy-five pounds of choice groceries. The party was led by Sisters P. Smith, L. Byrd, K. Lives, P. Frances, B. Gredly, E. Hoffman, M. Stripling, Bro. A. Randell. We pray God's blessing upon these good people.—The Rev. Jefferson Welton, Pastor; A. Rounds, Reporter.

TANNER, ALA.

Oakland Methodist Episcopal Church: The Rev. J. W. Whitfield, district superintendent, held his first Quarterly Conference here January 23, and preached a wonderful sermon. He administered the Lord's Supper to seventy-five persons. We raised on that day \$60.90. Our Sunday school is making wonderful progress, and the entire church has taken on new life.—The Rev. V. D. Oatman, Pastor; John Perry, Reporter.

TROY, ALA.

The first Quarterly Conference convened February 4-6 at Troy Methodist Episcopal Church, with the Rev. P. P. Wright, district superintendent, presiding. The reports showed the church had taken on new life along all lines. The district superintendent

was paid in full. We are looking forward to a great year's work under the leadership of our new pastor, Rev. H. J. McLin, who is lining up in a satisfactory way. We have a splendid Sunday school. At 11 A. M. the Rev. Wright preached an able sermon, and again at the afternoon and evening services. Communion was administered to about twenty members. The district superintendent was well pleased with the way the pastor and members have lined up together, which means a great year for us. We expect to have our World Service raised by Easter. We are determined to put over the program for God and the church.—Edna Lawson, Reporter.

VAIDEN, MISS.

The first Quarterly Conference of the Vaiden circuit was held at Midway Methodist Episcopal Church, February 5, 6. The Rev. D. Green, the district superintendent, was present. After the sisters had served a delicious dinner, the district superintendent opened the Conference. The pastor, Rev. E. H. Holmes, read the 37th Psalm. Dr. Green spoke very forcibly on the program of the church, and impressed upon our minds the fact that the World Service money should be raised on Easter. Most of the officers were present. In spite of the inclement weather, we raised \$50.15 this quarter. We tender our heartfelt thanks to Bishop Jones for sending us these good men to lead our forces for another year: the Rev. D. Green, district superintendent, and the Rev. E. H. Holmes, pastor. Under their leadership we will know no failure. The pastor has organized his forces for the four great Methodist months; with God to help us, we intend to go over the top. Pray for our success.—P. H. Blackmon, Reporter.

District Conferences and Conventions

LAKE CHARLES DISTRICT PREACHERS MEET

The preachers of the Lake Charles District met in regular session at Jeanerette, La., February 16, 1927. The Rev. T. B. Cooper is the popular and efficient pastor here. He had things well in hand for this occasion, and was ably assisted by the Revs. D. L. Palmer, M. L. Landrum, and R. E. Stanton, of the Baptist Church.

The following pastors were present and made favorable reports on their work: The Revs. W. H. Jones, L. H. Smith, J. A. Landry, T. B. Cooper, P. M. Jones, Frank Alridge, N. L. Baptiste, G. J. Rodgers. The Rev. Samuel Green was present but, owing to illness, was excused. "Father" Travis Larkin was present and made a very helpful address to the younger men, and so did the Rev. G. J. Rodgers.

All pastors present were very optimistic about World Service. The Rev. W. J. Hampton, district superintendent, is all smiles because the men are so optimistic, and the Rev. T. H. Hayes has gone over the top at Welch and has lumber on the ground to build a new church. The Rev. Lemons, at Teche, has added over forty converts to his church. "Father" G. J. Rodgers will have his World Service quota in full on or before March 31 at Patoutville.

A collection was taken for the Rev. Samuel Green, as follows: Lake Charles, the Rev. J. E. Rolax, \$2; Olivia, the Rev. N. L. Baptiste, 70 cents; Opelousas, the Rev. L. H. Smith, \$6; Jeanerette, the Rev. T. B. Cooper, \$2; other collections, \$2.35—total, \$13.05.

The Baptist pastors pledged themselves to stand by the Rev. Mr. Cooper in raising his full quota for World Service. These brothers took part in the various discussions.

The welcome address on behalf of St. Paul Methodist Episcopal Church was delivered by Mrs. Amelia Wilson; on behalf of the Baptist Church, by the Rev. D. L. Palmer. Response by the Rev. N. L. Baptiste. All were at their best. Mrs. N. L. Baptiste was among the many visitors. The writer and the Rev. W. H. Jones, district president, preached at 7.30 P. M., to an overflowing congregation; collection, \$15.65.

A very sumptuous dinner and supper were served by the following ladies: Mrs. Mary

Oquin, Mrs. Amelia Arrow, Mrs. Louise Ewings, Mrs. Francis Alexander, Mrs. Alice Nicholas, Mrs. Effie Brown, Mrs. Beula Smith, and Mrs. Emily Wethers. Too much praise cannot be given these good ladies for their faithful service. Jeanerette has one of the best choirs on the district.

The next meeting will convene at Washington, the Rev. J. L. Augustus, pastor. The district officers will be installed by the district superintendent, the Rev. W. J. Hampton, at this meeting, March 16, 1927. All pastors are requested to be present.—The Rev. W. H. Jones, President; the Rev. H. L. Clark, Secretary; the Rev. L. H. Smith, Assistant Secretary—Reporter.

SAN ANGELO DISTRICT COUNCIL

The San Angelo District Council met in session with the Rev. D. B. Baker and his good people at Temple, Texas, February 8, 1927, at 3 P. M. The Rev. T. J. D. Simms, our pastor at Valley Mills, Texas, offered prayer. James 1. 1-10 was read by our pastor at Bartlett, Texas, the Rev. I. H. Pierce. The Rev. S. E. Blacknell, our devoted and much loved district superintendent, sounded the gavel which marked the opening of the best "council" ever held on this district. The Rev. W. W. Baker, pastor at Belton, was elected secretary; the Rev. T. J. D. Simms, reporter to the Southwestern Christian Advocate.

The district superintendent in glowing words stated the purpose of the council, also expressed his hopes for the future. Here are ten pearls discussed in this meeting: No. 1—The successful pastor, led by the Rev. D. B. Baker, the entertaining pastor; he greatly stressed the seizing of opportunities, making the right use of time all the time. No. 2—The benefits derived from World Service giving, by the Rev. I. H. Pierce, our pastor at Bartlett, who pictured many achievements and saying, "Brethren, we cannot stop here." No. 3—How and when to collect World Service, by the Rev. T. J. D. Simms. No. 4—The benefits of a real organized church, by the Rev. W. W. Baker, of Belton, Texas. No. 5—The pastor's duty to the Sunday school, by the Rev. D. B. Baker. No. 6—The pastor's personal appearance, by the Rev. D. B. Baker. No. 7—The pastor's duty to his parish, by the Rev. S. E. Blacknell, district superintendent. No. 8—The pastor's relation to the following auxiliaries: Sunday school, Epworth League, Junior League, foreign missions, Woman Home Missionary Society. All these things were beautifully discussed. Two outstanding laywomen joined in these topics.

On the night of the 8th the Rev. I. H. Pierce preached a wonderful sermon from Rev. 1. 17, "And he laid his right hand on me." The outstanding laywomen were Sister L. E. Gilmer, from Belton, Texas, and Eul. Moore, from Moody, Texas. These laywomen love their church. The district is wide-awake and marching on.—T. J. D. Simms, Reporter.

Obituaries

AVERY—In the death of Sister Fannie Avery, a vacancy has been made in our church at Windsor, Mo. She was a devoted friend and consecrated Christian, faithful to the church, loyal to the Lord and earnest in His service. We extend to the bereaved family our sympathy in this time of their sorrow, remembering we sorrow not as those who have no hope.—Jewell Willis, Reporter.

CASTINE—On January 22, 1927, at 6 A. M. the death angel visited the home of Mr. and Mrs. Webster Castine and took away their youngest child, Ethel Levy. She was 4 years old. The funeral was well attended at St. Mark Methodist Episcopal Church, Opelousas, La., of which the Castines are members. She leaves a father, mother, eight brothers, and eight sisters, and many other relatives to mourn their loss. The funeral was conducted by the Rev. L. H. Smith, pastor.—Reporter.

GREENLEAF—Sister Belle Greenleaf departed this life January 16, 1927, at the home of her granddaughter, Memphis, Tenn. She was one of the oldest and most faithful members of the church. She leaves a host of

relatives and friends to mourn their loss. The funeral was conducted by the pastor, Dr. T. W. Davis.—Lillie E. Lloyd, Reporter.

HILL—Sister M. E. Hill, our beloved friend and sister of the St. Paul Methodist Episcopal Church, Normangee, Texas, died at her post of duty in full triumph of faith at the church, February 6, 1927. She was forty-nine years of age and spent thirty-four years in the service of Christ. She was a consistent Christian and was ready at every call. At her death she was the leader of the children to help raise the Easter quota, being appointed thus during the evening services, but God seeing fit, sent the angel of death into our audience and summoned her to that celestial shore. The funeral services were conducted by her pastor, Rev. J. E. Wilson, assisted by the Rev. A. L. Gabriel, at Hillary Chapel Methodist Episcopal Church, Leona, Texas. Sister Hill leaves to mourn their loss: husband, daughter, grandson, two sisters, five brothers, and a host of relatives and friends. The interment was made in the community cemetery at Leona, Texas.—Mrs. D. A. Drewey, Reporter.

JAMES—Sister Laura James died November 4, 1926, at her home in Starkville, Miss. She was a member of Griffin Chapel Methodist Episcopal Church. She was the devoted wife of Bro. M. M. James. Dr. J. W. Golden read the Scripture lesson, the Rev. B. J. Robinson led in prayer, and the Rev. C. W. Evans preached the funeral sermon.—Reporter.

JOHNSON—New Haven Methodist Episcopal Church, Batesville, Miss., lost one of its oldest members on January 15, 1927, in the person of Sister Eliza Johnson. She joined the church under the pastorate of the Rev. Bartley Bailey five years ago, and lived a consistent Christian life. She will be greatly missed in the church and home. She was married to Bro. Joseph Johnson, and to this union were born thirteen children, ten of whom survive, together with thirty-one grandchildren and two great-grandchildren, who mourn their loss. She died at the home of her daughter, Mrs. B. McCarty. The funeral was conducted by the Rev. Willie Mack, of the Baptist Church.—The Rev. W. H. McCarty, Reporter.

JORDAN—The Rev. R. Jordan, one of the pioneer ministers of the Mississippi Conference, departed this life January 14, 1927, at his home. He was faithful to the end. He came to Poplarville, Miss., the second Sunday in January to complete his work, but was unable to preach. He was always found on his duty. The Rev. Jordan was loved by everyone that knew him, and was a successful minister. He leaves a wife, six children, a mother, three sisters, and a host of relatives and friends to mourn their loss. "Servant of God, well done!" The remains were laid to rest in the Sumrall cemetery. The Rev. E. A. Wilson officiated.—Reporter.

KEA—Bro. Thomas Kea departed this life January 2, 1927, at Rocky Ford, Ga. He was a faithful member of Grace Methodist Episcopal Church. When the new Grace was built he donated \$100 on the church, and was active until his departure. He was ill one month. His parting words were, "All is well with me." He also gave some tin for the repairing of the roof. He leaves to mourn a wife, eleven children, one brother, and two sisters. The pastor, Rev. J. B. Simpkins, ably conducted the funeral services, assisted by the Rev. P. R. Dubose.—Mrs. Q. B. Parker, Reporter.

KENNEDY—The funeral services of the Rev. Henry L. Kennedy were conducted at Riley's Chapel, Handsboro, Miss., January 4, by Dr. P. H. Rambard, Dr. E. A. Wilson, and James Shumford. The Rev. Kennedy was born at Selma, Ala., April 15, 1847; died at Handsboro, Miss., January 8, 1927. He was married to Miss Mattie J. Hurd, January 22, 1878. He leaves a wife, three sons, three daughters, and a host of friends. Special selections sung at the funeral were, "It pays to serve Jesus," "I wonder what they are doing in heaven to-day," and "Death is only a dream." The service was attended by a host of friends and relatives, who mourn the

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loss of one who will be missed by all who knew him.—Edward Smith, Reporter.

LANDOR—On January 17, at 9.30 P. M., Varise Landor, a member of St. Peter Church, Jeanerette, La., departed this life in the full triumph of faith. He was leader of Class No. 11; was converted two years ago, under the pastorate of the Rev. Allen Robinson. He leaves a wife, ten children, and two brothers to mourn. He was buried in St. Peter cemetery with Masonic honors. The funeral was preached by the writer, assisted by the Rev. R. Stanton, the Rev. T. Larkins, and the Rev. G. J. Rogers.—Timothy P. Norris, Pastor.

MAY—Mrs. L. Pinkie Brown May, widow of the Rev. Haney May, departed this life in the full triumph of Christian faith, Brookhaven, Miss., January 6, 1927, at 4.20 o'clock P. M. She was a graduate of New Orleans College; served as local preacher, field organizer of The Woman's Home Missionary Society, and as principal teacher in the public schools of Lincoln and adjoining counties for a number of years. She was a member of St. Paul Methodist Episcopal Church, Laurel, Miss., and conducted the memorial exercises of ministers' wives at the Annual Conference, which convened at Laurel, Miss., January 13, 1926. Mrs. Ora L. Brooks and the Revs. G. W. Smith, P. D. Gullage, and J. B. Campbell gave beautiful addresses concerning her life as a Christian. The Eastern Star Society of Brookhaven, Miss., cared for her remains. She leaves to mourn her passing a brother, two sisters, an adopted daughter, two nieces. The Rev. J. B. Campbell, pastor of Kynett Methodist Episcopal Church, officiated.—Reporter.

MILLHOLLAND—Sister Katy Millholland fell asleep in Jesus January 7, 1927, after an illness of seven days. She was the wife of Mr. Samuel Millholland, and a faithful wife and loving mother. She was a member of Pleasanton Methodist Episcopal Church for a number of years and was always ready to do good. Her remains were laid to rest in Pleasanton cemetery. Three daughters, two sons, one sister, a husband, and many relatives and friends mourn their loss. The Rev. M. W. Stephens officiated.—L. B. Priestly, Reporter.

Card of Thanks

I wish to thank the members of St. James Methodist Episcopal Church for the pound party tendered the pastor on the night of January 18. Many pounds were left on the table. Sister Raymond made the presenta-



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tion speech. Remarks were made by many others, and the pastor responded. God bless these good people. Come again.—S. D. Hackett, Pastor, Liberty, Texas.

We take this method to thank the Willing Workers' Club for ninety-seven pounds of choice groceries and a neat purse. This

movement was led by Mrs. Delia Collins and Mrs. Annette Matthew. We also thank Bro. Critt Badie for meat, and Sister Mary Lipscomb for a fat hen for Christmas. May the Lord bless these good people. Call again.—The Rev. and Mrs. E. Freeman, Clinton, La.

I wish to thank all who were so kind to me during my illness, especially Dr. Matthews, of Meridian, Miss., who gave me the best medical attention possible; Mr. and Mrs. L. Hampton, uncle and aunt; the Eastern Star members for their faithfulness; Mrs. Mary Alexander; Carrie Cole, my sister; and my devoted husband. May God's choicest blessings rest upon you all.—Mary Walker, DeKalb, Miss.

We take this method to thank the president of the Ladies' Aid and members for their cash purse that was given the pastor on Christmas. It was highly appreciated. May God's blessing rest upon the president, Sister Ida Franklin, and her faithful armor bearers. Come again. Everyone watch for the quilt that is being made by this Aid; everyone in Windsor will have a block in it with their names. Sister Franklin is a live wire and the right woman for the office.—C. D. Hester, Pastor, Windsor, Mo.

I thank the good people of the Scooba circuit for \$37.50 to purchase a suit of clothes for the Annual Conference. The committee consisted of Sisters Minnie Gunn, Belle Wiggins, Josephine Johnson, Mary E. Griggs, M. L. Avery, Cleo Johnson, Josephine Cotton, Mary E. Boyd, Sallie Hyde, M. J. Blanks, Rubie Thedford, and Lottie Boyd. We also wish to thank Bro. Moses Jones and wife for a fine Christmas turkey.—F. L. Williams, Pastor.

We take this method to thank the good people of Glade Spring circuit (Va.) for their kindness. During the absence of their pastor, on Christmas eve, three young ladies—Misses J. Campbell, W. Campbell, and Mary Waugh—came through the rain and mud and laid on the parsonage table many pounds of select groceries for Christmas. Also the Ladies' Aid gave a cash purse of \$5.75. We pray God's richest blessing upon these good people of Glade Spring.—Mrs. H. L. Johnson.

The Rev. J. L. Blue and wife take this method of expressing their appreciation to the Sunday school and superintendent, Bro. T. P. Peterson, Mrs. Sadie L. Thomas, and to all participants whose names we failed to get as a whole, but more so the pupils of Lee's Chapel Methodist Episcopal Sunday School, for the storm which on December 22, 1926, swept through Lee's Chapel, landing a nice supply of Christmas groceries and a neat purse upon the parsonage table. In very fitting words Mrs. Thomas made the presentation speech. The pastor and wife responded, expressing their appreciation. We wish to thank Dr. and Mrs. Hammond, physician and surgeon, also deacon of the Second Baptist Church, for so royally entertaining us by radio and with a turkey dinner on December 27 in their comfortable home. Others of the city enjoyed their gracious hospitality. The wonderful dinner was prepared by Mrs. Hammond, who formerly was domestic science teacher at Prairie View College.—Reporter.

Special Notice

Dear Fellow Pastors: Our District World Service Council and Pastors' Group Meeting will be held at Texarkana, Ark., March 10, 11, in East Street Methodist Episcopal Church. Let each pastor on the district be present with a lay representative from your local World Service Council. Also bring an outline of your local program in your charge, and let us study them together. Now, brethren, I notice that to date only two charges have made any remittance of World Service money to the Chicago office, which is everything but encouraging, not only to our beloved Bishop Clair, but to your humble servant more so. Now we are fast approaching the spring season; let us not delay longer, but let each of us enter vigorously into the work and set our faces hard toward our task. Let

each pastor begin now for our great World Service drive for Easter; organize your forces and make one hard, earnest effort and raise every dollar of it. And then get ready for the biggest drive that has ever been put on in Arkansas for Philander Smith College. The Texarkana District, with her energetic pastors and laymen, must make her full contribution to this great and worthy cause of Christian education. Your faithful servant, W. C. Rivers, Dist. Supt., 1217 West 20th Street, Little Rock, Ark.

Crescent City Note

Williams Chapel.—The Wilson-Massiah Clinic, under the management of the Williams Methodist Episcopal Church, the Rev. J. W. Turner, pastor, Dr. Thaddeus Taylor in charge, Miss Anna Massiah, registered nurse, is in full bloom. Forty-one patients have been treated during the month of January; eleven visits were made to the homes of the sick; one operation; services rendered by Miss A. Massiah, \$20; amount given to the sick and poor during the month of January, \$222.05. The church must not leave all the physical needs of its members to societies, but should look after the interests of the poor. We are prepared to care for our poor members. Dr. T. Taylor deserves great credit for the good he is doing for the uplift of

our people. Anyone who is not able to get medical treatment, regardless of religious belief, can come to 7510 Pearl Street, Monday and Saturday, from 11 A. M. to 1 P. M.—Rev. J. W. Turner, President Board of Managers, Phone Uptown 5317-W.

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McComb City, the Rev. P. R. Stephens, February 28; Magnolia, the Rev. H. E. Morgan, March 1; Crystal Springs, the Rev. N. W. Ross, 2; Brookhaven, 3; Columbia, the Rev. B. J. Brooks, 4; Yazoo City, the Rev. J. W. Isabel, 5-7; Canton, the Rev. L. E. Johnson, 8, 9; Durant District, 10-15; Greenwood District, 17-24; Vicksburg, the Rev. J. C. Hibbler, 26, 27; Jackson: Pratt, the Rev. A. B. Keeling, 28; Brandon, the Rev. L. W. Price, 29; Pelahatchie, the Rev. J. A. Patterson, 30; Morton, the Rev. P. W. Baldwin, 31; Forest, the Rev. G. W. Adams, April 1; Meridian District, 2-7; Mobile, the Rev. J. L. Wilson, 8-10; Moss Point, the Rev. S. G. Roberts, 12; Gulfport, the Revs. M. P. Johnson, Frank Smith, 13, 14; Pass Christian, the Rev. J. M. Shumpert, 15; Handsboro, the Rev. A. H. Lathan, 16, 17.

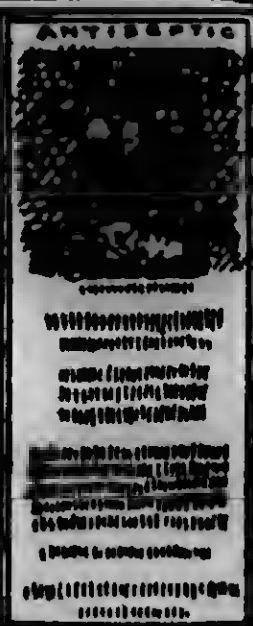
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In Gethsemane

Alone, in my Gethsemane,
'Neath lowering clouds, near tossing sea,
In anguish, Lord, I pray to Thee,
Let this cup pass!
Some other lot, some other way,
Some other cross, not this to-day—
Some other time, dear God, I pray,
Let this cup pass!

Life's deepest sorrows I have borne;
By grief and pain my heart is torn;
With crushing burdens, patience worn—
Let this cup pass!
So much of joy I've been denied;
So little happiness supplied;
Must Self fore'er be crucified?—
Let this cup pass!

But hark! A voice so sweet and clear,
The accents of my Saviour dear,
I cease my prayer and pause to hear:
"Poor, wavering child,
The bitter cup I drank for thee
At midnight in Gethsemane
Forbids that I should grant thy plea,
'Let this cup pass!'

"Except thou bear'st thy cross to-day;
Except thou turn'st from self away;
Except thou ceas'st in grief to pray,
'Let this cup pass!'
My dying agony in vain;
No hope in Calv'ry's crimson stain!
Be this thy prayer while life remain,
'Thy will be done!'

"Though rough and steep Golgotha's way;
Though nearest friends thy soul betray;
And darkness end thy tortured day,
Nailed to thy cross,
Hope shall dispel thy deepest gloom;
Faith shall thy dawning day illumine;
And Love, triumphant, rend thy tomb
And bear thee home!"

—JESSIE C. WILEY.

Sixty-Ninth Congress Becomes History

By Harry E. Woolever
Editor, The National Methodist Press

THE sixty-ninth Congress, which first assembled in December, 1925, closed after ten strenuous days of parliamentary skirmishes and forensic battles, on March 4. It was in the Senate, where prolonged public deliberations are the custom, that the tenseness and the legislative jam were most pronounced as this, the most powerful legislative body of the world, drew to a close.

Of the twoscore and more specific legislative recommendations made by the President, not half were enacted into law. Thus, despite the earnest efforts of certain of the administration leaders, a number of major questions are still uncared for. For instance, such important matters as the adjustment of the French debt, involving \$6,847,000,000 owed to the United States, more than the entire amount required to finance this Government for a two-year period, was not completed. The Muscle Shoals measure, which has to do with the tremendous water-power rights on the Tennessee River, with possibilities of manufacturing immense quantities of fertilizer or of nitrates for commercial or war purposes, was carried over for a later Congress. The Government has already expended \$167,000,000 plus on this project and the plant has laid idle since the war, Congress being unable to agree upon the next move. The bill providing for the reorganization of the Government departments is another major matter which had to await a more favorable time. The efforts of eight years to establish a Department of Education have to be continued on into another Congress. It is believed that by the continued efforts to bring information to the citizens as to the desirable, constructive, American ends which would be realized through such a department, the seventieth Congress will enact the necessary legislation to assure its establishment.

PRESIDENT'S ECONOMY PROGRAM

The President's economy program has had its effect upon Congress. There has been scarcely a day that the efforts of the Chief Executive to guard the expenditures of the people's money have not been referred to during the consideration of the legislation. Two results of his insistence that no expenditure should be made which was not vital, and that any possible surplus should not be regarded by department chiefs as an opportunity to gain increased appropriations, have reduced taxes and reduced public debt. A tax reduction measure urged by the President promises to relieve the people in tax burdens to the amount of \$380,000,000 a year. A surplus of \$377,767,000 accruing during 1926 was applied to the reduction of the public debt. The total paid on the public debt during the past fiscal year reached beyond the billion mark and brings a saving of more than \$40,000,000 in interest annually. During the past six years the public debt of this nation has been reduced an average of a billion dollars a year. A surplus amounting to \$383,000,000 is estimated for the current year and this also will be used to reduce the public debt.

Much of the time of the short session was consumed in making appropriations for the work of the ten Government departments and the independent bureaus and boards during 1928. The President declared in his message that "if each Congress at its opening session would make appropriations to continue for two years, very much time would be saved." At present the Lower Body of Congress gives during each year the greater portion of the time on the floor and months of committee work in deciding on thousands of items in appropriation measures, only to have to cover the same ground at the next convening of Congress. So engrossed has the House been in this job in the past months that a bill setting forth the advantages of making ap-

propriations for two years at a time has not been considered on the floor.

PRESIDENT VETOES FARM BILL

The President was put to a test when both houses of Congress passed the McNary-Haugen farm bill. The Chief Executive had not approved of certain features of this bill and had so indicated before its passage. Neither did the bill by any means seem satisfactory to a considerable number of those who voted for it. However, the need and demand for farm relief have been so pronounced for several years that many of the legislators were ready to support any promise of relief, while some feared to offend the rural voters. When the issue was finally put up to the President, politicians wondered if he would stand by his point of view in face of the demand on the part of farmers for relief.

The Chief Executive, pointing out his conviction that the law was unconstitutional, would tend to price fixing, and would jeopardize the whole agricultural industry through bureaucratic control, vetoed the bill. What effect it may have upon any future political plan of the President is yet to be seen. His conclusions on this score, however, he will not likely reveal until after the next Congress has assembled.

SENATE IN MANY TURMOILS

The Senate during the closing days was frequently a scene of verbal conflicts and parliamentary mazes, as senators strove to gain consideration for some favored bills. Sometimes as many as a dozen senators were each opposing the plans of the others and by their dogged persistence producing cross currents which made progress impossible. Always, as the legislative session nears its close, the friends of each one of a thousand bills before Congress besiege senators to press their particular measure. Consequently every available opening is taken advantage of to place bills before the body ere it is too late. For with the expiring of a Congress all bills lose their status and must be brought up, *de novo*, in the next Congress. Thus, hours and even weeks spent upon a measure by one chamber or the other is wasted if both Houses have not acted. Numbers of bills are passed two and three times in one house of Congress and are allowed to die without action by the other.

Whereas it would seem that the House of Representatives with its 435 members would be much more democratic in its procedure, the plan followed when a group inclined to be autocratic is in control, does not so work out. Most of the deliberation on bills in possession of the House is done in committees. If the committee chairmen desire to suppress a bill, or the Speaker and his lieutenants do not care to have it given a place, it is easy to suppress it by not allotting it either place or time on the floor. Thus, there is at work a silent filibuster. Ever so often the House "blows up" under this method, as it did when the late Hon. Joe Cannon became what the insurgents regarded as too czar-like in his methods.

SENATE FILIBUSTERS THROUGH NIGHT

The closing days of the sixty-ninth Congress witnessed a strenuous filibuster with some spectacular effects. The issue was the Boulder Dam bill, which proposed to impound the waters of the Colorado River so as to use those waters for irrigation in California. Some of the other southwestern States objected, especially Arizona, as they wished a dam higher up the river, giving the benefits of the irrigation to their States. When once this bill obtained a place on the floor of the Senate, its backers, under the leadership of Senator Hiram Johnson of California, would not let it be displaced. A con-

tinuous session lasting for over thirty hours was maintained. During the late hours of the night and the early hours of the morning, extraordinary methods were resorted to to keep a quorum in the Senate. Finally, a warrant was issued by the president pro tempore, Senator Moses, for their arrest, and the sergeant-at-arms sent out to bring in absent senators from their homes. They were aroused from their beds and brought into the Senate. About 4.30 in the morning a sufficient number had been rounded up to make a quorum. The debate and parliamentary struggle went on until 5:23 in the afternoon. During that session Senator Ashurst of Arizona, who led the filibuster in order to prevent a possible favorable action on the bill, spoke for a total of nine hours. The filibuster continued each session for days and was only terminated by a resort to the cloture rule.

This is the first time in over a decade that a warrant has been issued by the Senate to compel the attendance of its members. During all these days of wrangling and obstruction of legislation, Vice-President Dawes, who has waged a vigorous campaign to change the rules so as to prevent filibusters and long discussions irrelevant to the measure before the Senate, was being provided with ammunition for future warfare.

Personal and General

—Mrs. Wm. L. Hartman, 1401 Greenwood Avenue, Pueblo, Colo., again pleads for books of fiction for the National Methodist Sanatorium for Tuberculosis at Colorado Springs. More than 300 books have already arrived, but there is a scarcity of fiction. Mrs. Hartman will also be pleased to hear from friends who can assist her financially to provide bookcases, which will cost \$200.

—Mr. William J. Elliott, treasurer of the Board of Home Missions and Church Extension, with headquarters at 1701 Arch Street, Philadelphia, Pa., has been appointed acting secretary of the society by the executive board. Following the death of the secretary, Dr. D. D. Forsyth, the Board of Bishops of the Methodist Episcopal Church offered the position to Dr. E. H. Cherrington, Westerville, Ohio, who declined the office on the grounds of preferring to work for world prohibition. The executive committee of the board appointed Mr. Elliott secretary, and as the Board of Bishops, which has the elective power until the meeting of the General Conference in 1928, will not meet until May, 1927, at Warren, Pa., Mr. Elliott will be secretary-treasurer until that meeting in May, 1927. If the bishops do not elect a successor in May, 1927, Mr. Elliott will be secretary-treasurer until the General Conference in May, 1928. Mr. Elliott is now in charge of the headquarters in Philadelphia as secretary-treasurer.

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H. E. LUCCOCK, Contributing Editor

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Christian Crusaders of the South, and Their Crusades

FOR our entire nation, the supreme task in hand at this juncture is to make real and practical in every aspect of our national life that Christian idealism of which we are exponents and which the world is expecting that we shall bring to bear upon both our domestic problems and in our involvements with our world neighbors. This can be done effectively only as we keep uncorrupted and pure the standards of thought and procedure of the individual American citizen, group, and institution. Any movement or social group whose influence in American life tends to impair our idealism or to obstruct its being realized in all our social intercourse as a nation is inimical to social well-being and should be consistently and persistently opposed.

For this reason far-seeing and patriotic citizens during the past have been bent on exposing and combating the evils peculiar to that type of social régime upheld and fostered in the southern section of the nation. From almost the beginning of colonial life in this country the southern section has held opinions and ideals at variance with the bulk of constructive opinion in the whole national unit. Protest and opposition to that system was timely, expedient, and wise. By just a hair's breadth Southern political philosophy came dangerously near breaking up the fabric of the nation and wrecking our dearly bought national liberties. By the strange character of her religious and ecclesiastical ideals, the South did split into factions and render pitifully and distressingly impotent the American church. Is it to be marveled at that this section, madly bent on its way of overwhelming the nation with a species of dissocial political theories and unchristian institutions and customs, has been stubbornly met at every turn of the road by a determined sovereign national public opinion?

As long as the South holds tenaciously to whatever contradicts our national idealism, for the sake of the nation and of the South itself also, this historic attitude of the nation must be maintained; not against the South as a section per se, but against those traditions, institutions, and organizations whose undemocratic influence has dominated the section all too long. All of the South's inequities must be protested. Her evils of race discrimination must be assailed again and again. Her repression by unhindered violence against minority groups must be opposed. No quarter must be given to her much-vaunted race superiority preachments. Her lashing of race prejudice in one race against another must be frowned down upon everywhere. Her business of arraying class against class on the old feudal basis of inherent privilege; her old traditions of aristocracy and autocracy must be punctured by sound criticism till they are exploded as all other untenable anomalies that have outlived the temper of their times.

But in our just condemnation of the faults of south-

ern civilization we must not forget that through the comparative facility with which criticism is waged, it is astonishingly easier to forget the virtues that inhere in, or accompany, that which is the object of our criticism. The South is not all bad. In the Southland there is resident marvelous potential good. And it is finding expression at the present time in a most commendable way. No well meaning critic of social conditions can blind himself to the social stirrings of a democratic nature now manifesting themselves in this section. As the gulf stream affects the climate and commerce of the hemispheres, so this mighty stream of democracy appearing in the South has in its sweep a social significance that makes the heart glad, in which is the hope of the future for our own nation and for the family of nations.

This saving remnant of the South, called the Commission on Interracial Relations, might more appropriately be called the Christian Crusaders of the South. Appropriately likewise their work should be called Christian Crusading for the New Social Order that is to be. They are the friends of the Negro. But their interests are herein only typical. They are humanitarian. Their interests encompass the well-being of human society. As such they represent a distinctly democratic school of social thought. They stand in the line of succession directly with the great social reformers of history. They challenge the existing corrupt pagan order of society with the wisdom of the sage and with the passion of the Saviour, whose thinking was unhampered by conventional lines of judgment and justice. Many folk in the South, regarding some races as inherently inferior to their own, are in favor of keeping such races in their place. Not so with the exponents and builders, these Christian Crusaders of the South. They are willing, ready, and eager to give to the members of every race-group the same opportunities which they themselves enjoy. In such an atmosphere of catholic thought these Crusaders are identified with the best souls of the present and are advocates of the only social philosophy that shall liberate society from its ills of narrow class-consciousness entailing the myriad active ills to which society is rapidly becoming an uncomfortable heir.

Will Winton Alexander, Plato Durham, C. B. Wilmer, M. Ashby Jones, R. B. Eleazer, R. H. King, Mrs. Luke Johnson, Edwin Mims—these are foremost among the growing number of leaders of that sanest movement in the South since emancipation of the slaves took place; they are the genius of this movement which is destined eventually to be to the civilization of the South what yeast is in the batch of dough. And no service is being rendered to the nation which will prove of greater value for national prosperity and peace than that which this group of Christian crusaders are rendering disinterestedly and with challenging adandon.

A new social order, characterized by justice, equality, service, human values, comradeship of all men with each other through the Great Crusader, Christ—this is their objective, these Christian Crusaders of the South. So appreciative are we of their holy daring and so in accord with their high Christian idealism, that we are

constrained to let them tell in their own words the abbreviated story of their Christian Crusades for the year 1926. For this story, that catalog of achievements is too long, but if readers will read the following article they will find there a résumé of social progress which sounds like a chapter from the Acts of the Apostles. And it is such.

Crusades in Race Relations in 1926

By Robert B. Eleazer

Educational Director, Commission on Interracial Co-operation

HUMAN progress, like a river, never proceeds at an even pace. Here it races through the rapids, there it sleeps quietly in some still pool, yonder in confusion it eddies and swirls. A short-range view often leaves one in doubt whether it moves at all, or, if moving, whether forward or backward. The long look is necessary if one would know whither the current is going and how fast.

Present-day trends in American race relations are like that. The observer may see in them every degree of progress or of reaction, depending entirely upon the point at which they are viewed. But looking at them objectively over even so short a space as one year, one must admit, I think, that the stream is moving, moving in general in the right direction, and moving rapidly in comparison with the historic slowness of great social changes.

Probably the most encouraging development during the past year has been the *increasing integration of the interests of Negroes with the social welfare agencies of communities and States*. The State welfare boards of North Carolina and Georgia have established distinct departments of Negro welfare. In Alabama, Louisiana, and Tennessee the State welfare and other interracial organizations meet in joint annual sessions, while in the other States close and co-operative relations are maintained between the two groups.

Closely related to the above has been the *inclusion of Negro welfare agencies in community chest budgets*, which has now been accomplished in a large number of cities. These agencies are generously provided for in chest budgets, and the colored people of the community are enlisted in systematic support of the chests. This means that at last Negroes are recognized as an essential part of the community, both as liabilities and as assets, and entitled to the same public consideration as any other group. From the standpoint of immediate results, and also as a promise of permanence, this development is of the utmost importance.

Notable progress has been made in the *improvement of Negro school facilities*. Atlanta, for example, having just expended \$1,250,000 on new Negro schools, has promised to the colored people fair participation in a new school-bond issue of \$5,000,000. In Louisville provision has been made for two new junior high schools, a graded school, and the enlargement of several others, while preparations are under way to open a department for Negroes in the University of Louisville. Raleigh, N. C., is expending several hundred thousand dollars in improving its schools for Negroes. Memphis has just completed a new high school at a cost of \$350,000, established a new junior high, and made extensive additions to others. Scores of Negro school enterprises have been promoted elsewhere in Tennessee, involving an outlay of

\$300,000. The new Craig School, at New Orleans, has just been completed at a cost of \$250,000.

The newspapers have become powerful influences for better race relations. Flaming front-page stories of Negro crime, largely responsible in the past for more than one race riot, are now tabooed by every respectable paper in the South. Such stories are either "played down" to inconspicuous proportions or left out altogether. Concurrently, another change no less notable has taken place, namely, the featuring of constructive Negro news. Stories of achievement in education, business, literature, and art; stories of heroism and human interest, of interracial co-operation and welfare work; everyday news events, athletics, etc.—stories which promote race pride and ambition on the one hand and interracial understanding and appreciation on the other—these are of constant occurrence in hundreds of papers.

The new attitude of the press is reflected also in the editorial columns, which almost without exception voice the demand for interracial good will, justice, and opportunity. More than any other class in the South, the editors have been outspoken and unanimous in the condemnation of lynching and the demand that it be suppressed. Undoubtedly this has had much to do with the rapid decline of lynchings in recent years.

Another significant development has been the *growth of interracial interest among college groups*. Scores of curriculum courses in race relations, voluntary discussion groups, interracial student forums, the interracial message carried by colored speakers into many white institutions, the featuring of race relations in every summer student conference—these and other means are favorably affecting the attitudes of multitudes of students every year.

There is a growing interest also on the part of religious bodies, many of which are working out and passing down to their organized millions programs of interracial study and activity. In one denomination alone more than 200,000 women are studying race relations at regular intervals, and thousands of them are beginning to do something about it. This sort of thing is steadily leavening the lump with good will and Christian charity.

But what of the eddies and backwashes? Of these there have been two of menacing proportions—one in the South, the other in the North and Middle West. In the Southern States the only serious backset has been the upward turn in the lurching figures—sixteen in 1925, and twenty-odd in 1926. After several years of steady decline from a forty-year average of 103 a year to a minimum less than one sixth as great, it is very depressing to have the figures begin to climb again.

However, the increase has not yet been great enough
(Concluded on page 193)

Contributed Editorial

'If It Becomes Insipid'—

DR. JAMES MOFFATT, in his translation of Jesus' words about salt losing its savor, has made a new window through which to look out on an old landscape. He translates the words, "If it becomes *insipid* how shall it be made salt again?"

That word "insipid" speaks with great vividness to our time. It represents the peculiar danger to a church. The greatest danger which confronts the Church is not that it may die. The Church will not die. The ever-present danger which always lurks before a church is that it may become *insipid*—that it may stand for nothing in particular. That danger is well worth looking at in these first days of Lent, when we seek to bring to mind the major issues of life.

Jesus was giving expression to His fear that His truth and His cause might be committed to those who would lose the bitingly Christian flavor which characterized His way of life.

When does a person become insipid? The dictionary tells us that an insipid thing is something "without tang." That word "tang" is hard to define, but what intensely real pictures, tastes, feelings it suggests! The crisp air of a spring morning, the blue smoke of burning wood, the taste of a russet apple, what BROWNING calls "A cool silver shock of a plunge into the pool's living waters"—all of these things have *tang*. You can remember them thirty years without any effort.

Jesus was looking for people with tang; for those who had a penetrating, peculiar flavor in act, in viewpoint, and in spirit. Jesus' way of life was both a criticism of the life around Him and a redeeming agency to lift it up. If we lose our tang, if we become insipid, what good are we, as far as Jesus' purpose in the world is concerned?

And yet how easy it is for us to lose our cutting edge. The preacher is faced with the same danger as the layman. Whether he is a pastor, or an editor, or a bishop, or any kind of an official, it is so easy to become insipid. As a preacher he can discuss eloquently vague generalities which have long since lost their power to arrest or pierce. He can side-step live questions, or delve into antiquarian researches which are eminently safe. He can, and frequently does, straddle controversial issues and flee to the safety zone of the fervent reiteration of obvious platitudes. Or he can occupy himself with the mere cranking of ecclesiastical machinery and shrink from the more dangerous business of prophetic leadership. But as Jesus asked long since, If we become insipid, what good are we?

What a liability the Church runs of just becoming insipid and losing both its passion and a vision of the goal of the Kingdom!

The Church of Christ started in the world with a cutting edge to its truth. It came into the Roman life of the first century with a message so peculiarly different from the standards of life then current that it literally turned the world upside down. Then as it grew it became more reasonable, more sane, more strategic; in a word—insipid. The glory and the radiance had departed. So today if the Church has nothing to give but a weak sevenfold Amen of blessing on the standards of the world, if it has no shrill reveille of alarm against the forces which prey on human life, it is a mere bankrupt. If it has nothing piercingly Christian to say about the issues of the day, such

as war and industrial exploitation, if it merely echoes in resonant, pious tones the safe generalities to be heard in every Chamber of Commerce or Rotary Club in the land—what good is it?

Lent is a good time to look squarely at this one word and ask, "Lord, is it I?"

Seen from Latin America

BISHOP GEORGE A. MILLER sends a cablegram from Callao, Peru, which deserves the thoughtful attention of all Americans. It gives a view of the effect which the present policy of intervention in Nicaragua on the part of the United States is having in Latin-America. That effect is not a pleasant thing for Americans to contemplate. Bishop Miller wires:

Nicaragua intervention is producing international distrust and suspicion all over South America. It postpones Pan-American agreements and hinders progress and good will.

It has been the dream of great Christian leaders in recent years, among whom might be mentioned Bishop WILLIAM F. OLDHAM, ROBERT E. SPEER, and the late Bishop HOMER C. STUNTZ, that a strong network of good will binding North and South America should steadily be woven. They have seen the possibility of a new day of co-operation and Christian helpfulness. Church and mission boards and multitudes of Christian people have worked and given sacrificially to realize that great dream. Now that dream is being ruined by the policy of armed intervention and occupation in small and helpless Latin-American states such as Nicaragua. Not only is the good name of the United States being jeopardized, but also the whole future of this international enterprise of Christian good will.

The Galilean Accent

THE highest praise that can be given to the new volume of ARTHUR J. GOSSIP's sermons, *The Galilean Accent* (Scribners), is to say that it sustains the remarkable impression made by his first volume of sermons published two years ago with the title *The Edge of the Crowd*. Of the first sermon in that former volume Bishop McDOWELL said: "It is enough to make a man immortal." The two volumes of sermons are certainly enough to establish this parish minister of Aberdeen as one of the most persuasive and moving preachers of our generation.

Mr. Gossip evokes in a remarkable way the sense of God. The one theme of this volume is Jesus Christ, and on that theme there are lavished a wealth of tender and emotional feeling, a fertile imagination, and a demonstration of the beauty and power of the English language.

Three of Mr. Gossip's favorite words are *lilt*, *lift*, and *glow*. No better description of his own preaching could be given than these words convey. Speaking in another volume and in another connection of preaching, Mr. Gossip says, "First of all and over all and most of all really to preach must not we have a thrilling feeling of the greatness of our office and the glory of the Master and the splendor of our task?"

It is just this thrilling feeling which this volume of sermons induce. The book may be purchased from The Methodist Book Concern.

L.



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THE PRODIGAL SON

The Prodigal Church

I. A Study of the Church and Its Youth

By Samuel W. Grafflin

Religious Work Director, West Side Y. M. C. A., New York City

THERE is one great problem before the church. There has always been one great problem before the church. That problem has always been the same. Whenever and wherever it has been answered properly and adequately, the church has prospered and grown in numbers, wealth, and spiritual power. Whenever and wherever it has not been so answered, there has been spiritual dearth and disaster.

The problem which the church has faced in every age it is facing to-day. It is *a renewal of its youth through its youth.*

We are daring, in these four chapters, to state the problem and indicate His treatment of it. Will you who have the training of youth and the future of the church in your hands hear me through? Then if I am wrong . . . But if I am right, the way is clear.

Now let us state what we consider the premises in this whole matter of the church and youth and Jesus' clear pronouncement in the matter.

First let us clear the way by saying that we believe there has been no greater single error in the history of preaching than the use that has been made of the fifteenth chapter of the Gospel according to St. Luke. Take two illustrations.

Since the days of our childhood we have never known a "protracted meeting," a "revival" or "special services" to have been held in which there was not at least one ser-

mon on "The Prodigal Son." We have heard bishops, Baptists, Presbyterians, Methodists, Congregationalists, and Lutherans preach on the subject. We have heard lay preachers and Salvation Army lassies use that wonderful story. Every one of the sermons was exactly alike. There were generally five points made.

First—"Breaking the Home Ties." Here the vox humana stop was pulled out all the way, and the tears were in every eye.

Secondly—"The Awful Consequences of Sin"—with vivid pictures of this fine young man in his awful degradation.

Thirdly—There was the hour of repentance when he "came to himself." Faith became active, and the long journey back brought him in sight of the Father's house where—

Fourthly—The tender heavenly Father received the sinner, and all goes merry as a marriage bell.

Fifthly and finally—There was one "grand slam" at the Elder Brother.

Illustration No. Two. Twenty-five years ago we were appointed to a downtown church. It was empty and broke. There were plenty of people and there was lots of church, or maybe it would be better to say that there was plenty of church and lots of people, but they had no

relation to each other. So we decided that the first job would be to fill the church. We procured a stereopticon, bought a fine lot of Bible slides, and began to teach the Bible, with the use of the stereopticon, at the Sunday night services, the church being filled solidly full.

In time other ministers heard of this and came to ask if they might rent the aforesaid lantern slides to try on their empty churches. To this we agreed, because it paid for the slides and enabled us to buy more for our own work, as well as giving them a helping hand.

Without exception their first demand was for the story of "The Prodigal Son." The bare idea that that story was but a part of a very much greater and more important whole did not seem to occur to one of them, any more than it did to us. The fact is that neither they nor we had sat down honestly to see what the Fifteenth Chapter of St. Luke said or meant or the place that it occupied in the great teaching program of Jesus Christ.

Now for our first premise. It is this. The answer to our whole youth question is in that chapter (Luke fifteen). We believe that Jesus intended it as His great message to the church about its lost youth.

Our second premise is that when the church corrects its age-old errors which Jesus so definitely pointed out in that chapter, as being the matter with the church of His day, our greatest difficulty will be cleared up so that we will be able to go to other and advanced positions of world kingdom enterprise.

Our conclusion is, . . . but let us stop and look at what this wonderful chapter, the greatest chapter in the New Testament, we firmly believe, at least with reference to the youth problem, really has to say. If our interpretation is wrong, then everything that we shall say hereafter is wrong. As James Bryce has so clearly pointed out: "Where premises are wrong, conclusions are bound to be erroneous." If we are right? . . . But hear me.

As we understand this chapter, Jesus is talking to a lot of renegade young Jews; wild boys, "publicans and sinners," flouters of synagogue and law. The church, incensed at His interest in and relationship with them, murmurs, saying, "This man receiveth sinners and eateth with them."

These young men are Jews, all Jews: absolutely not one of them uncircumcised, probably not one who has not at the age of twelve been formally inducted into the life and worship of the synagogue, as the rigid Jewish custom was; but they have gotten away, and now they hear the rich, full, authoritative spiritual message of Jesus in His street preaching, and they "draw near unto him," bringing down upon themselves and Him the harsh criticism of the Pharisees and scribes.

Grasping this whole situation and its vital relationship to the church of His day, and every day, Jesus turned and preached, not to publicans and sinners, but to Pharisees and scribes—the church—His great sermon on "Lost Youth."

His sermon is on the four types of youth that are lost by the church: Why, How and Where, and having

set this forth so clearly, it always has been and is the duty of the church to correct the errors which He so definitely pointed out.

The "Muttonhead"

The first type of lost youth indicated by the Master in His great pronouncement is the *Muttonhead*—the "Sheep." Of all the dumb and difficult things on the face of this earth nothing exceeds a sheep. "All we like sheep have gone astray," is the last word in description. The saddest comment on the human race that God or man has ever been able to make is that the great pastors of all time have been called "shepherds." There is no place for the cowboy in God's work for men. The Shepherd, and the Shepherd alone, seems to be capable of guiding this dull and dumb race to the pastures of love and the fold of God.

The sheep of which Jesus spoke are numerically in a vast majority. He speaks of one lost coin, one lost boy, one elder brother—but one hundred sheep. That only one of these exceedingly dumb members of the fold wandered away is only incidental; the rest probably did later. The point that the Master is making is that it did not have sense enough, knowledge enough, capacity for a return. It could not find the way home.

The "Dead One"

The second type of lost youth which Jesus so vividly paints is the *Dead One*: the dead young soul that did not get out of the congregation or household at all. He is very precious. He used the illustration of the coin from the woman's dower band. It is inert. It is dead. It is still within the house of God, but it has no spiritual life. It is just as effectively lost as if it were "out on the mountain cold and bare" along with the Muttonhead.

Now having described the Dumb Youth and the Dead Youth who are lost to the church, Jesus turns to give a vivid description of two live ones.

High Strung Youth and Its Desires

The first of these is a wild, high-strung, imaginative boy who asks something of the church: rather he demands it, and the church responds and gives so lavishly, so effectively, that he can never forget the nature, abundance, adequacy, or comfort of the Father's house.

This lad craves more things than the church realizes that it has to give. He wants some "good clothes," he wants some "jewelry," some "yellow shoes," some big "eats," some "merry music." In other words, he wants life, and the church does not realize that it can give him those things and still be "consistent." So it lets him get to the Far Country seeking these things; wasting his church-given values in a quest for that which all too late the church realizes that it *did* have, and *have for him*.

The fourth one of these fine young people lost to the church, in the truest sense of the word, is described by Jesus as the Elder Brother.

Jesus paints the church in deathless colors, as an anxious shepherd, a distracted woman, a broken-hearted

Dr. Samuel W. Grafflin is Religious Work Director of the West Side Y. M. C. A., New York City. He is a Methodist minister, a member of the Baltimore Conference. This is the first of a series of four articles on the church in its relation to youth, written in his characteristic picturesque and pungent style. The parable of the Prodigal Son is used as a basis for discussion of present-day issues.

father, and a pleading old man, seeking the restoration of treasures that need never have been lost. The church had lost them only because of great neglects which were the indictment of the church of His day, as it is the tragedy of ours. Youth had turned its back upon the church, but was eager to hear Him.

Those three neglects are, the failure to provide:

1. A careful instruction of youth.
2. A spiritual life for youth.
3. A social opportunity within the church for the imaginative and restless.

Is this what the Master says? Is this introduction correct? Are our folds still full of uninstructed boys and girls who do not even know what the church means or the Bible or salvation or Christ? When they wander away, are they incapable of returning because they do not even know what or where the King's Highway of Holiness is? Have we still a mass of young people who are

pure silver as far as their morality is concerned, but dead and inert, helpless and lost spiritually right within the church?

Are we allowing our young people to escape into the Far Country because of some rigid rules laid down for an age long past by men who never did express the abundant love and life of Jesus Christ? Have we still in our Christian Endeavor Societies, Epworth Leagues, Sunday schools or official boards thousands of Elder Brothers and Sisters to whom the church is nothing more than a place of service and services, and who come and work through love and loyalty for an enterprise that offers them no spring or source of joy and life?

If Jesus knew what He was talking about and said what we believe He said, then these things must be corrected. In the three succeeding chapters we hope to point out some of the ways.

(A second article on this theme will be published next week.)

FOR THE LENTEN SEASON

Sin in the Preaching of To-day

By W. Mackintosh Mackay, D.D.

Sherbrooke United Free Church, Glasgow, Scotland

DR. STALKER tells somewhere of an incident which he says helped him more to preach than whole books of homiletics. He was a student at the time, and had just been preaching in some remote parish, his subject being "Sin." On the Monday his farmer-host drove him to the station, a distance of some miles. On the way he recurred to the sermon he had heard on the previous day. "Yes," he said, "Sin, sin! I wish we had another name for it, for the word has become so common that the thing no longer pierces our conscience." "That remark," said Dr. Stalker, "showed me the value of using fresh, living words in preaching, instead of employing the wornout phraseology of the past."

There was value in such a lesson; but perhaps even a better one would have been the importance of setting "the thing called sin" in such a fresh, arresting way that, whatever the language used, it could not fail to "pierce the conscience."

It must be admitted, however, that this is not an easy task to-day. The doctrine of sin is no longer so easy to preach as it was to an earlier generation. "The higher man," says Sir Oliver Lodge, "is not worrying about his sins to-day; still less about their punishment."

One of our dramatic critics, Mr. Walkley, has declared that "Lady Macbeth would to-day be ordered off to Marienbad." It is perhaps doubtful whether she would find a cure there. Still, I think there is little doubt that the spirit of the age has changed in regard to this matter.

How, then, can we make sin a fresh and vital reality to the man of to-day?

I would say, in the first place, by dwelling more on the *human side of sin*. Sin is a theological word. Its

chief reference is to God, and it is right, therefore, that in the end we should think of that. But the modern man is apt to be little impressed with that side of it, partly because God is not a vivid reality in his life. As Tolstoi says, "The modern man has lost the sense of God," and, therefore, the statement that "God is angry with the sinner every day" does not impress him as it used to do. If it does, he does not believe that God will punish him in "that fierce, vindictive way in which the theologians have declared He will." God is not a bogey to frighten us, but a kindly disposed Father who will forgive our sins for the asking and not "reward us according to our transgressions." The universal Fatherhood of God as it is preached to-day (and I believe rightly preached) has undoubtedly this effect on the minds of some men, that it makes them lull their consciences to sleep on the pillow of divine compassion.

Such an unethical conception of God must be met by the facts of life. Sin must be presented as a reality of experience. It must be shown to be a fact of life that "the wrath of God is revealed against all unrighteousness of men." And this can be done by pointing out that the facts of experience are against the sentimental view of God to which I have referred. Sin, as I have said, is *the disease of the soul*.

Sin is disease; and as such it attacks the three continents of human nature—the body, the mind, and the spirit. Sin attacks the *body*. The brand of Cain which it leaves on the bodies, sometimes on the very faces of its victims, is a proof that it is an unnatural thing: something in opposition to God's laws of health. Modern medical science has written this lesson out for us in letters of fire. Our hospitals, especially our Lock Hospitals, our asylums, and our streets, all proclaim the truth that

"he that sinneth wrongeth his own soul," that "all that hate me, love death."

Sin also attacks the *mind*. "A slaughter-house style of criticism," says Emerson, "is the product of a charnel-house type of thought." Much of the morbidity of present-day writing is due to the fact that its authors are men of unclean life.

Sin also attacks the *spirit*, or the religious faculty. Newman has a great sermon on the "Moral Consequence of Single Sins." He points out that certain diseases are more dangerous in the sequelæ than in themselves. Thus, for example, rheumatic fever may leave behind a morbid condition in the heart; or pleurisy may induce a tuberculosis in the lungs; and so a sin may seemingly be got over and yet leave behind a fatal weakness in the spiritual nature.

In the end sin invades the whole man. Its ramifications, as Martensen says, are endless. Sin is always "Legion." But its end is one—the dissolution of the whole nature. Body, soul, and spirit are alike involved in common ruin. This is what we see all around us, and in view of it, "the wrath of God" cannot be explained away by any false conception of His Fatherhood.

In this connection I may quote a remark which I once heard Professor Drummond make at a conference in Glasgow on "The Preaching for the Age." The conference had been gathered in honor of Dr. Joseph Parker, who was visiting the city. His contribution to the meeting was crystallized in a memorable sentence, "The preaching for the age is a preaching to broken hearts." It was Drummond, however, who gave the most thought-provoking suggestions, when he said that the difference between the present age and the past seemed to him to be this: In the past it was the *guilt* of sin that was the preponderating thought in the minds of the convicted; in the present it was the *power* of sin.

The conception of sin as spiritual disease teaches us that the *only true way to health of soul lies through consideration of the cross as something far more than a merely moral influence*. If the cross is to be the true brazen serpent to us, it must be our atonement. It must reach out divine hands to us and make us one with God.

For what is the deep root out of which all the multi-form manifestations of sin upspring? It is the want of God. Sin, as Augustine has said, is privative. It is the privation of God. As an old mystic has said: "Everything rests in the condition in which it was born. If a bird falls into the water, it dies. If a fish is lifted into the air, it dies. Throw a stone up to the heavens and it returns to the earth, for the earth is its fatherland. God is our Fatherland, and if we live outside of God we, too, must die."

But our present purpose is not to deal with the remedy, but to create the consciousness of the disease. One of the worst symptoms of disease is to have no symptom. Insensibility is the precursor of death, and *the first task of the evangelist of to-day is to create symptoms*, or rather to bring to clear consciousness things which lie half-buried in his hearer's subconsciousness, but which must be brought clearly into the light before a real work of conversion can be achieved. And to accomplish this "law-work," as the old divines called it, we believe it is the human side of sin that must be usually emphasized.

We do not say it is so always; we do not forget that there may be a conviction of sin by the presentation of Christ alone to the conscience.

Thus, when Jesus stood before the accusers of the woman taken in adultery, in the Gospel story, "being convicted in their own conscience," as it would seem by the moral beauty of His presence alone, they crept away silent and abashed.

So the moral beauty of Christ's love presented to the imagination of a self-centered or sin-depraved soul may quicken within it, as in the case of Peter, a deep sense of unworthiness.

As a general rule, I believe the sense of sin will be more easily induced by the method I have outlined. John the Baptist must first be heard saying: "The axe is laid to the root of the tree. Every tree, therefore, that bringeth not forth good fruit must be cut down and cast into the fire," before the soul can listen, with the deepest advantage, to his second message, "Behold the Lamb of God, which taketh away the sin of the world."

Some Folks in Our Church

The Little Girl Who Comes to Church

By Hubert C. Herring

SHE is eleven years old and she always sits near the front on the left-hand side. The parson expects her, and it is hard on the sermon if mumps or chickenpox or a cold keeps her away.

She has two dresses which appear on alternate Sundays. One of them is blue, the other white. It is part of the ritual. There is a vacancy when she is not there.

She is a part of the service. She sings, not always quite up to time. Sometimes a stray note comes trailing along a bit late, and the child's voice stands out. She joins in the responses. She listens to the sermon, which makes her place secure in the parson's heart. He has learned which part of the sermon she appreciates, and which fails to strike fire.

The parson picks her out as a sort of mental test. She is the test of his sermon. He has learned that the sermon which does not hold her attention is not much of

a sermon. He has learned that big Latin words are really not words at all, that the only words which deserve a place in the dictionary are words which she can understand. He is certain that the profound analyses of abstruse theological points with which he would fain adorn his sermons are not nearly so profound as he had thought. The little girl in the blue dress (it was white last Sunday) teaches him.

She finds plenty of things to do in our church. She helps arrange tables for parties. She sings in the children's choir. The Christmas pageant is her hour of glory. She sings then and marches with the rest. She carries her gift to the Child of Bethlehem, and her voice carries the words which have blessed nineteen centuries.

It is her church, hers by every test. Hers above all because of what she puts into it of life and freshness and promise.

Communications Concerning Articles

Professor Rall's "Creed of Jesus"

To the Editor:

In the Advocate for January 13, 1927, appeared a two-page article bearing this caption. It undertook to present the creed of Jesus summarized from the prayer He gave His disciples. The creed of Jesus as there outlined includes: Divine Fatherhood, His providence, His goodness, the supreme worth of His will, His forgiving grace, our duty of sonship and brotherhood, and the Kingdom, which is the family of God. There are several considerations that deserve the attention of thinking men and women in this connection.

First of all, we are constrained to challenge the use of the word "creed" to describe anything in the consciousness of Jesus. Jesus did not believe. Jesus knew. He says in the Synoptics: "Neither knoweth any man the Father save the Son." He says in John: "We speak that we do know and testify that we have seen." He says again in John: "In my Father's house are many mansions: if not I would have told you." This statement of Jesus describes His inner religious consciousness as one of dominating certainty far removed from what can be, legitimately, named a creed. But if we are to speak of a creed of Jesus, why not include in it every major affirmation that He made concerning the spiritual invisibles? Professor Rall has really given an abbreviation of the creed of Jesus that harmonizes with his own point of view. He might have called it "That part of the creed of Jesus which is acceptable to me."

We made some few months ago a careful study of the self-consciousness of Jesus, dividing it into two classification: (1) the Synoptics; (2) St. John. From this study we undertake to set down more adequately the invisible spiritual realities which Jesus affirmed. First, from the Synoptics; second, from John's Gospel.

THE SYNOPTICS

1. Jesus believed that the Old Testament Scriptures were full of His person, His coming, His ministry, His death, His resurrection and final glory. There are twenty-five such references in the Synoptics.

2. Jesus believed that His death was divinely ordained as a ransom for the sins of the world. There are sixteen Synoptic passages in which His death is thus related.

3. Jesus believed that He would return to this world in the glory of the Father, to raise the dead, establish judgment, and bring in the kingdom of God. There are nineteen such passages in the Synoptics.

4. Jesus believed that, beyond the judgment, humanity would stand divided into the saved and the lost. This idea is expressed repeatedly in the Synoptics; our study of the self-consciousness of Jesus, from which we are quoting, does not show just how many times.

5. Jesus believed that He was the unique Son of God. In the Synoptics He refers to God as "My Father" twenty-seven times, and claims unique relation to God nine other times.

6. Jesus believed Himself to wield all authority in heaven and in earth. He believed that in His incarnate state He had under God an absolute authority over nature, and that He spoke the truth with a moral finality that was more sure than the very frame of nature. These ideas come to expression in the Synoptics more than a score of times.

7. Jesus believed that He could be supernaturally present with His followers during the period of their ministry and of His physical absence with His followers during the period of their ministry and of His physical absence from them. Matt. 28. 20.

ADDITIONS FROM THE SELF-CONSCIOUSNESS OF JESUS AS GIVEN IN THE FOURTH GOSPEL

8. Jesus believed that He shared with the Father the ages of His creative work. John 5. 17.

9. Jesus believed that He was the perfect revelation of God; that to have seen Him was to have seen God. John 14. 9.

10. Jesus believed that His spiritual presence by the Holy Ghost, promised in the Synoptics, would be more significant than His physical presence had been. John 16. 7 and context.

11. Jesus believed that He had lived agelessly with God, and had shared the divine glory, which now (the time of His death) was soon to be restored to Him. John 17. 5.

12. Jesus believed that to behold this His eternal glory, the glory of the eternal love of God for God that had been before all worlds, was the goal of all creation and history. John 17. 24.

13. Jesus believed that He was for men the way, the truth, and the life; that to dwell in Him, and have His life dwelling in them, was salvation, and the only salvation. John 14 and 15.

14. Jesus believed that His own ageless unity in God is the norm of man's unity in Him, and that his unity with Him is salvation. John 17. 22, 23.

15. Jesus believed that spiritual rebirth, a supernatural relation to Him by the Holy Ghost, was necessary before one could appreciate the values and meaning of His kingdom. John 3. 1-8.

We do not offer this as a complete outline of the affirmations of Jesus concerning the invisible spiritual realities upon which life must build; but it does at least give the central and peculiar emphasis of His gospel, which Professor Rall's outline entirely omits. If Jesus' affirmations had been no bigger, no more original than Professor Rall's summary present them, He would have been little in advance of the broader-minded Jews and pagans of the empire, and could no more have saved the world than those philosophers and teachers who approached very near to what Professor Rall presents as His creed.

Finally, we could call attention to one other matter. Professor Rall says that the "loud protest against creeds is not heard so much to-day as it was a few years ago." We reply there never was a protest against creeds except among those who either echoed the hostility of aggressive unbelief or among those who, however great may have been their learning, held a superficial point of view of life. Creeds are a necessity of big living; only men who live small and think in the finites can think and live without a creed. It is simply a fact that the soul of man is infinite and the facts of life are finite; and, therefore, that man is under the necessity of enlarging his universe by faith. Only those who live and think in the finite could feel a hostility to creeds.

The beauty of the Christian creed is that it expresses in outline the testimony of another age to the truth that once in human history the facts of one Life were as infinite as the thirsts of the soul. The creed thus is much more than an individual affair. It is the basis of a community life. The church is a fellowship of men and women who are building their lives upon the belief that there has come into human history an answer to the longings of the soul; a life as infinite as the infinities for which we sigh; a death as all-redeeming as the burden of our guilt and woe. It seems strange that in this period of social emphasis Professor Rall should have missed the social significance of the Christian creeds. The Christian creed is at once the basis and central affirmation; the foundation and supreme ministry of the Christian church. The breath of the infinite is breathed anew into every succeeding generation out of the records of that infinite life lived in Galilee and Judea two thousand years ago.

Creeds may indeed be also an individual faith; but they become this when the individual accepts them at the hands of the church, and receives them vitalized into his own being by the power of the Holy Ghost. Then in him the Christ of Bethlehem, of Galilee, of Good Friday, of Easter, and of Pentecost becomes a living presence and a personal Saviour.

Jesus believed (knew) the truth of these supreme redemptive and charismatic relations and no statement of His point of view can approach either scholarship or honesty which omits them.

HAROLD PAUL SLOAN.

Haddonfield, N. J.

The Reserve Pension Plan and Mammonism

To the Editor:

In a recent issue of the Advocate, Dr. Ray Allen, in his article, "Money and Methodism," has some good things to say, as he usually does. But concerning the Reserve Pension Fund he widely misses the mark. His article in this respect is grossly misleading. He has terrible visions and fear of his church with vast funds piled up and a ministry wallowing in indulgent luxury. He seems not to understand the nature and purpose of the Reserve Pension Fund as the only possible way for our church to pay in full the contract which by our pension system we morally make with every minister. Our church does not seem to consider this a contract, for we do what we please or can conveniently do about paying it in full, and the pensioner, the Conference claimant, has no recourse. Apparently Dr. Allen would have us continue this practice. The grave danger of Methodism is not the mammon it is accumulating for payments of pensions, but the mammon it is promising and not paying.

Dr. Allen confuses reserve funds with endowment funds. Our present pension permanent funds are endowment funds. Even though he is so fearful of endowments, would he advocate, with our present inadequate pension system, the disbursing of our permanent funds with no better provision to do what these funds help to do in part? If he is so fearful of the effect of endowments, he should at once convert his savings bank account and life insurance to the help of his fellow ministers who are trying to live on the meager pensions that most Conferences are now paying.

An endowment fund is built up and held intact, the interest alone on which may be used. A reserve fund is composed of small sums standing to the credit of individual ministers, accumulated or accumulating by annual contributions of these ministers and their churches at compound interest to provide their promised pension when they must retire. All insurance companies, except those of a fraternal, benevolent kind (the history of which and the experience of people connected with them is enough said), are compelled to have such reserve funds to meet the contracts of their policies. They do not expect nor will the law allow them to attempt to make payments of their policies out of current income, for it simply cannot be done. Did they attempt it they would be compelled to do what we have been compelled to do in pension matters—pay what they can and let the beneficiaries whistle for the rest.

To start the new plan there must be a large sum of money raised to provide adequately for the full payment of our pension promises for services rendered previous to the adoption of the Reserve Plan. This will not be a great fund built up as an endowment or surplus capital, subject to predatory desires and purposes of boards and directors, a melon to be cut for the profit of the favored few. This reserve fund, like the accumulating fund after the adoption of the Reserve Plan, will be made up of an aggregate of small sums placed to the credit of individual ministers with whom our church, by its pension system, is already under contract to pay a pension sufficient to keep off the spectre of a poverty-stricken old age, but for which sufficient provision to pay in full has not been made and will not, cannot be made, under our present plan because it would overburden the church to do so.

WILLIAM H. POWELL.

Boston, Mass.

The American Negro and Religion*

Ecel. 7. 16.

By Dr. J. Leonard Farmer

THAT the Negro is one of the most religious peoples of the world is very well known and frequently stated. Religious sentiment controls practically his entire life. He has had to have the church if he was voluntarily to perform his social duties. Every successful movement for his social improvement has succeeded only by having the church lined up behind it. Even until this day a very feeble appeal will be made to him to support even his schools unless the appeal is made and his contribution paid through the church.

But while it is agreed that he is one of the most religious peoples, it is by no means agreed as to the social value of his religion. There are those who regard his intense religiousness as a great boon and something which by all means is to be preserved and, if possible, increased. The salvation and future glory of the race is thought by them to depend on the tenacity with which he clings to his present religious ideas and practices. Any tendency toward a change in the religious spirit of any group of the race is looked upon with very grave concern, and vehemently denounced. Religion itself is identified with its more primitive forms of emotional expression. On the other hand there are those, and especially among the more outstanding social leaders of the race, who regard the Negro's intense religiousness as rather a serious handicap to his social progress. His social progress thus far is thought to have been achieved in spite of his religiousness. Some years ago the late Booker T. Washington was reported by the press as saying that the Negro had tried religion, and that had not solved his problem; now he ought to try a bank account, and that will solve it. Some months ago, while manifesting great practical interest in the social and civic rights of the Negro, Mr. Clarence Darrow was reported by the Associated Press to have told the race in a mass meeting in New York that it was "too blooming religious." Some others of our social leaders make similar statements publicly, while still others prefer to make them privately. When such criticisms are made, there are always other Negroes who flay the critic with the most stinging invectives. We frequently hear such epithets as "atheist," "infidel," "heretic," and other blackguard approaching curse words. So one class of leaders is saying to the race, "Trust God more," while another set seems to be saying, "Let God go."

Now these men do not always understand and appreciate each other's standpoint. Religion is always something the most sacred, and bitterly resents all criticism, even when it is meant to be constructive. One is not attacking religion every time one points out an unpleasant truth regarding it. But the disposition to denounce those who offer any kind of criticism of our religion is not a peculiarly racial, but rather a human characteristic.

The great social leaders who criticize our religion do not, as a rule, do it from any desire to make us athe-

ists, but because they, at any rate, are convinced that our social progress would be more rapid if we were less superstitiously and more practically religious—if we depended less on God and more on ourselves to do for us those things which we can do for ourselves—if we spent less time in preparing to die, and more time in preparing to live a higher and better life in this world. It is an unpleasant and uncomfortable fact to admit that much of our religiousness is superstition, and that much of our religion is crude. That is what many of our genuine friends among the white people say about us. I quote from a pamphlet sent out by the Methodist Episcopal Church at the beginning of the Centenary period to serve in the churches as talking points on the Negro: "Statistically speaking, the Negro is the most religious of all Americans. He must have the church in order to be a good citizen. It is the chief institutional achievement of his race, the best embodiment of self-government and of group ideals. . . . But this is often offset by a lack of practical Christianity, lax morals, poor business methods, and crude worship. . . ." This type of religion, however, is not peculiar to the Negro, but is characteristic of all primitive peoples. Religion always tends to reflect the stage of cultural civilization achieved by a people. And we should not expect to find a high stage of religion among a people low in the scale of cultural development. Notwithstanding the great deeds and splendid achievements of certain outstanding individuals of the race, the Negro as a race is still quite primitive in comparison with the white race (the white race has had nearly fifteen hundred years the start on him). The more primitive a people is, the more superstitiously religious it is. The white race used to be that way; but it has risen above that, and is still at least just as good Christians as we are. This is the genius of Christianity: it can be developed so as to meet the demands of men in any stage of civilization and of any degree of culture. And the more a people progresses along the line of intelligence, the more cultural and elevating its religion becomes. Among a primitive people the most that is required of a religion is that it satisfies the coarser emotions; but among more civilized peoples religion is required to satisfy both the cultured emotions and the intellect, and be an inspiration to higher civilizational endeavors. Manifestly if a people's religion is of such a type as to serve as a damper rather than as an incentive to its highest social endeavors for this world, that type of religion is to be deplored even though it may have to be tolerated for a time. So what the critics of the Negro's religion ought to say is, not that he is too religious, but that as a race he is too crudely or naively religious. His religion needs a development such as it has not yet received. Such a development cannot come suddenly. It must come gradually. But it must come surely. And his religious development has been going on, most notably among some of the more cultured city Negroes, whose worship is as spiritually, culturally, and intellectually edifying as one could reasonably desire. But the rank and file of Negroes are apparently unaffected by it. And this development has

*Delivered by Dean J. Leonard Farmer, Ph.D., of Sam Houston College, before the student body of that institution assembled during Negro History Week of 1927.—Editor.

been largely confined to those denominations more or less closely affiliated with white churches.

If a people's religion does not lend itself to development, it will either prevent their highest development along other lines, or will be eventually given up for the sake of this other cultural and social development. *In vain shall we try to develop a people intellectually in schools, and in life try to keep its religious ideas and practices identically the same as before its intellectual development. Its religious development must go pari passu with its intellectual and social development, or it will eventually lose interest in its religion.*

And we Negroes to-day are actually coming face to face with this situation. The race may be roughly divided into two groups: the uneducated, who were reared in communities in which there was no culture in the atmosphere and who are greatly in the majority, and the educated and thinking Negro, whose number is rapidly increasing as our colleges are becoming real colleges and no longer chiefly training schools. The former can appreciate only the more naïve religious ideas, the cruder type of religious worship; and are the more primitive in their religious emotions and practices. Except in the comparatively few more cultured churches, their spirit is the prevailing spirit of the local church—so much so that many an educated minister finds to his deep regret that he must throw much influence with his congregation. This is one of the things which are making it increasingly harder for us to influence bright young college fellows to accept the ministry as their lifework. The latter can appreciate religion of a higher type, but not the religion of the former. Consequently they are denounced by the former as being spoiled by education and no longer believing in religion. And it is true that they are spoiled by education for the appreciation of a certain type of religion. Because they get no edification from the worship of the former, they manifest a very little if any interest in the local church. Not infrequently when they would show some interest, every effort is made to whip them into line with the spirit of the church. A parting of company takes place. Then their school is blamed and sometimes denounced for not having kept them interested in the work of the church. *But it is simply impossible for long to train young people intellectually and culturally and at the same time keep them deeply interested in the more primitive religious worship and the more antiquated religious practices.* These young educated Negroes now going out of the colleges are coming more and more to accept the misexpressed judgment of the critics referred to above, namely, that the Negro is too religious for his highest social development. So the cleavage is being drawn closer and closer. The die is about to be cast. And something not entirely unlike a religious rebellion on the part of the educated Negro youth is fomenting.

This has both its good and its evil aspects. The good is that if our young educated Negroes stand by the church, they will hasten the race's religious development. If they have eyes to see and should see, they will see that if they stand by the church it is only a matter of a short time before they will have the deciding voice in the Negro church. But if they hold themselves aloof from the church with an air of aristocracy because they frequently receive cold shoulders from those now in control, our much-needed religious development will be indefinitely postponed. And, on the other hand, in order for the church to hold our

young educated people to itself it will have to make itself more attractive to them, even though to do so many a pulpit will have to be declared vacant to give place to more intelligent and forward-looking men. The evil is that our young educated people may come to identify religion itself with certain of its more popular primitive expressions as prevail among us; and because these expressions are distasteful, religion itself will become obnoxious to them: they will lose their appreciation for the personal and social value of religion as such; and when that happens, they will turn socially radical. What they are demanding to-day is a higher and a more elevating type of religion. If they are caused to despair of getting that, they will become indifferent, not to say inimical, toward religion itself. Already there is apparent an uncomfortable degree of the radical spirit among many of them. No type of address seems more popular to them than that which denounces and makes merry over the simple beliefs by which their fathers have lived and died. I say it seriously, this is to be deeply regretted. No matter how primitive it may have been, religion has been the salvation of the Negro thus far; and we believe it will be henceforth. Without the firm hope which his simple faith in God instilled within him, American slavery would have crushed the very soul and manhood out of him. And without this hope and faith in God to fight his battles, the Negro, coming up out of slavery and oftentimes so unjustly treated by his neighbors, would have attempted to fight his own battles at a time when patience and humility were the only prudent thing; or, having no hope for anything better, he would have slowly but surely perished in the midst of his surrounding civilization. It may be that we have now come to the place where we can safely fight our own battles without faith in God to keep us hopeful in the midst of defeat and, as the late Professor Bowne would say, thanking God for His favors of the past, can courteously bow Him out of our thoughts and life. But I for one am not yet convinced of that.

Will one say that the American Indian has been rapidly perishing because he could not exist in the midst of the white man's civilization? That may be a good ad hominem argument; but it is hardly scientifically true. Anthropology knows of no race which is by nature incapacitated for the appropriation of the civilization of another race in the same environment. To the contrary, anthropologists always explain a large part of the spread and development of civilization by civilizational diffusion. The perishing of the Indian has not been due to his native incapacity to exist in the midst of a higher civilization; but it has doubtless been due to a large extent to the perishing of the Indian's religion, because of continued military defeats, while no other religion took its place. That has happened to every people known to history that has lost its religion without adopting another. And there is no likelihood that an exception would be made in the case of the Negro should he let his God go.

But the Negro will not commit racial suicide by giving up his religion, but his religion will be developed to meet the demands of his increasingly developing intelligence. He will not become less religious; but he will become less superstitiously and naïvely religious: he will become more intelligently and culturally so. He will not become less emotional, but he will become less violently expressive of his emotions: he will become more profound but more refined in his emotional life. He will not become less spiritual, but he will become less sensational in his

spirituality: he will become more genuine in his spiritual life. He will not believe in God less—God will fill no less a place in his thoughts and life; but he will have a higher conception of God—God will fill a more practical place in his life: He will be no less an inspiration to *hope*, but He will be more an inspiration to *do*. He may try to use God less, but he will allow God to use him more. In any case, he will be a God-loving, God-fearing, and a God-worshipping people—as now, his life will be centered in God.

But this development will not come by denouncing the Negro's religion. Much less will it come by ridiculing and making merry over it. If that were possible, the prophets of Israel would most assuredly have succeeded in reforming their people's religion. They specialized in denouncements and ridicule. But that was not the method of Jesus. And it will not come by the educated and more cultured assuming an attitude of religious indifference and superiority toward the less cultured. If that were possible, the Sadducees would have changed the religion of the Pharisees. And it will not come by the educated hypocritically catering to the superstition and naïvety of the more primitive. If that were possible, we would have had a more marked progress than we have had. The higher should elevate the lower, but the lower should not degrade the higher. But it will come as intelligence and culture become more general in the race. It will come as the intelligent and cultured come to appreciate the essential nature and the personal and social value of religion for this world as well as for the next. It will come through a sympathetic and helpful religious contact between the more and the less intelligent. Finally, it is to the Christian schools that, in the last analysis, we must look for this development of the Negro's religion. These schools cannot afford to stand for less religion, but they must stand for a higher type of religion than the rank and file of Negroes practice. They cannot afford to try to develop the intellect of the Negro only: they must seek to develop the whole psychical life of the Negro. They must seek to develop his intellect that he may know the truth. They must seek to develop his emotions that he may learn to appreciate and love the beautiful. And they must seek to strengthen his will that he may will the good. For after all, the truth, the beautiful, and the good are a trinity which comprises our whole contemplative conception of God.

Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul according well
May make one music as before—
But vaster.

A Word to Dr. Albert E. Day

By the Rev. W. H. Wheeler

HAVING read your article on "Christian Brotherhood and Ministers' Salaries—A Plea for Reform in the Salary System in the Church," I wish to say that I do not know when I have been so gripped by a pronouncement coming from the mouth or pen. The subject matter is indeed a live wire and should be given wide publicity.

If I had a criticism, it would be that your "Reform" did not begin high enough. I think it should begin with the chief pastors. In my mind you plainly discuss money, and when you so do you touch life itself. Chief Justice

Marshall, in defining "corporation," said that it was an artificial, invisible, intangible person existing only in the contemplation of law—"body politic"—to be dealt with, in the majority of cases, as you would a person. Likewise, in the contemplation of this modern age, viewed from every angle, money becomes life. Say what you please, the love of money and the improper use of the same, is the chief cause of the deplorable condition we now face in so many quarters. We can easily claim the Fatherhood of God, but the brotherhood of man, to become real, must be demonstrated.

The apostolic doctrine of the early church may be said to be impracticable, but your modern application or theory of said doctrine is indeed timely and workable. "Consistency thou art a jewel," and I just cannot see how we can be consistent preachers without conforming to the subject matter of your worthy and valuable production.

We have never come out in print relative to this matter, but took occasion at our last District Conference to speak along this line by saying that if more of our high-salaried pastors would send some of their tithing outside of their church, their tithing would be more Christ-like and hence more effective. Judgment begins in the house of God and, as you have said in substance, the church must lead out, if we are to have an effective social and industrial reformation. It strikes me that Luke 4. 31-35, and Paul, the greatest of great preachers—save our Lord Jesus Christ—in Eph. 4. 28, should be read and re-read, and applied in the way you have so wisely and bravely outlined.—Pastor North Street Methodist Episcopal Church, Marshall, Mo.

Crusades in Race Relations

(Continued from page 184)

or general enough to indicate a permanent trend. No lynchings occurred in North Carolina, Alabama, Louisiana, or Oklahoma, and but one each in Georgia (which had a forty-year average of eleven a year), Arkansas (former average, seven a year), Kentucky, Tennessee, and Virginia. In the one case in Georgia nine members of the mob have been convicted and sentenced to long prison terms, the leader for life. Even in Florida, which heads the lynching roll this year, a public conscience has been aroused and mobilized that promises to make things different in days to come.

Perhaps on the whole, the most disquieting interracial trend of the year has manifested itself in the North and Middle West. There the incoming tides of Negro migration have developed serious situations which still await solution. Bombings and mob attacks on Negro property in Chicago, Detroit, and other centers; the emergence of the separate school question in Cleveland and Dayton; efforts to restrict Negro residential areas in city after city; street clashes in New York, Brooklyn, Philadelphia, Beverly, N. J.—these are unhappy manifestations of a spirit the North did not realize it possessed. Perhaps they are the result of temporary maladjustment and will speedily pass as conditions become more settled. On the other hand, as migration continues the conflict may become more general and acute. The possibilities are serious enough to arouse deep concern on the part of both groups, and to stir their leaders to calm joint consideration of the situation and to co-operative effort to meet it.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE CHRISTIAN'S HOPE

FIRST QUARTER. LESSON XII. MARCH 20

Scripture Lesson—John 14. 1-3; 2 Cor. 5. 1-10; John 3. 2, 3.

What is the Christian's hope? It is the hope of a never-ending personal life after physical death in this world. Sometimes this future life is thought of as a continuation of the present life of the soul under different conditions after its separation from the physical body. This is the philosophical idea of the immortality of the soul. And sometimes it is thought to be a resurrection of the physical body and its reunion with the soul under different conditions from the present. This is the religious idea of the resurrection of the dead. Saint Paul harmonized these distinct ideas and developed them into the idea of the immortal soul being clothed with a spiritual body (2 Cor. 5. 1-8; 1 Cor. 15. 35-54). In either case the foundation is established for the hope of eternal blessedness after death.

The Christian's hope a human hope. This hope of never-ending existence is not peculiarly a Christian one. Many peoples before Christ held it, and many peoples who are not Christian hold it. Belief in a future life of some description may be considered a human hope—the faith of humanity. It is one hope that "springs eternal in the human breast." A people does not have to be taught it. What it may be taught is a conception of the future life different from that previously held. Pantheism, which teaches an impersonal existence after death, is a "taught" hope. Of course, from the beginning of rational thought there have always been a few individuals without this hope. The investigation recently made by the leading newspapers of this country only substantiated what we already knew, namely, that there are a few men who do not believe in the future life, but that the majority of our people do believe in it. It is not demonstrable knowledge, but *faith*, as Paul implies (2 Cor. 5. 7); but it is a faith that is tremendously worth while for the satisfaction of our ethical life, as Kant long ago observed.

Current psychology tends toward the undermining of this faith. But behaviorism has not the last word to say regarding the reality of the soul any more than science has the last word to say regarding the reality of God. As long as behaviorism confines itself to a description of experimental facts it is as any natural science, and is helpful. But sometimes the behaviorist unwarrantably exaggerates physiological facts and makes unnecessary inferences. Happily, the rank and file of people are not and will never be behaviorists. Perhaps most uncritical students of psychology (and most students belong to that class) study it chiefly for its practical value; that is, as it applies to education and social control, and ignore or "pass up" its religious implications. We are of the opinion that behaviorism is chiefly a temporary psychological aberration whose little day has already reached its zenith. We who believe in the future life need not be at all disturbed because of the presence of a few in our midst who do not believe in it, or because its reality cannot be experimentally proven (though some spiritualists of world fame, such as Conan Doyle and especially Sir Oliver Lodge, think that it can be thus proven). There is no venture of faith which is taken by every individual. And if we walked only by knowledge and not by faith, we would do but a very little walking. Most of our most worth-while steps would not be taken. All ventures are ventures of faith; and without ventures no progress, even in knowledge, would be possible. "For we walk by faith, not by sight."

Peculiarities of the Christian's hope. The quality of the future blessings hoped for is peculiarly Christian. Peoples of different religions hope for different kinds of blessings in heaven. Always the heavenly blessings hoped for represent the highest ideals of a people—such things as they desire most in this life but which from one cause or another they either do not enjoy at all or enjoy only to a limited extent. In heaven it is hoped that these blessings will be full and complete. The best way to find out what a people really desire most in life is to know what they hope for in heaven. Mohammed assured his followers a heaven wherein they may recline on gorgeous couches and be served by beautiful maidens!

It is a fact that some Christians also hope for material blessings in heaven—luxurious food, clothing, surroundings of gold and precious stones. Such must be really their ideal on earth, even though they may condemn those who actually strive successfully to realize these things for themselves on earth. Even though many Christians entertain such a hope seriously, and even though there seems to be good grounds for it in that wonderfully poetical book of Revelation, this is not *the Christian's hope*. Jesus did not hold out such promises to His followers. He nowhere tried to describe the heavenly blessings. Lazarus was simply in the place of honor with Abraham. In His Father's house there were simply many rooms (not "mansions" as the word is popularly understood). He was more interested in adding joys to life here. The joys of heaven are the spiritual joys which He tried to have His followers realize on earth and which He realized for Himself on earth. In heaven these joys are no longer to be intermittent and mixed with sorrows, but permanent, full, and complete. Saint Paul rose to the high spiritual standpoint of his Master (Rom. 14. 17).

And there have always been many Christians who have been able to rise to that high spiritual standpoint of Jesus and Paul in their yearning and hope. Righteousness and joy and peace in the Holy Spirit is their highest ideal for life here and hereafter. Heaven for them is become highly moralized, spiritualized, and socialized. Their enjoyment of these things now can be but partial because of their natural and social environment and physical existence. But then all

hindrances will have been removed and their spiritual enjoyment will be eternal, full, and complete. This is the Christian's highest hope of heaven. Saint John's ignorance of what we shall be did not grieve him at all so long as he was persuaded that we shall be like Christ (1 John 3. 2). And that should suffice us if we are spiritual-minded.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MARCH 20, 1927

"Let not your heart be troubled."

(By the Rev. D. D. Martin, D. D.)

This is a lesson of hope. Every Christian heart in all the world has ground for hope in the life that now is and for the life which is to come. He who is the Resurrection and the Life said, "Let not your heart be troubled." No such word of comfort has come to the non-Christian world, and their heart is troubled. The instinct of immortality is theirs. They have a confusion of ideas concerning it, and no one has told them of Him who came to make clear to us all that in our Father's house there are many mansions.

Everyone knows "our earthly house of this tabernacle" will be dissolved. The heathen die young and quickly, and life is full of forebodings. Instead of the "building of God not made with hands," they can see only the darkness of an unfriendly spirit world or the prospect of a rebirth as an animal or snake or possibly a human. But the joy and glory of resurrection hope they do not know. That mortality will be lost in immortality they cannot understand. These are the gospel truths which must be carried by the messengers of the cross to the ends of the earth.

The heathen world will be judged as those who are without the law. And many of them who have lived up to the light which they have will be justified by that grace which is born of love and compassion. So that it is fair to assume and safe to believe that many heathen will be among the redeemed. Some will rise up in that day to condemn us who have been so slow in carrying to them the gospel of love and hope. Many from the Christian lands will be condemned in that they have failed to carry the "Good News" and have permitted so many to sit in darkness.

It is now that we are, or may be, the sons of God. This spirit of sonship in this life is the joy of the Christian which is not possible for the heathen without the "word of reconciliation" which we are to carry them. And the added joy of anticipation "That it doth not yet appear what we shall be, but we shall be like him for we shall see him as he is." This, the richest of all gifts—of a likeness to Christ in the paradise of God—is not in the mind of the heathen world. Our work is to put it there.

GAMMON SEMINARY.

Epworth League Topic

MARCH 20

By the Rev. J. W. Haywood, D.D.

WHO GETS THE PAY CHECK?—STEWARDSHIP

(Acts 20. 35; Exod. 35. 29)

(Note—A belated letter from Wesley Methodist Episcopal Church, Rushville, Ind., states that the mission study program was carried out in the chapter there.)

Church members are afraid of stewardship talk. When the word "stewardship" is mentioned, they put their hands on their pocket-books. A sermon on stewardship is always greeted by indulgent looks and dubious shakes of the head. The average Christian feels that the preacher and the church and God are invading personal and private territory when they tread upon the precincts of the pocketbook.

Poor Man and the Tithe. Surely poor

people ought not to be expected to tithe. It is all right for Rockefeller and Colgate to tithe; they have something to divide. This is the way the average poor man reasons. But the reasoning is fallacious. As a matter of fact, the amount of the giving is not the important thing; the important thing is that it shall be liberal, not stingy; systematic and not intermittent. The poor man is under as much obligation to divide his pay check in a liberal, regular manner for the support of the Kingdom as a rich man is. One does not have to be rich to be stingy.

Church Finance. One of the most dis-

couraging things about our churches to-day is the way they have to get their money. Personally, I think rallies are the greatest possible dissipaters of spiritual energy. I know many of my brethren of the cloth will want my scalp for making this statement. So many preachers revel in rallies; rallies are their meat and drink. All their energy is spent in chasing rally dollars, hence, when they preach, the gospel is thin and skimpy. If the rank and file of our Methodist ministry spent as much time in study and sermonizing as they do in planning Irish potato rallies, we would be producing great preachers. But the method of giving that is practiced by church people makes it necessary for our preachers to spend most of their time either promoting rallies or thinking of some startling name to give the next rally. One thing is certain: if the church is to cope

with the problems that will confront it in the future, it must be financed on a different basis. If the church is worth our while, we must count it definitely in on our pay check. We are talking about enlarging the ministrations of the church; this can't be done on intermittent pennies and hot air. It will take money, and the people who claim that they believe in the program and possibilities of the church must furnish the money.

Will a Man Rob God? Thus queried the prophet of old. What are we doing but robbing Him? We do not face our obligation fairly when it comes to giving to the church. When I was a boy, we used to say to a fellow who was doing a great lot of talk, "Put your money where your mouth is." If we think the church is worth while, we must let it in on our pay check.

largely attended. This was our communion day; a large number of members partook of the Lord's Supper. We are glad to have our pastor back for another year, and thank the bishop for sending him back to us. We hope to make this a crowning year for God and His Kingdom. Plans have been laid for a great time on Easter Sunday. We pray for great success. The collection for the day was \$40.—Edward Smith, Reporter.

Marshalltown, Iowa.—At 3 P. M., February 13, we had a platform meeting, held by the four churches. The choir rendered a selection, followed by invocation by the Rev. H. J. Parker, of the African Methodist Episcopal Church; Scripture lesson by the Rev. Sanders, of the Second Baptist Church; paper by Mrs. Helen Johnson; subject, "The Progressive Negro." Miss Rosa Banon and Mrs. Martha Warn rendered a duet. A paper was read by Mrs. Margaret Maxwell; subject, "Christian Unity." This was discussed by Mr. Crosswait and the Rev. F. L. Lucius. Recitation by Miss Fleda Jones. The Rev. D. S. Robinson preached the sermon. Collection for the day, \$16.05.—Rev. T. J. Jones, Pastor; Ealy Morrow, Reporter.

Hamlet, N. C.—The Rev. S. F. B. Peace is still showing his ability to keep at work all of the auxiliaries of the church. Upon entering his new field in November, he began at once to deepen the interest in all of his auxiliaries in the cause of the church. On the third Sunday in December, 1926, he called on his church to raise \$100 for Bennett College, at which time they raised \$88; \$28 for current expenses, and \$60 for Bennett. The Ladies' Aid Society, led by Mrs. Alma Manning, and the Queen Esther Circle, led by Miss Margie Hubbard, came to his rescue and raised the balance. The Ladies' Aid raised \$37, and the Queen Esther girls raised \$3, which enabled him to make his full report of \$100.—Reporter.

New Berry, Fla.—New Bethel Methodist Episcopal Church: The new pastor, the Rev. Geo. W. Dubose, was introduced to the congregation and welcomed to the church by J. W. Dooling, superintendent of the Sunday school. The pastor delivered the morning's message from Matt. 25. 23. The new pastor of the African Methodist Episcopal Church, Rev. Blackwell, was with us, and assisted in administering the sacrament. Board meeting was called at 4 P. M. Bro. J. D. Brown and Bro. Flowers were received into the church. At the evening service the pastor spoke from Mark 4. 39. We are praying for a prosperous year. Sister Rosa Davis has recovered from her illness and is out on the mission field again.—Mrs. Lula R. Gardner, Reporter.

Dallas, Texas.—Trinity Methodist Episcopal Church: We are on the upward march. We just closed a week's rally with wonderful success. The Rev. J. H. Strait, our beloved pastor, is striving to finish our church. On the fifth Sunday in January, at 3.30 P. M., the Rev. G. A. Desland preached us a wonderful sermon from the subject, "Ye are the light of the world." We laid on the table, \$53.80. The Rev. E. G. Gibbs, pastor of Mount Zion Baptist Church, was with us, together with his congregation, who gave us a collection amounting to \$8.50. After all reports were rendered on Wednesday night, the Rev. E. M. Rowe, pastor of Griggs Chapel Baptist Church, preached the closing sermon; text, "Thy kingdom come." Total raised in the rally, \$72.90 for building purposes.—Mrs. M. A. Adams, Reporter.

Houston, Texas.—St. James Methodist Episcopal Church: On account of the illness of our pastor, the Rev. T. S. Pryor, who has been on the sick list for fourteen days, we have not been able to make a report for some time. However, we are thankful that he is up again and at his post of duty. The financial part of the church is in good shape. Over \$400 was raised in the month of January, with the assistance of our noble worker, Sister L. A. Pryor, who rendered a program on Monday night, January 31, entitled, "A Millionaire Wedding," and raised \$64.79.

Little Stories of Achievement

What the Churches Are Doing

Archer, Fla.—Sunday was a high day in this city. Our district superintendent preached morning and night. The new pastor preached at 3 P. M. All who heard him are satisfied that the Conference has made no mistake in sending him here. Collection for the day, \$44. April 18 will tell the story. Follow Archer to the top.—J. W. Jackson, Reporter.

Nashville, Tenn.—We, the officers and members of Seay Chapel Methodist Episcopal Church, Nashville, feel that it was God's blessing when Bishop R. E. Jones sent to us the Rev. L. A. Armstrong and his good wife to pastor our flock. We all feel that he is the right man in the right place, and that a great deal of good will be done under his administration.—Wm. Copeland, Reporter.

Cuero, Texas.—Brother's Chapel: Sunday was a high day at this church. Sunday being Sam Huston College Day, the Rev. R. S. Mosby preached an interesting sermon on "Education." Sunday night an educational pageant was rendered, representing education, the church, mercy, justice, India, Australia, Mexico, and others. Amount raised was \$12.—Evangeline Mathis, Reporter.

Huntsville, Texas.—The many friends of the Rev. N. N. Sawyer, pastor of St. James Methodist Episcopal Church, throughout the Texas Conference, will be glad to know that his wife, Mrs. Sawyer, after having undergone a serious operation on February 1, is rapidly improving. The membership has stood loyally by them. Mrs. Sawyer is the daughter of the Rev. E. Mischeaux. Her mother is at her bedside.—Reporter.

Natchitoches, La.—We are proud of our new pastor, the Rev. Chas. Anderson, and his good wife, who is a splendid church worker. They are both loved by all the members of the church. The Rev. Anderson is looking into every interest of the church, and the bishop made no mistake in sending him to be our leader for this Conference year. We hope to do great work this year, and are getting busy on raising our World Service money. The pastor is busy on his job, and we expect to stand by him.—Victoria Joseph, Reporter.

Marion, N. C.—On February 6, at Addie's Chapel Methodist Episcopal Church, the Rev. J. W. Shuford preached a soul-reviving sermon from 1 Kings 18. 21; subject, "How long halt ye between two opinions?" The church conducted a two weeks' meeting to save souls. Six were added to the church. The pastor administered the Lord's Supper. The church seems to have taken on new life for Christ. Our Sunday school is doing great work under the leadership of its superintendent, E. L. Boyd. Raised for the Sunday school, \$7.87; for pastor, \$27.05; grand total for the day, \$34.92.—Idella C. Ervin, Reporter.

Camilla, Texas.—February 6 was a high day at Mt. Zion Methodist Episcopal Church. The Rev. A. D. Phelps preached two soul-stirring sermons; at 11 A. M. his text was taken from 1 Cor. 16. 13, "Be Strong." At 7 P. M. he was at his best. The house was packed to capacity. He preached from 11 Cor. 7. 14. Bishop Jones made no mistake in sending the Rev. Phelps back to us. Collection for the day, \$10.75. We thank Mr. J. Ecford and others for making things pleasant in the parsonage. Come again, young men. We are planning for a great year's work.—J. S. Taylor, Reporter.

Lottie, La.—Green Chapel Methodist Episcopal Church: On February 1, the spiritual tide ran high, and we had a glorious class meeting. While the pastor was speaking to the congregation and thanking God for the blessings, a crowd of members came marching in, singing, "When the Saints Go Marching In," and laid on the table many pounds of choice groceries, led by Bros. A. Noble and P. Johnson, Sisters M. Pearson and Amelia Rowe. The presentation was made by Bro. P. Johnson; response by the pastor. In chosen words he thanked all who gave so freely for the cause, and asked them to come again.—Rev. J. H. Frazier, Pastor; M. A. Noble, Reporter.

Boyce, La.—We thank Bishop Jones for sending to us the Rev. W. R. London as our pastor. The entire circuit has been reorganized; membership increased fifty per cent; twenty-five per cent of World Service raised; \$4 for Gulfside; paid pastor \$225; district superintendent, \$25; and repaired the parsonage and church and bought cistern for water—all of which has been paid for in full at the cost of \$85. We have given several pound suppers to both district superintendent and pastor. Without any reflection on the past, we are simply on the job, doing our work under this gallant leader, who is respected by the entire circuit.—Emma Cleveland, Reporter.

Suwanee, Ga.—To the surprise of the Rev. E. H. Allison, pastor, and his beloved family, the members and friends of Suwanee Grove Methodist Episcopal Church visited the parsonage on the night of January 29, and left about thirty-five pounds of choice groceries. Bro. R. M. Brandon spoke in behalf of those who gave. Prayers were offered by Brothers Murray and Freeman. A hearty invitation was extended to the party to come again soon. We are attempting to make this year the best year in the history of the church. Every member has taken on new life, and with God's help we are going to put Methodism over the top in Suwanee.—Miss Sallie Kate Scott, Reporter.

Handsboro, Miss.—We are proud to say that Sunday, February 6, was a great day at Riley Chapel, beginning with the Sunday school. The pastor preached at the eleven o'clock service, and the sermon was greatly enjoyed by all present. He preached again at the evening service. Both services were

This was divided between the Ladies' Aid and trustees. Why should we not be proud of such a worker as Sister Pryor, and bend every effort to help her put the program over this year as never before. Pray for our success.—Anna Mae Cain, Reporter.

Greenwood, Miss.—On February 8, just at the close of the mid-week services, quite a number of the loyal members of Wesley stormed the parsonage, bringing over \$50 worth of groceries of every variety. They left the table groaning beneath its load and the pastor and family smiling. We thank them, and most cordially invite their speedy return. The following persons participated: Mesdames E. Brewer, H. Brewer, M. Elliott, M. Collins, E. L. Locky, P. McPherson, M. Graham, C. Garner, L. Brown, A. S. Gray, M. Hillard, M. Jackson, M. Jamison, S. Warmly, E. L. Shufield, A. Leflore, M. Leflore, J. Stanberry, G. A. Marks, J. Coleman, E. Long, Miss M. Ashford, Messrs. W. Guy, J. L. Long, P. McAdams, C. Brooks, N. S. Whitehead, Wm. Handsbrough, E. L. Nevills, and many others.—E. R. Miller, Pastor.

Millican, Texas.—Brooks Chapel Methodist Episcopal Church, without a doubt, is taking on new life this year. The Rev. P. Edward came back to us from the Texas Conference full of inspiration to do a big job this year. All of the members were glad to have him back. There was no parsonage in which he could live, so he made his plans and presented them to the members, and they went to work. In two months a parsonage was built containing four rooms, and is paid for. The pastor and family are now occupying the same. The first Quarterly Conference was held on January 22. The weather was inclement, but reports were fairly good. We hope to raise all claims this year. The pastor is now repairing the meeting house at Camp Ground on the Navasota Circuit. We thank Bishop Jones for sending us this able pastor.—Maggie Hill, Reporter.

Holly Springs, Miss.—Asbury Methodist Episcopal Church Local Council was held on January 31 at the home of the Rev. and Mrs. G. M. Chisholm. This being the first meeting of this Conference year, it was highly attended. The work of all the auxiliaries for the month of February was planned. Miss Delma Lawrence, the newly elected president of the Epworth League, shows much interest in her work. The checking system of all scholars who attend the Sunday school has put new life into it, and with the co-operation of all the teachers, we hope to keep the church record up. Our good pastor, the Rev. G. M. Chisholm, was present and urged the Council, which is made up of young people, to stand by the church's program. He stated that if we keep up the spirit as manifested in the meeting, the program would certainly be a successful one.—S. W. Wysinger, Reporter.

Nashville, Tenn.—Sunday, February 6, was a day of great blessings at Gordon Memorial. We had quite a spiritual meeting at the eleven o'clock service, and at 7.30 P. M. the pastor preached a soul-stirring sermon. Quite a few partook of the Lord's Supper. The second Sunday, at 11 A. M., the Rev. C. L. Carter, with a very pleasant surprise, brought us a lovely message, "I find no fault in this man." That night was set aside for religious education. Mrs. Thomas was chairman, and had a splendid program, a part of which was in honor of Lincoln. The Brotherhood gave the ladies quite a little entertainment, and our brothers are getting in line this year. They are planning great things. The funeral of Mrs. Mary Golden was conducted on February 14, preached by the Rev. Gordon and the Rev. Frank Watkins. This was the first death in our ranks for 1927.—Rev. H. P. Gordon, Pastor; Mrs. George Williams, Reporter.

Shreveport, La.—While in the city, Dr. J. W. E. Bowen was the guest of Dr. and Mrs. W. G. Alston. He was entertained at supper in the home of the Rev. and Mrs. J. D. David. On Sunday afternoon he dined at the home

of Dr. and Mrs. L. D. Vesha, in company with Dr. and Mrs. W. B. Harris, District Superintendent J. D. David, Dr. and Mrs. W. G. Alston. Dr. Bowen preached at St. Paul Methodist Episcopal Church at 11 A. M., and delivered his famous lecture, "Three Feet Make a Yard," at 8 P. M. at the same place. People came from all parts of the city to hear this great orator; many could not get in to hear him. The audience was made up of white and colored. He preached at 7.30 P. M. at St. James, where another large audience greeted him. The people were so delighted with Dr. Bowen's visit that he could not get away until he made them a faithful promise to return to them at a later date.—Reporter.

Kosciusko, Miss.—The officers and members wish to thank the bishop for sending to us the Rev. J. P. Watson as our pastor for this year. He is indeed a fine preacher, and has won the good will of all members and friends. He has already laid his plans for Easter and World Service. This will be the banner year for this charge. On Monday night the Ladies' Aid, led by Mrs. George Bullocks, gave one of the largest receptions the church has ever witnessed. It was given in honor of our pastor, his wife, and the district superintendent, Rev. and Mrs. Heffner. It was all that could be expected. The church was nicely decorated, and a splendid program was rendered. The Rev. Calvin Perkins, president of C. M. C. College, delivered the welcome address. The Rev. Carr, of the Presbyterian Church, responded. Remarks were made by the Rev. Watson, the Rev. and Mrs. Heffner. The choir rendered splendid music under the direction of the pianist, Mrs. Lula McMillian.—Reporter.

Statesboro, Ga.—Brown Chapel Church: On February 5, the Rev. R. L. Nunally, our pastor, was at the home of Brother and Sister Samuel Lea. When he was called in to supper, he found the members of Brown Chapel standing around the table singing, "God Will Take Care of You." Prayer was offered by Bro. Aster Burns. The Rev. Nunally was led to the table in the corner of the dining room by Prof. Pope. It was laden with groceries of all kinds, fruits, socks, handkerchiefs, neckties, and seven large country-cured hams. After Prof. Pope presented these good things to the pastor, he spoke words of appreciation, which thrilled all that were present. Those who participated in this surprise were: Mr. and Mrs. J. H. Hall, Brothers A. Burns, Samuel Lea, J. Lea, David Lea, E. Lea, Doc. Powell, H. Wilson, E. Thomas, Sisters L. Lea, M. Lea, N. Lea, V. Lea, Maebelle Lea, Johnnie B. Lea, B. Lea, D. Steward, Mr. and Mrs. A. B. Lea, Mr. and Mrs. Geo. Lea, Mr. and Mrs. S. T. King, Mr. and Mrs. L. C. Anderson. This surprise was valued at \$18. We are well pleased with our pastor, and have lined up the membership for World Service. Under the leadership of the Rev. Nunally, we know we are going to raise our full assessment by Easter Sunday. Watch the Southwestern, and see how we are going to come out.—J. H. Hall, Reporter.

Waynesboro, Ga.—We regretted to have the Rev. Bankston leave us at the last session of the Savannah Annual Conference, but we are proud of our new pastor, the Rev. E. D. Giddens, whose sermons are forceful and logical, and whose program is progressive. We feel highly honored to have him as our leader for this Conference year. He seems to get better and better at each service. Our district superintendent, the Rev. J. S. Stripling, whom we all love and respect, held our first Quarterly Conference the fifth Saturday and Sunday in January. He was well pleased with our duplex envelope system and our pastor's program, which we unanimously adopted. The following is our first quarter report: Paid pastor for support and moving expenses, \$300; district superintendent, \$59; Ladies' Aid Society, \$150; trustees, \$120; Woman's Home Missionary Society, \$40; Sunday schools, \$11; World Service, \$35; sick and poor, \$25; grand total, \$740. This includes our whole charge. Our pastor was not altogether a new man to Waynesboro,

for it was he who rebuilt the Haven Academy when it was destroyed by fire over twenty-eight years ago. We are alive to a man and woman, and we mean to put over the greatest program of our lives this year, with the Rev. J. S. Stripling, our district superintendent, and the Rev. E. D. Giddens, pastor.—R. B. Owens, Reporter.

Biloxi, Miss.—We are pleased to say the great reception given the Rev. Dr. P. H. Rembert on his return from the Annual Conference was fine evidence of how the good members and friends of St. Paul Methodist Episcopal Church love him. Never in the history of the church has any pastor received such expensive entertainment. More than 200 persons were present, and every one was served to the highest satisfaction with the best of refreshments. The addresses delivered by the speakers were splendid. Dr. Kyle, M.D.; Prof. Nichols, principal of the city school; Mrs. P. M. Staliworth; Mrs. S. Jawkins; Master Joseph Washington were the speakers. The promoters of this grand reception were given the highest commendation, and we are proud of the following named persons: Bros. A. Steadman, L. Parker, J. H. Scott, D. W. Andrews, J. Woods, E. Jefferson, P. T. Staliworth, J. C. Walker, master of ceremonies, and Sisters L. Sherman, M. Gant, M. Alexander, A. Bell, H. Bell, M. Steadman, E. Jones, E. Jolla, C. Davix, a leading Baptist member, and others too numerous to mention. The junior choir, with Master Joseph Washington presiding at the organ, rendered excellent music. Dr. Rembert, in his own way, made our hearts glad, and this reception went down in history as the greatest event of its kind for St. Paul. All praise to Sister Sherman and Brother Steadman for promoting this affair.—Reporter.

Port Arthur, Texas.—Saint Paul is showing evidences of real progress as it enters upon its third year under the pastorate of the Rev. W. D. Lewis, who has spent all energy to lift the membership from a negligible factor to a place of first magnitude. Two years ago he found a struggling membership of 120; to-day we number 528. He found us worshipping in a poorly constructed tabernacle; to-day we are worshipping in a beautiful \$12,000 edifice, completed from concrete foundation to roofing. It is said that ours is the first church building, white or colored, to go on to completion in the city. We are worshipping in the first story until our pews are installed in the main auditorium. We plan entering the auditorium by Easter. The senior choir and Epworth League have put carpet on the pulpit and choir gallery, to the cost of \$208. The junior church put a kneeling pad around the altar to the cost of \$50. The senior choir has also installed a piano at a cost of \$535. Sisters Clark and Waters installed six electric fans in the side walls at a cost of \$200. The other auxiliaries are busy arranging the other fixtures. Mrs. Conner and the Junior League are actively at work in putting over a real program of advance. We have paid our first note in advance, and the membership has increased thirty-one since Conference. A photograph of the completed building will follow later. We boast only in the cross of Christ, our Lord, who has given us the victory. Easter is "our over the top" day—\$2,500 our goal.—Reporter.

Leana, Texas.—We are grateful to Bishop R. E. Jones and our district superintendent, W. R. Robinson, for the return of the Rev. A. L. Gabriel and family for the fifth year. The writer has been a member of this church for twenty-six years, and has never known a leader more honest and just in every way. The Rev. A. L. Gabriel came to us with a message of information and inspiration. In our first official meeting he put financial plans before the official officers, tested by his experience in other fields, improved methods of church organization, and conquering both in God and constituency. Every department of the church is being looked after. All the officers are pleased with the program for this year's work. A week's drive and social meeting began on December 31 and closed Sunday, January 9. Every leader was at his

post on Saturday, at 2.30 P. M., January 8. District Superintendent W. R. Robinson came before the audience and gave a splendid talk on the various movements of the church. The report showed that the church is taking on new life. Sunday was a high day. The Rev. Robinson was at his best, and selected for his text, Psalm 8. 9. The Lord's Supper was administered by the district su-

perintendent; 160 communed. The superintendent was paid in full, \$40; total amount raised for the quarter, \$133.06. The Woman's Home Missionary Society, led by the Rev. Mrs. Gabriel; the Ladies' Aid by Mrs. Emma D. Perkins, the Sunday school by Miss M. D. Davis; and other auxiliaries, are planning to go over the top this year.—Mrs. Emma D. Perkins, Reporter.

District Activities

District Round

ROME DISTRICT

Second Round—Cave Springs, April 2, 3; Austell, 9, 10; Villa Rica, 23, 24; Douglasville, 23, 24; Palmetto, 30, May 1; Carrollton, 7, 8; Cohutta, 14, 15; Summerville, 21, 22; Cedartown, 28, 29; South Rome, 28, 29; Cartersville, June 4, 5; Rome, First Church, 12, 13; Bremen, 18, 19; Adairsville, 18, 19; Franklin, 25, 26.

Notice! Bishop E. G. Richardson, D.D., LL.D., resident bishop, Atlanta Area, will speak at Rome, First Church, on April 29, at 11 A. M., and call the roll for World Service.

Dear Brethren: We have closed 1926 with some improvements, but there was a deficit in our World Service. I beg you, in the name of our Christ, to bring up the arrears. Make a report every month to Dr. O. W. Auman, treasurer, 740 Rush Street, Chicago, Ill. Organize every department, collect weekly. Begin now; work and pray. Easter, April 17, is World Service Rally Day. Let every charge report a 100 per cent of their apportionment. Put the Southwestern in every home. I am your servant, R. T. Jackson, 25 Calhoun St., Newnan, Ga.

Quarterly Conference

WEST JACKSON, MISS.

The first Quarterly Conference of Pratt Memorial Church was held February 17, with the Rev. J. S. Williams, district superintendent, in the chair. After the devotional service the Conference went into the business session, and every phase of the work was well handled by the district superintendent. Excellent reports were made by the leaders, after which the district superintendent expressed himself as being well pleased with the work. The sisters and brothers, under the leadership of Sister M. L. Morrison, have added over \$300 worth of new furniture to the parsonage and are making everything as comfortable as possible for the pastor and his wife. The whole church is greatly inspired by the coming of the Rev. A. B. Keeling, and this year promises to be the best year in the history of the church.—Reporter.

District Conferences and Conventions

BENNETTSVILLE DISTRICT GROUP MEETING

Notwithstanding the continuous rain Tuesday, February 8, the pastors and leading laymen of the Bennettsville District, South Carolina Conference, made their way through rain and slush to Darlington, S. C., in response to a call of the district superintendent, the Rev. W. S. Thompson. Your reporter, in company with the Rev. D. E. Thomas, arrived just in time for the devotional services, conducted by the able, alert, and sweet-spirited district superintendent, and to our agreeable surprise found a large and representative number present. The Rev. J. D. Whitaker was elected secretary, and E. J. Sawyer was elected reporter for the Southwestern Christian Advocate and the Watchman and Defender.

The Rev. W. S. Thompson, district superintendent, stated the object of the meeting and briefly outlined his program for raising a fifteen per cent increase over last year's collections for World Service and Claffin en-

dowment. He then read the tentative apportionment for World Service made by the church for Bennettsville District. This was accepted with only two changes, namely: \$61 was taken from Chesterfield and given to Hartsville circuit; and \$50 was taken from Bennettsville and given to Hartsville Mission.

Among distinguished visitors, we noted Dean Henry Pearson and the Rev. R. F. Freeman, of Orangeburg; and the Rev. H. C. Asbury, of Timmonsville; they were made welcome and mingled freely and pleasantly with their brethren. Both laymen and ministers participated in the discussions and endorsed the program of and the standard set by the district superintendent, and in optimistic words promised him their cordial cooperation in carrying out his program and reaching the goal of his ambition. The Revs. J. D. Whitaker and D. E. Thomas spoke on World Service, suggesting different ways by which success in collecting World Service money may be assured. The Rev. G. W. Cooper, Dean Henry Pearson, the Rev. R. F. Freeman, and E. J. Sawyer, Esq., spoke on Claffin College endowment. They made timely, strong, enthusiastic, and forceful appeals for the endowment and extension fund for the institution, and gave several cogent and impressive reasons why the urgent demand for endowment and expansion money should be supplied at once. As the South Carolina Conference is trying to raise \$10,000 for this purpose by the Claffin commencement, in June, the district superintendent presented a carefully prepared apportionment, based on the supposed membership and financial ability of each charge, which would raise \$1,250, one-eighth of the amount desired in June. This apportionment was approved, and the brethren pledged themselves to try to raise at least fifty per cent of it by the commencement.

This report would be incomplete should we fail to mention the excellent dinner served by the sisters of this church. Darlington has long been noted for the magnificence of its hospitality, and its reputation was grandly sustained by these good sisters.—E. J. Sawyer, Reporter.

BIRMINGHAM DISTRICT COUNCIL

The Birmingham District Council met at St. James Methodist Episcopal Church, East Thomas charge, January 24 and 25, at the call of Dr. C. L. Dunn, district superintendent. After devotions, Dr. Dunn stated in brief the purpose for which the meeting had been called. All of the pastors were present except seven. It was reported that the Rev. W. F. Dancy was in the hospital with an amputated foot. All of the brethren expressed sympathy for him and hoped that he would soon recover. On motion of the Rev. T. A. Wilson, an offering was taken for him.

After the district superintendent had outlined the year's program for the district, the Council proceeded to adopt the same without a single hitch. Letters were read from Bishops Jones and Henderson, respectively. One stressed the benevolences of the church, while the other stressed evangelism. A letter was read from Dr. I. G. Penn relative to the rebuilding of Central Alabama College. Each of these letters contained matter which the superintendent had on program for discussion. Ways and means of reaching the desired goal were thoroughly discussed by the brethren, and each pledged himself to do his best to be a one hundred per center at Conference.

Even though we were less than two months

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from the adjournment of the Annual Conference, some of the brethren reported much success already achieved on their charges. In brief, our motto is: All benevolence raised by Easter, evangelism already begun, to continue throughout the year, and a greater Central Alabama College rebuilt at all cost, while all of our people are to be brought up to respect the Southwestern.

Inspirational sermons were preached by Brothers J. C. McGee, T. A. Wilson, Luther Jenkins, and N. H. Redrick. All hearts were made glad by the messages these brethren brought. The St. James Church and their acting pastor, Father Israel Townsend, took care of the meeting in fine shape. The Rev. W. O. Pearson having died early after Conference, left a gap at this appointment, and the new pastor, Rev. P. Y. Wofford, met his people for the first time during this meeting. If the general church will but trust the Birmingham District this year, it will not be disappointed.—Joel C. Carson, Reporter.

CORPUS CHRISTI DISTRICT MINISTERIAL COUNCIL

The first Ministerial Council of the Corpus Christi District was held at Goliad, Texas, January 12-15, inclusive, the Rev. J. J. Hardeman presiding. Those present were: L. W. Roberts, Beeville Ct.; W. M. White, Corpus Christi; F. M. Hudspeth, Kingsville; R. W. Allen, Goliad. Council expense money was called for and reported. The budget system of church finance was thoroughly discussed. Its protective features and its reflection of real church business appealed to the laymen as well as the ministers. Use of the budget system for 1927 was unanimously favored and recommended to the entire district. Plans for the district expense fund were suggested and approved by the ministers. Each member is expected to report twenty-five cents, and each auxiliary one dollar to the District Conference. The registration fee shall be fifty cents. The Sunday School and Epworth League Institute assessment is twenty-five cents per member. Dates and places for the named Conferences will be announced later. The following were elected as district officers: Sunday-school su-

perintendent, Mrs. E. L. Sanders, Beeville; Epworth League president, A. A. Brewer, Goliad; Junior League president, Rozena Taylor, Goliad; Woman's Home Missionary Society, Teena Brooks, Kingsville; Woman's Foreign Missionary Society, Mrs. T. A. White, Corpus Christi; Ladies' Aid, J. Patterson, Corpus Christi; Art Club, Mrs. M. J. Garner, Beeville; Men's Council, W. H. Curry, Goliad; S. H. L., Maynard Smith, Corpus Christi; So. and Rec., Myrtle Canady; District Conference secretary, W. M. White; treasurer World Service, J. H. Brown; treasurer district expense fund and statistician, R. A. Allen; district organist, vice-president of So. and Rec. and reporter, F. M. Hudspeth.

We are off! With such a leader as the Rev. Hardeman, who presided over the session while a favorite sister lay silently in death awaiting burial, we are determined as followers to emulate such faith and courage, remembering to have no other God before the great Redeemer. All eyes upon the "Baby District." Many thanks to the Rev. Allen and his good people who caused us to have a greater conception of the words, "You have never seen the righteous forsaken, nor his seed begging bread."—F. M. Hudspeth, Reporter.

GAINESVILLE DISTRICT LETTER

Dear Pastors and Members of the Gainesville District: You all will please accept this letter of gratitude from one whom you have stood so loyally by in putting the Gainesville District at the head of Methodism in the State of Florida. Your pastor will tell you that we are now in the lead, and by the help of God and the co-operation of the entire membership, we expect to stay in the lead. I ask that you all please stand by your new pastors this Conference year and help him to put his program over. Every charge on the district has a right to feel proud of the leader that they have this year. Make your church the banner of the district. Build an altar in the church and call it the Holy Ghost headquarters, so that the people will flock there to get their spiritual food for the journey that we all must complete soon or late. If you need my help, let me know, and I will gladly come to your rescue. Order some good books, read them daily, read the Southwestern, study the Sunday-school lesson, organize the Epworth League, and preach the Word. Leave off your manuscripts and other things that you nor the people can understand. Ask God to give you more wisdom and pulpit power to preach the gospel to the people. Begin your revival before Easter, and harvest in the souls for the Master. Meet me at Mt. Pleasant Methodist Episcopal Church, April 18, with your full quota for World Service and twenty-five cents per member for world-wide evangelism. Let us invite our bishop down here that day to see us put on the table one thousand dollars for the kingdom of Jesus Christ. I have five free tickets to the World Service Council at Charleston, S. C., September 20, 1927, and will give them to any five women on the district that will raise and report to me on the 18th day of April \$50 as a special gift for World Service from her charge. Write and tell me, are you in the race for this free trip to the greatest Christian gathering that meets annually in this country? I want one hundred members to attend this Council from the Gainesville District. Don't forget our school at Daytona Beach, Fla. Let us send them \$1,000 this year, and twice that amount next year. Now, dear friends, I shall leave you in the hands of Him who is able to keep you from falling. I pray that this will be the best year of your lives in the church of God. Love ye one another as I have loved you. Yours for the church of Jesus Christ.—D. S. Selmore, District Superintendent.

HOLLY SPRINGS DISTRICT COUNCIL

The Holly Springs District Council convened in Burns Chapel Methodist Episcopal Church, Oxford, Miss., February 8, 1927, with the Rev. A. G. Cole, district superintendent, presiding. After the devotional services, G. Orange was elected secretary. The district

superintendent stated the object of the meeting, which was the fixing of the apportionments for World Service, Rust Endowment, and other benevolences. This was done with perfect harmony; each pastor willingly accepted the amount apportioned his charge. Our new district superintendent, the Rev. A. G. Cole, conducted the Council with ability and brotherly kindness; he showed himself the big brother, and made it plain that he was willing to go into the trenches with them and help put over the program. The bishop made the right appointment over the Holly Springs District. The majority of the pastors were present, and a number of laymen. Much interest was manifested in every department of the church. Prof. S. W. Wysinger, of Rust College, was present, representing the president, Dr. L. M. McCoy. After his address, which was short and pointed, the district superintendent, pastors, and laymen raised \$20 on Rust Endowment for immediate use, and turned it over to Prof. Wysinger. One very distinguished visitor was present, the Rev. J. G. Gatewood, pastor of the Colored Methodist Episcopal Church. He was introduced, and after a few brief remarks opened his big heart and took from his pocket \$10, and gave it towards World Service. The Council tendered him their hearty thanks for his generous deed of kindness. The following apportionments were made for World Service and Rust Endowment, respectively: Abbeville, \$432-\$215; Alesville, \$300-\$200; Batesville, \$63-\$15; Grenada, \$300-\$150; Grenada Ct., \$139-\$50; Hernando, \$76-\$10; Holly Springs, \$300-\$250; Holly Springs Ct., \$306-\$100; New Albany, \$300-\$250; New Albany Ct., \$258-\$165; Oxford, \$310-\$150; Oxford Ct., \$41-\$50; Pontotoc, \$260-\$150; Pontotoc Ct., \$132-\$15; Potts Camp, \$258-\$150; Potts Camp Ct., \$30-\$15; Ripley, \$251-\$150; Ripley Ct., \$200-\$150; Sardis and S. H., \$125-\$45; Water Valley, \$77-\$60. The pastor, Rev. J. L. King, and his good people made it very comfortable and pleasant for the pastors and laymen while at Oxford. The entire delegation left full of enthusiasm and determination to put over the program of the district.—Rev. A. G. Cole, District Superintendent; G. Orange, Secretary-Reporter.

JACKSON DISTRICT STEWARDS' MEETING

The Jackson District Stewards' Meeting was held in Central Methodist Episcopal Church, February 21, with the Rev. J. S. Williams in the chair. The district superintendent conducted the devotional services, reading the fifth chapter of St. Matthew and commenting on the same. The Rev. J. W. E. Bowen, Jr., led in prayer. Upon the invitation of the district superintendent, the Rev. L. W. Price, one of the ex-district superintendents of this district, came to the rostrum and made a timely talk on the outlook of the district under the leadership of the Rev. Williams. On organization of the meeting the Rev. A. B. Keeling was elected secretary and reporter to the Southwestern Christian Advocate. At the roll call the following pastors answered "present": the Revs. R. B. Anderson, P. W. Baldwin, G. W. Adams, J. W. E. Bowen, Jr., Harry Holston, L. W. Price, L. E. Johnson, C. R. McCormick, J. W. Isable, J. E. Thompson, A. B. Keeling. Apportionment of the World Service quota to the several charges was then made, followed by a general discussion of the district program for the year. The motion prevailed that each charge should increase the salary of the district superintendent by adding two dollars per quarter to what they were assessed in 1926, excepting the following charges, whose district stewards, being present, voted to pay the amounts following their names: Brandon, \$27.25; Canton, \$33; Forrest, \$35; Morton, \$25; Pratt Memorial, \$32.50; Yazoo, St. Stephen, \$40. The district superintendent's salary was fixed at \$2,236 for the year. After adjournment a very delicious menu was served at the Colored Y. W. C. A. rooms by the ladies of Central Methodist Episcopal Church.—A. B. Keeling, Reporter.

MINISTERS' DISTRICT COUNCIL, VICTORIA DISTRICT

The Ministers' District Council of the Victoria District convened in Wesley Chapel Methodist Episcopal Church, February 10 and 11, 1927, with the district superintendent and nine of the fourteen pastors present. Devotions were conducted by the Rev. T. H. Bryant, and the Council was organized with the Rev. D. F. Vance, secretary, and the Rev. Geo. Waters, treasurer. The Rev. R. S. Mosby, of the San Antonio District, was made an honorary member. The Rev. Ellison outlined the program for the district, being very careful to emphasize each cause separately; viz., for World Service, Samuel Huston College, and Gulfside. The seat of the Victoria District Conference is Hallettsville, Texas, April 19-24, 1927. At 7.30 P. M. the Rev. S. D. Mosely led the devotion. The Rev. Geo. Waters preached the opening sermon from James 5. 18; subject, "The Power of Prayer." His sermon was full of wisdom and power, and enjoyed by his many hearers. Devotions were conducted on Friday by the Rev. D. L. Mosby at 8.30 A. M. The Rev. B. S. Mosby spoke at 10.15 A. M., and the Revs. Mallory and Mosely spoke briefly. At 11.30 the Rev. W. M. Ellison, district superintendent, introduced the Rev. D. L. Mosby, who brought another burning message, that stirred the hearts of all. At night, the round table was conducted by the Rev. Ellison. At 7.30 P. M., devotions were conducted by Brother Jesse Lewis. The Rev. J. T. Carper preached a soul-stirring sermon from Heb. 2. 12. Thus passes into history one of the most enthusiastic district councils ever held on the Victoria District. The superintendent and pastors left in praise of the pastor, Rev. D. F. Vance, and loyal members for the splendid entertainment of the Council.—Mrs. L. B. Glover, Reporter.

TUPELO DISTRICT COUNCIL

The Ministerial and Laymen Council of the Tupelo District met in our church at Tupelo, Miss., on February 16. The district superintendent, Rev. B. W. Wynn, presided. A full representation of ministers, saving two. The several charges and circuits were well represented by the laymen. The work in hand was gone into with loyalty and enthusiasm by the ministers and laymen. Closing the regular business, a short respite was given for laymen speeches on various features of church work. The laymen made good use of the time in discussing how to improve the churches. This gave inspiration to all present, and helped to get up steam on which to run till the next similar meeting. Next was a splendid talk from Dr. McCoy, of Rust College, touching things for the betterment of Rust, which was very agreeably accepted by all present. Last, but not least, the good sisters of Tupelo fed the delegation in the basement of the church on the most appetizing food. I think no army of soldiers could have served their country better than these good sisters. God bless them.—W. R. Adams, Reporter.

Obituaries

COLEMAN—Mr. Cleo Coleman, a member of Haven Methodist Episcopal Church, Alexander City, Ala., on the night of February 14, 1927, was called from labor to reward. He joined the church about a year ago and lived a devoted Christian life. He was married on the third Sunday in November, 1926, to Miss Tommie L. Hunter. He was only twenty-four years of age; was a devoted husband and a true friend. He was loyal to his church and to the choir also. Even though the sudden ending of this youthful life has cast dark clouds of sorrow upon the bereaved ones at home, God took him home to heaven, and if we let the life he lived be a strong influence to our future life, we as ones who loved him will not always be parted.—The Rev. I. B. Points, Pastor; Francis Russell, Reporter.

COLEMAN—Mrs. Henrietta E. Coleman, a faithful and loyal member of Wesley Memorial Methodist Episcopal Church, Green-

wood, Miss., died at her home Sunday night, February 6. She was at church Sunday morning, celebrating with us the sacrament of the Lord's Supper, and died that night. She was secretary of the Epworth League for thirteen years, secretary of Sewing Circle nine years, treasurer of The Woman's Home Missionary Society, and a member of the Stewardess Board. All of these positions she served faithfully. She will be missed by the many relatives and friends left to mourn their loss. The funeral was attended at Wesley, Sunday, February 13. Many were present to witness the last sad rites. The Rev. E. R. Miller, pastor, officiated.—Reporter.

CROUSTON—Little Fred Crouston, who was born September 7, 1922, died January 25, 1927, at the age of four years. At this age he was a faithful Sunday-school scholar. His parents are members of Jones Chapel Methodist Episcopal Church, Mayflower, Ark. He passed away at 3 A. M. with a bright smile upon his face. The Sunday school and friends mourn his passing. He leaves a father, mother, grandparents, one sister, one brother, and a host of friends to mourn their loss. The funeral was conducted by the Rev. R. B. Fayon, the pastor, and the Rev. J. Jackson, of the Baptist Church.—The Rev. John Nelson, Reporter.

GRAFTON—Bro. Jake Grafton, of Union Church, Miss., departed this life December 14, 1926. He was born in Jefferson County, a slave boy. Growing up through this struggle of life, he confessed Jesus Christ and joined the old Bell Hill Church, of which he was one of its first members. He served as a class leader for forty years. He died at the age of ninety-eight years. He leaves a host of friends to mourn their loss. The funeral was conducted by the Rev. A. G. Crump.

Card of Thanks

The Rev. E. W. Rogers wishes to thank members of St. Mark Methodist Episcopal Church, Stallo, Miss., for a cash purse presented for Conference, led by Miss P. C. Nicholson.—Reporter.

I take this method to thank the good people of Poplarville, Miss., Methodist and Baptist, for their kindness to me during my illness. I appreciated the lovely flowers and the fruit which they brought me. May God bless them all.—Rose Doby.

I take this method to thank the good people of the Mount Carmel Methodist Episcopal Church, Mansfield, La., for the many nice presents given us during the Christmastide, among whom were Sisters E. L. Houston and Sarah Jackson. We thank one and all.—The Rev. and Mrs. J. L. Kirvin.

I take this method to thank the members and friends of Newman Chapel Methodist Episcopal Church for the recent storm which visited the parsonage and brought many pounds of choice groceries and fruit for the pastor and family, led by Mr. R. B. Vaughn. Thanks; call again.—H. Allbright, Pastor.

We wish to take this method of expressing our many thanks to the members and friends of the Easley charge, Easley, S. C., for the liberal poundings which they have given us since January 1—Easley Chapel, John Wesley, and St. James, respectively. These churches seem to have vied with each other in furnishing edibles for us. Again we wish to thank you, and pray God's richest blessings upon you.—The Rev. and Mrs. E. C. Wright.

Marriages

CRAIG—ANDRE. Mr. C. C. Craig and Miss Ethel Andre were married on February 6, 1927, by the Rev. C. C. Landry, of New Orleans, La. Mr. Craig is the son of Mr. and Mrs. Craig, of State Line, Miss., old members of the church there. Mrs. Craig is of Mobile, Ala. After their return from the honeymoon trip, they will reside at 3100 Toulouse St., New Orleans, La.—Reporter.

GILCHRIST—BUIN. Mr. S. C. Gilchrist and Miss Zadie Buin were united in marriage at the parsonage on Thanksgiving Day,

1926. The bride is a young woman of high ideals and a fine church worker. Bro. Gilchrist is one of the best Epworth League presidents on the circuit, and a local preacher. Both are members of the old Hickory Block Methodist Episcopal Church on the Union Church (Miss.) circuit. The Rev. A. G. Crump officiated.—Reporter.

ONEAL—HOLMES. Miss Johnie Mae Holmes, a member of St. Mary Methodist Episcopal Church, Minter City, Miss., was married to Mr. Eddie Oneal, of St. Louis, Mo., on December 24, 1926. We wish for them a pleasant voyage over life's sea.—Miss Bettie Maye Gray, Reporter.

Woman's Column

Coffeyville, Kans.—The Woman's Home Missionary Society met at the home of Sister Dora Wallace Friday evening. The ladies conducted a pie sale and the results were very pleasing. Mrs. Dora Wallace is president and Miss Hazel O. Carclow, secretary.

Winona, Miss.—The Woman's Home Missionary Society of Ackerman, Miss., gave a grand reception at the home of Mr. and Mrs. Ernest Stackings in honor of the Rev. and Mrs. O. W. Crump. The Rev. Crump is their ex-pastor. May God bless these good women.—Mrs. O. W. Crump.

Atlanta, Ga.—The South Atlanta Methodist Episcopal Church, of which the Rev. C. L. Johnson is pastor, had a very unique program on Sunday night, January 30. It was a joint program of the ladies' auxiliaries of the church, Mrs. Grant Adams presiding. Mrs. W. G. Arnold represented the Ladies' Aid; Mrs. L. J. Price, The Woman's Home Missionary Society, while Mrs. Willis J. King made an appeal for the organization of The Woman's Foreign Missionary Society. The result of the program was that each auxiliary enrolled some new members and The Woman's Foreign Missionary Society was organized with a membership of twelve auxiliary members, two extension members, and fourteen honorary members. Mrs. Grant Adams was elected president; Mrs. R. N. Brooks, secretary, and Miss Katie Mae Bryant, treasurer. This marks the beginning of The Wom-



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an's Foreign Missionary Society in any of the churches in the State of Georgia.—Reporter.

Washington, D. C.—The inscription "Tip Top" on a pencil reminded me of achievements on our district. A Christmas box was packed by the Young Women's Auxillary of Asbury Methodist Episcopal Church for Faith Kindergarten in New Orleans, La. The president, Mrs. E. W. Parker, was well pleased with the way in which each member responded. The Washington District is so thoroughly aroused with enthusiasm that I

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without difficulty sects that zealously propagate a fear of education; social and political movements, embracing large sections of the population, that flourish on the superstitions of the people; in certain quarters most absurd vagaries are promoted in the name of religion.

In uncivilized lands superstition is found in forms of weird incantations, strange beliefs and harmful practices, which hold back civilization and prevent the advance toward the higher forms of human progress.

What civilization the world has, its material and scientific progress are due to the forward look of the Christian faith. Shall we not share the priceless blessings which are ours?

World Service Offers the Opportunity

WORLD SERVICE ROLL CALL

am forced to continue writing. Mrs. Mamie P. Thomas, of Ebenezer Methodist Episcopal Church, organized a Junlor Queen Esther Circle. They presented a beautiful pageant, "Christ In America." Mrs. I. Broadnick, of Mt. Zion, in November organized a Young Women's Auxiliary and they, too, caught the missionary spirit. Twelve young women sat eagerly listening to a very timely address by Mrs. M. E. Jones, who spoke on "For Love of Christ and In His Name." This is what we call "Tip Top," don't you?—Mrs. Callie A. Nelson, District Young People's Secretary.

Bryan, Texas.—To the presidents of The Woman's Foreign Missionary Society of the Palestine District: We are out on an expedition to make our second annual report. You did fairly well considering all things, and yet we must do better according as we advance in the intelligence of the purpose of the society. Now our quota for the entire district is only \$25, and I am sure we could not afford to fall short of so small an amount. The apportionments by charges are as follows: Palestine Station, Bryan, East Mexia, Calvert, Fairfield, Leona, Lovelady, and Oakwood, \$2.50 each; Bryan circuit, Streetman, Teague, and Normangee, \$2 each; Jacksonville and Buffalo, \$1.50 each; Hearne, Jewett, Palestine circuit, Tyler, Sutton, Thornton, and Bethlehem, \$1 each. Send these monies to the Conference treasurer of The Woman's Foreign Missionary Society, Mrs. T. A. Jackson, 2221 Davis Street, Houston, Texas, and receive a voucher for the same. Bring voucher to your district meeting; do not hold the cash to present there. If you wait to bring this amount to your district meeting, you will not be properly reported, and besides you make unnecessary and extra burdens on your district and annual societies. Sisters, let us do business. We are not doing business any way and at any time. If we are capable of doing business, suppose we do it.—Ella Mae Blue, Sec-

retary Palestine District, also Secretary Texas Annual Conference Woman's Foreign Missionary Society, Box 21, Bryan, Texas.

Victoria, Texas.—The Woman's Home Missionary Society of the West Texas Conference, Methodist Episcopal Church, was called to order December 10, 1926, in semi-annual session by that grand and noble woman, Mrs. Anna L. Carper, of San Antonio, Texas, in the Baptist church of Victoria, Texas, the Rev. Joshua, pastor. The afternoon throughout the meeting was filled with the Spirit of the Master. It would take more space than would be given me to give in detail the work of this short meeting. Certainly I could not close without making mention of our efficient Conference corresponding secretary of Fort Worth, who brought to us echoes from that great annual meeting of the Board of Managers which was held in Rochester, N. Y., October 13-20, 1926, in the person of Mrs. F. L. Kirkpatrick. Filled with missionary information and inspiration, Miss King, of Sam Huston College, presented the Jubilee Sticker and beautifully explained its significance to us. Our task at home is before us. I ask, What will we do with this opportunity to do our duty and to perform our task? May the Lord open our eyes and ears and hearts to see and hear and receive just such blessings as He knows this old world needs, and may Jesus be able to count on us for service, too, for we cannot do our task at home as missionaries until we are willing to work. Let's pray for a wonderful annual meeting, which is to be held at St. James Methodist Episcopal Church, Waco, June, 1927. Let's study hard, do our work, give service, that we may not be subjected to unworthy criticism.—Mrs. W. A. Perkins.

Inquiries

I wish to inquire for my son, Eddie Green. When last heard of he was in Los Angeles, Calif. Any information leading to his where-

abouts will be greatly appreciated by his mother, who is very ill at the present. Pastors, please make this inquiry from your pulpits.—Mrs. Mary Green, Union Church, Miss.

I wish to make inquiry for my brother, Allen Brown. His father's name is Bird, his brother is Henry C. Brown, and sister, Jennie Brown. When last heard from he was in Leavenworth, Kans. Any information concerning his whereabouts will be gladly received and appreciated. Please notify his brother, Henry C. Brown, Box 255, Bluefield, Va.

I desire that the people of Gibbons Methodist Episcopal Church, Brandywine, Md., help me locate a lady whose surname is Mrs. Spellman, whom I met at Hampton Institute last summer. I believe there is great hope of finding her through the missionary society, as she is a good worker in that department. Thanking you in advance for your kindness, Mrs. E. L. Arnold, P. O. Box 371, Okolona, Miss.

To the pastors of the Jackson District: Please announce from your pulpits that I desire to inquire for my sister, whose name was Lougenia Morgan, and who was married to one, Andrew Watts, at Colon, Miss. They moved to Clarksdale, Miss., about eight years ago. She has one son whose name is Hezekiah Morgan, but generally known by the name of Doby. Please send any information to Mrs. Eunice Morgan, Heidelberg, Miss.

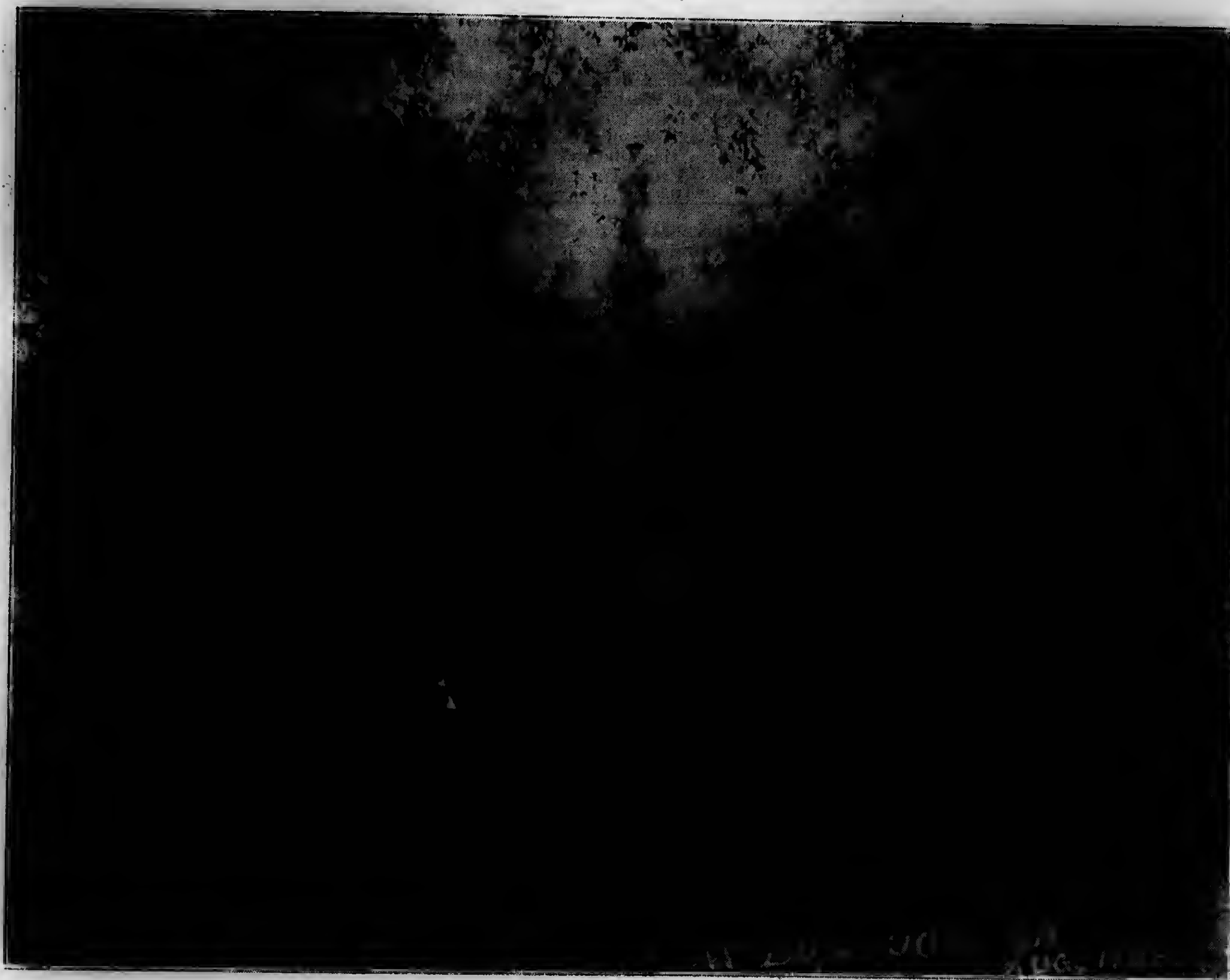
I wish to inquire for my daughter, Mamie Stepney. She left Montrose, Miss., in June, 1925, with Sam Stepney, her uncle. They went to Blaine, Miss. When last heard of she was at Sunflower, Miss. Any information concerning her will be highly appreciated. Please notify Dan Stepney and Nannie Stepney, the parents. Address them at Montrose, Miss., care of the Rev. W. P. Ward, pastor of the Methodist Episcopal Church.



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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MARCH 17, 1927



A group of Methodist Episcopal youth assembled at the base of a Confederate monument in the heart of the Southland, picturing the triumph of the Christian spirit of forgiveness and love over that of ill-will and unbrotherliness

See article, "The Stuff Boys Are Made Of," page 211

Personal and General

—It is not a mere custom but an urgent necessity that there shall be nation-wide observance of Health Week among Negroes of the country in order to effect a reduction to the minimum of the Negro death rate. It occurs this year, April 8-10.

—Countee Cullen, poet, has consented to address the National Association for the Advancement of Colored People in its annual spring conference in Indianapolis in June. It is expected also that United States Postmaster-General H. S. New, will be present and speak.

—We are in receipt of a very splendid college paper, "The Philanderian," published by the students of Philander Smith College, Little Rock, Ark. Many interesting articles are found regarding the Jubilee Campaign, which is to be held during the month of June, 1927.

—Our honor roll is in process of formation for those who show diligence in promoting *Southwestern Christian Advocate* subscriptions. If pastors will procure their new subscriptions and renewals at once, those doing so will head the list of the honorable ones. Send them in at once.

—The Rev. V. D. Jenkins, Georgia's Negro representative at the Sesqui-Centennial, has accepted the position of financial agent for the State Industrial Institute at Forsyth, Ga. Dr. Jenkins is at present soliciting funds in the North. He is an honored retired minister in Atlanta Conference.

—Dr. W. L. Turner, returned missionary from Africa, and now an active pastor at Hot Springs, Ark., was the principal speaker during National Negro History Week, which was observed in a very fine way at Wiley College. Dr. Turner spoke on the theme, "Negro Culture in West Africa."

—Memphis, Tenn., will be host to the forthcoming session of the National Insurance Association, comprising most of the colored insurance companies of the country. The dates of meeting will be April 20-22. President J. E. Walker, of the Universal Life Insurance Co., is providing for the largest attendance in the association's history.

—Reading its purpose carefully, there is no need for further argument as to the timeliness and need of *The League of the Kindly Tongue*, organized twelve years ago by District Superintendent Wm. D. Marsh, of New York State. Its members agree "to abstain from unkind speech, and as often as possible to speak in the spirit of Christ, to stranger, friend, or kin, words of cheer, courage, or counsel."

—Mr. G. W. Hodges, educated at Clark and Atlanta Universities, is president of the Interstate Bible class of St. Mark Methodist Episcopal Church, New York City. This class is one of the most effective organizations in that great church or anywhere else in Methodist circles. Under its auspices is published *St. Mark Bulletin*, which maintains a margin of superiority over well-nigh any church bulletin we have seen among our group.

—We record here the death of Miss Beatrice McDonald, a member of Wesley Methodist Episcopal Church, and a student in third year high school at New Orleans College. Miss McDonald, on several occasions, assisted in the business office of the *Southwestern Christian Advocate* in a very helpful and efficient way. She was a lovable student and an active member of the church. The entire office force extends to the family heartfelt sympathy.

—Dr. R. T. Weatherby, pastor of St. Matthew Church, Greensboro, N. C., makes to the city of Greensboro the very timely suggestion to set apart some definite week as a "No-Crime Week," when all church people of both races will co-operate with officers of the law in the effort to create among all elements the will to refrain from crime and lawbreaking of every kind. Such a suggestion would help to bring about better conditions in any community, and should receive wider currency.

—According to general reports, the Rev. J. C. Brower, of Wesley Chapel, Little Rock, Ark., is doing some very helpful preaching in that city. The *Arkansas Survey*, local paper, in recent issue, under editorial caption, "Tackling an Evil from the Right Angle," remarks: "When ministers will take up such subjects and frankly discuss them, calling a spade a spade, a hoe a hoe; and when their life squares with their preachments, improvement will be noted. The good doctor has blazed the way; let others follow."

An epidemic of suicides among young people in our colleges recently has caused alarm and has led psychologists to speculation. Is it not probable that these suicides are the direct results of concerted and interested attacks upon religious faith and public morals? The public interest does not require legislative defense of religious dogma, but nevertheless it does indicate concern over the fact that deliberate effort is made to destroy the religious loyalty and hope of our young people. And why should they not sometimes be depressed by the shattering of faith, the seeming passage of the simple cleanliness of life their mothers knew, the systematic destruction of ideals? Much of the literary and journalistic offerings of the day smack too much of Trotsky and Mencken and too little of Washington and Lincoln. The theories of the former lead to blank despair and suicide; of the latter, to rich fruitfulness in this life and hope for the life to come.—From *The Clippingsheet*.

—We have been favored with many prominent visitors within the last two weeks. Drs. M. W. Dogan, president Wiley College; L. M. McCoy, Rust College; J. B. F. Shaw, Haven Teachers' College; M. T. J. Howard, Department of Rural Work of the Board of Home Missions and Church Extension; J. M. Shumpert, pastor at Pass Christian, Miss.; J. H. Bynum, Mound Bayou, Miss.; W. G. Alston, Shreveport; and Arthur Robinson, Shreveport. We are always delighted to have our friends visit the office of the *Southwestern Christian Advocate*.

—During the current and succeeding month of April, Dr. James C. Baker, pastor of Trinity Church, Urbana, Ohio, is preaching a series of sermons that go to the heart of the Christian faith and life. The topics are: "Why the Sense of God Grows Dim," "Modern Substitutes for God," "Without God—What?" "The Christian Conception of God," "The Personal Adventure," "Is God Almighty?" "God and Immortality." The accent of this series indicates that while the day of dogma may be dying, the day of true and essential doctrine is now beginning to dawn.

—At the sessions of the National Conference of Social Work, to be held in Des Moines, Iowa, May 11-18, the Conference will deliberate on "The Church and Social Justice," "The Church in Industry," and "Mental Hygiene in Religion." Much will be said about community responsibility for problems of the much discussed youth of to-day, methods of educational publicity, the modern family, crime, the immigrant, industrial relations, recreation. From which it is to be hoped some progress will be made toward a more constructive point of view with respect to the church's ministry in relation to the moral weaknesses of our social order.

—Among subjects discussed at the recent annual meeting of the Negro Press Association, held in Chicago, Hon. B. J. Davis, president, were: 1. Disfranchisement in the South. 2. Segregation in Public Offices. 3. Lynching Law. 4. Jim Crow Cars. 5. More Political Recognition for Our Group. 6. Reduction of Representation in Congress in Proportion as American Citizens Are Denied the Right of Suffrage. 7. Prohibition. 8. Larger Representation in the Consular Service. 9. The Elimination of the Photograph Discrimination on Applications for Positions in the Classified Service. 10. A Plank in the Platform of All Political Organizations Throughout the States, and a Larger Opportunity for Labor in the Industries of the Country.

—A call has been issued for the twelfth annual meeting of the National Race Congress, to be held April 5-7, with Mount Carmel Baptist Church, Washington, D. C. Delegations are requested from all local churches as well as all social uplift agencies. The annual sermon will be preached by Dr. M. H. Davis, of Waters African Methodist Episcopal Church, Baltimore. Dr. W. H. Jernagin is president of the organization. Dr. J. U. King, our pastor of Asbury Church, Washington, D. C., is the vice-president. National public questions will be discussed in the addresses of such eminent speakers as Governor Jackson, of Indiana, senators and representatives of Congress.

—Dr. Dunbar H. Ogden, prominent Presbyterian minister of Mobile, Ala., is president, and Dr. E. T. Belsaw, prominent colored dentist, is secretary of the Alabama State Interracial Committee. The session of that commission just closed committed itself and the better moral sentiment of Alabama "1. To obtain better school facilities for the colored children of the State. 2. To encourage health measures and more general employment of public health nurses and officers, particularly in the rural districts. 3. To give all possible support to the bill now pending in the legislature providing for a home for delinquent Negro girls." A committee was appointed to work for these ends.

—The February edition of *The Rural Evangel* is a pastors' edition, valuable to pastors in rural charges contemplating church building and improvement programs. Acknowledgment therein is made of the valuable service rendered that issue by our own Dr. Conover, director of our Bureau of Architecture, which renders every needed assistance to our pastors in their church building programs. Quotations of considerable length also are made in this issue of the *Evangel* from the annual reports to our Board of Drs. Dawber and Hughes. Altogether therein are sixteen pages of invaluable reading for our hard-pressed country pastors, who can get the copy referred to by sending ten cents in stamps to *The Rural Evangel*, Portsmouth, Ohio.

—*The Pacific Christian Advocate* deals deadly blows at the Mormon movement. Because he is in close proximity to the Mormon situation and has studied it for years, Editor Mills is in position to note its failures in the essential marks of evangelical Christianity, as well as its historical fallacies kept current by its elaborate machinery. In order to cope with this movement out in the West, Dr. Mills wisely says that "The Boards ought to lift the level of their appropriations to Utah and Southern Idaho and then maintain them with a fair degree of continuity, so that Mormon converts to evangelical churches may not have any fears of being left stranded high and dry the next year by a drop in appropriations and a resulting cessation of work in the locality where they happen to live."

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Misleading Negro Students

A RECENT release of The Associated Negro Press discloses the fact of a visit made by Mr. Clarence Darrow to Tuskegee Institute, and the synthesis of an address made by the noted lawyer to the student body there. The address excerpts follow:

"Get education and money, for these mean power," was the advice which Clarence S. Darrow, of Chicago, introduced by Vice-Principal R. R. Taylor as a lover of humanity—a characterization which he repudiated at the outset—gave to students of Tuskegee Institute in an address here Thursday afternoon. "In these place your hope for advancement. As I see it, they are your only hope. Remember that nothing comes into this world without labor and pain and sacrifice. Your worse days, I believe, are over. But there are still hard days ahead."

Speaking for longer than an hour, the noted lawyer expounded all his cherished iconoclasm, his religious skepticism, his dissatisfaction with the social order, his disregard for tradition, his lack of faith in the human race. He talked in an easy-going manner, deliberately, leisurely, slouched characteristically over the pulpit. At times his voice was low and soothing; again it was indignant, fierce, blazing.

He reviewed the history of race relations between Negroes and whites, a record which he said every white man ought to be ashamed of. He made an estimate of present conditions, analyzed their cause, and ventured to prophesy their outcome.

He pointed his customary contemptuous thrust at the "noble Nordic," arraigning the whites as arrogant oppressors of disadvantaged people, and declaring that science knew no such thing as race. "Color," he said, "has nothing to do with race prejudice. Rather, it is previous condition of servitude. It is not merely this. It is that the Negro is nearer to his slavery than the white to his."

Ruthlessly Mr. Darrow attacked the superiority complex of the Nordic, declaring that no race possesses more intrinsic intelligence than any other, and that the talk about "pure blood" is the veriest of bunk. "And on this practically every scientist in the world agrees. Every biologist, every anthropologist knows that I am telling you what is true. They are all for you. Likewise, all the best literary men are on your side."

The present generation of Negroes in America, according to Mr. Darrow, cannot hope for a full measure of the constitutional rights that are theirs, but it is their duty to work and fight for these rights for their children.

Great pity it is that a man of Mr. Darrow's much-heralded popularity, and his ability as well, fails utterly at nearly every public utterance and appearance to reveal a true knowledge of the essential underlying cause of social progress. He is beyond question a man of wide learning, comprehensive experience, social sympathies that are exceptionally catholic, and a man who has contributed much to the public good. But there is this

defect in Mr. Darrow's philosophy, viz., that he fails to recognize the moral good and government which is clearly evident everywhere in the universe and which every sanction of reason, revelation, and common sense acknowledges and reaffirms.

Just why Mr. Darrow places the hope of future progress in "education and money" and urges this as the "only hope," we are at a loss to understand. Does not much learning make him mad? No fact of history is clearer than that from time immemorial religious beliefs have been causally bound up with the progressive evolution of society. No constant stream of influence in the building of human society has been given more eloquent tribute than have the religious phenomena of mankind. Advocates of this theory of social progress are frank to express their lack of faith in any other theory. Abetting this position is the implication of the present situation in world relationships. Everywhere there is an inevitable tendency toward the clash of groups—political, ecclesiastical, and racial. The lines are converging for bitter, brutal conflict. The more education is diffused and the more money is acclaimed and hoarded as the sovereign good, the more the motives seem to be thereby supplied for the impending battle of competing forces. If it be true that "the interests of the social organism and those of the individuals comprising it are actually antagonistic, can never be reconciled, because they are inherently irreconcilable," it must be that there comes into society from some source higher than ourselves that endowment which makes possible such harmony and concert of thinking and conduct as is productive of constructive effort by the individuals and groups that make up the social compact. In other words, some form of religious belief has been responsible for human progress thus far. For social progress finds no sanctions merely in the reason. It is in the realm of religion that men live, move, and have being. "I am come that they might have life, and that they might have it more abundantly." It is not within the province and power of education and money to give such life. Such progress as the Negro or any other group of society covets or can expect must come through his belief in, surrender to, and trust of God through Jesus Christ.

Much of Mr. Darrow's iconoclasm directed against the forms, motives, and manifestations of the social order finds approval in most progressive quarters. To say nothing of the prophets of the long-gone past, many modern prophets have felt the urge and spoken the word while they have led reform after reform against the existing social order of their times. Monarchy, feudalism, slavery, capitalism, too often autocratic and unjust, all these and others besides have been objects of attack by a long line of advocates of a better social order. Likewise, disregard for the narrowness and the handicaps of tradition and dogmatism has been on the increase, reaching at times the verge of disrespect and irreverence for

the fine values of the past, without which very much of the richness of the present would not have been possible. In his war on these idols of a bygone social régime, Mr. Darrow's efforts will find ready concert justly among a growing number of progressives.

But the new social order sensed and sought by the prophets of the new day cannot be effected by social agencies that find their ideals, their values, their motives, and their dynamics outside of the pale of religious belief. There can be no concert of effort with Mr. Darrow in his religious skepticism, which would junk the religious values that have been the central motivating feature and fact of human history. Under influence of the Christian religion, gradually human society is evolving into that state in which it harmonizes with those "ethical convictions which are identified with Christ." In addressing the Negro youth and all the youth of the nation, let Mr. Darrow tell them that social progress finds its ideal and motive through religion and not beyond religion's pale. Let him glorify the religious impulse rather than greed and acquisitiveness of material possessions as the "stuff" out of which life is made. When he preaches equality, wealth, liberty, education, patience, and sacri-

fice, let him tell the youth that these can be idealized and receive permanent value in the reconstruction of our social order only as they are caught up and interwoven into that Christian idealism which is being increasingly recognized as the indispensable contribution of Jesus to the world's need. Mr. Darrow should assist leaders of the Negro race in Christianizing the social order, not in paganizing it, which he does when he inveighs against the potency and necessity of religious beliefs.

No quarrel is lodged with Mr. Darrow for saying, "Get education and money, for these mean power." In this he is eminently correct, and we thank him for placing the emphasis here, and acutely. But when he says further, "In these place your hope of advancement . . . they are your only hope," he speaks either carelessly or as an infidel or atheist. With such views we find ourselves at complete variance and urge that such atheistic views are contradictory to the age-old faith of our race and destructive to the moral stamina of the youth.

Young men should get education, get money, get character, and get Christ, and, going through Him, find and experience God. This is our hope.

The Death of a Prominent Minister

By the Rev. L. C. Gregg, Jr.

THE Rev. D. S. Williams, pastor of the Springtown charge, Beaufort District, South Carolina Conference, died in St. George, S. C., Thursday, February 3. The Rev. Williams was born in Barnwell County about fifty years ago and was converted at the age of fourteen years. He obtained his education from Claflin University, Clark University, and Gammon Theological Seminary. For several years he had been in poor health, the result of a broken rib. He joined the South Carolina Conference in 1874, and served some of the most difficult appointments, viz.: Aiken, Columbia, Bamberg, Allendale, and the Springtown charge. It was at the last place where he immortalized himself, when he built out in the country "The Springtown Brick Church," the only brick church structure in Colleton County. Bro. Williams was serving this charge the ninth year when the death angel came for him. Truly he was a great man, a master builder, a community pastor, and an excellent preacher.

Great men are among the most interesting subjects on which we can meditate. There is scarcely anything so interesting to man as his brother-man, because there is nothing else which acts upon his sympathies; and sympathy is, perhaps, the most powerful of forces. We may feel much interested in a thing, more in truth, but most of all only in man. Like is most moved by like; and, therefore, that only which has life, which has feeling, which has mind, can affect us most deeply. And especially those men who have possessed in the greatest measure and cultivated to the highest degree the same qualities which we ourselves are conscious of possessing, these are the most interesting to us. This is the way we feel toward our deceased Brother Williams. We cannot all be great men, but we may render great service by fidelity to Christ and our brethren. We may not all be missionaries to the mission fields, but by God's grace we may be apostles of a household—of a profession.

We may not all be reformers of churches, but however limited our gifts, we may remember and imitate the deed of that poor widow whose cottage stood on an elevated ridge of a rugged and perilous coast, and whose heart was melted by the sight of wrecked vessels and the wail of perishing humanity. She thought: might not her lamp, if placed by her window, prove a beacon light to keep some mariner off the coast? All her life after her lamp had burned at the window during the winter nights, and the blessing of many a fisherman came upon her who thus "did what she could." We too, like her and our deceased brother, may have some light. May it so shine before men that seeing our good works, they may glorify our Father who is in heaven.

The memorial services were held on Sunday, February 6, in the graded school building, erected during the Rev. Williams' principalship. The serenity of a lovely day, the stillness of the winter winds, and the mellow sunshine formed a fitting setting for the impressive ceremony. The building was crowded to the doors, and many remained on the outside, at the doors and windows, eager to witness the services over one whom they so highly esteemed. The following persons took a part in the services: Revs. Blassingame, Zeigler, Marcus, Jackson, Reddish, Dunbar, L. C. Gregg, Jr., Miller, Dr. Johnson, Prof. Pinckney, V. Hodges, and others. Dr. L. G. Gregg, Sr., district superintendent of the Beaufort District, officiated. He spoke in an eloquent manner, touching upon the beautiful life of Brother Williams as a student, a preacher, and a loyal citizen. Dr. Gregg said Brother Williams was a great man, and in order to be a great man, a man must be a minister of a great cause, a servant of the people, and that the characteristic of a great man is emphatically self-sacrifice.

According to the request of the deceased, interment was at St. George in the burying lot of Mr. William

(Concluded on page 215)

Have Faith in China

By Mrs. Thomas Nicholson, President, Woman's Foreign Missionary Society, and
Dr. John R. Edwards, Corresponding Secretary, Board of Foreign Missions

OUR missionaries are not fleeing from China. They are not being driven out of China. They are not being recalled by the Board of Foreign Missions. Their work is far from finished.

Christianity and Christian missions are not dead in China. There have been no known deflections of Christian Chinese to other faiths. Our investments in churches, in schools, in hospitals still stand. Colleges and universities are generally maintaining normal enrollment.

We are in constant touch with our bishops and our missionaries by cable and by letter. How do these men appraise the situation? What do they say of the status of our mission work in China? Do their facts bear out or refute statements of mission collapse coming from a few newspaper sensationalists in China? Here are the facts:

The Board of Foreign Missions of the Methodist Episcopal Church has 326 missionaries to China; the Woman's Foreign Missionary Society has 224.

Of this number 450 are in their usual places of service.

Eleven missionaries of the Board and six women of the Society are now en route to the United States. They are coming home this year on furlough. They are not refugees. They expect to return to China after furlough.

Twenty-two missionaries of the Board have gone to Manila. They are mostly mothers with children. Most of the husbands and fathers are remaining at their posts in China. Nine women of the Society are in Manila. They all hope to return.

Thirty-six missionaries of the Board and nine of the Society from the interior towns of isolated West China have temporarily gone to Shanghai on the advice of American consuls. They were at remote centers where lawlessness might not be easily controlled by Chinese authorities. They await favorable opportunity to return to their posts.

We know of no missionary who has left a station because of opposition to him or her personally, or because of opposition to Christianity in general, or to his or her church or institution or service in particular. In certain instances services are being carried on, schools conducted, and clinics operated by Chinese men and women who have been trained by missionaries. These difficult times are proving the deep-seated spiritual strength of Chinese Christians. They are holding steadfast to the highest teachings of Christ.

Briefly stated, the political-military situation is this: For years China has been controlled by contending war-lords; on the whole they have not disturbed mission work, but China herself could never develop under them. Then there arose around Canton—guided by Sun Yat Sen, a Christian—the Southern Army, which plans to free China from the war-lords. Unfortunately, since the death of Sun Yat Sen there have been two groups in the Southern leadership—one of them greatly influenced by Russian Bolshevism.

The Southern Army, officered largely by able and patriotic and earnest young men (many of them mission-school products), is now marching northward and appears able to defeat the war-lords. As the Southern Army controls new counties and towns in its march local governing committees are placed in control. In Nanchang, for

example, two men with Ph.D.s from Columbia University, and a third who is a graduate of the University of Paris form the governing committee; elsewhere there may be coolies in control. Sometimes these committees have an anti-Christian bias and make unreasonable demands upon churches and schools; sometimes they co-operate in friendly manner.

In general the Southern leaders demand that mission schools have a majority of Chinese on the governing body, that the president or principal be a Chinese, that Bible study be voluntary and not compulsory, that obeisance be made to a picture of Sun Yat Sen displayed in the school, and that his three principles of action—self-determination of nations, sovereignty of the people, government control of economic factors—be studied. To most of these demands many schools give ready acquiescence. Some hesitate to bow to Sun Yat Sen, interpreting it as idolatry; others think of it as we think of saluting the flag.

But there is no attempt here to wipe out Christianity or Christian institutions, or to dismiss the missionary. It is an outgrowth of a new national consciousness—a consciousness that China has greatly needed and one with which almost all missionaries are in heartiest sympathy and understanding. Missionaries see in it new hope for China, new opportunities for Christian service, new Chinese leaders. The Soviet influence—uncomfortable here and there—is regarded as but a temporary feature against which the better sense of normal China will eventually recoil.

We need to remember what Bishop WALLACE E. BROWN says: "China's millions do not hate foreigners, nor do they hate Christianity. They are keenly aware of the great contribution that Christianity has made to China's life. They want justice. This is what the larger and saner group of young China is demanding. . . . The movement is not anti-Christian; it is anti-unchristian. It is a call for sincerity and reality in religion expressed in international and interracial living."

No, missionary work has not collapsed in China. It has larger opportunities ahead of it—just as it multiplied after the Boxer Rebellion. The missionaries know it: four hundred and fifty are on the job; the others are waiting to go back to their stations. Many of our churches and people in America realize it: Treasurer MORRIS W. EHNS of the Board of Foreign Missions (150 Fifth Avenue, New York) has had recently a gift of \$3,000 for the increased medical needs; and one gift of \$2,000 and several smaller amounts for the added costs which come through the travel and care of missionaries in Manila and Shanghai. Gifts in any amount to either the Board or the Society will be welcome for these added costs and they will be a testimony to all of American Methodism's faith in the purpose of our missionaries and Christian institutions in China. We must not abandon our missionaries—they are not abandoning us whom they represent. Our gifts are more needed for China today than they were ever before.

Have faith in the ultimate good of China. She has persisted through the centuries. She has weathered many and worse storms. And so has the gospel of Jesus Christ.

Calling on Calles

Face to Face With Mexico's President

By William Monroe Balch

Professor in Baker University, Baldwin, Kansas.



"**M**R. PRESIDENT, over in 'the States' Henry Ford is telling us that your policy toward the church is due to your being a secret and revengeful Jew. Is that true?"

The question was addressed to President Calles of Mexico. The questioner was a jolly rabbi from New York. The occasion was the interview given by the president to a company of forty North Americans in the city of Mexico, the eighth of January, 1927.

The president's keen eyes twinkled and his iron visage relaxed a little as he answered slowly, "No, the Jews are in New York."

It was the cheerful close of a stately and somewhat anxious interview. The relations between his country and ours were strained, at that hour, almost to the breaking point. Oil, Nicaragua, maybe Bolshevism—our party was unsure about all that, but we were sure of just one thing—we didn't want war or intervention. Yet we weren't sure what was coming. The storm area covered the whole Western Hemisphere. And this square, rock-like man was the center of the storm.

We had awaited him in the magnificent Executive Chamber of the National Palace. On opposite walls were the heroic portraits of Hidalgo the priest and Madero the patrician, martyrs for Mexico at intervals of a century, while in front of us were the great, gilded doors of the chamber. The doors opened and into the grandiose apartment stepped the master of it all, in whom lives the spirit of Hidalgo and Madero and all who have fought and died to give Mexico a name among the nations. But Calles himself is not grandiose. He was dressed in a well-fitting business suit of gray, stepped and stood like a soldier but never strutted, attracted us by manifest good will and at the same time stood us off by manifest stateliness. When the formal hearing was over, and we all shook hands with him, we knew, by some inner sense with no outward sign, that we approached him on his initiative, not our own.

His face is bronze alike in its hue and its firmness. Its expression gives the rare blend of sternness and kindness which marks the approved masters of men. His figure is medium in stature but more than medium in solid breadth. His voice is pleasantly modulated with a faint but sure suggestion of resonance that could raise a battle-cry at need. His poise is never a pose, so sure of himself that he doesn't think of himself. He possesses that feature often named, rarely seen—an eagle eye.

Calles and Roosevelt—A Comparison

Who is he like? Roosevelt, of course. And again, of course not. He is built like Theodore Roosevelt, has a face of the same shape, body and countenance both set for action. Look at either man and you can't fancy him tired out nor bewildered. Roosevelt is said to have died some years ago, but he isn't dead. Calles may die some day, but he won't be dead. You know such men when you see them.

But you can't feature Roosevelt keeping still, and you can't easily feature Calles making noises. Roosevelt was a volcano in eruption. Calles suggests a potential earthquake.

His earthquake possibilities explain him in the part of the bogey man. The world looks at Calles. And one look assures the world that Calles is about to do something prodigious; the question is, What? Big business and American politicians shout "Bolshevism!" It's an easy word to use when you have the habit. But the world takes a second look at Calles. He is evidently calm, steady, solid; the sort that may conjure up new civilizations, but he's no reckless dynamiter. He is for Mexico first, but he doesn't suggest the lunatic who will aggrandize Mexico by burning up the Western Hemisphere.

Legend and Truth About Calles

His background is picturesque. What about Calles as a secret Jew, for instance? Like most of Henry Ford's jokes, Henry doesn't know it's a joke. Wanting the fact about it, I went to the official historiographer of one of the government departments, an eminent European savant who is part of the great system of scholarship so characteristic of Mexico's government-with-a-heart. From him I learned that Calles comes from an old Spanish family which has been in Mexico since the sixteen hundreds. And on the Spanish side of his house one of the ancestral family names is Elias, which sounds rather Old Testamentish, and by inference Hebraic. And since in those days there were many Jews in Spain and also many Jews leaving Spain for all parts of the world, there is an obvious and inevitable tradition in this Elias family that one of its ancestors, three or four hundred years ago, was a Jew. It is rather probable that many of us have that much Hebrew blood.

Down in Mexico there are other legends about the Calles family-tree. There are many Syrian merchants in Mexico, and for some reason or no reason they are definitely unpopular in that land. And so the president's enemies have whispered it from Sonora to Yucatan that he is a Syrian. And for proof positive, there's that name again—"Elias." Another fable is to the effect that Calles is half Indian, the son of a Yaqui mother. One often sees this in well-accredited publications. And it might very well be true. But it isn't. So I am assured by the historian mentioned above. Rather too bad that it isn't true, for the more Indian blood a Mexican poli-



tician can boast, the more to the good. "Indianism" is the social and political vogue. Rather more, it is the historic ground-swell just now. Calles has, however, an Indian strain in his heritage.

It is sometimes remarked of Mexico that all the men at the top were born at the top or else shot their way up. Calles is sometimes pointed out as an example of those who "shot their way up." The ground for that notion is simply his title, "General." He is indeed a fighter, but not a shooter. His military career was distinguished enough, but it was almost entirely in the administrative functions of command, as the commissary and adjutant departments. In such positions he was a wizard of efficiency. To his credit there is just one fighting episode—his successful defense of a northern city against a long, gruelling siege. He was not the Cromwell of the late revolution; that was rather Obregon's part. Calles was Mexico's Carnot; he "organized victory." Perhaps that is one reason for the almost unexampled co-operation of Obregon and Calles—each leaves the other unrivalled in his own field.

The Schoolmaster

Calles made his way to the top much as Presidents of the United States have done. Born of the common people fifty-three years ago, he had the typical frontier lad's struggle for self-education. In due time he qualified as a teacher in the public schools and enjoyed some years of high success in his profession. Then he sought the active adventures of business life. In Sonora, near the international border, animated by North American pep, he was several years a money-making merchant. Then came the call to public life, the governorship of his state, his part in the revolution, cabinet offices under several presidents, and at last the presidency itself. We don't see the gunman. But we see the schoolmaster still. His

zeal for universal education, for the spiritual emancipation of his country, is the outstanding feature of his statesmanship.

Returning to that interview of January 8. What Calles said during that unusual hour was published to the world next day. Since then it has become more than an incident. At least two of his utterances are likely to become historic. One of these was the intimation that American oil companies accepting the Mexican concessions of fifty years' operating rights might depend on another extension of thirty years for unexhausted deposits. This gave definition to the former hint of a "further extension." Incidentally, it suggested to the American public that eighty years' milking of a cow or an oil well might not be quite the same as confiscation after all.

More eventful was what he said to us about arbitration. In substance, it was this: "If a nation has made enactments in control of its own natural resources, to discuss the propriety of such laws with other nations is a compromise of its sovereignty. History also shows that in arbitral tribunals the point of view of the strong usually dominates. But if necessary to avoid exceptional difficulties in international relations, it may be better to submit to arbitration; of two evils, it is better to choose the least." Through our company and the press reports this dignified statement reached the United States Senate, if not the State Department, and there is now fair promise that it will lead to a conciliation between the two republics. Whether or not this way out was technically diplomatic, it seems to have proved tactfully and practically diplomatic.

Here's hoping that our national attitude may not disconcert his great program of universal education, public health, artistic renaissance, irrigation and good roads, and the restoration of Mexico's land to Mexico's people.



A Prayer for the State

By Glenn Frank

President of the University of Wisconsin

Delivered at the Opening Session of the Wisconsin Senate

"ALMIGHTY God, Lord of all governments, help us, in the opening hours of this legislature session, to realize the sanctity of politics.

"Save us from the sins to which we shall be subtly tempted as the calls of parties and the cries of interests beat upon this seat of government.

"Save us from thinking about the next election when we should be thinking about the next generation.

"Save us from dealing in personalities when we should be dealing in principles.

"Save us from thinking too much about the vote of majorities when we should be thinking about the virtue of measures.

"Save us, in crucial hours of debate, from saying the things that will take when we should be saying the things that are true.

"Save us from indulging in catch-words when we should be searching for facts.

"Save us from making party an end in itself when we should be making it a means to an end.

"We do not ask mere protection from these temptations that will surround us in these legislative halls; we ask also for an even finer insight into the meaning of government that we may be better servants of the men and women who have committed the government of this commonwealth into our hands.

"Help us to realize that the unborn are part of our constituency, although they have no vote at the polls.

"May we have greater reverence for the truth than for the past. Help us to make party our servant rather than our master.

"May we know that it profits us nothing to win elections if we lose our courage.

"Help us to be independent alike of tyrannical majorities and tirading minorities when the truth abides in neither.

"May sincerity inspire our motives and science inform our methods.

"Help us to serve the crowd without flattering it, and believe in it without bowing to its idolatries."



"It would pay better in results, in church membership, contributions, attendance, capacity for appreciation of the sermon, fidelity to God and the church, to pay ten dollars a Sunday to a high-grade Christian kindergartner for an hour's real instruction to the babies and near-babies than to devote the same money to a doubtful tenor with a repertoire of ten fairly good and three dozen indifferent solos."

The Prodigal Church

II. How the Sheep Got Lost

By Samuel W. Grafflin

Religious Work Director, West Side Y. M. C. A., New York

IT has always been our belief that the reason the sheep is the world-wide symbol of dullness is because it was early taken for granted that he was dumb. We have spent all of our time in training shepherds and shepherd dogs and perfecting sheepfolds and clean pastures and still waters, but have never acted as though the sheep had one gray cell to rub against another. It has also impressed us that if we spent part of the time which we now devote to training the collie on coaching the sheep, we might at least teach him how to run home when danger is impending. In other and less allegorical language let us say: the reason so many of our young people from the home and from the Sunday school are lost forever to God and the church is because there is not the systematic, careful instruction from babyhood through the kindergarten age during the whole pre-adolescent period in the deep things of God.

Four Ages of Youth

There are four periods at which we deal with boys and girls. Mr. Oscar H. Benson, Dr. Foster, and many other writers on this subject have pointed out that these ages are:

The *Knee* Age, at which every question is settled on or over mother's knee.

The *Me* Age, in which the selfish qualities are on the ascendent.

The *We* Age, in which the gang spirit is developed in both boys and girls, but especially in boys, and

The *He* and *She* Age: that wonderful period just preceding adolescence during which the "divine urge" impels the opposite sex to "take notice."

If the children in our homes and Sunday schools are not thoroughly grounded in knowledge, faith, wisdom, and the broader aspects of life during these early periods, the church has nothing left but a reclamation project. Perhaps the biggest lie that the devil has ever told the parent and the teacher is that "the child is not yet old enough to understand."

Susannah Wesley, if we remember correctly, indicates in her diary: "I taught all of my children to cry softly and exercise self-control before they were three months old."

It is for this reason that we are trying in our teaching everywhere to have every church install a Sunday kindergartner. It would pay better in results, in church membership, contributions, attendance, capacity for appreciation of the sermon, fidelity to God and the church, to pay ten dollars a Sunday to a high-grade Christian kindergartner for an hour's real instruction to the babies

and near babies, than to devote the same money to a doubtful tenor with a repertoire of ten fairly good and three dozen indifferent solos.

By the same token, it would be infinitely more worth while to have a junior Boy Scout organization, beginning at five years of age, in which nature studies, farming, bee culture, cabin building, woodcraft, and—what the Bible has to say about the great truths of nature and of God than to install a flossy set of chimes to be heard once a week when the noise of traffic is not too great to drown them out. Not that we have anything against tenors or chimes any more than we are opposed to beautifully painted steamboats or finely gilded or nickel-plated engines—what we are saying is that staunchness in the ship and soundness and traction power in the engine are of infinitely more value. No church has a right to hire a lot of frills until it has provided for its boys and girls at their most impressionable period.

Absentee Youth

But to come down to cases. Walk up to any church on any Sunday morning at nine-thirty, and what do you find? Little groups of young people and older people gathering to go through the routine of Sunday school and church. Youth is practically absent. The entire group is made up of two types: children who can still be compelled, and adults who have no other interests. Oh yes—and a few faithful "Elder Brothers."

Frequently the church is holding missions and evangelistic services in the hope of reclaiming lost sheep who probably, under a piece of great leadership, could have been marched right along and held and taught the Bible, the nature of salvation, the joy of service, and the other necessary things, so that the Shepherd would have had more time to lead the "ninety and nine" to green pastures and still waters instead of spending most of his time on the mountain, cold and bare, lugging in muttonheads.

It is absolutely true, as the Master said, that there is a joy in the presence of the angels over one sinner that repenteth more than over ninety and nine just persons that need no repentance, but the vital thing about it all is that in every point in His ministry He magnified the work for, with, and through childhood.

God's method has been the same from the beginning. Whenever He wanted a great soul for a great piece of service, He began with a good woman and a little child and trained that child from its babyhood in the things of God.

We cannot start too young with our church kindergarten. Very probably little Samuel was not over four

or five years of age when Hannah committed him to the care of Eli. It was Hannah's training and prayers that fitted little Samuel for the hearing of God's voice. Eli had not trained his own sons. To Jochebed and not to Pharaoh's daughter is due the praise for the training of Moses. Susannah Wesley, not Oxford, laid the foundation of the Methodist revival. What is more—whenever an aged sinner has been reclaimed, it has been because that sinner accepted the saving grace of God with child-like simplicity and faith. Naaman's flesh "became as the flesh of a little child and he was clean."

God's spirit is in and with the minds and hearts of little children, co-operating at every step with those who in the Knee Age, Me Age, and We Age will train them so thoroughly that they need not become lost muttonheads. It is merciful to reclaim lost sheep. It is more merciful to so train the lambs that they will not become lost sheep.

Put Three-Fourths of Church's Energy Into Child Training

Our whole thought concerning this child-training business is that the church would do well to divert three-fourths of her money, brains, and man-power to the one task of child training; that she would do a far larger piece of service for God and humanity if from the moment they learned to walk and talk the church were a part of the child life. This whole Sunday school and child-in-the-church

business is only one hundred and fifty years old. Robert Raikes has hardly been dead a century, and while we have made tremendous advances in pedagogy, psychology, and technique, our training of the children has been pitifully superficial. Even those who are tremendously in earnest about the business seem to be hopelessly in the rut. Even our graded lessons and examinations and promotion methods might show more imagination.

It is not that we have not cared for the children of the Sunday school; it has only been that we have begun our training of the muttonheads so late that what should have been a safeguarding and preventive preparation has not been put into operation until the material has become set and the psychological grooves formed.

Not having discovered the source of our difficulty, we have been spending our substance on shepherds and colliers instead of in feeding and training lambs. The result is that we have some wonderfully fine looking specimens of each, but our lambs keep on wandering off.

Perhaps the most hopeful sign in the whole program is the space allotted to and plans made for the "young people"—only—we do not start young enough!

Spring, the Traveling Man

*Spring, the Traveling Man, has been here,
Here in the glen;
He must have passed by in the gray of the dawn,
When only the robin and wren
Were awake;
Watching out with their bright little eyes
In the midst of the brake;
The rabbits, maybe, heard him pass,
Stepping light on the grass;
Whistling careless and gay at the break of the day.
Then the blackthorn, to give him delight,
Put on raiment of white;
And, all for his sake,
The gorse on the hill, where he rested an hour,
Grew bright with a splendor of flower.
My grief, that I was not aware
Of himself being there;
It is I would have given my dower
To have seen him set forth,
Whistling careless and gay in the gray of the morn,
By gorse bush and fraughan and thorn,
On his way to the north.*

—WINIFRED M. LETTS.



FOR THE LENTEN SEASON

You *Must!*

By Bruce S. Wright

Pastor Asbury-Delaware Methodist Episcopal Church, Buffalo, N. Y.

IT IS not a pleasant word. We do not like to hear it. When people say it to us we resent it. "You must do that," we are told. Our inclination is to reply, "I will not do that; not that I cannot, nor that I do not want to; it is simply that I will not be compelled to do anything." The best psychology of child training teaches us that we should not say to children, "You must." That is, it is not well to say it without explanation. Explain to them why they must, then when they know the reasons, the command may well follow. We are very much like children. We like to be wooed rather than driven. We prefer to come by easy stages to life's compulsions. Despite the human tendency to resent life's *Musts*, there are certain ones we are bound to face.

The Compulsion of the New Birth

"Ye must be born again." It is the word of none other than Christ Himself. In explanation of this astounding statement, Jesus said to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit; marvel not that I said unto thee ye must be born again." The conclusion, it seems to me, is perfectly plain. Life has two sides—the physical and the spiritual. The physical side of life is quickly recognized and as speedily defined. We are born; we live; we die—that is the body. And most of us are completely immersed in the processes of birth, life, and death, from the standpoint of the body. Our whole civilization centers in these three things. Enter Jesus who says, "Life is more than meat, and the body than raiment; ye must be born, and ye must be born again." We must come to a clear and positive appreciation and acceptance of spiritual things. As we open our lives to the inflow of the physical enjoyments and material privileges of life, so must we open our minds and hearts to the inflood of God's life and love. We *must* be born again.

The Compulsion of Worship

"God is a Spirit, and they that worship him must worship him in spirit and in truth." The compulsion is not of worship, rather it is of method. The act of worship is wholly on the basis of choice. On Sunday you may go to the theatre, play golf, motor all day, you may do any one of a score of things, or you may go to church to worship God. It is choice that determines what you shall do, choice and conscience. Do you remember the day you stood at the altar and the pastor asked you this question, "Will you give reverent attendance upon the appointed means of grace, the ministry of the Word, the private and public worship of God?" "With the help of God I will," you replied. If the compulsion is upon the method rather than the act, what shall the method

be? Here enters the whole question of symbolism in worship. Shall we have an altar, candles, and crosses, staffs, processions, elaborate ceremonies, and many genuflections—or shall we simply have a bare room, a hymn unaccompanied, the Scripture read, and a few explanations? As I understand the New Testament, it may be either or both. I have partaken of the Holy Communion in a little village in the interior of the Philippine Islands, in a humble chapel made of nipa, dirt floor, china communion ware, kneeling beside barefooted natives; and I have taken communion in a great church, kneeling at a noble altar—Christ was in both places. I have worshipped in Westminster Abbey, and I have worshipped in a barren chapel no larger than my present pulpit platform—I have found God in both places. The test of worship is not in the symbols but in the spirit. I will not quarrel with anyone about the accoutrements of worship; have them or banish them. But whatever we have or do not have, we *must* have the spirit and the truth.

The Compulsion of Work

"I must work the works of him that sent me." Here again it is Jesus who speaks. Oh, to feel the throb of this New Testament compulsion—I must work the works of God! Oh, for the pastor who says, "I must do this; I must make the rule that governed Theodore Cuyler mine, never to let a day close without making at least one call upon some home or some person!" Oh, for the Sunday-school teacher who says, "I must look after my class; I simply must do it, my conscience will not permit of anything less!" Oh, for official board members who say, "We must take our obligation seriously!" Oh, for an entire membership resolving, "We must work the works of God and of the church of God; we will not let our membership be only a nominal affair!"

The Compulsion of Love

"Other sheep have I which are not of this fold; them also must I bring." This compulsion of love is a part of that marvelous discourse, "The Good Shepherd." "I am the Good Shepherd," says Jesus, "I care for my sheep, I go before them, leading them into green pastures and beside still waters; I watch over them and protect them; I know my sheep and call them by name; I call them and they answer me." Then Jesus pauses a moment, and looking wistfully toward the hills, continues, "And other sheep have I which are not of this fold; them also must I bring."

I am thankful for the compulsion of religion. I resent folks saying to me, "You must." But not God; I want God to say to me, "You must, you must." And to Him I want to answer, "I will, I will."

The Stuff Boys Are Made Of

By the Rev. J. S. Stowell

DISTRICT Superintendent D. H. Stanton, of the Griffin District, Georgia, believes in the possibilities of Negro boys, and for two years he has held a District Boys' Conference. Recently he called a conference of his pastors to discuss World Service askings for 1926-1927. The boys' work on the district, however, loomed so large in the thinking of the pastors present that it could not be kept out of the Conference, and a recent letter from Dr. Stanton gives a glimpse of what happened there.

"Every pastor reported a change in the attitude of the majority of the members of his congregation growing out of the fact that the church had at last become interested in the children. The boys had undertaken some definite task in the local church in a number of cases. At one church (College Park) they have in hand for the Conference next week \$50 for the retired ministers, their widows and orphans. (This is twice as much as the entire church reported last year. At Red Oak, on the Jonesboro charge (the church to which little John Willie Dabney belongs), the boys had raised and reported more than twice as much money for



REV. D. H. STANTON,

District Superintendent, who headed up the Boys' Conference movement in Atlanta Conference two years ago, maintains on his district the most effective boys' organization we know of.

World Service as the whole church reported in 1925. This same club had also put on a two days' fair at the church on the 12th and 13th of November, which had attracted the attention of the entire community and had gotten some most helpful comment from the leading white citizens in the immediate community and in Stockbridge and McDonough, Ga., two towns not far away. And so on for an hour one man after another told of the activities in his and how they had served to awaken a helpful interest in a number of old people who had been looking with indifference toward the whole program.

"The World Service collections had made an advance in every charge in the district, and those charges had made the greatest advance where the boys' clubs were the most flourishing. Pastors' salaries have been advanced in all but two places, and strangely enough, these were places where the interest in the boys had lagged more than once during the year. Happily enough, too, in the charge where the pastor had taken personal charge of the club, they paid only \$750 last year, and they have already paid him \$1,200 this year. Our collections for building and improvement, while very small when seen by the side of some of the amounts raised for that purpose in some districts in the church, is three times what it was last year. Whether we are justified in giving the Board of Home Missions credit for all of this or not, the fact remains, the advance has been made, and we seemed not to be able to make it before the Board came to our rescue.

"At the regular fall rally at Clark University on October 26, nine of these little fellows came, six of them about twenty-five and three of them thirty miles, to report to Bishop Richardson their World Service offering. It was money collected at odd times, and was, for the most part, in pennies, nickels, and dimes, but when it was all counted, they had given an average of more than \$4. Bishop Richardson, in very tender words, com-



INSTILLING LOYALTY TO THE CHURCH AND THE FLAG

mended them and said to the audience that if every member of the Methodist Church would make a like contribution, more than the \$18,000,000 asked for would be raised, and the work of the Kingdom could move forward without any further embarrassment. These boys were poorly clad and wet from a drenching rain that had been falling all day, but they were the happiest group on the campus that day. They occasioned much thought.

"One report was made, which to a man so well schooled in the impulsiveness of youth may mean absolutely nothing, yet to those of us who are not so well informed, it

had meaning enough to interest us for a few moments and to make us ask the boys to tell us what they plan to be when they reached manhood. Two ministers reported that eight out of thirty boys said they planned to enter the ministry. Oh, we knew that these were just boys, and that maybe many of them would change their minds as they grew older, but we could hardly keep from believing that if the church would go after the boy of the district in dead earnest, and keep at it long enough, the church and its importance would loom so large in his developing mind that more would seek places of leadership in it."

American Bible Society Honors Dr. Wragg

IN HONOR of a quarter of a century's continuous service with the American Bible Society, the Rev. Dr. John Percy Wragg, secretary of the society's Agency for the Colored People in the United States, was



Courtesy American Bible Society, N. Y.

DR. J. P. WRAGG

given a testimony of appreciation for his remarkable services by the board of managers of the society recently. A recognition of the devoted services of his wife, Mrs. Jessie Elizabeth Wragg, was also included in the resolution.

Dr. Wragg holds the unique position of "Dean" of the agency secretaries in the United States. He was born in Charleston, S. C., October 15, 1855. It was here he attended Avery Institute, and during 1871-72 studied at Claflin University,

Orangeburg. In April, 1885, shortly after the opening of Gammon Theological Seminary, Atlanta, he entered the seminary and graduated in June, 1888. It was while here he met Mrs. Wragg, who was a student in Clark University, situated on an adjacent campus.

In 1901 the board of managers of the American Bible Society decided to set up in the United States an agency similar to those which were carrying on its work of distributing the Scriptures in foreign lands. Many of the auxiliaries of the society had done a good work in the South for the colored people in connection with their general local Scripture distribution, but there were still large areas not covered by the Bible workers.

This peculiar need could not well be met without attempting some new measures, and it was, therefore, decided to create a special agency for the "Colored People of the South."

In looking about for someone to take charge of this agency, it was natural to seek for advice from the Gammon Theological Seminary, the only institution in the country giving its attention wholly to the training of colored preachers. The president, now Bishop Wilbur P. Thirkield, recommended the Rev. John Percy Wragg, Mr. Wragg had at that time experience as a pastor and

as a presiding elder in the Savannah and Atlanta Conferences of the Methodist Episcopal Church.

When elected, he was pastor in Newman, Ga. With Mrs. Wragg, he moved at once to Atlanta and made that his headquarters from the spring of 1901 to 1920.

His home was consecrated to the work of the American Bible Society. The depository and the headquarters for correspondence and administration were located there. The early years were spent in traveling, visiting his entire field, and carrying on the work of a colporteur. During this time he was gathering together a staff of colporteurs whom he trained to the same heroic, unselfish service as that exhibited by himself.

No one who is not familiar with the problems of traveling for a colored man in those days can understand the difficulty which these workers faced. Mr. Wragg won the respect and esteem of the consequential people in all of the communities in which he labored. In these twenty-five years there has arisen no criticism from any source of his character, his consecration, and courtesy.

With the movements of the Negro population into other parts of the country, it seemed desirable to enlarge the sphere of this agency. In 1920 it was changed from a Special Agency for the Colored People of the South to the Agency for the Colored People of the United States. Dr. Wragg—for during this time he had received the degree of Doctor of Divinity—transferred his residence from Atlanta to New York City, and established his office in Bible House, Astor Place, the headquarters of the American Bible Society.

He divided his work into four or five sub-divisions, with headquarters at Atlanta, Charleston, Houston, Cleveland, and for a time at Memphis. The agencies are in charge of men trained by Dr. Wragg and consecrated to the great work of bringing the Scriptures to their people.

Dr. Wragg has been very efficient in the circulation of the Scriptures. During the years of his service with the American Bible Society he has supervised the distribution of 1,300,000 copies of the Scriptures. He has had in his employ between four and five hundred men and women. Some of these workers have entered the leading pastorates of the churches of the colored people of this country.

Dr. Wragg has also established connections with the principal denominations among the colored people. He is welcomed in their pulpits at their general gatherings and

among their bishops, presidents, and other leading officers. He has secured the official co-operation of many of these bodies in the support of the American Bible Society.

Through these twenty-five years Dr. Wragg has given himself without stint to the great work of the society. He has been an example in industry, fidelity, enterprise, integrity, and consecration to all his workers and to all his associates in the various home agencies which have been created on the model which he set up.

The American Bible Society, appreciating to the fullest extent the work done by Dr. Wragg, cannot fail to call attention to the devoted service of Mrs. Jessie Elizabeth Wragg. She has made her husband's success possible by her wisdom, cheeriness, courage, and self-denial.

Together they have given the society a most unselfish service. No task has been counted too heavy, no hours too long, no journey too taxing to carry forward their work. They have also given of their means. Properties and securities amounting to thirty or forty thousand dollars have been turned over to the work of the society. A quarter of a century of remarkable growth and success is but the forerunner of greater accomplishments in the work to which they have dedicated their lives.

In the first week of December, at the last meeting of the year of the board of managers of the American Bible

Society, Dr. and Mrs. Wragg were asked to be present. They were entirely unprepared for the surprise which the society had planned for them. Why should they be honored especially? They had been doing but their daily tasks. Their every day revolved around the one great theme which to them spelled existence.

They were welcomed by President E. Francis Hyde, who spoke in appreciative terms of the service which they had both given the society. Dr. Wragg's response, made in modest and unassuming manner, was one which will be long remembered by those there. It was to his Master Dr. Wragg gave any glory attached to his work. He was but the instrument through which God had made possible the upbuilding of His kingdom.

Dr. William I. Haven, senior secretary, in the name of the society presented Dr. and Mrs. Wragg with a beautiful basket of flowers. The members of the board were then given an opportunity to meet and congratulate Dr. and Mrs. Wragg. They all rejoiced in the opportunity of honoring them, and later directed that a testimonial be placed upon the records of the society. An embossed copy will also be given Dr. Wragg.

In thus closing the twenty-five years of their service, the American Bible Society is ennobled and enriched by the work which they have given. Dr. Wragg has brought honor to the society in all parts of this great country.

There Ought To Be a Change— Why Not?

By the Rev. E. P. Moon

CERTAINLY, it is a hard thing to get away from time-worn customs, even though their usefulness may have long since ended. This undoubtedly is the case with many things essential to the life of the Washington Annual Conference. Territorially, it is too large. Its center is the District of Columbia; it extends directly east to the Susquehanna about seventy miles; thence north about ninety miles; thence a diagonal line northwesterly about four hundred miles to the northeastern line of Ohio. Again, from the District of Columbia, its center, direct west about 390 miles to the Ohio River; with about the same distance directly south down the Ohio River to the boundary line of Kentucky. Thence, almost direct east along the line of Kentucky, Tennessee, and North Carolina, to the eastern coast quite five hundred miles. In this territory there are three whole States and a quarter, and the District of Columbia, with six district superintendents' districts, 34,921 members, divided as follows: Washington District—Number of 49 pastoral charges, including about 2,500 square miles, along the western line of Maryland, with an average salary thus: Class (A), 4 pastors average \$2,537; Class (B), 18 pastors average \$1,126; Class (C), 26 pastors average \$670, with the highest paid pastor, \$3,150, the lowest paid, \$105. The Charleston District, including the entire State of West Virginia; area of about 24,000 square miles, with 29 pastors salaried as follows: Class (A), 4 pastors average \$1,930; Class (B), 9 pastors average \$1,140; Class (C), 14 pastors average \$750; the highest paid pastor, \$2,400, the lowest paid, \$219. Western Pennsylvania, an area

of about 14,000 square miles, salaried as follows: Class (A), 6 pastors average \$1,858; Class (B), 14 pastors average \$1,088; the highest paid, \$2,950, the lowest paid, \$550. This territory has no third-rate pastors. Richmond District, the entire State of Virginia with a very small exception, an area of about 42,000 square miles, with 36 pastoral charges salaried as follows: Class (A), 5 pastors average \$1,658; Class (B), 12 pastors average \$1,108; Class (C), 18 pastors average \$726; highest average paid, \$3,000, the lowest, \$210. While the State of Maryland, no part of which is 500 miles from the District of Columbia, the center contains two Conference districts, with each covering about 10,000 square miles. The North Baltimore District has 36 salaried pastors rated as follows: Class (A), 11 pastors average \$2,666; Class (B), 10 pastors average \$1,163; Class (C), 16 pastors average \$614; the highest paid, \$3,300, the lowest paid, \$250. The South Baltimore District, with 33 paid pastors, according to the following rate: Class (A), 8 pastors average \$2,027; Class (B), 9 pastors average \$1,252; Class (C), 15 pastors average \$782; highest paid pastor, \$2,600, lowest paid pastor, \$365. The salary of the district superintendents, Episcopal Fund, and veteran funds, are not included in this summary. As it is not our intention to raise an issue on the difference of the salaries paid the pastors, but rather, if possible, to establish a just cause for the change we advocate, we shall suggest two changes, the power of which rests with the General Conference, which we know will pay little or no attention to them; since these conditions herein stated do not exist in the white Conferences.

But we shall nevertheless state them in this article. With pastoral salaries paid as follows: By districts—pastoral charges divided into three classes: (A, B, and C). The (A) class, 37 pastors get \$74,000 annual salaries—an average of \$2,000 each; 96% of this salary is paid them. (B) class, 62 pastors get \$68,200—an average of about \$1,000 each, with 76% of their salaries paid. (C) class, 81 pastors get \$40,500; 63% of their salaries paid—an average of little over \$500 each. Note that these 37 pastors and charges are encompassed in a radius of 6,000 square miles, the 62 pastors in an area of about 22,000 square miles, the 81 pastors in an area of 30,000 square miles. This would give the 62 pastors just two thirds of the average amount of 37 pastors and three times the distance of travel. And the 81 pastors, with one fourth of the salary of the 37 pastors and four times the distance of the 37 pastors to travel. Now I pause to ask, Is not this too heavy a burden for the (C) class of pastors in the Washington Conference? The question here arises, Where may we find a remedy? Certainly we all agree that the burden is too unequal and certainly must render hardship on the (C) class of preachers, three fourths of whom must bear this burden annually. These (C) class or underpaid pastors have a hard task of raising their salaries at the best, and very often must resort to questionable methods to get it. Not only is it their duty to attend the Annual Conferences, but they love to attend them, and they often desire to have their wives accompany them, which they have a perfect right to do if they so desire. And if they do so, as they desire, and pay equal transportation and equal for entertainment along with the (A) and (B) classes, their children must suffer for suitable clothes and other necessities of life. If not, they must go hungry and the pastor bear a bad name as poor debt payer. As grave as these conditions are, nobody seems to care. Most, if not all, of these pastors are faithful and earnest workers, and deserve places equal to

the best. Some, of course, will never get any better—they have passed the age. Others will get no better—totally without the art required to maintain a confidential friendship with their superiors in office. Some have unfortunate luck like the man who, on his way to Jericho, fell among thieves, beaten, scared, and torn in name and influence; left as dead, and no Christ to pass to rescue and reinstate them. Something must be done, some kind of a change must take place. This underpaid group is smarting under the severe strain. The effects are becoming visible. It is seen and heard in the life and action of that group; in the effects on their wives and children. In the decrease of membership, poor attendance in church, and almost the entire absence of the young people. Brethren, we may as well face these facts, grave as they are, and seek somewhere for an immediate remedy. First, I would offer less Annual Conference travel. Divide the Conference into two divisions, which would cut down the annual traveling expense at least one half. This would give the district superintendents less travel and a chance to do more effectual work. Second—of course the following will be a little noticed because radical, and after all in time it might have to be done—have biennial Conferences instead of Annual Conferences. This would give a greater meaning to the office of the episcopacy and a greater practical duty to the district superintendents, by extending the latitude, duty, and powers of the District Conferences. As I have said in the above that the General Conference, having no such problems in the white Conferences, would pay little or no attention, but it remains with us, the most interested and the most responsible, to seek some remedy, and do it now. The present decline in membership, poor attendance in church worship, and the dead strain to raise the finances of the church—in fact, a real deterioration in the Washington Conference—are all traceable to this somewhat appalling condition existing in our Conference.

The True Spirit of a Minister Revealed

[EDITOR'S NOTE.—One of the bishops sends us a copy of a letter which he has just received from one of the ministers in one of the Conferences. The letter so perfectly reveals the true spirit of a minister in our church that we are glad to print it just for its own worth without indicating what bishop received it or what preacher wrote it. The second letter, addressed to the editor, is likewise a fine expression of contentment in holy ambition and sacrificial service.]

MY DEAR BISHOP—

I am aware of the fact that all seasons of the year you are indeed very much occupied, but at this time you are beginning to think of the great responsibility that is yours in the holding of the sessions of our Conference.

The major appointments of the Conference will naturally demand your personal consideration, and for that reason I thought I would render you some service by suggesting that the pastor of the _____ charge is satisfied, and he believes the people will in the course of time become pleased with their preacher. Now if this sounds satisfactory to you, why you can turn your attention to smaller charges, such as _____, _____, etc.

Truly, bishop, a word like contentment might add some cheer to your busy life, and for that reason I am addressing you. I am beginning to see new truth in the words, "The place whereon thou standest is holy ground."

I am in the open country, where holly and cedar and

pinus grow at their best. I have more than 220 square miles of territory under my spiritual supervision. I am the only Protestant preacher in that territory. It is true, the Catholics are strong, but that adds interest to our problems, and I suppose all charges have their problems.

I am convinced that this is a Methodist opportunity.

I have arrived at my contentment through following your advice of reading again the Discipline as to the requirements necessary for the keeping of myself in the frame for becoming a good Methodist minister. Again I have enjoyed during my stay here the kindly, soul-stirring requirements essential for making me "a good minister of Jesus Christ." I have become so satisfied if I stay here or go yonder, or wherever I am sent, to do the one big job of "taking men alive" for Christ and His Kingdom. How well do I remember hearing you ask the brethren, "Are there any more souls for you to save on your charge?"

Truly, bishop, preaching the gospel is a wonderful experience, and I am praying to become worthy of so great a task.

Pardon my intrusion, and yet I desire to let you know that my happiness is the result of thinking upon

your thoughts and brooding over the advice that you so frequently send forth.

May God's choicest blessings rest upon you and yours.
Your servant in Christ.

MY DEAR DR. KING—

I am enclosing news items which, I trust, you will find space, even if by installments, to print in your valuable paper. I am a bit late in getting them to you, but my school work and other things got in the way.

Mrs. ——— and I have been ill since the Annual Conference, but I am glad to state that I am almost O. K., and Mrs. ——— is getting along very well, although she is still under the care of a physician.

Our church work is progressing, notwithstanding the general depression in this section of the country. We face very serious problems. Most of the farmers are discouraged and disgusted over the cotton prices of last year. And they advance money to the tenants for them to pay only their lodge and society dues, saying it is cheaper on them than paying doctor and medicine bills.

They are advancing only flour, meal, and meat on the adjacent plantation. And on most of the other plantations they are not advancing anything, and will not, until the individuals plant their cotton this month or in April. However, they pay the laborers \$1.25 per day for the ploughing they have been doing recently.

It is said that farther down the river the farmers have absolutely refused to advance the tenants anything. And some of the farmers have told them to go and use the land, and whatever they are able to make, if they can get someone to advance them food and clothing, they may keep it.

It makes one's heart sick to see such conditions. Not fifty colored men in this entire parish cleared as much as \$50 (those who are working someone's else land). And they came from \$41 to \$2,700 in debt. The man that came \$2,700 in debt is one of my best officers. These people worked hard last year, and came out in debt; and then to start working this year with a large debt hanging over their heads is something galling. Yet some of these people go forward hopefully; others simply plod on, apparently not worried. And still others smile, sing, and pray, and wonder just how long these conditions will exist in a civilized country.

We are here, and cheer those we come in contact with. Some of the more thoughtful women have secured jobs in ———, work there until Saturday, come home Sunday, and return Monday. Some of the men do likewise. Others simply live as best they can, waiting for the landlords to begin advancing supplies.

As we note these conditions our hearts bleed for our kind. It so happens that I do not have very many members on these hard plantations; and then I also lack about thirty members in ———. So with what I get from the church and from teaching school, I try to make it. You would be surprised to know that the collections for the two Sundays when we held a sweet month, amounted to \$64.66. We sold a sweet lives among these people, and it is a miracle here by magnifying our blessings to others. We receive how as best they can for our needs. We received last month.

Our members

their love and appreciation of our services. We work, sing, smile, and pray for another good year's work in this place. "God is with us."

Mrs. ——— joins with me in sending best wishes of continued success, good health, prosperity, and happiness to you, Mrs. King, and the boys. We enjoy reading your pointed, logical editorials and the other set up of the *Southwestern*, and we assure you that we shall continue being loyal supporters of this, the *Advocate* of better things. Trusting that all are well, and hoping to see you sometime during the year, I am

Respectfully yours.

Short-Story Contest

AGAIN the board of trustees of The Woman's Home Missionary Society of the Methodist Episcopal Church offers prizes for the seven best stories written in the interest of *Home Missions*.

First Prize	\$75 00
Second Prize	50 00
Third Prize	25 00
Fourth Prize	20 00
Fifth Prize	15 00
Sixth Prize	10 00
Seventh Prize	5 00

Subject Material.—The theme of this year's study is "The Essentially Missionary Character of Christianity." The adult book is written by Samuel McCrea Calvert. The story may deal with any phase of home missionary work.

Plot—Original.

Manuscripts.—Must be typewritten, double spaced, and easy to read. No manuscripts will be returned, though, of course, none will be used without permission of the writer.

Length of story must be from fifteen hundred to two thousand words.

Time of contest is from now until July 9

Committee—Mrs. J. H. Race, Miss ———, con-

Things to Remember are—(1) The Woman's Society. (2) No name must be on the envelope. Do not write the all stories to Mrs. D. Avenue, Philadelphia, notified in October.

test will be given

Home Miss

published

Home

ch

ath of a Prominent Minister

(Continued from page 204)

Those surviving him are his wife and one daughter, Samuella.

"His life was gentle, and the elements
So mixed in him, that nature might stand up
And say to all the world, 'This was a man!'"

He left behind him a splendid life's work, an enviable record, an inspiring memory, and an undying influence.

MUTILATED

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

REVIEW—STUDIES IN THE CHRISTIAN LIFE

FIRST QUARTER. LESSON XIII. MARCH 27

We are trying to think of an outline of the twelve lessons of the quarter as an organic whole or a logical oneness. Several imperfect ones suggest themselves to us. We use one of these, as follows:

SUBJECT: THE CHRISTIAN LIFE

I. Introduction: The Christian Pattern (Lesson I).

II. The Christian as he lives in himself—Personal (II-IV). 1. Public moral life (II). 2. Private devotional life (III, IV).

III. The Christian as he lives for others—Social (V-XI). 1. Preliminary or prerequisites (V, VI). a) Responsibility for Ability (VI). b) Choosing principles and methods (VI). 2. Christianizing the national group (X). a) The methods (X). b) Work and through the family (VII). c) g in and through the church (VIII). d) ianizing the world (XI).

Conclusion: Future Reward for the Life (XII).

the great the pattern, ual, and The latter disciples of all multitude. This an ideal, Han- in his own character Jesus is He is por- Testamen Less by the majority of Christians sincerely try to realize it today. Whether we care to confess it or not, the Græco-Roman, and not the Christian moral standard is the code of the majority of Christians in practice. The least that Christ can expect of us is that we be honest. We ought to try to follow Jesus or be honest enough to admit openly that we prefer to follow the Greeks and Romans. Hypocrisy and devilry are of the same brood. But a minority of Christians has made serious and successful efforts toward a progressive realization of the standard of Jesus. Some have approached it more nearly than others. But doubtless the nearer approach among disciples has been in the spiritual life which is emphasized in Lessons III and IV, and among apostles in the spiritual and more aggressively social life. But, to repeat frankly, among neither group have the moral qualities emphasized in Lesson II been generally taken as seriously as could be desired. And yet Jesus considered these among the most distinguishing characteristics of the Christian (Luke 6. 32-35). Certainly we can think of no surer evidence of one's second birth than these qualities—because they are so unnatural.

What we mean by *personal* Christianity is the living a Christian in one's ordinary relations in life. One does good to others because it is one's character to do good at all times and in every situation. We mean by *social* Christianity the doing of good to others with the conscientious purpose of winning their allegiance to Christian principles. Preliminary to such effort, the (logically) first step is a feeling of responsibility for the best use, in extending the cause of Jesus, of whatever ability one may possess (Lesson VI); and the second step is a careful and thoughtful selection of the principles and methods which one will employ in his missionary endeavors (Lesson V). In choosing

reject others which will suggest themselves for his adoption. This is resisting the tempter as Jesus did in the wilderness. The methods which He chose were teaching, preaching, and the removal of sorrows and sufferings among people. And this must always be the general methods of Christians (Lesson X).

In our efforts to Christianize the world the first objective should be to Christianize our national group; and the first step in this is to Christianize the smallest social unit, the family (Lesson VII); from the family to the community or State (Lesson IX); thence to all States and peoples (Lesson XI). These efforts must be organized if much permanent success can reasonably be even hoped for. The church is the institution through which all such efforts are organized, though other institutions and organizations may aid more or less in carrying out special phases of the church's work. Therefore all Christian efforts in general must center in the church; and Christians should serve in and through the church, no matter what other organizations they may serve in (Lesson VIII).

If the Christian lives his personal life in the community as he ought, in his ordinary social relations doing good and not evil, and if he lives his social life as he ought in his efforts to help others to be and do good, he is assured the reward of a never-ending life of eternal blessedness after his few days on earth have been successfully spent (Lesson XII). If there were no heaven to hope for, theoretically there might still be some incentive to goodness besides law and public opinion; but practically it would be otherwise. The hope of heaven has been the most effective persuasive means of social control. Our lessons next quarter will be in the life of Saint Peter.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MARCH 27, 1927

"This One Thing I Do"

(By the Rev. D. D. Martin, D.D.)

This quarter we have been studying "The Christian Life." The purpose of these notes has been to find in the lessons of the quarter the Scriptural warrant and background for the missionary phase of a Christian life. We have found it in every lesson.

In Lesson I it was found in the call to become disciples. "I will make you to become fishers of men."

In Lesson II we found the Christian life is unselfish in that we should "do good, hoping for nothing again."

In Lesson III it was made clear that we should make the one God known to people who have "gods many and Lords many."

In Lesson IV we were taught to pray, "Thy Kingdom come," and we learned that prayer is vital to Christian living and bringing in the Kingdom.

Lesson V teaches us how to overcome temptations. Even if all the glory of earth's kingdoms are offered, God's Word is sufficient.

Lesson VI showed the importance of the practice of stewardship to carry forward God's work and win the whole world to it. The real crime is hiding the talent.

Lesson VII had to do with making the home Christian through love such as Christ gave to the church. We are shown the value of a Christian home in a heathen land.

Lesson VIII emphasizes how the church offers us a way to serve not only in our home centers, but to carry the light to the most distant parts of the earth.

Lesson IX was a temperance lesson and

revealed the true principle of temperance in loving our neighbors as ourselves. Then we will do nothing that will harm him.

Lesson X gave us some missionary aspects of the early church who, as they were persecuted and scattered abroad, went everywhere preaching the Word. So should we in this restless age, wherever we go, preach the Word.

Lesson XI is the great commission, "Go ye therefore, and teach all nations," and the gracious promise, "Lo, I am with you always."

Lesson XII gives us the Christian's hope, the priceless gift of the gospel, which the heathen cannot have until we carry it to them. This quarter has brought us twelve missionary lessons.

OAMMON SEMINARY.

Cards of Thanks

We wish to thank the members of the Ladies' Aid Society of Lufkin, Texas, for a box of choice groceries, a heater, and a set of window shades for the parsonage. Your kind remembrance of us shall not be forgotten soon.—Rcv. and Mrs. Z. A. Batiste.

We wish to thank the members and friends of St. Mark Methodist Episcopal Church, Wichita, Kans., for the many pounds brought to the parsonage on Monday night, December 20. The following contributed: Mesdames A. Williams, Lee Hyde, E. Hamilton, M. Nulon, C. M. Ashley, S. E. Taylor, L. Hutt, Marie Ewell, L. Triplet, D. Taylor, O. S. Grayam, Jordan, D. Hyde, Misses D. Williams, M. Hamilton, and Messrs. E. Brook and Wade Hamilton. We pray God's blessings on these loyal people.—Mrs. R. M. Conwell.

I take this method to thank the members and friends of Davis Chapel Methodist Episcopal Church for 175 pounds of choice groceries brought to the parsonage on Monday evening, January 17, as the result of a storm party, which was led by Sister Martha Shaw, Sister Lula Conley, and Bro. S. W. Curtis. After singing "God Will Take Care of You," the presentation speech was made by Miss Ida Mae Wilson. Response was made by the pastor and wife. May God's blessings be upon all of these good people. Come again.—J. G. Browne, Pastor, Mariin, Texas.

I wish to take the liberty here to thank the good people of Gethsemane Methodist Episcopal Church most kindly for the surprise party given their pastor, leaving many pounds of choice groceries, which are being enjoyed highly. I thank them with that gratefulness that heart only can feel, but tongue cannot express. May God shower His richest blessings upon them, not only because of their recent gifts to their pastor, but because of their loyal support of God's church in every phase of its activity.—L. S. Lamb, Pastor.

We wish to thank the members and friends of Lawson Chapel for the storm party that came to the parsonage Monday night, January 31. The party was led by Sisters B. Hassel, F. Temple, J. Reed, E. Pye, A. Moore, and E. Gypson. Space will not permit us to mention all names, for they are legion. The storm party approached, singing, "The Comforter Has Come." The many pounds of groceries were a burden to the dining-room table. The pastor and wife, with prayers of thanksgiving, asked God's blessing upon the party for its noble deed of kindness.—Rev. and Mrs. J. B. Phoenix.

The pastor wishes to thank the good people of Liberty Hill Methodist Episcopal Church, Hogansville, Ga., for what they did in sending him to the Atlanta Conference, held December 1, 1926, at South Atlanta, Ga. A pair of shoes, a new hat, two shirts, four collars, and a tie were presented him. These were given by the Ladies' Aid and The Woman's Home Missionary Societies of Liberty Hill Church. The sum of \$10 was spent by the society. The project was led by Mrs. Lulu Campbell, Mrs. Rosetta Lee, Mrs. Almetta Montgomery, and others. I thank you all; come again.—The Rev. J. H. Brandon, Pastor.

MUTILATED

Little Stories of Achievement

What the Churches Are Doing

DeKalb, Miss.—We are glad to have with us again this year the Rev. E. H. Williams. We are hoping for a successful year. On returning from the Conference, our ex-pastor, the Rev. D. R. Bentley, preached a noble sermon at St. Mark Methodist Episcopal Church, Wednesday night, February 2.—Rev. E. H. Williams, Pastor; Hezzie C. Scott, Reporter.

Tamola, Miss.—February 6 was a gala day at Key's Chapel Methodist Episcopal Church, with our new pastor, the Rev. W. L. Wiggins, present. He preached two excellent sermons, and we raised for the pastor, \$10.01. We are praying for the speedy recovery of the pastor's wife, Mrs. Wiggins. We are determined to stand by the Rev. Wiggins and help put the program over for this Conference year.—Josephine Cotton, Reporter.

Hufsmith, Texas.—Salem Methodist Episcopal Church: On the fifth Sunday in January we began a rally to raise money to paint the church. Our pastor preached an excellent sermon from Jeremiah 9. 1. The sermon at night was preached from the text found in John 5. 8; theme, "Man the Purpose of God," by the Rev. Ed. Scott, of our sister church. Total amount raised, \$18.67, and \$3.60 for Gulfside, Waveland, Miss.—M. A. Pryor, Reporter.

Blue Mountain, Miss.—New Albany circuit, Adkin Chapel Methodist Episcopal Church: We are thankful to the Upper Mississippi Annual Conference, held at Belzoni, Miss., the bishop, and district superintendent, for sending back to us our pastor, the Rev. J. R. Little, who has been with us two years. We all love him and his family. He and his wife are teaching our children every day, and the school is in a progressive condition.—Eddie Nowell, Reporter.

Marion, Ala.—The Ladies' Aid Society of the Zion Methodist Church rendered a grand program Friday afternoon. Sunday morning communion services were held, conducted by the pastor, Rev. G. W. Brown. Mrs. L. P. Donovan, of the Methodist Episcopal Church, South, lectured on the subject, "Temperance," which was enjoyed by all. At the evening service the Rev. Brown took for his text, Matt. 26. 45. The spirit of God was with us.—Miss Velma V. B. Young, Reporter.

Eclectic, Ala.—Our good people of Benson circuit stormed the pastor, Rev. J. W. Knox, twice, leaving a good supply of fine groceries. On the fifth Sunday in January the Ladies' Aid Society's annual sermon was preached by the pastor to a full church. Every soul was filled with the Holy Spirit. The Aid members presented the pastor a handsome purse. The pastor loves these good people, and is loved by them. We feel that the Conference has given us one of its best pastors. We mean to do our best for the church this year.—L. D. Brown, Reporter.

Dadeville, Ala.—The storm which came through Tallapoosa County, February 18, completely destroyed Jones Chapel Methodist Episcopal Church. This church was located near Jackson Gap. Though a mission, it was a very promising church. Sixty students were enrolled in the Sunday school, fifteen members in the church. The members are sad over such a happening, as they have no money with which to build a new church. Dear friends, we need your help and sympathy in this hour. Anything you send will be greatly appreciated. Send what you have to the Rev. J. H. Gilder, Pastor, Box 266, Dadeville, Ala.

Angleton, Texas.—This circuit is moving on as never before. We entered our new St. Joseph's Church on February 13, 1927. This has been a struggle for twenty-seven years, and our gallant pastor, the Rev. R. H. Warren, came to us from the Texas Annual Conference on October 28, 1926, and on October 31 he preached and raised \$80 for the building of St. Joseph Church. On November 17 we laid the lumber on the ground and

began work. To-day we are singing, praying and paying in a new church building at a cost of \$1,250, with a debt of only \$175. Our pastor is a great leader, easy to follow.—Thomas King, Reporter.

Cuero, Texas.—Brother's Chapel Methodist Episcopal Church: We wish to report the successful activities of our church. We have been engaged for the last eleven days in a great revival. In spite of the fact that there were some disadvantages and handicaps to begin with, we had a great success, both spiritually and financially. There were six converts and one reclaimed. Forty-five dollars were raised for the preachers, Rev. A. G. Russell and the Rev. C. S. Williams, of Waco. The Rev. Williams visited our church the past week and preached for us some very helpful and soul-stirring sermons. He is a God-sent man.—Evangelin Mathis, Reporter.

Mardella Springs, Md.—An able sermon was preached by the Rev. Boggs, one of the oldest men of the Delaware Conference, on January 23. His text was, "Sanctification." On January 30, Woman's Day was held at Mt. Nebo Methodist Episcopal Church, the Rev. O. P. Dickerson, pastor. A woman preacher from Delmar, Mrs. West, brought an inspiring message. Collection for the day, \$15. A sacred concert was given by the members of the choir on January 23. The program was conducted by Mrs. Mary Dickerson. Miss Mary E. Hull, the daughter of Mr. and Mrs. James Hull, has just recovered from a serious illness.—Rev. O. P. Dickerson, Pastor; Reba Winder, Reporter.

Ripley, Miss.—We arrived here on our new field of labor, Saturday, February 19, and found several ladies at the parsonage to greet us, and serve us a well-prepared dinner. These ladies had greatly improved the interior of the parsonage, such as papering the walls and putting in some new furniture. On Saturday night, about eight o'clock, a storm struck the parsonage, leaving many choice groceries on the table. There were about ten or twelve men and women who made up this happy party. We take this method to thank the good members and friends for this great token. Prayer was offered by the Rev. M. C. Pulliam, the pastor, who invited them to come again very soon.—Reporter.

New London, Ohio.—The Rev. W. M. Giles, of Lorain, conducted a very successful revival at Second Methodist Episcopal Church. Twenty-six united with the church. The Rev. Giles has been a spiritual, financial, and intellectual benefit to our church. The revival has helped to the extent that every family in town is actively engaged in the welfare of our church. On Sunday, March 6, the Christian Alliance Church of Oberlin worshipped with us. On Sunday, February 27, Woman's Day was observed. There were three excellent programs rendered during the day. A neat sum of \$25 was realized, which amount was handed to the pastor. Mrs. Bertha Jones and Mrs. Hildred Norris delivered the principal addresses.—Rev. A. L. Holland, Pastor.

Vanceville, La.—The members and friends of the Mount Zion Methodist Episcopal Church are joyful over the return of the Rev. J. C. Calvin as their pastor for the second year. A reception was held in honor of the pastor and Mrs. Calvin. Two pound parties and other presents have been given them. The church work is moving along splendidly. The Volunteer Workers' auxiliary, Mrs. Lou Wiley, president, bought a beautiful new Bible for the church, and the Rev. and Mrs. Calvin donated a Morocco bound and gold-engraved hymn book. A beautiful dedicatory service was conducted on the third Sunday in December. The \$300 note that had been outstanding against the church for two years was redeemed, and a great note-burning service was held January 16, 1927. Dr. W. G. Alston, pastor of Shreveport, delivered the sermon. And there was great rejoicing in Zion. The World Service rally is on for Easter, and the captains, lieutenants, presidents, members, and friends are

WHAT OUR FOLKS SAY

Even in a small school—

"I receive each month three magazines dealing with the Children's division work, but I really feel *The Elementary Magazine* stands out from the rest. It is so thoroughly usable—not a suggestion in it but can be used even in a small school, such as my home school. The pictures, songs and stories are just the type to appeal to a child and to make the heavenly Father a bit more real to him."—Ethel M. Reinhart, Altamont, N. Y.

Full of helpful things—

"*The Elementary Magazine* is the kind of magazine I have hoped to find for a long time. It is so full of helpful things. I do not wish to miss one number. I wish every Beginners' teacher would subscribe for it."—Mabel Gibbons, Clyde, Ohio.

Of the very best—

"A few days ago I received the February number of *The Elementary Magazine* and want to say that it is one of the best magazines of the kind published. I can not say too much in praise of it."—J. W. Atteberry, Plan and Method Writer for Sunday School Periodicals, LaGrange, Mo.

The price of *The Elementary Magazine* is 23c per quarter, in clubs; 90c per year. Single subscriptions, annual only, \$1.00.

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Kansas City San Francisco Portland, Ore.

working hard to keep Mount Zion's banner waving high. Pray for us.—(Mrs.) M. M. Tolliver, Reporter.

Memphis, Tenn.—The members of Centenary and the citizens of Memphis are very fortunate to have with them, beginning the third week, Dr. W. M. H. Huff, of Sioux City, Iowa. He is conducting an evangelistic campaign, and each message is accompanied with power. Dr. Huff says he knows of no other place that needs the gospel of Jesus Christ more than the city of Memphis. Each service is largely attended. On Friday night Dr. Huff asked for questions from the audience, which he answered with Scriptural reference to the satisfaction of all. We feel that Dr. Huff's coming to Memphis at this time is not only a blessing for Methodism, but for all the Christian churches. Several of our white friends worshipped with us during the meetings. Centenary is very grateful to Bishop R. E. Jones, under whose direction Dr. Huff came to us.—Dr. E. J. Cox, Pastor; A. D. Ivy, Reporter.

Honey Grove, Texas.—Eighth Street Methodist Episcopal Church is moving along nicely despite the hard times. Excellent services were held last Sunday morning and night, with one addition to the church. Our missionary society has started out nicely; however, we hope to have more sisters meet with us in the near future. Every member is urged to do his or her part in the Easter rally. Sister Amanda Wallace has been on the sick list one week. On Tuesday evening of last week we staged a three-act drama, entitled, "Old-Fashioned Mother," which was very commendable and highly appreciated by the large audience of both colored and white. The door receipts amounted to \$14.60. Much comment is being passed on all characters of the play, and especially on Mrs. Lee Tatum, although all played well their parts. We wish to thank the following persons who took part in the play: Mrs. Lee Tatum, Hattie Payne, Georgia Dalton, Misses Nannie M. Basin, Odel Walcott, Maggie Floyd, Mr. Justus Yoakum, Ernest Floyd, Richard Logan, Albert Smith, Howard Higgins, M. J. Johnson. We also wish to thank all who came out to witness the program.—F. W. Logan, Pastor.

District Activities

District Rounds

BENNETTSVILLE DISTRICT

Second Round—Alcot, March 12, 13; Bethel and Ebenezer, 18; Chesterfield, 19; Cheraw, 20, 21; Hartsville Ct., 26; Hartsville, 27, 28; Hartsville Mission, 28; St. John and Wesley, April 2, 3; Lydla and Kingville (8 P. M.), 2, 3; Syracuse and Providence, 9, 10; Darlington, 10, 11; Darlington Ct., 11; Little Rock, 16, 17; Hamer, 23, 24; Dillon, 24, 25; Cllo and Dunbar, 30 to May 1; Blenheim and Spears, 7, 8; Bennettsville, 8, 9; Level Green and Wesley, 14, 15; Tatum and McColl, 21, 22; North Marlboro, 20. Group Meeting, Hartsville, Tuesday, April 19.

Dear Brethren: We have set our goals. Evangelism, ministerial support, and the benevolences must have our closest attention. The next three months must be great months. World Service, on Easter, must show as never before. We have the order of the chief. We have pledged ourselves to raise the largest collection on this day possible. We meet in group meeting the Tuesday following, to take stock. Who will lead? All aboard! Let's go!—W. S. Thompson, District Superintendent.

BLUEFIELD DISTRICT

Third Round—Gary, April 2, 3; Princeton, 9, 10; Thorpe, 16, 17; Bluefield, Bethel, 23, 24; Excelsior, 24, 25; Tazewell, 30 to May 1; Amoneate, 1, 2; Bluefield, John Steward, 7, 8; Davy, 8, 9; Pocahontas, 14, 15; Freeman, 16, 17; Pearisburg, 21, 22; Tiptop, 28, 29; Welch, June 4, 5; Northfork, 5, 6; Anawalt, 11, 12; Wilcoe, 12, 13.

My dear Co-workers: Easter is just across the hill, the time for our semi-annual report. So let us strive to get souls into the Kingdom and our benevolence far in advance of last year at this season. The convention of church auxiliaries will meet in Tazewell, Va., April 27 to May 1. All ministers, local preachers, presidents of groups or superintendents, are expected to be present. Sunday should be a high day in Zion, at which time we hope to bless the entertaining charge. Any of the representatives of our general boards, journals, or schools are welcome with us in this educational meeting. As ever your brother, B. J. Martin, District Superintendent.

CORPUS CHRISTI DISTRICT

Second Round—Corpus Christi Station, March 20, 21; Mathis and Alice, 26, 27; Sinton and Taft, April 2, 3; Beeville, 9, 10; Bishop and Robstown, 16, 17; Goliad Station, 23, 24; Salcedo Ct., 30, May 1; District Conference, 3-8; Kingsville Station, 15, 16; Harlequin, 21, 22; Raymondsville, 28, 29; Sanbenito, June 4, 5; Edinberg, 11, 12; Talferio, 18, 19; San Juan, 18, 19.

Dear Brethren: I am expecting every pastor on the district to raise his full quota of World Service monies on Easter Sunday, April 17, and be a 100 per cent pastor. Brethren, let's put it over. Yours for co-operation, Jesse J. Hardemon, Dist. Supt., P. O. Box 538, Luling, Texas.

FORREST CITY DISTRICT

Second Round—Sidney, March 18; Batesville, 20, 21; Newport, 22; Crawfordsville, 26, 27; Hughes Ct., 30, 31; Brickeys and Kokomo, April 2, 3; Marianna Scott Valley, 9, 10; Moro, 15; Marianna Ct., 16, 17; Brasfield and Duvalbluff, 19; Palestine Ct., 20; Marvell Ct., 23, 24; Helena, 25; Brinkley and Penrose, 28, 29; Clarendon, 30, June 1; Brinkley Ct., 7, 8; Hunter Ct., 12, 13; Auvergne, 14, 15; Augusta, 20; Cotton Plant, 22, 23; Caldwell Ct., 26; Forrest City, 29, 30.

Dear Brethren: One fourth of the Conference year has gone. Spring has come, and this is the time for us to do our best for the church which we represent, and don't forget the goal: Every man over the top along all lines in advance of last year. I hope every pastor will observe roll call Easter Sunday. I hope your program of evangelism for the next few weeks will develop into the salvation of the young people of your community. Brethren, please don't forget General Con-

ference expenses, the Southwestern Christian Advocate, and Pension and Relief Fund. I am sure you won't forget June 2, the fiftieth anniversary of Philander Smith College. Faithfully yours, J. H. Hatchett, Dist. Supt.

HUNTSVILLE DISTRICT

Second Round—Bellmina, April 2, 3; Madison and Springhill, 9, 10; Sheffield Mission, 15-17; Scottsboro Ct., 22-24; Huntsville, Lakeside, 29-May 1; Decatur, 6-8; Albany and Beulah, 13-15; Athens and Oakland, 21, 22; Warrior and Bangor, 27-29; Trilana Ct., 10-18; Blount Spring Ct., 18, 19; Ardmore and Johnson, 25, 26; Huntsville Ct., July 1, 2; Center Grove Ct., 9, 10.

Dear Brethren: Easter Sunday, April 17, each man is expected to raise his full quota. We cannot afford to fail. We are expecting our bishop to meet with us some time after Easter, when we shall make our report for World Service. Let us talk "over the top" and "go over the top." Anyway that I can be of any assistance to you, call on me. The district must raise its full quota.—J. W. Whitfield, Dist. Supt.

FORT SMITH DISTRICT

Second Round—Danville, March 12, 13; Roland, 19, 20; Little Maumelle, 26, 27; West Rock, 28, 29; Lonoke and St. James, April 2, 3; North Little Rock, McCabe, and Adams Chapel, 9-14; Marche Ct., 16-20; Conway, 30-May 1; Morrilton, April 23, 24; Solgohachia, 24-28; Van Buren, May 8, 9; Fayetteville, 11-15; Bentonville, 17, 18; Fort Smith, 22, 23; Group Meeting No. 1, Little Maumelle, March 30, 31; Group No. 2, Adams Chapel, April 5, 6; Group No. 3, Cleveland, April 27, 28; Group No. 4, Fayetteville, May 11, 12; Woman's Home Missionary Society Convention at Fayetteville, May 13-15.

Dear Co-workers: We are beginning our second round, so let us get busy. Let us make Easter a great day spiritually and financially. Let us raise seventy-five percent of our World Service. Do not forget the Philander Smith College Jubilee Anniversary. We must go over the top. Let us make this second round the beginning of great things for the Fort Smith District.—J. L. Bryan, Dist. Supt., Box 333, Conway, Ark.

Quarterly Conferences

ABERDEEN, MISS.

The first Quarterly Conference of the Aberdeen Second Church convened February 18-20, with the Rev. B. W. Wynn presiding. The Conference was well attended by officers and all had good reports. The Sunday morning's service was conducted by the pastor, during which time a new member was added to the church roll. The district superintendent preached a beautiful sermon during the evening service. Collection for the day was \$30; district superintendent was paid in full. Again we thank the bishop and his cabinet for the return of our pastor, who is making a wonderful start for the new year. His plans are many for the advancement and growth of the church. We are all looking forward to the coming of Easter with high aims and great hopes for a successful day.—Ida Robinson, Reporter.

ABINGDON, VA.

Charles Wesley Methodist Episcopal Church: Dr. Anderson Davis, our much-beloved district superintendent, was in our midst January 30, 31. On Sunday at 11 A. M. he preached an excellent sermon from the subject, "What Must We Do with Jesus?" which was enjoyed by all. The district superintendent spent the day with us and we were pleased to have him. Monday night, January 31, the second Quarterly Conference was held with Dr. Davis presiding. A large crowd was present and excellent reports were rendered from all departments of the church, showing a wonderful increase along all lines. We thank God for the success thus far. In the beginning of the Conference year the

Epworth League Cabinet met for the purpose of solving some way to assist raising the World Service quota. Our beloved pastor being present, gave the League one of his service hours that they might launch a program and rally. This was very much appreciated by all members of the cabinet. The president, Mr. Wm. Gary was in charge of the rally. A grand Lincoln Day program was conducted by the first vice-president, Mrs. Jennie C. Cooke, February 18, at 8 P. M. Dr. A. J. Brown delivered the address. On Friday night, February 11, Miss Arella Anderson gave a beautiful mock wedding for the benefit of the Epworth League. A contest was opened to four young ladies of the church: Misses Arella Anderson, Kathleen Pope, Susan Pope, Hortense Brown. They reported as follows: Miss Anderson, \$8.35; Miss Susan Pope, \$14.67; Miss Kathleen Pope, \$14.85; Miss Brown, \$4.01. A prize was awarded the one raising the largest amount. Total amount raised, \$45.84. Closing remarks and benediction by the pastor, Rev. F. D. Thomas. Too much cannot be said of the loyalty of the Epworth League Cabinet and its co-workers of the Charles Wesley Methodist Episcopal Church.—Reporter.

AILEY, GA.

Our first Quarterly Conference was held at Warren Chapel Methodist Episcopal Church, February 5, 6, with our new district superintendent, the Rev. S. D. Bankston, in the chair. He spoke words of encouragement at the opening of the Conference. We are planning to do more this year than ever before with the help of the Lord. The officers made good reports. Paid district superintendent in full, \$24; pastor, \$17; total, \$41. Nepsis Chapel: Lincoln's Birthday was a grand affair with us on Sunday, February 13. The program was conducted by Sister Maggie Griner. Papers were read by several young ladies. Remarks were made by Bro. D. W. Griner, S. C. McArthur, and others. Amount raised, \$3.—C. Wiggs, Reporter.

AMORY, MISS.

The first Quarterly Conference was held at Spruel Chapel Methodist Episcopal Church, January 29, 30, with Dr. B. W. Wynn in the chair. The quarter was opened in the usual order at 2:30 P. M. After the devotional service, the district superintendent spoke encouraging words concerning the Amory charge. The roll was called and a good number of officers answered present. Sunday, January 30, the Rev. Wynn was at his best and preached a soul-stirring sermon which was enjoyed by all present. Seventy-three came forward to commune with us. We paid our full quarter assessment, \$16. We are very grateful to Bishop Jones for the return of our pastor, the Rev. S. S. Brown, and the Rev. B. W. Wynn as district superintendent.—Henrietta Jackson, Reporter.

AUGUSTA, GA.

The second Quarterly Conference was held at St. Mark on February 13. The Rev. Dr. J. S. Stripling, district superintendent, preached morning and evening to a large and appreciative audience, many being visitors from other churches. The superintendent expressed himself as being pleased with the progress of the church since last quarter, as evidenced by the reports of the various auxiliaries of the church. On Monday night, the Lincoln-Douglass birthday program was held, the district superintendent presiding. In addition to the regular program furnished by the Board of Education, there were three speakers. Prof. John Cade, of Paine College, spoke on Abraham Lincoln; Chaplain A. C. Griggs, of Haines Institute, spoke on Frederick Douglass, and Prof. A. J. Jackson, manager of the National Benefit Insurance Company, spoke on "Sixty Years of Negro Freedom." The addresses were highly interesting and instructive. A most splendid gathering attended this service and a liberal offering was given for our World Service work. The orchestra of Paine College furnished enchanting music, while appropriate songs were sung by the audience. The success of the Conference and the Lincoln Birthday exercises were due in the main to the untiring efforts of the pastor, Rev. Wm. M.

Meldon, who is making himself felt and will undoubtedly bring St. Mark in Augusta into her rightful place as a power for the advancement of the Kingdom.—S. J. Wilghby, Reporter.

BIG STONE GAP, VA.

Davidson's Chapel Methodist Episcopal Church is doing splendid work under the leadership of its pastor, the Rev. C. H. Hurd. Every department of the church is feeling the spirit of progress. Our second Quarterly Conference was held January 8, with our district superintendent, the Rev. A. Davis, presiding. The reports were good. During this quarter we have paid the pastor \$248.26; a stove was purchased for the church at the cost of \$100. So far our collections are in advance of last year. It is our intention to raise our quota for World Service by Easter Sunday, including our \$50 for Morristown College. Our district superintendent, the Rev. A. Davis, spent January 9 with us, and it was indeed a pleasure for everyone to hear him. He always brings us helpful and cheerful messages. After the League service at night we again listened to the Rev. Davis, who preached on "The Pre-eminence of Christ." Through every phase of life he showed Christ pre-eminent. His closing thought was, "Is Christ pre-eminent in our lives?" The day's services were well attended and quite a success spiritually and financially. Total amount raised, \$35; paid district superintendent, \$20; pastor, \$15. All the branches of the Sunday school are doing efficient work. On February 6, our missionary president, Mrs. Kate Harris, rendered a missionary program in connection with the Sunday school, which was enjoyed by everyone. On February 13, Mrs. Maude Spears, temperance president, gave the Sunday school an interesting lecture on temperance. The Epworth League is doing fine work under its new president, Miss Myrtle Wood. The other auxiliaries, which space will not permit us to mention here, are in fine working condition. We ask your prayers that this year's work will be a success in every movement.—Reporter.

BRANDON, MISS.

The first Quarterly Conference of the Brandon circuit convened in Wesley Chapel Methodist Episcopal Church, February 19, 20, with our new and efficient district superintendent, the Rev. J. S. Williams, in the chair. The Conference was opened by the superintendent, making an eloquent introductory speech, touching his plans and interest of the Jackson District. After listening to his wonderful remarks, we all resolved to stand by the church 100 per cent. The officers present had well-written reports, showing that they are ready to face the many duties of the new year. The Rev. Williams preached a wonderful sermon at the 11 o'clock service on Sunday morning from Rom. 7. 24. He urged the every-member canvass to take place in March. He also gave us plans that, if worked, will put us over the top for our World Service by Easter. We feel very much encouraged and inspired since his visit to us.—Dr. L. W. Price, Pastor; Mrs. Ina A. Taper, Reporter.

BRIDGEVILLE, MISS.

The first Quarterly Conference of Bridgeville charge convened at Little Rock Methodist Episcopal Church, February 19, 20, with the Rev. G. W. Coleman, district superintendent, presiding. After some timely remarks the meeting was called to order. All officers present made good reports, showing advancement along all lines. We paid the district superintendent in full, \$27. The Rev. Coleman preached a soul-stirring sermon at 11 A. M. and 8 P. M. We are proud of our pastor and district superintendent. They are the right men for the work. We pray God's blessing upon them.—The Rev. B. J. Cooper, Pastor; Mrs. S. E. Rice, Reporter.

CORRIGAN, TEXAS

On February 5, 6, the Corrigan and Lufkin circuit met at Corrigan, Texas, Mt. Vernon Methodist Episcopal Church, with Dr. J. W. Gilder, our most efficient district superintendent, for our first Quarterly Conference. On Saturday we had our business session.

After the pastor had read the Scripture lesson and sentence prayer was offered by all, the Rev. J. A. Batiste, pastor, introduced the district superintendent. Dr. Gilder spent twenty minutes discussing prayer and the necessity of the church returning to its first love. At the close of his message he called for reports from the various churches on the circuit. According to reports brought in by the officers, the work of the Kingdom is being well cared for. In the business session, Saturday evening, \$35.75 was raised. Sunday morning, the Rev. Gilder preached an excellent sermon. Our hearts were made to rejoice. Dinner was then served. At 3.30 P. M. a general mass meeting was held. Short talks were made by many. Sunday night, Dr. Gilder again led us to a throne of grace. Three accessions followed. We are very pleased to say that \$154.91 was raised during this quarter. Monday morning, the Rev. Batiste took Dr. Gilder, Bros. Jas. Duncan, R. B. Macy, and Robert Duncan to Lufkin, where he explained to them that \$14.50 was needed before he could get the deeds for our property. Dr. Gilder gave \$5; Bro. Jas. Duncan, \$5; Bro. R. B. Macy, \$4, and Bro. Robert Duncan, 50 cents, making a total of \$14.50; grand total, \$169.41. Pray for our success.—F. K. Flounoy, Reporter.

JACKSON, MISS.

Our first Quarterly Conference of Central Methodist Church was held Monday, February 21, following the District Stewards' Council held in the morning. District Superintendent J. S. Williams presided with interest at each meeting. These meetings were attended in large numbers. After the District Stewards' Council meeting, the members were given refreshments by the Ladies' Aid No. 1, and all seemed to have enjoyed themselves. Later in the evening the members of the Quarterly Conference assembled with almost a 100 per cent attendance and ready for service. After the preliminary remarks of the district superintendent, he called for reports, and to these the members responded beautifully. The class leaders were called by number and reported without hesitancy, \$91.60. The stewards gave a few cents over \$9, making a total for the evening of about \$100.60. Superintendent Williams made some remarks by way of complimenting the activity of the Quarterly Conference, after which the Conference adjourned. At this time refreshments were prepared by the young men of the Conference, and the members served at the Y. W. C. A. building. It was with regret that Dr. Williams could not join us there, but being indisposed, could not do so.—Dr. J. W. E. Bowen, Jr., Pastor; Katie Marie Patton, Reporter.

LINCOLN, NEBR.

The second Quarterly Conference, Newman Chapel Methodist Episcopal Church, was held February 18-20, 1927. This was unquestionably one of the most successful Conferences in the history of Newman Church, both spiritually and financially.

The district superintendent, Dr. B. R. Booker, was on the grounds in the morning of the first day and was busy every minute until the close, Sunday night. When he was not preaching our energetic pastor, the Rev. S. H. Johnson, had him going here and there acquainting him with the spiritual, financial, and social needs of the church and community. The business session was held Saturday evening, in which the pastor and members were highly commended by the district superintendent for the splendid reports and achievements.

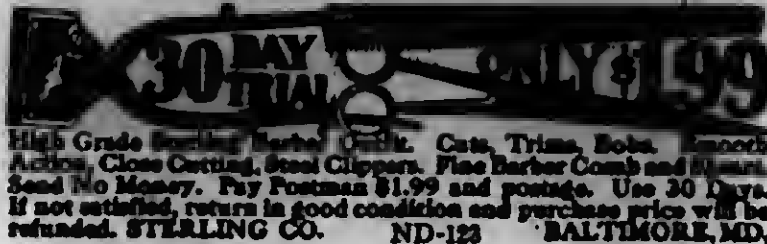
In discussing the forward program of the church, better organization for handling the finances of the local church was effected. It was also agreed that we enter into a revival service beginning forthwith and to continue for not less than two weeks. The district superintendent, Dr. B. R. Booker, was engaged to preach on this occasion.

The Sunday morning service began with an infant baptism (a very appropriate beginning for a full day's work for the Master). The pastor delivered the message for the morning worship in order to let the district superintendent gather strength and energy for the afternoon and evening serv-

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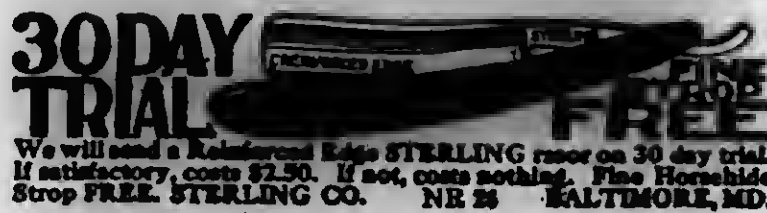
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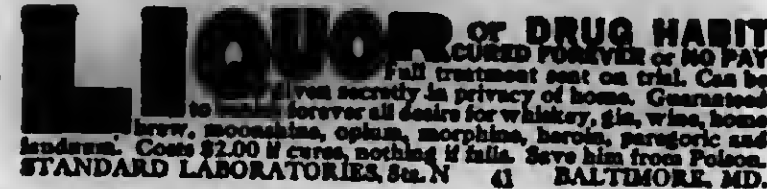
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ices. At the same time he set a high standard for the day, below which the district superintendent could not afford to fall. The pastor and audiences were satisfied that he measured well up to the standard set and every heart was stirred and revived.

Immediately following the sermon in the afternoon there was a general class and testimonial meeting, in which every one present, regardless of church or creed, took an active part (including even the child who was baptized in the morning). The sacrament of the Lord's Supper was administered at the close of this service.

The highest point in the Conference was reached at the Sunday evening service, towards which all had been eagerly looking since the beginning of the Conference, and they were not disappointed, spiritually nor otherwise. After the district superintendent had preached this his last sermon of the Conference (the Parable of the Good Shepherd), which will be long remembered by his hearers, the various clubs and auxiliaries made their financial reports. These organizations and individuals as well rallied so gallantly that some mention of their efforts should be made in this report. We mention first that not only did the members of Mt. Zion Baptist Church and the African Methodist Episcopal Church contribute liberally as individuals, but they made contributions representing their churches to the amount of \$3.25 and \$3, respectively. Other contributions and collections follows: District superintendent's cabinet, Mrs. J. J. Jones, president, \$27.50; W. H. Fields, district steward, \$9.70; Woman's Home Missionary Society, Anna Hill, president, \$7; class leaders, \$5 each; Ladies' Aid Society, Alma Gibson, president, \$10; junior choir, Mrs. E. D. Johnson, director, \$3; Sunday school, G. B. Evans, superintendent, \$5. The following list includes the names of individuals who contributed from fifty cents to \$2 each: the Rev. S. H. Johnson, Dr. B. R. Booker, W. H. Fields, Alma Gibson, Anna Hill, M. C. Todd, G. B. Evans, Elenora O'Banion, Mrs. E. D. Johnson, Mrs. J. J. Jones, Wm. Miller, Elenora Evans, J. Stepney, Miss Cook, Lillie Washington, Priscilla Ross, J. W. Bedell, Guy Wiley, and Mrs. W. Pierce. The rally netted over \$100, of which amount the district superintendent was paid \$35, and the pastor \$47.

Under the leadership of the Rev. S. H. Johnson, the Ladies' Aid Society alone has raised over \$150 during the first and second

quarters. It has had the parsonage renovated and beautifully decorated, besides making several needed improvements in the church. Other auxiliaries are doing proportionally as well.—The Rev. S. H. Johnson, Pastor; G. B. Evans, Reporter.

MANSFIELD, LA.

Our second Quarterly Conference convened at Thomas Chapel with the Rev. Davis, district superintendent, presiding, on February 5. We had an excellent meeting; all officers present rendered good reports. The quarterage was paid in full. The superintendent brought to us a wonderful message. We are proud of our pastor and superintendent.—Mrs. A. B. Bristo, Reporter.

MONTGOMERY, ALA.

St. Paul Methodist Episcopal Church: We had with us, February 18-20, our beloved district superintendent of the Montgomery District, the Rev. P. P. Wright, who held his first Quarterly Conference on Friday. The work showed a marked improvement. In spite of the inclement weather, we paid the superintendent, \$12; paid pastor, \$51; trustees raised and paid \$63; total raised in the five weeks that I have been with these good people, \$188.—F. J. Jacobs, Pastor.

NEW ROAD, LA.

St. Paul Methodist Episcopal Church: Our second Quarterly Conference convened at St. Paul Methodist Episcopal Church, February 20, with the district superintendent presiding. He seemed to have been much pleased with the wonderful progress the church has made along all lines. We pledge to make this the greatest year in the history of the church. The services on Sunday were a delight to all who attended. The young life of the church is in full bloom. Young men and women are seeking to find the place in the church and various auxiliaries to do service for God and humanity. In the afternoon the Junior Class was wide-awake. The League rendered a wonderful program, under the direction of our demonstrator, Miss Z. A. Marquis, who manifests so much interest in the Sunday school. Collection for the day was \$20.69. The district superintendent was paid in full. We are proud of our pastor, the Rev. C. Daughtry.—Mrs. Lillie Anderson, Reporter.

OXFORD, MISS.

The first Quarterly Conference was held at Burns Methodist Episcopal Church, Friday night, January 21, with the Rev. A. G. Cole, district superintendent, presiding. All officers were present and listened with interest as the new district superintendent outlined his plans for the year. The World Service, Evangelism, Rust College, and the Southwestern Christian Advocate were emphasized. The Rev. Cole paid high tribute to Dr. W. N. Redmon, who for six years had led the Holly Springs District successfully. All officers pledged themselves to put over a great program. As a representative of the church, Prof. S. W. Rogers made a wonderful address on the program of the general church. In connection with the Conference a reception was given in honor of the pastor, his wife, and the district superintendent. It was planned by Mrs. Macon Taylor, under the auspices of the ladies' societies.—J. L. King, Pastor.

THIBODAUX, LA.

Our first Quarterly Conference of this charge was opened Saturday night, February 5, at 8 o'clock, with the Rev. H. Daniels, district superintendent, in the chair, who ably handled the business of the quarter in a short time. At 11 o'clock Sunday he conducted the speaking meeting. At 7.30 P. M. he stirred the whole house with a burning message and left a lasting impression upon all who heard him. The district superintendent was paid in full, \$30; raised during the quarter, \$57.40. On Monday night a reception was tendered the district superintendent by a committee of ladies, with Mrs. Bertha Neville as chairlady. Mrs. Neville knows how to put things over. All of these ladies deserve much credit for their good work. The Rev. T. R. W. Harris, of Napo-

leonville; the Rev. J. Green, of Woodland; Mrs. Harris, and Mrs. Green were the guests of Calvary. The Rev. and Mrs. H. R. Hatcher and his sister-in-law, Mrs. Thompson, were also present and joined in with the social repast. Our beloved pastor, the Rev. T. A. Hampton, is happy over his people, and the people are happy to have him as their pastor. He is kind to us and sympathizes with us, and we do the same by him. Our World Service drive is on, and has been since December 1. March 20 will be Red-Letter Day at Calvary. All claims of the church are being looked after.—The Rev. T. A. Hampton, Pastor; Miss L. P. Wilson, Reporter.

WINDSOR, MO.

Our fourth Quarterly Conference was held January 28. The Rev. E. L. McAllister, district superintendent, presided. He was well pleased with the reports made by the members of the Quarterly Conference. We are much pleased with our pastor, the Rev. C. D. Hester, and we believe under his leadership that we are going to put the program over before the Conference year ends.—Jewell Willis, Reporter.

Crescent City Note

The district meeting of The Woman's Home Missionary Society will be held at Peoples

Church, Wednesday, March 28. The presidents and members of the local auxiliaries are requested to be present. Sisters, time is drawing near for our annual convention, and we want to go over the top. We are expecting every president to be present at this meeting and report.

Our Sunday program for the benefit of the district will be held at Trinity Church, March 27, at 8.30 P. M. Let us all be present and make this one of the best programs that we have had.—Mrs. A. Green, Cor. Sec. Mrs. L. D. Walker, Dist. Pres.

Special Notice

NOTICE TO THE PUBLIC

The president of the republic of Liberia His Excellency C. D. B. King, has withdrawn the commission of Oscar Hudson, as Liberian consul at San Francisco, Calif. His financial activities in this country were unauthorized and somewhat embarrassing to the Liberian government. The withdrawal of his commission was occasioned by his persistent effort to act without authorization. The Department of State at Washington, D. C., has been advised of the President's action, and by instruction of the Liberian secretary of state this course is hereby proclaimed.—Ernest Lyon, Liberian Consul General in the United States of America.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MARCH 24, 1927

THE BIBLE

THIS book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe in it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's character. Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened in the judgment, and will be remembered forever. It involves the highest responsibilities, will reward the greatest labor, and will condemn all who trifle with its sacred contents.

—Author Unknown.

Personal and General

—Columbia, S. C., recently has appropriated \$30,000 for enlarging and otherwise improving the Booker T. Washington School for Colored Children in that city.

—Bishop Richardson has been assigned to hold the Lexington Conference instead of Bishop Nicholson. The time and place of meeting remain the same.

—There will be a meeting of the General Conference Commission on Social Service Activities on Wednesday, March 30, at 10 A. M., in Room 800, Methodist Book Concern Building, 150 Fifth Avenue, New York City.

—The baccalaureate sermon of Douglas High School, Huntington, West Virginia, was preached by the Rev. A. L. Jenkins, our pastor of Ebenezer Methodist Episcopal Church, during the week of the mid-year commencement exercises in January.

—Bishop McDowell preached on Sunday morning, February 20, in Ponce de Leon Methodist Episcopal Church to an audience that packed the auditorium. He also addressed a meeting to all the Atlanta ministers of all denominations, in the First Baptist Church, to which he made a powerful spiritual appeal, and from which he elicited a hearty response.

—President J. O. Spencer, of Morgan College, and Dr. A. J. Mitchell, one of the field representatives of the church, are honored with

membership on the Maryland State Interracial Commission. The commission's 1927 report deals in an intelligent and straightforward manner with those phases of public life that are a source of irritation between the two groups of colored and white population in the State. It points out the evil and names the remedy for it. The report is comprehensive, conservative, and convincing. Through it breathes the spirit of mutual respect and concession, all of which points to a better state of affairs being ushered in in Maryland.

—In more than one way the influence of the Y. M. C. A., though not spectacular, is being felt in building society into a better whole. Senior secretary C. H. Tobias, of the Colored Work Department, points out that five presidents of as many higher educational institutions of learning for colored people have come from secretaryships in the Y. M. C. A. Each of them is personally known to this editor, and he takes pleasure in attesting the sterling ability and strength of character and leadership qualities of each of the five. It is a galaxy of which the race can be justly proud, since they will direct the youth aright. They are Presidents Mordecai Johnson, of Howard University; David Jones, of the Woman's College, Greensboro, N. C.; W. Trent, Livingstone College, Salisbury, N. C.; John B. Watson, Leiland College, Baker, La.; and John W. Davis, State College, Charleston, W. Va.

every home, had its effect. And this was shown in the several subscribers that he gained. Several great sermons were delivered during the week by the following: Dr. E. L. Davis, of the West Ohio Conference; Dr. S. P. Rutledge, of Orlando; Dr. W. T. Collier, of Daytona Beach, Fla. Dr. J. W. Moutrie, of Daytona Beach, delivered several helpful addresses. The Conferences of Florida are greatly helped by having such a man of the hour as Dr. Moutrie. Dr. Shumate, district superintendent of the Tampa District of the St. Johns River Conference, was also introduced to the Conference. He also assisted in the ordination of deacons and elders on Sunday. The Rev. Albert Stone and the Rev. Fletcher were received on trial. The Rev. C. G. Gissentanner, was received into full membership.

The pastor, together with the district superintendents, anticipating the great host of people who were expected on Sunday to hear the bishop's sermon, thought it best to resort to a spacious building for the Sunday service. Pastor A. L. Jackson assisted in securing the Court House for the Sunday morning service. It was indeed a great day. The love feast, conducted by the Revs. A. W. Williams and E. W. Garrison, was indeed a great feast. Bishop Berry chose for his text St. John 6. 68. His sermon was so powerful that for a while the hearers just could not hold their peace. We felt as if we were on the mountain with our heavenly Master. Many persons expressed themselves by saying that they felt that they would never have the precious opportunity of hearing Bishop Berry again in this life. His last remarks after his sermon was ended, were that he expected soon to be retired. But after retiring, he is expecting to spend a part of his time in Florida. If so, we will, if life lasts, hear him again.

The following were ordained deacons: Clifford G. Gissentanner, Duncan McCoy, and Fred Robinson. The Rev. N. J. Cherrington, S.T.D., was ordained an elder. The writer was appointed by the bishop to preside on Sunday afternoon. The new presiding officer selected the Rev. S. P. Rutledge, of Orlando, as the speaker for the afternoon. He delivered a wonderful sermon. While our Conference was in session, the sad news was received of the illness of our resident bishop's daughter. Such came to us as a shock. The Conference voted that a wire of sympathy be sent to our dear Bishop Richardson.

Too much cannot be said of the splendid way in which the pastor and people of Clearwater entertained the Conference. Several resolutions were read touching many things regarding the Conference. The closing sermon of the Conference was preached by the writer. This brought to a close one among the greatest Conference sessions ever held in the State among colored Conferences. We closed, to meet next year at Daytona Beach, Fla.

South Florida Annual Conference Proceedings

By the Rev. W. O. Bartley, D.D.

THE third annual session of the South Florida Conference convened at Mt. Zion Methodist Episcopal Church, Clearwater, Fla., February 3-6, 1927. The session was opened by Bishop Joseph F. Berry, D.D., Philadelphia, Pa. He conducted the devotional service, concluding with the administration of the holy communion. Upward of one hundred pastors and laymen partook of the Lord's Supper. The bishop was assisted in this part of the service by the pastor of the church, Rev. A. L. Jackson, and the two district superintendents, Drs. J. S. Todd and J. A. Simpson.

At the close of this sacred service the bishop ordered the former secretary, Dr. W. P. Pickens, to call the roll. Practically all the pastors answered to their names. Then followed the organization of the Conference. The following were elected officers: Dr. W. P. Pickens, secretary; Drs. A. J. Coulter and N. J. Curington, assistant secretaries; Dr. S. P. Rutledge, statistical secretary; Rev. Harry Burney, assistant statistician; Dr. John W. Wesley, treasurer; Drs. J. W. Moutrie and D. W. Demps, assistant treasurers; Dr. A. L. Jackson, postmaster; Dr. W. R. Stephens, reporter to the State local papers; and W. O. Bartley, reported to the Southwestern Christian Advocate.

At the completion of the organization, we were favored with a wonderful address by Dr. Douglass, of Cincinnati. Then followed the introduction of quite a number of visitors. Among the number were the following: Dr. and Mrs. Mozier, of New York; Mr. and Mrs. Hall, Dr. McAllister, of New Orleans, La.; Dr. D. S. Seimore, superintendent of the Gainesville District; Dr. H. W. Bartley, superintendent of the Jacksonville District; Rev. J. W. Robinson, Dr. Scott Bartley, Dr. Dudley, Dr. McLain, Mrs. M. M. Bethune, Dr. A. R. Howard, Dr. S. B. Wilson, Mrs. Dudley, Mrs. S. E. Thompson, Mrs. R. A. Bell, Mrs. S. P. Rutledge, Mrs. McCloud, and Mrs. Goodwine.

The welcome addresses delivered by the following named were on a high order, and caused us to feel that we were at home in

Clearwater. On behalf of the city of Clearwater, Hon. H. H. Baskin; on behalf of the colored churches, Dr. H. B. Barkley; on behalf of the white churches, Dr. E. O. Heath; on behalf of the public schools, Hon. R. S. Bianton. Remarks by Mr. W. A. Davis. A masterly response to all of the above addresses was delivered by Dr. W. P. Pickens, the model pastor of Mount Pleasant Methodist Episcopal Church, Bradenton, Fla. Last, but not least, our honored Bishop J. F. Berry took the opportunity of heartily responding in a way that will ever be remembered by those who heard him.

The annual reports rendered by the two district superintendents showed that great efforts on the part of each of them to put their big tasks over, had been made, and that success had been their reward. Too much cannot be said of their wonderful reports. While the Atlantic District had been badly handicapped by a destructive tornado, which swept away many homes, and thus left hundreds of our members homeless, such accounted for the shortage in their general report to the World Service and other causes. While some parts of the Gulf District were struck slightly by the said tornado, yet she managed to hold her place, and more than that, made some increase.

Great addresses were delivered by the several representatives. Dr. A. R. Howard, superintendent of the Charleston District, South Carolina Conference, ably represented the Board of Pensions and Relief. He will always be a welcome visitor to all the Florida Conferences. Mrs. Mary M. Bethune, principal of the Bethune-Cookman Collegiate Institute, in her wonderful addresses and in her usual way swayed the crowd at will in presenting the claims of said institution and the need of education. She is in a class by herself. Dr. Douglass, of Cincinnati, who represented the Book Concern, delivered several able addresses. He proved to be the right man to collect book accounts. Dr. McAllister, who represented the Southwestern Christian Advocate, in his convincing arguments regarding the need of that paper in

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Crime and the Pistol

CASTING about for an effective corrective of the pronounced crime wave in Pennsylvania, authorities there have wisely applied themselves to a careful study of the causes of crime. It is, they say, the deadly pistol, and they have proposed to stop the traffic in firearms. Already there is on the statute books a firearms act, but this is old and lacking in teeth. At the next session of the State legislature they propose a new, more drastic and effective law to ban the unrestricted sale of these deadly weapons.

Happily for such proposal, there is a growing volume of public sentiment throughout the State. The proposed legislation is sponsored by the Associated Pawnbrokers of Pennsylvania. In Philadelphia the Pawnbrokers' Association's membership includes ninety-five per cent of the pawnbrokers, all of whom are co-operating, many of them already refusing to display, sell, or accept any weapon for pledge. In other cities it is likewise favored. In this attitude of the dealers a blow will be struck at the main source of uncontrolled supply.

A flawless law is probable, inasmuch as the measure proposed has been drawn by the District Attorneys' Association of the State. In substance, it would greatly increase the penalty for carrying weapons concealed on the person or in an automobile; would provide registration and regulation of sale, and careful licensing of any whose business required or entitled weapon carrying.

Such legislation has previously found obstruction at the contention of rural communities in the interest of larger hunting privileges, which they saw would be curtailed thereby. It now appears that this element of the population has been won over, seeing the increasing danger to the whole State, urban and rural communities, through the onward-sweeping crime wave of the State.

Not only Pennsylvania needs such legislation, but the whole country does. Why should there be legalized traffic in firearms, unrestricted, any more than in the outlawed traffic of strong drink? Both traffics are of so deadly a nature as to demand the strictest legislation and machinery for their social control. The population of this country should not longer be permitted unrestricted purchase and use of deadly firearms. Verily, this "liberty" is one of the most fruitful sources of crime of the present day, and its prompt and effective regulation is one of the most urgent duties of the State.

But in the inequalities of the civic conditions that

characterize our body politic such legislation, if it should become general, would likewise carry with it seeds of danger for certain classes. The unprivileged poor classes, the socially influential, the political camp followers would be distressed by their disadvantage in not being able to procure these weapons, even when needed, while the powerful, the political ringsters, the bootleggers' brood in firearms would likely get by.

Of course, the first, last, and most disadvantaged would be the black man. With a dominant group utilizing every advantage—every social agency and every interpretation of law in order to enhance its social and civic pre-eminence—as over against the welfare of the handicapped group, it could but be expected that one of the first effects or uses made of the law, if enacted, would be to make it impossible for a Negro to possess a weapon; while there would be a thousand and one loopholes through which it would be possible for any other citizen in the community to own and carry his weapon "in interest of general peace and protection." There would not be left in the community enough sense of social justice to insure otherwise.

Who does not recall that in every racial clash in this country the authorities, civil and military, have invariably been most alert and resolute to see that every Negro in the neighborhood, in the city, was disarmed—deliberately, methodically, religiously, even if brutally and surreptitiously, disarmed of every semblance of a weapon; and whites by the thousands were left in possession of their weapons and free to terrorize and butcher the helpless Negroes until their bloodthirst has been satiated on the defenseless, unoffending Negroes?

Such a law, we repeat, is a good law manifestly, if it could be impartially administered, discommoding white and black criminals alike; and such a law would likely be justly administered in Pennsylvania. But it would be dangerous and disastrous to the Negro in the South, until there shall have been developed in the South such a strong, active public opinion as will demand in judicial administration even-handed and equal justice for black men and white men, and circumspect conduct for white as well as for black. May the day of such a righteous civic conscience in the South be speedily ushered in so that the nation may be reinforced alike by every section of our proud domain in an honest effort to reduce crime as well as to prevent it.

Need Our Religion Have Fears?

FAR from being loser, as some have lugubriously prophesied that it would be in its passage through the fires of skepticism and criticism so prevalent in the present age, the Christian religion with its essential postulates and values seems to be gaining definite headway. We have never thought that the religion of Jesus

would ever be without adequate sanctions in the experience of men. Christian evidences are abundant and, if given time, will be shown to be incontrovertible.

Nor are these evidences to be found merely in the zone of the "revelation" as conceived in terms of the old formal theologies. The whole body of knowledge, in-

cluding the discoveries of scientific fact; likewise all the processes of knowledge, whether those processes are those of "spiritual" perception or of what we call modern scientific approach, must contribute ultimately to the validation of spiritual truth and making more certain reasonable and trustworthy the facts of religious experience.

Timid and fearful souls in the past have suspected and assumed toward the investigations and findings of science a belligerent, often inimical, attitude. Such an attitude may have its justification toward certain material, mechanistic systems of science, so-called. But it is the wise course of religion to keep open window for whatever dove of quest science may send out, for when it returns to the ark, whatever of truth is brought back will be a requisite part of the wisdom which is necessary to assist man in the adjustment properly to the world of spiritual life. No truth is detrimental to any other truth. In fact, all truth is one universal reality. Whatever truth science unearths by its methods is an integral part of what we style "religious truth."

A well-known postulate of science is that no matter in the universe is lost. There is only change of form of that which we call matter. The cycle is from matter to energy and thence back to matter. Orthodox science now affirms the soul's existence, using its own methods, thus corroborating the claims of revelation during the centuries as these claims have found their satisfying evidences in religious experience. Speaking for this view, Prof. H. D. Curtis said the other day before the American Association for the Advancement of Science, since there is perfect conservation of all matter and energy in the universe, "Are we alone annihilated?" Man is undoubtedly a creative spirit. Since there is a principle of continuity in the universe, "I believe man possesses it." Continuing, the distinguished scientist said:

"There seems at present to be a gap between the outer universe and that of the atom. Personally I am ready to admit another gap between the world of matter and that of spirit, with energy, matter, space, and time continuing, with nothing lost. Are we ourselves the only manifestation that comes to an end, stops, ceases, is annihilated at threescore years and ten?"

"What we crudely call 'spirit' of man makes new compounds, plays with the laws of chemical action, guides the forces of the atom, changes the face of the earth, gives life to new forms; a creative spirit which reasonably cannot cease to be.

"This thing—soul, mind, spirit—cannot well be an exception. In some way, as yet impossible to define, it too must possess continuity. The concept is old, but the conclusion is inevitable."

Since science is coming to the aid of religion, it is thus coming to the stage of its own glorification. For the former is acquired and man-formed; the latter is native and God-given. The former has not always been, but the latter is co-existent with man. Not for the sake of religion, but for the sake of science, we are gratified that science joins the goodly company of all ages, the procession of the believing and faithful who "know whom they have believed and are persuaded that He is able to keep that which they have committed unto Him against that day."

Let the present generation, even modern sophists, get back to the religion of the Spirit who inhabits the souls of men. Any adventure in a contrary direction is the pursuit of a mirage in the desert, a fruitless search for that which is not, because it cannot be. Back to the conception of a moral order with divine design and purpose in the universe. To those who are fundamentalists and yet have not sufficient faith in the "fundamentals" to be willing that these be exposed to the most rigid scrutiny, Jesus speaks: "Fear not. Ye believe in God, believe also in me." For if He is what He is, religion will be standing when all the untrue theories of all the iconoclastic disciplines of the schools shall have been exploded and junked by the religious passion of mankind under the corrective guidance of the Spirit of Jesus. Together with true science and knowledge will we continue to "Exert all our strength in the honorable struggle for the faith; to lay hold of the Life of the Ages, to which we were called, when we made our profession before many witnesses." Let there be no pause of progress in investigation and establishment by every sanction the knowledge of the essentials of our Christian experience.

Pan-African Congress

IT has been announced that the *Fourth Pan-African Congress* will be convened in New York City this August 21-24, under auspices of *The Circle for Peace and Foreign Relations*.

In regard to this congress, which has now become a fixed factor in promoting the welfare of the darker races of the world in contact with other races, there is a gradual and definitely accumulating body of intelligent and favorable opinion. The congress is looming big upon the horizon of thinkers and students of social affairs as one of the factors uniquely adapted to make a splendid contribution to intergroup comity and co-operation for better relationships, and it is justly expected that there shall come to this movement the most generous support of all outstanding Negro organizations and leading individuals.

The purpose and objectives of the Pan-African Congress bespeak its worth as a social institution. That is

acknowledged and strengthened by its endorsement on part of influential groups and individuals in our national life. College fraternities and sororities have endorsed and made to it substantial appropriations; and besides the National Association of College Women, President Coolidge, through his secretary, extends to the movement his wishes for its success.

Ample information will be found in bulletins issued by *The Circle for Peace* at their headquarters, Room 688, Bible House, Astor Place, New York, and from invitations to the congress which will be sent out to the leading colored groups of the world.

All who keep abreast of international thinking, who realize the necessity of group unity in thought and action in order to effect the best solution possible for the world's acute interracial problems, will follow the work of the Pan-African Congress with active interest and give to it the wide support it deserves.

Contributed Editorial

Vicarious Living

IT IS one of the principal ironies of our advancing mechanical and industrial civilization that the more aids to life we invent and produce, the less life we have. No characteristic of our time is more striking than the vast increase in vicarious living, that is, the increase in the number of things we allow someone else to do for us. With every year we resign into the hands of others more and more things which we used to do for ourselves. The radio is a striking illustration of this. We not only take our music vicariously but we can take our home runs and our sermons in the same way. More and more we can substitute button-pressing for any exertion, either muscular or mental. But as the array of labor-saving buttons increases, many are beginning to look back enviously at their grandparents, who had the thrill of doing something for themselves occasionally. Our walking is now done for us for the most part by HENRY FORD, or the obliging DODGE BROTHERS, or if we wish to walk a little faster, by Mr. CHRYSLER.

As far as the development which comes with sharing in creative activity is concerned, a vast number of people are getting less and less of it. They are becoming nonentities on the grand stand. The result is that life in this increasingly miraculous wonderland tends to become thinner and thinner. The recent introduction of the vitaphone is another step in the process. We will soon have spoken dramas coming out of the machine. When in a few years will be added the predicted wonder of tele-vision, by which we can sit in our armchairs and actually watch performances a thousand miles away, multitudes will just resign themselves to sitting. What with convenient agencies for doing our thinking and choosing, like "Book of the month" clubs, we are being prepared for the rôle of mechanical dolls.

But while too great an increase in this kind of vicarious living has been going on, there is another kind of vicarious living which is not being overdone by any means. The second kind does not consist in letting others do things for us, but of ourselves so entering into the needs and experiences of other lives that we take upon ourselves some of their burdens and experiences. It is that kind of living, supremely exemplified in Jesus, which is the "life indeed" in the New Testament sense. That kind of vicarious living does not mean the dwarfing of life by the withdrawal from activity; it means the enlargement and deepening of life by participation. It means giving ourselves in a real way as a ransom for many.

One of the finest opportunities of Lent is that it may lead us into more vicarious living in the high New Testament sense of investing our lives for the redemption of others, so that through us, as the disciples of our Master, they may have a more abundant life.

The Curtain Goes Down

WHEN a jury in a criminal court in Washington last December acquitted Mr. EDWARD L. DOHENY and ALBERT B. FALL on the charge of bribery, Mr. Doheny said with pious unction: "The outcome in Washington merely emphasizes the faith I have always had in courts." What Mr. Doheny said when the Supreme Court of the United States handed down its de-

cision that Mr. Doheny's acquisition of the oil lands at Elk Hills was tainted with corruption is not recorded. But there is no doubt what the majority of the people in the country felt. The Supreme Court decision that the whole transaction was "corrupt" restores the self-respect of the United States. It does not, of course, erase the part played by the sordid revelry and fraud in Washington, nor does it remove the dirty, ugly smear of crude oil on the fair name of our country. But, at least, this Supreme Court decision does say to conspirators preying upon the government, "*You can't get away with it!*"

The Elk Hill oil lands are to be returned to the United States and the Doheny companies lose \$11,000,000, which they invested in the bargain, since the whole transaction is now branded as fraudulent by the highest tribunal in the land. This decision comes at a very critical time in our relations with Mexico and the inquiry raised by the New York World in this connection cannot be overlooked. It points out that the Doheny companies produce about fifty per cent of the oil produced in Mexico, according to the United States government figures. The Mexican government charges that these Doheny titles are tainted with fraud. The World says very pertinently, "It would be indeed a spectacle if the United States government, having recovered its property which was taken by fraud, should turn around and insist at the risk of a rupture in diplomatic relations that everything this same Doheny acquired in Mexico was sacred and inviolable." Our government cannot now afford to take the position that it will defend the Doheny oil titles in Mexico without inquiry as to their character.

If Not a Protectorate—What?

THE news that the State Department has rejected without consideration the offer of the DIAZ faction in Nicaragua to have the United States establish a protectorate over that country, is very gratifying.

It is inconceivable that any course other than rejection of that proposal could have been taken. Certainly such a protectorate could not have been successfully defended before the country. It would be too preposterous a plunge into barefaced imperialism. Now that that proposal is safely out of the way, the question does remain, "Just what is the State Department trying to do in Nicaragua?" There are now over 4,500 United States marines in Nicaragua, and the testimony given before the Senate Foreign Affairs Committee, just made public on March 10, undeniably shows how valuable the marines have been in deciding the military argument in favor of Diaz.

What are we about in Nicaragua now and how much longer are we going to be about it? An acute attack of candor in regard to this question would undoubtedly strengthen the State Department in the eyes of the country.

Larynx

THE high priest of the Behaviorist school of psychology, Dr. JOHN B. WATSON, says that "Thinking is a result of movements of the larynx." But that "larynx" is a little hard to swallow. For we have seen too many movements of the larynx that were not accompanied by any thinking at all!

L.

The Prodigal Church

III. Shall We Cultivate the Spiritual Life or Static Morality?

By Samuel W. Grafflin

Religious Work Director, West Side Y. M. C. A., New York City

IF YOU haven't got enough religion to know it, you wouldn't miss it if you lost it." So said Elijah Brown long years ago.

In the preceding chapters we have emphasized the importance of very early child-training as making much of the reclamation effort of the church unnecessary. In this article we shall deal with the Lost Coin, or the spiritually dead youth that remains nominally within the church. It has a static morality, and yet never knows the power of God's grace and Spirit in sufficient degree to have either joy or interest in the real work of the Kingdom.

The difficulty with us in dealing with much of our young life in the church is that we have *mistaken an absence of vice for the presence of virtue*. There isn't a church in Christendom that has not a few of these choice moralists within its portals—"Such nice people! They dress well! They are not profane! They do not disgust their families or bring the church into disrepute!" But they know no more of the true baptism of God's Holy Spirit on their lives than if they were actually dead.

People Who Are So "Safe"

The mere suggestion that we should get a candle and a broom, spiritually speaking, and begin to bring these perfectly fine moral people to a saving knowledge of Jesus Christ seems preposterous. "Why, he is vice-principal of the high school! He passes the plate every Sunday! He belongs to both of the auxiliaries and is interested in almost everything about the church!" Now go back over the life of that man and you will find that he was a "mama's boy," grew up in the Sunday school, brought in his penny or nickel, learned his little songs, spoke his pieces on Children's Day, and actually remained in the congregation and service of the Sunday school while the poor muttonhead wandered off and got lost, and the wild boy went to the far country. But when the shepherd came lugging home the poor dumb sheep, and there was rejoicing among the angels at the reclamation, there was no joy in his heart. When the poor prodigal came limping in, he experienced no thrill. He was dead spiritually, and the church was satisfied because he seemed so safe.

What we propose in connection with the child-training is that special effort be made to give this type of static moralist a real vision of Christ. There is no more important field of effort than this, and no more challenging or difficult task. There is no outward sin from which we may call him. There is no overt act that has made him ashamed, no single thing which we

may lay hold of as a reason for repentance, no series of duties which we may suggest. He is "letter perfect in the moralities," but presented with the ultimate which Christianity demands, he "goes away sorrowful."

One of the interesting recent experiences of and experiments at a certain church has been the committing of all the upkeep to its boys. Of course, it was almost necessary to sandbag the aged chairman of the Improvements and Repairs Committee. He had watched over the broken chairs, the nails sticking out of the pew racks, the windows that would not raise or lower for ventilation, and the trestles that were always broken just when you needed them for church suppers, for such a great period of time that it seemed nothing short of a sacrilege to him and to a lot of other old fossils in the church that these precious nails, trestles, chairs, and windows should be turned over to a lot of kids who would be "running all over the church premises." But, thank God, they allowed the young boy scout master to try the experiment, and we had the high privilege of seeing three whole troops of eager, listening youngsters at the regular church service.

That the church has not waked up to the possibilities that lie in a Children's Church is one of the mysteries of the ages. You would think that after having read the beautiful story of the "Bringing of the Children" at every baptismal service for the last four hundred years that maybe, perhaps, possibly, just one congregation would begin to grasp the grand idea that the Master knew what He was talking about when He said, "Forbid them not, for to such belongeth the kingdom of God."

Growth is the result of life, food, air, and exercise. Right growth is the result of these factors plus early, wise, careful, and persistent training. What we are pleading for is immediate action on the part of the church, looking toward the very early kindergarten-age training of our children in the great yet simple truths of Christianity, and the making our effort focus on one great act of faith on the part of the child—the acceptance of Jesus Christ as Saviour and Lord.

Children and the Church

Of course, you have to have a kindergarten for a kindergarten. Of course, you have to have a junior boy scout leader for these young boys. It is even more important that you have a sane and sunny high-grade woman for the girls of life age. But what do you think and what do you suppose Jesus thought the church was for? An infirmary for a lot of finicky folks, or a recruiting station for the army of the Lord?

*"Bread enough and to spare!"
Oh, if the church could only see
that half the time and money spent
on "singing evangelists" and special
services, if given to satisfy the
wants of youth before the trip to
the Far Country, that trip would
never be taken!*

*There is nothing that natural,
normal youth wants that cannot
be given by the church, provided
always that the church is willing
to devote the same energy, enthusiasm,
and money to its preventive program
that it is so willing to bestow on its
reclamation projects.*

Years ago we took charge of a new church. Nobody wanted us there except a few wise souls from without who happened to realize that the statistics in the growing community had been exactly the same for eleven years. When a church does not vary a single figure in its statistics for eleven years it is dead.

After we had paid one visit to the Sunday school and church, had gone through the formality of that first terrible week of a new pastorate, we began a careful and necessary survey. The first discovery gave the key to the whole situation. In the "infant department" was a bitter, quarrelsome woman ruling with a rod of iron and marring the outreaching tendrils of every climbing, happy soul. For example: On our first visit we found a beautiful little four-year-old boy standing in a corner with his face to the wall and wearing a dunce cap which she kept for the purpose; and all because he had not learned some unquotable passage assigned to him.

What we said to her was blunt and effective, and it went for others. But after a few moments of prayer we walked into the church service and announced to the congregation that anything over twenty-one could leave if it pleased, join some other church, and we would be grateful; that nothing over twenty-one would be allowed to sing in the choir, if we had anything to do with it, and that the sermons henceforth would be for children and young people, and only those who cared to hear that type of sermon need remain. We also announced that we had arranged for a new teacher.

Two women rose and left the little congregation of sixty-three people who had come to hear the new preacher. Both returned later to lead peaceful, if not very effective, lives. But the finest of all came from the "Amen" corner. A fine old Christian woman exclaimed fervently, "Thank God, the children are to have a chance!"

Five years later there were over six hundred present in that Sunday school. The church and church house had to be remodeled to accommodate the increased and ever increasing attendance. The givings were ten times greater than they had ever been, and that without urging, and a gallery was added to accommodate the church crowd.

"What pastor does not know how frequently the church school fails so to train our boys and girls that naturally and gladly they join in the morning worship of the church? Some schools are conducted as if they had no connection with the church and its worship."

What is the answer in all this? Simply that we as a church, in many instances, have been running a reclamation project and training shepherds who shall be familiar with mountain climbing and valley searching when a timely training of the sheep would have obviated, in most instances, this form of endeavor.

It is our firm conviction that any sermon which a child cannot understand nobody can understand. We also believe that it is ten times as hard to prepare a sermon for children as for adults.

It seems to us that we have read that a great teacher once said concerning children, "To such belongeth the kingdom of heaven," and "Except ye be converted and become as little children, ye shall in no wise enter therein."

Did He know whereof He spoke? Have we been allowing our children to grow up into a joyless and dead morality as the substitute for a living faith and vital relationship to Him? I fear so.

May God help us to face both the cost and the consequence of keeping on in this ruinous rut! *May He also help us to realize the present and the eternal reward attendant upon the effort which we are suggesting!*

Bread Enough and to Spare

The story of the Prodigal Son is the one story that has been preached to sinners for the last fifteen hundred years, especially for the last one hundred and fifty. In reality, it was preached to the church about its own mistakes with reference to certain types of youth.

If there has been one great mistake which we as church leaders have made during the last few centuries, it has been in our consistent repression of youth. Probably seven-tenths of the moral fence-jumping done by the mature has been due to the memory of the sense of restriction which that same fence exerted before they were able to jump it.

But let us quit this philosophizing and get down to what Jesus actually said to the church of His day about the Lost Boy. He said: "A certain man had two sons." He leaves the consideration of the one to a later period in His story, but with His usual directness follows through in the most wonderful story ever told: the demand, bestowal, revolt, disaster, return, and reconciliation of the

younger son. Let us read the direct word, then read between the lines, then carefully deduce and see just what this story has to say.

There is just one thing that governs in this life. It is *Hunger*. It has five expressions: food hunger; sex hunger; goods hunger; power hunger; praise hunger. These hungers, being primary, must be satisfied. Out of them grow the fears, the hates, the defeats, the successes, and the spiritual victories of life. Jesus realizes that wherever there is really life—vigorous, aspiring, imaginative life—that all five of these make a tremendous demand, and that nothing will solve the problem except the right satisfaction of these hungers.

Now let us see what He says to the church about the satisfaction of the cravings of the high-strung, imaginative, and life-loving youth that is lost to it in such tremendous numbers.

First, He shows that this youth came directly to the church and asked for "life" from the church. Do not take my word for it: read it, read it in the original, sit down and ponder over it. And what is more, and again read carefully and in the original, the church shared its life with him: "opened" or poured out its "life." This boy was not seeking goods or gain. He did not want half the farm with the crops. This boy wanted a large, up-and-going life, and the Father's house gave him something that was real and permanent.

Let no discouraged pastor or heartbroken Sunday-school teacher feel that what the church is giving to childhood when it is properly instilled does not amount to anything. It does. It was a realization of this that brought the prodigal back to the Father's house.

Five Great Lessons for the Church

Jesus is teaching five great lessons here. First that the church has something vital to give, and in this instance she gave it. Indeed, Jesus points out that the Father's house had life to give, and gave life.

The second great lesson which the Master indicates is that the thing which was irksome to the boy was the word "service." You will notice that through his whole return trip he does not speak of Fatherhood of Love; he only speaks of his hungers and the service or services of the Father's house or church. "How many hired *servants* of my father's have bread enough and to spare?"

"I will arise and go to my father, and say unto him, Make me as one of thy hired *servants*."

Perhaps at no point has the church been more confusing to the mind of youth than its insistence upon *service* and *services*. At no place did Jesus say that the man must become a servant. Paul alone stresses that point. He who was "born free" becomes a "bond slave" of Christ. *God does not want servants; God wants sons.*

The boy filled with the life and spirit, the riches of the church, but denied the things which his heart was craving, takes his church-given riches and goes into the world seeking life.

The third point which Jesus so wonderfully points out is that the life which He was actually seeking and which the church did not know that it was able to give, and which He hoped He might find in the far country, He did not find when He arrived there. There is no more certain thing in life than the disillusionment that follows a trip to the far country by those who have actually been in touch with the riches of the Father's house.

But the fifth great thing that Jesus makes so clear is *the education of the church during the absence of the prodigal*. That boy wanted good clothes, jewelry, shoes, food, merry music—and the church did not realize that it possessed those things. It let him get away in its ignorance; but the moment he hove in sight, limping back to the church that really loved him, the church suddenly discovered that it had them all. It does not even let him complete his plea for pardon, but interrupts with the glad cry: "Bring out the best clothes and put them on him, and a ring on his hands, and shoes on his feet. Bring hither the fatted calf and let us eat and be merry, for this my son was dead, and is alive again; he was lost, and is found! And they began to be merry."

All honor to those great evangelists—the nineteenth century preachers. We owe to them too great a debt of gratitude to say one word against them or their sermons, but as we remember the best of them they would be the first to welcome some new light on this "heart of the gospel" chapter. And we firmly believe that in view of the acute situation with regard to our young people, they would be the first to welcome some new plan for satisfying the cravings of youth without having them go through the foolish and dangerous experiment of reaching the true value of the church by way of the far country.

Sentence Sermons for Folks in a Hurry

By Paul Morrison

—Where there's a will there's a way—to get to church regularly.

—The church member who measures his "share" seldom uses the Golden Rule.

—A word of counsel to the backers of the church—be sure not to get too far back.

—Pity the poor minister for the difficult task of parish visitation; if he does not call often on certain members, they call him lazy; if he calls too often on certain other members, he is under suspicion.

—The difference between Loyalty and Disloyalty is not D-I-S but L-O-V-E.

—A remedy for spiritual rheumatism is the oil of gladness frequently applied.

—Is your church so completely organized that it even has a Society for the Prevention of Spirituality?

—The Christians who tell how they used to attend church and prayer meeting have a hard time explaining why they do not attend NOW.

SARATOGA SPRINGS, NEW YORK.

FOR THE LENTEN SEASON

"Orthopraxy"

By Herbert A. Keck

Pastor First Methodist Episcopal Church, Champaign, Illinois

ORTHOPRAXY means straight living. Orthodoxy means straight thinking. Jesus taught men how to live; the church has taught men what to think: Jesus tested men by their lives; the church has tested men by their beliefs. The shift from orthopraxy to orthodoxy came about in this fashion. Primitive Christianity was "A Way of Life." Then the gospel came into contact with Greek philosophy. It was forced to define and defend itself. Then followed the creed-making centuries. Thus Christianity was gradually shifted from a practical to an intellectual emphasis. Credo took the place of amo. A theological Christianity was gradually substituted for the practical religion of Jesus. Orthodoxy became the test of Christian discipleship. The grand heresy of the Christian centuries has been the substitution of orthodoxy for orthopraxy. The World War revealed the impotency of dogmatic Christianity. Our hope for the future lies in a return to the practical emphasis of Jesus. As Leigh Hunt once exclaimed: "What might not Christianity do if it relied upon love and not upon dogma!"

The One Genuine Test of Discipleship

Orthopraxy is the one genuine test of Christian discipleship. We are not seeking to discredit orthodoxy. Sound thinking is important in religion. In a day when men are thinking with increasing precision about natural phenomena, we cannot afford to think loosely about religious phenomena. But orthodoxy is no guarantee of orthopraxy. As John Wesley once said in his blunt way, "We may be as orthodox as the devil and as wicked."

Saint James reported "that even the devils believe and tremble." We have made intellectual conformity more important than moral consecration. That is exactly what Jesus Christ did not do. He never prescribed any particular doctrines that must be held in order to the being of a Christian. He simply said, "Follow me." Following Christ in loving loyalty we come to a sense of certitude about many things. We do not so much "think our way into our living, as we live our way into our thinking." "He that doeth the will of God shall know of the teaching." William Penn, thoroughly evangelical in doctrine, once nobly declared: "There is one creed in heaven—to love God and to do His will." Right! And the creed of heaven is the true creed of earth.

Too often we have made our creeds a test when they should have been used only as a testimony. We have used them as hurdles over which men must leap before they could enter the church of Christ. We have no right to make it more difficult to get into the Christian church than God makes it to get into heaven. There has been much discussion as to the religion of Abraham Lincoln. The experience of life threw him back upon God. In his

later years at least we must regard him as essentially a Christian man. But why did not Abraham Lincoln unite with the church? The explanation, as I conceive it, was that Abraham Lincoln was too honest intellectually to unite with the church. He could not conscientiously subscribe to the old, cast-iron orthodoxy. He preferred to be an honest outsider rather than to be a dishonest insider. And we cannot but respect him for that. On one occasion Mr. Lincoln said: "Show me a church that has love to God and love to man written over its portals, and I will join that church instantaneously." Orthodoxy made Lincoln an outsider. Orthopraxy might have made him an insider.

How to Bring Church Unity

Orthopraxy will tend to unify the body of Christ. Orthodoxy has always had a divisive effect. What we believe divides us. But whom we believe unites us. We are not going to get together soon along creedal lines. We shall come together along lines of practical endeavor in Kingdom building. We ought "to think and let think," while we say one to the other, "If thy heart is as my heart, give me thine hand." Orthopraxy will be the test in the great final judgment.

Do not mistake the import of my message. I am not advocating a cold morality. In the teaching of Jesus morality and religion are all or one piece. We can separate them in thought, but they cannot be separated in reality. Religion is the root and morality is the fruit. We are quite aware that life is a unity. By orthopraxy we do not mean a cold, self-centered morality. But we do mean filial obedience to the will of God.

The Greatest Christian Heresy

The great heresy is not inaccuracy of doctrine but apostasy of life. As the author of the Epistle to the Hebrews wrote: "An evil heart of unbelief in departing from the living God." Horace Bushnell suggested that a man might be orthodox in his theology and heterodox in his practice. What Jesus Christ demands is not conformity but consecration. We have been hearing frequently during these latter years that Christianity was a failure. Here is the truth in the matter. Dogmatic Christianity is a failure. Theological Christianity is dead, but the practical religion of Jesus is not a failure. It has never been tried except upon a small scale. We have talked about our religion. We have argued about it. We have even fought over it. We have done everything but practice it. Samuel Butler was right when he described the Christian church as full of people who would be equally horrified at hearing the Christian religion doubted and at seeing it practiced. The past belonged to orthodoxy. The future must belong to orthopraxy.

Some Folks in Our Church

Our Treasurer

By Hubert C. Herring

OUR treasurer is the man who cultivates the gentle art of hoping for the best. He has learned to twist figures and turn them, never dodging facts, but coaxing facts into good behavior. Even a balance line in red yields to his persuasions and becomes black again.

He is the man who sends out the notices, and says gently to Brother Jones, "You owe the church \$5.89, and how can I pay the coal bill if you don't pay your pledge?" And when Brother Jones replies with acid that he is not accustomed to being dunned, our treasurer smiles and tries another tack. So does he finally get Brother Jones' \$5.89 and the coal bill is paid. But it is a long process, and our treasurer has his troubles.

He is the man who has learned the trick of putting his name on church notes at the bank. There are those old notes which were written when the parish house was built, and the parsonage bought. They have an exasperating habit of coming due. Then does our treasurer put his name down on the back of the note, writes it in casual fashion, with no fuss and feathers. He does not enjoy the process. He is in business, and it hurts his credit, but church comes ahead of business with him.

There are some who say that our treasurer is a bit hard-boiled. Now *hard-boiled* is a relative term, and should be applied with moderation. There are many degrees of boiling. Our treasurer has learned to watch the corners, and he sometimes reveals a tendency to cut them sharply. It is not a bad habit at that. But this treasurer of ours reveals another side. He reads between the lines of his ledger and learns to detect the signs that



Widow Brown has overshot herself a bit in making a pledge of seventy-five cents a week towards the church budget. She falls behind, and he knows the reason. Her insurance money is rather scant, and she cannot pay the pledge. He slips to her house one evening, and suggests that perhaps some other amount would be nearer her share—well, say forty cents. Widow Brown is proud, but our treasurer per-

suades her. The hard-boiling process works both ways. It is a great thing to have men who know how to figure but who in their figuring do not ignore that larger economy which helps Widow Brown to pay her bills.

Our treasurer never has much to say. In church meetings he sits in the back seat, and coughs when asked for a speech. But Sunday finds him in his pew, and after the service he is busy piling a cartload of pennies and nickels and quarters into soiled cloth bags. Sunday afternoon he wraps up endless pennies in neat rolls, and adds up the figures. You can tell by his greeting Monday morning how much loose change there was in the Sunday collection; \$78.48 of nickels and dimes and quarters gives him a smile which lasts all week.

Our church would close next week were it not for that treasurer. He furnishes no oratory, nor articulate enthusiasm. He counts the money, he gathers the money, he pays the bills, he balances his books at the end of the year, and there is a little balance to show. Not much, just enough to be respectable, just enough to prove that the church pays its way—\$14.35 it was last January. But that balance in honest black ink is a degree of honor. It is his ribbon of the legion of honor.

Nobody At Home

By W. L. Y. Davis

DOWN the Santa Monica way on the Pacific Coast for many years stood a movie village. It was not a real community—just a make-believe for filming pictures.

There were houses in it; but they were just fronts supported by scaffolding behind—they were shells just one wall deep. Vines clambered up over the houses; but they had no roots. They were freshly festooned up over the gables for each picture.

If you entered a door, you found no room, no hearthstone, no family gathered around the flickering flames. No children prattled their prayers at the knee of any mother.

A romantic chapel lifted its steeple above the sea; but it whipped no waves into place by its devotions.

When you went into the church, you were on a shelf of rock above the beach. It was an institution with a one-board deep purpose. No pulpit fronted the pews with truths—indeed, there were no pews, no people.

Everything was just one board deep. Everything was in the shop window. All the religion was on the outside of the place of worship.

The world is full of picturesque personalities and institutions. Many of them are impressive upon first appearance, and yet they do not wear. Their character so-called is but skin deep.

They are turgid and blustery; but you soon strike bottom. They chatter with shallowness.

If you enter the front door, you are at once in the back yard.

Trustees Hold Meeting

THE annual meeting of the Board of Trustees of the Methodist Episcopal Church was held at the Cincinnati Club, Cincinnati, Ohio, on Wednesday, January 19. The following members of the board were present: James N. Gamble, W. M. Green, E. I. Antrim, M. C. Slutes, L. C. Bentley, F. G. Mitchell, J. R. Edwards, P. H. Murdick, and C. E. Schenk. Mr. Gamble presided.

The minutes of the executive committee were approved, as were the reports of all the standing and special committees.

The treasurer reported assets as follows: Bonds, \$363,159; stocks, \$76,955; notes secured by mortgage, \$189,200; land trust certificates, \$10,000; balance due on land contract, \$9,650, and cash on hand, \$522.24, a total of \$649,486.24. The liabilities are: Principal trust

funds and bequests, \$639,664.23; undisbursed income, \$9,822.01, a total of \$649,486.24; \$32,486.65 was paid to beneficiaries. The total administrative expense was \$2,043, a decrease of \$315 as compared with last year.

The following officers were elected: James N. Gamble, president; Bishop Theodore S. Henderson, first vice-president; Dr. P. H. Murdick, second vice-president; Dr. Charles E. Schenk, secretary; Mr. W. A. R. Bruehl, treasurer; Mr. J. R. Edwards, associate treasurer; Mr. Merrill C. Slutes, attorney.

The Union Trust Company of Cincinnati continues to be the fiscal agent of the board. The address of the secretary is 1027 Wesley Avenue, and the address of the treasurer is Fourth National Bank Building, Cincinnati, Ohio.

A Laboratory for Preachers

By Oscar L. Joseph, Litt.D.

PROGRAMS that are handed down are often objectionable because they smack of officialism and treat of matters from the standpoint of theory rather than of practice, showing little sympathy with the real difficulties where the work is actually done. This was not the case with the program of the seventh conference of representative chairmen of the boards of examiners and deans of the summer schools of theology, held at Garrett Biblical Institute, Evanston, Ill., December 28-30. Dr. Allan MacRossie, educational director of the Commission on Courses of Study, prepared the program on the basis of extensive correspondence with boards of examiners and with students. The discussions were, therefore, reactions upon reactions from the field.

The intensely practical tone of everything done at this conference was most encouraging. What had been accomplished during the last year was made the starting point for yet further advances in clarifying the spiritual and educational ideals of the teachers and examiners, in stimulating the interest of the undergraduate students, in stressing the importance of post-graduate work, in impressing upon all concerned the strategic bearing of the commission's task upon the future of Methodism. This was all the more significant because this gathering was composed of seventy-five picked men, representing seventy Annual Conferences, and affecting primarily the larger usefulness of over seventeen hundred examiners and three thousand young preachers.

The subjects considered were "Public Worship," "The Certainties of Christian Belief," "The Qualities of Preaching," "The Genius of Pastoral Work," "The Ethics and Dynamics of Evangelism," "The Intellectual and Spiritual Leadership of the Minister." Addresses on these themes were given by Bishop Wilbur P. Thirkield, Dr. King D. Beach, Dr. Lucius H. Bugbee, Dr. J. Timothy Stone, Bishop Edwin H. Hughes, and Bishop Francis J. McConnell. These men really opened up the subjects with an ability and freedom that stimulated wholesome discussion. It was not forgotten at any point that the

presentation of these questions bore upon the constructive development in ministerial training. The men of the Conference were constantly thinking of the lonely young preachers in distant circuits and churches, and how to reduce their embarrassments due to inadequate training.

The goal of this undertaking was repeatedly evidenced at the open-forum discussions, where the most important work of the conference was done. The men were ready for this exchange of thought because of the appropriate material furnished them beforehand by Dr. MacRossie. Among the subjects taken up were the methods of teaching, the contacts between teachers and students, the conduct of examinations, the grading of students, the requirements of written work, the co-operation of district superintendents, the needs of nearly four thousand supply pastors, the preachable qualities of the books in the courses of study, the positive note in Christian thought and experience, ways and means to cultivate the spirit and practice of public worship, the effective types of evangelism, graduate courses for preachers in full connection, methods of co-operation on the part of the Annual Conferences while in session, the work of the supplementary lectures at the summer schools.

The reports submitted by several boards of examiners revealed the fact that their work is carried out with a thoroughness that is in accord with the finest educational ideals. In some schools it is of so high a standard as to merit recognition from colleges and theological seminaries. Everywhere the program contemplates work the year round and reaching a climax at the summer schools.

The presence of three of the strongest colored preachers was a clear indication of the conscientious efforts of Methodism to discharge its many-sided mission. "The Negro Minister and His Education" was ably discussed by Dr. Willis J. King, of Gammon Theological Seminary; Dr. D. H. Stanton, a district superintendent from Atlanta, Ga., and Dr. F. J. Handy, a pastor from Camden, N. J. It was most gratifying to learn of the marvelous strides made towards the better spiritual and educational

equipment of the colored preachers as a direct result of the sympathetic support of the commission. Three summer schools of theology, representing fifteen Annual Conferences, are conducted for the colored preachers at Waveland, Miss.; Princess Anne, Md., and Orangeburg, S. C. It is worth noting that these three schools have directed the educational program of the commission with such unusual ability so that already there has taken place a renaissance and a reformation among the colored preachers. This fact auspiciously betokens a better day for American Protestant Christianity, whose strength depends not a little upon conserving and cultivating the religious, intellectual, and social life of the colored people. Methodism has a resonsible share in this obligation.

What was threshed out at this gathering was crystallized into a series of reports prepared by special committees. These will be sent out to the examiners, students, and district superintendents as the definite pronouncements of the Evanston conference for the guidance of the coming year. Valuable as were the previous conferences, the seventh, just concluded, was acknowledged to be the most important as to the character of the addresses given, the personnel of the men in attendance, the searching

quality of the deliberations, and the plans adopted for the yet larger extension of the work.

The fellowship of these leaders was a most profitable feature and helped to enrich the spiritual morale of the gathering. The banquet at the University Club on December 29 was a fitting expression of the cordiality and fidelity of these men on whom largely rests the responsibility for the success of this movement. Dr. MacRossie acted as toastmaster. Addresses were given on various relations to the commission. Prof. F. Watson Hannan spoke on our theological schools; Dr. Oscar L. Joseph, on the special lecturers; President Arlo A. Brown, on the college; Dr. W. B. Farmer and Dr. H. A. Reed, on the Board of Examiners; Bishop Hughes and Dr. Bugbee, on the commission.

The church is to be congratulated on the serious and intelligent way in which the interests of the young preachers are receiving attention. A more liberal support of this timely educational institution on the part of the church will make possible more extensive undertakings, to guarantee and secure results that will prove most advantageous for to-morrow's Methodism and the glory of Christianity.

Christian Statesmanship the Safeguard of World Democracy—I

By the Rev. John H. Reed, D.D.

THERE are no more hermit nations. The doctrine of the "Divine Right" of kings has been blasted by the dynamic forces of modern representative democracies as are now characterized in our republican institutions. The tremendous experiment of self-government is now being tried out under the blaze of twentieth century civilization, and the effete and worn-out systems of governmental order as obtained in the early centuries, can find no place in the constitution and building of our present international structure. New wine cannot be put into old skins, nor new cloth into old garments, neither in religion nor government, for such is contrary both to the doctrine of the world's greatest Teacher and to the fundamental law of evolution and world progress.

In the Christian church priesthood and prelatic domination over religious beliefs and individual self-determination must now give place to modern thought fully and completely expressed in terms of the free moral agency of mankind; in the state the demagogue must be replaced by the Christian statesman. This is essential in a world rent and torn by wars, sociological upheavals, internal strifes and international controversies, with greed, wrath, and hate standing in the dark background. The impact of these world forces shakes the whole earth with universal alarm. There never was such an era and significant epoch in human history as that through which the nations are now passing, and he who is blinded to the signs of the times must inevitably be ground to powder under the rapidly revolving wheels of progressive thought.

A new day has dawned, and the sun of civic, social, moral, intellectual, and spiritual righteousness has arisen with increasing splendor, and can never be obscured by the fleeting clouds of human passions and doubts which

now sweep over our international skies. The counter forces in modern civilization all tend to leave mankind in darkness and despair, and would, if possible, break down the lofty standards of true national greatness. The day calls for a full interpretation of both scientific, political, and religious truth in order to quiet the tremendous disruptions which disturb the peace of the world.

Europe yet heaves and groans under the burden of a war debt, the national legacy bequeathed to present statesmanship by the most destructive war in the history of nations; Asia feels the shock as a reaction from the mighty convulsion that almost wrecked civilization; Africa struggles under a new industrialism that now sweeps over the "Dark Continent," with its teeming millions; China awakens to a sudden national self-consciousness which now startles the modern world, while statesmen and diplomats form an international investigation for the solution of the Chinese puzzle; Russia stands as the riddle of European politics, threatening to sweep down from her northern heights upon the rest of Europe with a new coalition of national power and political influence; Japan, with a determination, born out of the humiliation of her national pride by the American Exclusion Act, knocks at the closed door of international diplomacy for equality of rights as a sovereign power; India now chafes under British rule, and breathes forth the hot breath of Ghandi her intrepid exemplar and national leader, with an increasing self-determination that cannot be longer crushed; Germany is in the struggle of a new national birth, with Hindenburg, the war god, in the rôle of statesman, while Stresemann stands in the background, and the ex-kaiser pulls back the curtain in the grand drama, watching the European political kaleidoscope as it shifts and changes under great world

readjustments and alignments; France yet contends for an amicable and equitable settlement of her obligation grievous to be borne; Italy stands aghast at the rôle of her indomitable ruler, Mussolini, as he now holds the reins and drives his swift chariot without a tremor along the dangerous and difficult pathway amidst the counter national forces in Italian administration.

When we consider the conditions upon the Western hemisphere, here we behold the same national ferment. Mexico broils with internal discontent, and resents any attempt on part of outside powers to suggest or demand through diplomatic notes and the rules of international law, to assist in the solution of her internal problems; the insult of American intervention is expressed at every step of Mexican progress; the present upheaval between the government and the Catholic Church carries with it a far-reaching influence in the final determination of the true relation of church and state; the population of Mexico being Roman Catholic in religion, makes the situation truly an anomaly in the present contest.

The South American republics all stand with abated breath watching the outcome of the new internationalism as portrayed in the game of world politics, shifted and cut by the cards of international diplomacy, which calls loudly for a new Christian statesmanship in order that modern civilization may be safeguarded. America, with the swiftness of an eagle, her national emblem, flies among the nations of the earth, holding in her beak the olive branch of world peace, while grasping the financial balance sheet as the creditor nation of the world, with multiplied billions of wealth and inexhaustible internal resources. Despite this exalted position among the nations, there is danger of this great nation losing her real national soul in the game of dollar diplomacy in the exercise of unlimited financial power over the nations. With all of our boasted power, America, the Queen of the West, stands in woeful need of a broad Christian statesmanship to guide the Ship of State through the rocks and breakers that lift their jagged heads along the turbulent pathway of our international sea. Forty-eight indestructible States, welded into a Federal Union, must either stand for the weal or woe of future world civilization. All eyes now gaze upon the flight of the eagle.

The conditions of smaller states may be considered as a most important phase of true and wide-awake statesmanship on part of leaders who look into the true philosophy of history in the making. Just after the close of the World War, in forecasting the readjustments that were inevitable out of the chaos of that world struggle, a distinguished writer, speaking for Hungary and other smaller weaker sections, said: "The demand is universal that the pre-war boundaries of Hungary must be restored. It is inconceivable to them (the Hungarians) that a national life can go on in their mutilated territory. They think that Roumania and Jugo-Slavia will collapse from sheer inability and intellectual incapacity to carry on a civilized state; that Czecho-Slovakia cannot protect her preposterous boundary lines; Austria will sink into chaos; Poland will resolve again into Germany, and Russia will find a southern outlet to Trieste, and take over Constantinople; France and England will drift further apart; America will ever stand aloof from Europe. Such is the popular thinking in Hungary to-day. In the midst of this weltering seething chaos and eventual realignment, Hungary will regain her own and become a nation with political power and cultural influence."

The above quotation clearly and succinctly sets forth the trend of thought at that time with respect to present world movements in the readjustments and alignments of international relationships and territorial expansion. Subsequent and recent events are well-known to all observers of national affairs respecting these sections among the smaller states concerned, where the cloudburst of 1914 deluged the whole world, sweeping away billions of treasure and millions of the best manhood of modern times. It becomes, therefore, quite evident that a new international statesmanship must now enter into these world readjustments to work out the best possible human relationships under the flags of all nations. This is essential for the high standard set for the rehabilitation of our world empire and the perpetuity and maintenance of world democracy for which the nations fought. No nation should be recreant to such a high and noble trust, nor should any present-day statesman prove false to the obligations of such worthy service.

The wisdom of such a national policy as will determine the accomplishment of the foregoing for the welfare of smaller states is indeed apparent, because these states need to guard most sacredly the very best policies and fundamental principles actuating and underlying democratic government, in order to maintain a stable and safe position in the catalog of nations. The tendency on part of Great Powers is to make smaller, weaker states the political gambling ground of these powers, now in the game for world prestige and territorial expansion. This is done in order to maintain what is popularly known as "Zones of Influence" on part of these nations. But this is no day for the mere play of politics, based upon narrow national exclusiveness backed and buttressed by racial prejudices. Our world democracy will be wrecked upon this dangerous rock. It should and must be guided and guarded by the lofty standards of true patriotism on part of present-day statesmanship as applied to both state and church. The peace of Europe and the concord of the world find to-day its highest expression in a World Court, and this high ideal of international jurisprudence should not be prostituted upon the low plane of partizan politics, nor subjected to the grab game of low-visioned demagogues and political reactionaries in either state assemblies, national congresses and legislatures, parliaments or cabinets.

The supreme test of world democracy is now being determined by the nations around the globe. Its safety and possibility cannot be obtained by national aloofness from organized international government agencies, such as find true national expression in a League of Nations and a World Court. These two great agencies were set in operation by the most far-seeing statesmanship, that statesmanship as exemplified in the life and character of Woodrow Wilson, Elihu Root, Theodore Roosevelt, Charles Evans Hughes, men possessing true statesmanship, which functions in everything that fosters the concord of nations, culminating in the universal triumph of truth and the brotherhood of man. The crux of this great world test is truly centered in the United States of America, the now greatest self-governing democracy upon the globe.

The nationalities of the whole earth find a habitat upon the American commonwealth, despite the restrictions of our immigration laws, and this great nation faces the task of welding, not only into an American nationalism these millions, but in a larger and nobler sense, a world citizenship of all these strangers within our gates.

Such a task must be faced with a world vision, and should be mutually borne by all of the political and religious aggregates under the ample folds of "Old Glory" to the extent that this great nation would exert such an international influence that the nations of our modern times would truly "beat their swords into plowshares and their spears into pruning hooks," in fulfillment of ancient prophecy, which can never be accomplished in the makeshift political and national gesture of meaningless "disarmament" so weariedly enunciated through the public press as an administrative political soothing syrup. Emerson once wrote: "America is God's last chance for the human race." If such be true, then woe to this great Republic should it prove recreant to its God-appointed place and destiny among the nations of the earth.

The past one hundred and fifty years mark the growth and expansion of popular government under a representative democracy as an experiment fraught with

the most far-reaching consequences in its final analysis. This land of the free and home of the brave, where human liberty had its birth, the land that marks the high tide of twentieth century achievements in every department of human endeavor, situated within the most favored zone for thought and soul expansion upon the globe—what will we do with it? The answer comes at once in consideration with geographical location and material possibilities—this land must in deed and truth rise to the calls of more than a hundred millions of population, comprising all races and nationalities, free itself from the thrall of national moral turpitude discovered within its political life, extricate itself from the deeply imbedded fangs of racial prejudice, build again its tottering structure upon the enduring principles of constitutional law, enforce the constitutional rights of all men, and fix its place among the nations of the earth for world peace.

(To be concluded in next issue)

The Rev. R. A. Wallace Passes

By the Rev. J. E. A. Johns

RICHARD HENRY WALLACE, the son of Richard Henry and Nancy Russell Wallace, was born near Fairlee, in Kent County, Maryland, August 2, 1871. His early manhood was spent in Wilmington, Delaware, where his devotion to church life led him, while yet tender, into the way of right living.

During the pastorate of Dr. J. H. Scott, at Haven Methodist Episcopal Church, Wilmington, Delaware, on the site where the remains of the deceased rest for our last view, and while singing in the choir, under the influence of the gospel and the song, "It is well with my soul," he gave his heart to the Lord and found pardon, and on through life he delighted to recall this the memory spot where the lasting evidence of the new life that was imparted to him which marked the start into the long life of service he has since given freely to the Master's cause. His first marriage was of short duration, caused by his companion's death. From that union one daughter, Mrs. Mabel Turner, survives him.

Following the change caused by the death of his companion he entered Lincoln University to make preparation for greater usefulness, from whence he graduated and taught school for six years. The greater call was felt and acknowledged during these years of public service, which led him to join the Delaware Annual Conference in 1904.

In 1906 he was married to Miss Estelle Dillahay, of Wilmington, Delaware, who has served with him during the remaining days of his ministry and life. To this union three children were born, two of whom preceded their father into the mystic veil.

The Conference life of our brother was marked with earnestness and rewarded with the highest gift of our Conference.

He served during the twenty-two years in the following charges: Cape May, New Jersey; Denton, Maryland; Laurel, Delaware; Easton, Maryland; Chestertown, Maryland; Frankford, Pennsylvania (twice); Centerville District, five years, and a few months filling the vacancy caused by the death of the late J. W. Fenderson, at

Nanticoke, Maryland, where he fell in the harness, which was really filling his expressed desire touching the end.

The stroke that ended his career was visible nearly four years ago, and had gradually wrecked his house of clay, in spite of the professional efforts to check the mighty forces that worked to this sad end.

To him the opening of this Conference year was nearly all darkness; to the writer he remarked, "I thought it was about the end, I could not hold my thoughts." However, he rallied and hoped to make it. At his third Quarterly Conference, held one week before the fatal stroke, he expressed high hopes and determination to regain the lost ground and be himself in the work once more; but lurking then and there was the arch enemy of physical life ready to make or deliver the final blow, for about the same time one week later he fell, uttering the remark to his wife, "This is the end." Remaining unconscious thereafter, and speechless, excepting an effort on the following Tuesday when he was understood to say "Amen" after what seemed an effort to pray, and he uttered the words, "I am going home." Thursday night, December 23, 1926, about eleven-thirty, he quietly passed to the great beyond.

During those days and nights of tense anxiety (from Saturday until Thursday) his wife and the good people of Nanticoke were constantly by his side rendering all service possible for comfort to the fast-failing form, then the vigil of those anxious days and nights ended, he having joined the innumerable host that have passed the veil, leaving to mourn their loss his wife, daughter, and son, Richard H., Jr., and many relatives and friends.

It is just to say that the church he was serving gave their best for his comfort, and are real companions to the bereaved wife and son, and, further, that Doctor Fields, his physician, had his full confidence, and that he could not have done more in the way of service intended to restore the patient had he been his own brother in the kind of service he rendered during the months of this his last pastorate and unto the end.

Services were conducted by Rev. J. E. A. Johns, district superintendent of the Salisbury District, assisted

by colleagues from Philadelphia and Wilmington Districts, Drs. T. H. Woodley and W. C. Thompson. Representatives from each charge the deceased had served were present to pay tribute to the departed.

Resting From Labor

PRESIDENT of one church organization for twenty years is the record of Mrs. Lucy Payne, who had held the presidency of the Ladies' Aid Society of Lewis Chapel Methodist Episcopal Church since organization of the Ladies' Aid in 1907.

Mrs. Payne was born at Brunswick, Missouri, December 19, 1857. When she passed to her reward, on February 10, 1927, she had been married to the Rev. L. F. Payne for nearly fifty years. This happy marriage occurred at Brunswick, Missouri, April 5, 1877. To them were born twelve children, five of whom survive her.

Having been converted at thirteen years of age, she lived consistently the Christian life, beautiful, rich, and full, in loving service to her husband, family, and community. For this life of service fifty-six years long shed its radiance in every direction.

Her sad demise occurred at Glasgow, Missouri, leaving to bemoan her homegoing her husband, the Rev. L. F. Payne; Mrs. Wayne Langdon, Moberly, Missouri, daughter, and four sons: Alvin, of Los Angeles; Lemuel, New Britain, Connecticut; Lloyd, New York City, and Curtis, Kansas City. She verily is resting from her labors.

Death Takes The Rev. J. C. Eusan

By Rev. C. E. Whitiker

IN THE midst of life we are in death." While going about his daily routine of business, and apparently in a fair state of health, Dr. J. C. Eusan was called from labor to reward, Monday morning, February 21, 1927. He was stricken with paralysis just as he was about to make his second trip to the city Monday morning, and breathed his last breath about 2 P. M. the same day. He did not regain sufficient consciousness to say anything; death was not a struggle for him. He simply slept away. Rev. J. W. Warren, the members of the family, and a few friends witnessed his passing.

Dr. J. C. Eusan was born in Daisy, Louisiana. His parents were Charlie and Jennie Eusan. He began his education in the public schools of Daisy, Louisiana. Later he entered New Orleans College. He finished his college work in Wiley College, receiving the degrees A.B. and Ph.B. Realizing that he was to be a minister of the gospel, he entered Gammon Theological Seminary. He finished his course in Gammon and received the degree of Bachelor of Divinity.

In 1898 he was admitted on trial in the Texas Conference and assigned to the work at Greenville, Texas. Three years later he transferred to the West Texas Conference. He has served faithfully the following appointments in the West Texas Conference: Winchester, 2 years; Giddings, 1 year; Lockhart, 1 year; Yorktown, 17 years. His last appointment was Lincoln Heights Methodist

Episcopal Church, San Antonio, Texas, where he served about one and one-half years. It was in his pulpit at Lincoln Heights that he preached his last sermon, Sunday, February 20, 1927.

He was married to Miss Florence Bloodworth, of Lockhart, Texas, September 4, 1907. They went immediately to Yorktown, Texas, where they lived until their coming to San Antonio, in 1923. Of this union three sons were born: Joseph C., Jr., Wilbur Thirkield, and Warren Harding Eusan.

As an educator, he taught successfully in Louisiana and Texas. He was professor of Latin in Tillotson College, Austin, Texas, one year. He was principal of Yorktown public school seventeen years. He also taught one year in Grant School, San Antonio, Texas.

His was a vigorous, industrious, high-purposed life.

He leaves a devoted wife, three sons, and a host of friends to mourn their loss. He was a scholar, educator, preacher, fraternalist, and Christian citizen. We shall miss Brother Eusan, and his place in the Conference will not be easy to fill. The ministers of the West Texas Conference and their wives extend their heartfelt sympathy to Sister Eusan and the children in these sad hours of bereavement.

Brother Eusan is gone. But it can be truly said of him that he "so lived that when his summons came to join that innumerable caravan where each must take his station in the silent halls of death, that he went not like the quarry slave at night, scourged to his dungeon, but soothed and sustained by an unfaltering trust, he approached his grave like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

SAN ANTONIO, TEXAS.

Sam Huston College Holds All-Texas Epworth League Institute

A STATEWIDE Epworth League institute, under the direction of Dr. Frederick H. Butler, of Chicago, secretary of the Epworth League as it relates to the Negro work in the United States, convened, March 1 and 2, at Sam Huston College. The institute included the leaders of the several district institutes of the Texas and the West Texas Conferences, and has as business the study of attitudes and problems of the youth of to-day and the instruction of the leaders in Epworth League work for the district institutes to be held in Texas this summer.

The unique feature of the bi-conference Epworth League meeting consisted of the presence and service of three officers from Chicago headquarters. In addition to Doctor Butler, there were present Dr. Blaine E. Kirkpatrick, secretary of the department of the Epworth League of the Board of Education of the Methodist Episcopal Church, and Dr. Merrill J. Holmes, director of institutes of the department. The officers were well pleased with the results of the meeting, and Doctor Butler happily looks forward to increased interest, more efficient organization, and larger returns to the welfare of youth through the Epworth League district institutes of the Texas and West Texas Conferences.

Sunday School Lesson

INTERNATIONAL SERIES

By the Rev. Edward R. Lewis, A.M.

ANSWERING CHRIST'S CALL

SECOND QUARTER. LESSON I. APRIL 8

General Lesson Title—Peter Becomes a Disciple of Jesus.

Lesson Material—Mark 1. 14-18, 29-31.

Additional Material for Teachers—John 1. 40-42.

Golden Text—"Come ye after me, and I will make you to become fishers of men." (Mark 1. 17.)

Devotional Reading—1 John 4. 9-16.

LIFE OF PETER

Peter's Gospel. Our lesson text is taken from the Gospel according to Mark. This is appropriate, since there is an ancient and persistent tradition, frequently appearing in the early church writings, that Mark's Gospel depends on Peter. It is asserted that Mark was written in Rome, the traditional scene of Peter's important work, and that Mark got much of his information directly from Peter. We know that, although Mark was not an apostle, he was closely associated with Peter, who is represented (in First Peter) as calling John Mark his son (in the faith).

To be sure, John Mark was a cousin of Barnabas, and was with Paul and Barnabas on their first missionary journey. Thus he must have had abundant opportunity to gain accurate information concerning the beginnings of the new religion. Nevertheless, it is easy to imagine that the impetuous spirit of Peter is reproduced to a certain extent in the abrupt and vigorous style of the shortest and earliest Gospel. Hence there is a certain justification (in the light of the old tradition) in calling this "Peter's Gospel." Of course, this is only a tentative judgment; but we suggest it in view of the fact that we are to study the life and letters of Peter during this quarter.

In the first half of the second century there was a certain bishop of Hierapolis by the name of Papias. Eusebius, the famous church historian of the fourth century, quotes from this earlier writer as follows: "Mark, being the interpreter of Peter, wrote down accurately everything that he remembered, not however recording in order what was said or done by Christ. For neither did he hear the Lord nor follow Him, but afterward, as I said, attended Peter, who adapted his instructions to the needs of his hearers, but had no purpose of giving a connected treatment of the Lord's words. Mark made no mistake as he wrote down thus certain things as he remembered them, for he was careful not to omit anything that he heard or to set down any false statement."

As we go to the Gospel of Mark, from time to time, as our source for the life of Peter, it may be interesting and helpful to remember this old tradition which associates this story so intimately with Peter's experience and influence.

Jesus' First Sermon. It is interesting to note that Jesus' first preaching, after John the Baptist was delivered up, followed very closely the theme of the Baptist's exhortation. Before this time evidently Jesus thought of Himself, in a sense at least, as John's disciple. Now that John's public ministry had come to an abrupt end, Jesus came into prominence, preaching as John had preached, urging to immediate repentance as John had exhorted.

There was a tragic urgency about this preaching which must have held the nervous attention of Peter's fiery mind. Jesus came into Galilee declaring, "The time is fulfilled, and the kingdom of God is at hand." Peter's genius was not of the calm and cautious sort. His loyalty was not circumspect. Peter's affection was spontaneous, his decision passionate, his action precipitate.

Jesus' ringing call to repentance must have

come to the ear of the hardy fisherman some days before he saw the Master passing along by the sea of Galilee. The challenge of His uncompromising "Believe in the Gospel!" must have strangely stirred the heart of impulsive Peter. He may have dimly pondered this matter. He did not comprehend very clearly what this new kingdom might be; but his excitable nature was ready to respond. More than this, the depths of him were reached; for the first time in his life, he felt that a great cause, more than worthy of his mightiest inner strivings, was approaching his humble and hidden ways.

To the Place of Toil. When Jesus wanted exacting work done, he went to the place where work was going forward. He did not seek out idlers. He went to the seashore, where hardy fisherfolk were busy casting their nets into the sea. There He found Peter. This Peter was a doer; he was of the dynamic type. He may have been secretly dissatisfied with his desiny; he may have been troubled with doubts and inner longings. But this did not prevent him from plying his trade with all his strength and skill.

Promotion in the Fisheries. Jesus did not deprecate this toll. It had developed qualities of courage and character which He needed in the Kingdom business. He wanted men who could bring things to pass, who had skill and endurance, who dared the fury of storms, and hesitated not to attempt seemingly impossible tasks.

Jesus wished to capitalize the peculiar skill developed in this arduous trade, and so offered to promote these expert laborers in the same profession of fishing. He would advance them in their chosen and familiar trade. He would sublimate their ambitions and exalt their ideals of service. "Come ye after me," He said, "and I will make you to become fishers of men."

OTHER COURSES

Primary—Giving Another the First Choice.

Lesson Material: Gen. 18. 1-12.

Junior—Jesus' Last Supper With His Friends.

Lesson Material: Mark 14. 12-26.

Intermediate-Senior—Making the Great Decision.

Missionary Interpretation

LESSON FOR SUNDAY, APRIL 8, 1927

"I will make you to become fishers of men"

(By D. D. Martin, D.D.)

To be a good fisherman means a careful understanding of the nature and habits of the fish one is trying to catch. Jesus knew men and understood how to make an effective call. When He called Simon and Andrew, "They straightway forsook their nets and followed him." They were a success in catching fish which soon must perish; He calls them to catch men that they might live forever. The sequel proves that they were as good catching men as fish. It was Peter's sermon that drew so largely after Pentecost as to add to the Kingdom three thousand in one day, the most of whom went out to be missionaries.

The great sea of human life is yet full of men to be saved by the gospel net and called by the voice Divine to the service in catching men. There are more heathen now in India than when Wm. Carey first preached to its people. There are more in China than when Morrison first began his great work of translating the Holy Scriptures in their language. Of course, there are more Chris-

tians in all these lands, for there are more people. The fishing is good all along the line. God wants us each to become fishers of men where we are and unto the uttermost parts of the world.

What, after all, constitutes a call to become a savior of men and to the mission fields? The call centers in the need and becomes effective when the need is made known. With the call is the promise of power to meet the need. "I will make you to become fishers men" is equal to saying, I will train you to catch, or save, men; and I will see that you are successful fishers of men. The call is to feel the need and a call to prepare to meet the need. Many wasteful lives could have been useful for the Kingdom had preparation been made for service. Many have left the finest prospects in home life to become missionaries in foreign lands.

People who, like Peter, have a vocation and are busy, are among those who make the best workers in the Kingdom. God wants men and women who have learned the value of time and how to make the most of an opportunity; such as are alert to the call of the hour and have learned to put first things first. They must see "the kingdom of God at hand" with its every demand, and make it the first business in their lives. The call was never more urgent than now, and the call of this lesson should mean that some in every Sunday school go out to become fishers of men.

GAMMON SEMINARY.

Resolutions

Adopted by the Faculty, Alumni, Student-body of Gammon Theological Seminary on the Gammon Alumni Lectures, Delivered by the Rev. Bishop William Fraser McDowell, D.D., LL.D., of Washington, D. C., February 14-17, in Thirkield Hall.

Our seminary regards it a good fortune to have the Rev. Bishop William F. McDowell, D.D., LL.D., as her alumni lecturer in this year of grace. The course of lectures, delivered under the general caption, "That I May Save Some," in five separate lectures on different days, was attended by our whole faculty, many alumni, the student body, faculty members and students of Clark University, Atlanta University, and many preachers and Christian workers from the city of Atlanta and contiguous cities, and also by representatives of Emory University andandler Theological Seminary, and pastors of the Methodist Episcopal Church, South, and other denominations, with our Resident-Bishop E. G. Richardson, D.D., LL.D., as president of the Board of Trustees.

Bishop McDowell's clear, philosophical, thoughtful, and Biblical deliverances upon many of the various phases of ministerial preparation and spirit for the supreme business of saving mankind revealed him to be a wide reader, cogent reasoner, and a faithful disciple of the mind of Christ, and a convincing speaker inspired with the divine conviction, so serious was he to get his spiritual message over to his audience that he forgot his well-known flights of oratory. He spoke out of his cultivated and enriched mind and a heart aflame with the zeal of his Master for the saving of some.

The audience was brought face to face with the Great Teacher and Saviour of men and was impressed that, without the heart-purpose and divine motives that led Him to Calvary, the present-day ministry is an utter failure. We saw the Crucified One and heard Him say, "I am the Way, the Truth, and the Life."

The lectures were more than an intellectual treat from a cultivated and profound scholar and preacher; they were sermons delivered from Golgotha and the open tomb.

We said to the great preacher, brother, bishop, and friend, we thank you; God bless you.

The presence of Mrs. William F. McDowell with her great husband added a distinct pleasure to all of the meetings.

We cannot close this series of resolutions without expressing gratitude to the Rev. Bishop Robert E. Jones, D.D., LL.D., for his untiring zeal and devotion to the bringing

of this lectureship to such splendid fruition as appears to-day; and also to our Resident-Bishop E. G. Richardson, who, by personal contribution and unflagging interest in this lectureship and the welfare of the seminary, helped to make the lectureship a beautiful success this day.

Be it Resolved, That a copy of these resolutions be given to Bishop McDowell, Bishop Jones, and Bishop Richardson, and a copy be made a part of the record of the faculty of the seminary, and a copy be furnished the Southwestern Christian Advocate and others.—George H. Trever.

Little Stories of Achievement

What the Churches Are Doing

Troy, Mo.—The Lincoln Day program was fittingly carried out, Sunday, February 18, by the choir and the young people of Wesley Chapel. The singing was indeed excellent. The regular Lincoln Day program was supplemented by home talent. Many fine addresses were made, select readings, recitations, and essays. An offering to the amount of \$7 was taken for World Service. Our district superintendent, the Rev. C. S. Webster, of the Hannibal District, held the fourth Quarterly Conference and the meeting for this charge on January 29 and 30. The reports indicated that some progress had been made over the third quarter. Our series of meetings started on watch night and ran two weeks, with some results. The Rev. J. C. Grody, of Truesdale, Mo., and the Rev. C. S. Webster, gave valuable service. The pastor, Rev. Wm. H. Smith, is doing his full share in carrying forward the work of the church. All things seemingly are working together for good.—Viola Harmond, Secretary.

Pueblo, Colo.—Scotts Chapel Methodist Episcopal Church is growing wonderfully under the leadership of the Rev. G. N. Jones, who has been our pastor since October. When he came to this charge, the morale was very low, but we feel very much encouraged since his coming. We have raised over \$500 in four months, and have also one-third of the World Service money. Eleven members have been added to the church. Our Christmas morning exercise was the best ever given at this church. A large Christmas tree laden with gifts was presented for the Sunday school. The Epworth League, under the leadership of Miss Fannie Rowell, is indeed growing interesting. Through the efforts of our pastor, the Rev. Jones, Mrs. Fleta Banks has accepted the office as president of the choir, and with the new song books, our choir promises to be one of the best in Pueblo. Mrs. Bessie Marshall is superintendent of the Sunday school, and is putting new life in the work. We are planning for a great and glorious Easter. The church is very proud of its pastor and his wife; they are loved and respected by everyone.—Bessie Marshall, Reporter.

Hubbard, Texas.—We, the pastor and members of Peiham circuit, are glad to say, out of all, the Lord has brought us safe this far. We are glad to say, too, that after a year of hard work, 1926, we found ourselves far in the rear of our desires because of the slump in the cotton market. Under the careful leadership of our pastor, the Rev. L. E. Muse, we have been given a wonderful plan. He has asked each man and woman to tithe this year on some definite things. The Rev. Muse began by paying ten per cent of his salary. The names of those who pledged to tithe, are as follows: Mrs. L. A. Kichie, eggs and chickens; Mr. J. L. Blair, hogs; Mr. V. S. Ross, one acre corn; Willie Caruthers, potatoes; Mrs. L. E. Muse, eggs and chickens; Mrs. Hattie Ross, eggs and chickens; L. Sweeney and E. Thomas, eggs and chickens; M. Wilson, potatoes; J. Washington, corn; Geo. Henderson, hogs; Monroe Henderson and C. Kyser, hogs; Leathia Henderson and A. Burns, chickens. Others will come into this good cause later. Wesley Chapel and Antioch charges are planting twenty acres of cotton, ten acres each, to pay our back debts in the fall. St. Delight charge will respond later. Pray for our success.—Mrs. L. E. Muse, Reporter.

Lawrenceburg, Tenn.—St. John Methodist Episcopal Church, under the leadership of

the Rev. W. M. Neal, has just closed a successful Twelve Tribe rally. On February 20, despite the disagreeable weather, the faithful few came and laid on the table, as follows: Bros. J. A. Bumpers, O. Z. Summerhill, Mesdames Mary Summerhill, Ida Parker, Anna Buchaner, \$5.50 each; Mrs. Mazie Davis, \$3.50; Mrs. Earley Neal, \$4.55; Bro. Martin Parker, \$5.55; Miss Gladys Buchaner, \$3; R. M. Parker, Mrs. Bertha Parker, Mrs. Agnes Wigfall, Mrs. C. Corner, \$2 each; Bob Wigfall, \$1; public collection, \$5.60; grand total, \$58.65. We are willing and ready to do all we can to foster the cause of our Lord and Christ. The Sunday school, with our superintendent, Mr. R. M. Parker, and his board of officers, is in splendid shape, and we are working hard to advance the cause. We have a graded Sunday school of which we are proud. It is one of the best on the Dickson District. The officers and members are working hard to have everything ready for the District Conference, which will convene the latter part of July. The Woman's Home Missionary Society, under the leadership of Mrs. Anna Buchaner, Mrs. Mazie Davis, and Mrs. Earley Neal, has bought a nice carpet for the pulpit. May the Lord continue great blessings upon these faithful sisters.—O. Z. Summerhill, Reporter.

Jasper, Texas.—Holmes Chapel Methodist Episcopal Church is moving on nicely under the leadership of our worthy pastor, the Rev. W. L. Sonier. On watch night we had a wonderful service at Jamestown, one of the churches on the circuit. The pastor was overshadowed by the Holy Spirit. He came with a burning message that shall never be forgotten. After which sixty-six partook of the sacrament. The first quarter was held at Jamestown, with our district superintendent, Dr. J. W. Gilder, presiding. All officers made good reports, as follows: A. W. Armstrong, superintendent of Sunday school and district steward, reported \$10 for district superintendent, \$5 for World Service. Others who reported World Service money in the first quarter, were: Mrs. Artie Sells, president Epworth League, \$5; Mrs. Rena Barclay, president Woman's Home Missionary Society, \$5; Mrs. Effie C. Johnson, president Ladies' Aid, \$5. The district superintendent was paid in full to the amount of \$40; the pastor, Rev. W. L. Sonier, \$6; for World Service, \$30. The entire circuit is all smiles over the way our new pastor is bringing things to pass, and the brothers are standing by him. Much improvement has been made on the parsonage. Too much praise cannot be given the Rev. Sonier and his helpmate, who are sacrificing their lives for the work of the Master. Under his Christly leadership we cannot fail.—Gladys M. Johnson, Reporter.

Jonesboro, Ga.—The pastor, officers, and members of the Jonesboro and Red Oak charge have set their sails for 1927. Determined to weather the storm of opposition and the breakers of disappointment, having undergirded our vessel with faith and humble prayer, we are guaranteed a safe and successful voyage. The first Quarterly Conference was held at Andrews Methodist Episcopal Church, the Rev. D. H. Stanton, our efficient and much beloved district superintendent, in the chair. Despite the continued rain and cold weather, the Conference was quite a success, and well attended. Splendid reports were rendered, showing that some improvements were being made on the charge. Mr. M. Bell presented the annual report for the board of trustees. It showed that the temporal and financial affairs of Andrews Chapel had been carefully looked after, and its indebtedness carefully guarded. The report was highly commended by the district superintendent. The officers of Red Oak church, hindered by the rain and cold

What Other Folks Say—

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weather, finally made their arrival, led by Dixon, Evans, Dabney, Ragland, Barnes, and others, more determined to put the program over than ever before. They had a mind to work, and went about it in earnest. The officers of Andrews Chapel, led by Turnipseed, Souder, Brown, Dixon, Burnett, and M. Bell, and the good women, waxed exceedingly warm in their determination to meet Red Oak church on half-way ground. The district superintendent was highly pleased with the progress that the charge is making under the present administration. The way is clear, and unless all signs fail, this will be one of the best and most successful years that the charge has had. The thousand dollar rally for Andrews Chapel claimed a part of the attention of the Conference. The plan outlined by the pastor and official board of the church was accepted by the Quarterly Conference. This means that the heavy mortgage on our church and parsonage property will soon be canceled. The church and basement will then be completed, giving us one of the best appointments within the bounds of the Atlanta Conference. The light of activity shines now as never before, and our people feel that this is the time to do the job. So they are willing to make the sacrifice and to pay the price that the vexing mortgage might be lifted. At the close of the Conference session, the ladies of Andrews Chapel served dinner to the delight of all who were present. May God bless these good women who are doing so much to advance the kingdom of heaven. Truly these are some of the most loyal people in Methodism. On Sunday the district superintendent was really and truly at his best. The morning message will long be remembered by the large and appreciative audience. Many souls were made to rejoice. The district superintendent was paid in full. Thus passed into history the work of the first quarter of the Conference year, which is said by the older officers of the charge to be one of the best and most satisfactory Conferences held on this charge in many years. Our pastor, the Rev. C. W. Adams, has the work well in hand, and every department of church work is being thoroughly organized. Pray for us.—M. L. Brown, Reporter.

District Activities

District Round

LITTLE ROCK DISTRICT

Second Round—Carthage and Bunn, March 29-31; Elbethel and St. Luke, April 2, 3; St. Francis and Mount Ollie, 2, 3; Johnsonville and Hermitage, 9, 10; Holly Springs and Rison, 16, 17; Hensley and St. Mark, 23, 24; Altheimer Ct., 30 to May 1; Pine Bluff, St. James, 8, 9; Pine Bluff Ct., 7, 8; Gould and Maroney, 14-16; McGehee, 23, 24; Dermott, 20-22; Eudora and Avery, 21, 22; Boydell Mission, 24; Sweet Home and Duncan Chapel, 29, 30; Hot Springs, June 5, 6; Malvern, 7; White Memorial Church, 12, 13; Brown's Chapel, 19, 20; Wesley Chapel, 19, 20.

Dear Brethren: Don't let your World Service collections lag; take the collection each week. Plan to make Easter a great day for World Service. The church asks that we observe the annual World Service roll call during the month of May. Don't forget our \$50,000 drive for Philander Smith College. The church expects each man to do his duty on all these claims. Don't forget the Southwestern Christian Advocate. By our works we are known.—W. S. Sherrill, District Superintendent.

Quarterly Conferences

BROWNWOOD, TEXAS

Emanuel Chapel Methodist Episcopal Church: The first Quarterly Conference was held February 5 and 6, 1927, with the superintendent in the chair. All reports were good. On Sunday, at 11 A. M., Dr. Blacknell, district superintendent, brought to us a burning message; at 7.30 P. M. he preached to us again out of his heart. Paid the superintendent in full, \$26.25; paid pastor, \$23; raised for Minutes, \$4; total raised, \$53.25.—Rev. J. C. Brown, Pastor.

COLFAX, LA.

Our first Quarterly Conference was held December 30, with the Rev. S. S. Earles presiding. All officers were present with good and encouraging reports. The superintendent was well pleased with the work. He gave us the district password, also the watchword. After Conference adjourned, the superintendent and pastor were given a reception. Our church is on the upward trend under the leadership of the Rev. J. C. Clark. The Home Mission sisters, under the presidency of Sister Irene Tolbert, has purchased curtains for the church, also an individual communion service outfit. We are planning a big drive on Easter for World Service. Watch us grow.—E. R. Turner, Reporter.

HARRISBURG, TEXAS

Sunday, February 6, was a day of spiritual feasting at Asbury Methodist Episcopal Church. The district superintendent delivered his second Quarterly Conference sermon at 11 A. M. Despite the heavy showers, a large audience listened to his message. The Rev. Scott is always at his best in our pulpit, and we are glad to have him in our midst. At 8 P. M. the pastor, Rev. C. H. Pimelton, preached a short sermon, after which everyone entered into a general speaking meeting. The Epworth League has revived, taking on new life, activities, and responsibilities, of which the church is quite proud.—Mrs. C. V. Adair, Reporter.

HOUMA, LA.

The first Quarterly Conference of Wesley Methodist Episcopal Church was held January 30 and 31. The Rev. Hubbard Daniels, district superintendent, presided. On Sunday night he preached a great gospel sermon to the delight of all present and moved the audience by the power of the Holy Spirit. On Monday night, Group No. 2, La Teche District, met in the above named church. The Rev. T. A. Hampton, of Thibodaux, was elected president and presided; the Rev. D. L. Davidson was elected secretary; J. H. Thompson, vice-president and chairman of the program committee. The memberships of two Baptist churches, Mt. Zion and New

Salem, also Little Rock African Methodist Episcopal Church, were welcome visitors, to help the pastor and membership welcome the new district superintendent. The pastor and all officers had written reports. One was received into the church, and three probationers. The superintendent was paid in full; an increase of \$2 was made on the quarterage fund; \$4 was raised for Waveland. The Sunday school increased three per cent. The church was wrecked by the storm last August, and only about twenty-five members are struggling to hold up Methodism. Our membership has lost over \$5,000 by the failure of the bank. The way looks dark, but we have faith in God. We have raised \$75 toward the remodeling of the church. The superintendent was well pleased with the work. The pastor is a tireless worker and a fine preacher. The officials are standing loyally by the pastor. We expect to put the program over by Easter, with the help of the Lord. The Southwestern interests are being looked after. We wish to thank the Ladies' Aids for the fine reception tendered the district superintendent, pastor, and officers. Thus passed into history another great Quarterly Conference.—Rev. J. H. Thompson, Pastor; Miss R. Bertha Scott, Reporter.

SLIDELL, LA.

The first Quarterly Conference was held at Hartzell Methodist Episcopal Church, January 22 and 23. Our district superintendent, the Rev. M. R. Walker, was ill, and the Rev. S. C. Williams, of Angie, La., presided. The Conference was called to order at 7.30 P. M. All officers were present with written reports. The Rev. Williams conducted the business in a masterly way. Under the leadership of our new pastor, the Rev. I. Catherine, who is working hard to put over the program of the church, we believe this will be a successful Conference year. We thank the Conference for sending him to us. At 11 o'clock, Sunday, the Rev. Williams preached a soul-stirring sermon from Gen. 13. 8; subject, "Let there be no strife between me and my brother." Paid district superintendent in full.—Nancy Hyde, Reporter.

STRONG, MISS.

Our first Quarterly Conference was held at King's Methodist Episcopal Church, February 19 and 20. The reports were good. The meeting was conducted with care by the district superintendent, Dr. B. W. Wynn, who preached a soul-stirring sermon from the subject, "Carry Your Burden to Jesus." A large number partook of the sacrament. Amount raised was \$13.11. We are facing a new year; let us get busy. The bishop is looking for one hundred per cent report on Easter.—Rev. N. H. Copperwood, Pastor; Moses Moore, Reporter.

District Conferences and Conventions

ANDERSON, TEXAS

World Service roll call and fiftieth anniversary of Bro. Chas. Fountain as superintendent of the Sunday school. McKenzie Chapel Methodist Episcopal Church is still co-operating with the Rev. W. L. McDonald, the pastor, who has everything well at hand. Since Annual Conference he has been working a World Service program, with the majority of his members over the circuit pledging themselves to stand by the program through the local World Service Council. McKenzie Chapel answered the roll call, made their pledge for 1927, and raised \$17 of their quota. It was the plan of our pastor and, at the request of the president, Bro. Pratt, of the local World Service Council, that the fifth Sunday in January be Roll Call Day. We pledged ourselves to stand by our pastor and the church program. The service opened with a soul-stirring praise service, conducted by the Rev. W. C. Calhoun, after which the Rev. McDonald made some timely remarks for World Service needs and Bro. Chas. Fountain as organizer of the Sun-

day school. Our pastor, the Rev. McDonald, selected for his text Matt. 2. 2. His sermon was inspiring and instructive. Miss G. M. Loud presented Father Fountain, who has served as superintendent of the Sunday school for fifty years, to the audience. He was the first man to organize a Sunday school in the county. A splendid program was also rendered. Our second Quarterly Conference convened at McKenzie Chapel, February 5, 6, with District Superintendent Newton in the chair. The Rev. Newton preached a strong sermon, stressing the thought, "Let us go God's way, and not our way." Total amount raised during the quarter, \$47. The work is better organized to-day than ever before. If organization will get results, watch Anderson circuit. We are with our pastor from start to finish.—Mrs. L. E. Knox, Reporter.

MANY, LA.

Preachers' Meeting, Groups 3 and 4, was held at St. Mark Methodist Episcopal Church, February 10, 11, with the president, the Rev. E. S. Johnson in charge. Prayer service was conducted by the presidents of The Woman's Home Missionary Society and Ladies' Aid, after which the president opened his meeting. The president thanked the presidents of The Woman's Home Missionary Society and Ladies' Aid, Sisters Annie Sibley and Lillian Bledsoe, for their active service rendered in getting all the women to be present at the meeting, that they might learn of the great church and make the task lighter for the pastors. After the roll call the sermon was preached by the Rev. C. H. McCraw, of the Baptist Church. Collection amounted to \$2.15. The Rev. J. J. Johnson preached a great sermon at the evening service. Collection, \$4.55. Our next meeting will convene at Pelican, La., March 18, 19, 1927.—I. H. Lodge, Secretary; S. S. Earles, District Superintendent; T. Cheatam, Reporter.

WEST POINT, MISS.

The World Service Council of the Starkville District met in the Methodist Episcopal Church at West Point, the Rev. W. M. Brownridge, pastor, on February 8. All the pastors, excepting two, were present, together with a few laymen. The council was graced with the presence of Dr. L. M. McCoy and District Superintendent D. Green. Devotion was conducted by the district superintendent, the Rev. J. H. Tolbert. After devotion a very impressive talk outlining the year's program was made by the district superintendent. J. W. Byrd was elected secretary and G. W. Weatherly, assistant. The business of the council was then taken up and discussed. A letter from Bishop R. E. Jones was read and considered. The World Service quota was handed down to each charge and approved by the pastors. Dr. L. M. McCoy was introduced and delivered a very instructive and impressive speech. A quota for each charge was made in the interest of Rust College and approved by the pastors. After discussing a few more important items, District Superintendent D. Green was introduced and spoke to the delight of all.—Reporter.

Obituaries

HOUSTON—One month after a serious accident, the unseen angel called Sister Leanna Houston from our presence on December 11, 1926. She was born in Missouri seventy-eight years ago. She was set free in the State of Mississippi, and from there she went to Arkansas. About forty years ago she with her husband settled in Marche, and joined Zion Chapel Methodist Episcopal Church, and lived a true member until the last hour. She has gone to join her husband, John Houston, who preceded her twenty-four years ago. She was the mother of nine children. Sister Houston was loved by all; she loved her home, which she beautified each day, as she did her soul. She will be missed by her church, home, and the community. For convenience, her funeral was attended at Pleasant Hill Baptist Church; ceremony conducted by the Rev. F. W. Wade, of the Baptist Church. The sermon was preached by the Rev. J. H. Watson. She was buried with the honors of the Eastern Star.—A. L. Rhodes, Reporter.

HUBERT—Sister Fannie Hubert departed this life December 23, 1926. She joined the church in 1906 and served as a faithful member of Morris Chapel Methodist Episcopal Church, Pittsburg, Texas, until a short time before her death. She was greatly loved by all who knew her, and leaves to mourn their loss four daughters—Mrs. Nona Neal, with whom she was living at the time of her death; the Rev. Mrs. Venice Rogers, Ft. Worth; Mrs. Mary Howard, of Tyler; a son, Shank Hubert, of Dallas, Texas, and a host of relatives and friends. Her funeral was conducted by the Rev. J. P. Belcher, in the absence of her pastor, Rev. James Clark.—Mrs. R. L. Hanson, Reporter.

JACKSON—Bro. Clabe Jackson, a member of Providence Methodist Episcopal Church, Webb, Miss., died January 16, 1927. Brother Jackson was one of the founders of this church and a faithful member for forty-five years, serving in the capacity of class leader, steward, and district steward for about thirty-eight years. He was a member of the Benevolent Aid Society. Eulogies were offered by the following persons: Bro. R. Walker, on behalf of the lodge; Miss Laura V. Hayes, his life as a Christian and citizen; his loyalty to the sister churches of the community, Mrs. Amanda Smith, of the African Methodist Episcopal Zion Church; as a district steward, Mattie Henry. The funeral was attended by the Rev. C. W. Butler, district superintendent, Clarksdale District, assisted by the Rev. H. L. Jones, ex-pastor; the Rev. E. N. Smith, of the African Methodist Episcopal Zion Church, and D. D. Reed, pastor. The floral offerings were many and beautiful. He leaves to mourn his passing a devoted wife, four children, ten grandchildren. A large concourse of friends followed his remains to the last resting place.—Mattie Henry, Reporter.

LESEIR—Sister Everlien Leseir, a member of St. Paul Methodist Episcopal Church, Campti, La., departed this life January 31, 1927, in full triumph of faith. She had been a member of the church for thirty-two years. She leaves a father, mother, four sisters, seven brothers, and six children to mourn. The funeral was conducted by the pastor, assisted by the Rev. Paul Windsor and the Rev. E. Griffin, of the Baptist Church.—Thomas Williams, Pastor.

LIVENSTON—Brother William Livenston departed this life January 22, 1927. He was a faithful member of Mallalieu Methodist Episcopal Church, St. Martinville, La. He went to Port Arthur, Tex., and remained there fourteen years, until God called him. He joined St. James Methodist Episcopal Church, and was made leader of class No. 3. His life was one of service to his family, church, and the community. His kindheartedness and faithfulness won for him many friends. He will be greatly missed by all. His body was brought to St. Martinville, his home church, and the Rev. Dr. W. D. Lewis, who was his pastor at the time of his death, together with three others, motored 200 miles from Port Arthur, Tex., here, to attend the funeral at his home church. The sermon was spiritual, logical, and powerful. His remains were laid to rest with honor by the K. of P. Lodge No. 43, St. Martinville. He died at the age of sixty-one years. There are left to mourn their loss a wife, one daughter, two sons, five brothers, two sisters. Mrs. L. Aubry sang a beautiful solo, and other friends made brief remarks concerning the life of the deceased. Two beautiful floral offerings were brought from Port Arthur with the body. The Rev. Dr. W. D. Lewis took for his text, Job 16: 22; theme, "Death As A Way."—J. A. Landry, Pastor.

McPHERSON—Mrs. Peggie McPherson, an old reliable member and pillar of Wesley Methodist Episcopal Church, Greenwood, Miss., after many months of illness, died at her home Wednesday morning, February 9, 1927. She loved her church and was faithful to every cause. During all the months of her illness her faith was triumphant. She was hurried from her home, February 10, in the presence of husband, son, relatives, and a

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NEW ORLEANS, LA.

host of friends. The remains were laid to rest at Shellmound, Miss. The Rev. E. R. Miller officiated.—Reporter.

Cards of Thanks

The pastor and wife take this method to thank the good people of Georgeville Methodist Episcopal Church, Goodman, Miss., for the many good gifts that were laid on the table, January 1, 1927. This storm party was led by Bro. J. S. Horton, Mack Crawford, Sister Carrie Crawford, Cora Horton, Quilla Horton, and John Vaughn. We thank the good people of Georgeville. Come again.—Mrs. J. H. Wesley.

I desire to thank the members of the Ladies' Aid Society and the Epworth League for a cook stove for the parsonage. The Ladies' Aid is doing good work. Mrs. Susan Conner is the efficient president. The following members are very active: Mrs. Ida Hendrick, treasurer; Mrs. Mattie Eaves, secretary; Mrs. Mattie Pondexter, Mrs. H. G. Harrison, Mrs. Mary Overstreet, and Mrs. Lettie Walker. Mrs. H. C. Conner is president of the League. She is the right person in the right place. She is leading the young people to higher ground.—H. G. Harrison, Pastor, Dublin, Va.

We take this method to thank the members and friends of Mt. Zion and Union Churches, Logansport, La., for the thoughtful and kind surprise party given the pastor and family, Sunday, January 9, 1927. The entire membership of Mt. Zion marched in Union Church laden with baskets, boxes, chickens, eggs, groceries of all kinds. Mrs. Pearl Wallace made the presentation speech for Mt. Zion, Mrs. O. V. Lovell for Union Church. A cash purse of \$4.08 and a fine pig were also presented the pastor and family. Space will not permit us to mention names. The pastor thanks them and wishes them to call again.—The Rev. and Mrs. O. J. Harvey.

The Rev. P. B. Gates and wife take this method to thank the members and friends of Crawford Chapel Methodist Episcopal Church, Bremen, Ga., for their kindness. A storm struck the parsonage on Friday night, January 14, 1927, about 7.30 o'clock, and laid on the table many pounds of select groceries, to the amount of \$12. It was led by Sisters Josie White, Ollie Vaughn, Brookie Thomas, Annie P. Smith, Josie Norris, Bertha Eldas, Bro. D. Phillips, Mr. John Thomas (of the Baptist Church), D. Bell, and many other good people whose names space will not permit us to mention. May the Lord smile upon them in their good work. Come again.—The Rev. P. B. Gates, Pastor.

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We take this method to thank our friends and loved ones for their service, money, and sympathy during the sickness and death of our two children, Willie Alberta and Bennie Freeland Cox. We especially thank Mrs. Mosley, Mrs. Cells, Mrs. Massey Davis, Mrs. McDowel, Mrs. Graves, Minnie Thomas, and the pastor of the Methodist Episcopal Church,

IN AS MUCH AS YE HAVE DONE IT UNTO THE

LEAST OF THESE



Freedom from Hunger

BABIES CRY! Not for ice-cream sodas! Not for chocolate cake! Not for mashed potatoes! But millions cry for just a crust of bread, from the Congo to our cane fields. They have not hungered for an hour, they have been starving for a year.

The Chinese coolie works from dawn to dusk—not for clothing or shelter—but for a meager bowl of rice.

A colored mother in a squalid shack amidst Louisiana cane fields sees black skin stretched tight over starving ribs and the white heart of her little picaninny. All for want of food!

All because no one has ever taught these people the rudiments of seed selection, crop rotation, fertilization. All because no one has ever shown them the way to better crop yields. Yet our far-flung forces wait to show them. Missionaries will say Christianity with a plough, a harrow, agricultural training whenever we say the word.

*Millions are waiting while
Christ waits for you. Answer
the World Service Roll Call.*

WORLD SERVICE ROLL CALL

Rev. Tipton, also Elk Lodge, for \$32.30, all of Colorado Springs, Colo. We also thank the friends of Tulsa, Okla., for many beautiful floral offerings and their financial aid. Total amount received, \$118.58. We thank you sincerely and pray God's choicest blessing on each of you.—Arcaner Cox, mother; Christopher Cox, brother; Carroll Cox, brother.

Woman's Column

Jeanerette, La.—Dear Sisters and Coworkers of the Ladies' Aid of the Lake Charles District: Time is passing; let us work that we may have good reports. Let us show ourselves workmen of God. Stand by our pastors and district superintendent, and help put the program over with the help of God. Let us pray for a wonderful success. Yours in Christ.—Mrs. Frances Alexander, District President.

Aberdeen, Miss.—To the Presidents of The Woman's Home Missionary Society of the Tupelo District: I am very grateful to God that he has preserved life that enables me to extend greetings to you in this new year. Through His divine guidance He has brought us this far. Now let us show our appreciation to Him by doing service for Him in this year. Let us begin and have our regular monthly meetings. I ask that each pastor give us his support. Sisters, let us not get discouraged, but work and pray that our efforts be crowned with success. Yours for Christ.—Mrs. Mary F. Crawford, District President.

CHINA: A PLEDGE OF LOYALTY

BY MRS. CHAS. SPAETH,
Corresponding Secretary

To the Woman's Foreign Missionary Society:

Who of us has thought, even for a moment, of decreasing by the least fraction of interest our work for China? Civil war? Yes, that there may be "one nation indivisible." Interruption of missionary work? Yes, when it happens to lie in the path of contending armies. Wanton destruction of missionary life and property? No, rather an earnest effort to protect them. So far as is now known, and we have latest advices, no attack has been made upon any of our missions or missionaries. Letters written late in January from sections outside the war areas report work going on as usual, undisturbed.

If war conditions demand that some schools must be closed for a time, this affords an opportunity to accumulate resources for their use when they are reopened. Missionaries and national workers must be supported, and are finding opportunities for service in other fields when necessarily away from their own. Hospitals minister to the wounded of all armies, and school buildings offer shelter to the needy. Some new missionaries sent to Manila as a precaution, have returned to Foochow to take up their work at the opening of school after the Chinese New Year holiday.

Yes, there is trouble in some parts of China, but do we withhold help for our country, our church, and our children when they are in trouble? Rather we seek to increase our

efforts on their behalf. So it will be with The Woman's Foreign Missionary Society. Every prayer of ours will contain a petition for the strengthening of the kingdom of God in China and for His children; foreign and national, in that land; every dollar that has been pledged will be paid, support provided for every missionary and national worker, every scholarship maintained, every evidence of Christian friendship, fellowship, and fraternity emphasized in this the day of China's sorrow, in this the day when loyalty to our profession of love and sympathy is put to the test.

MADISON, N. J.

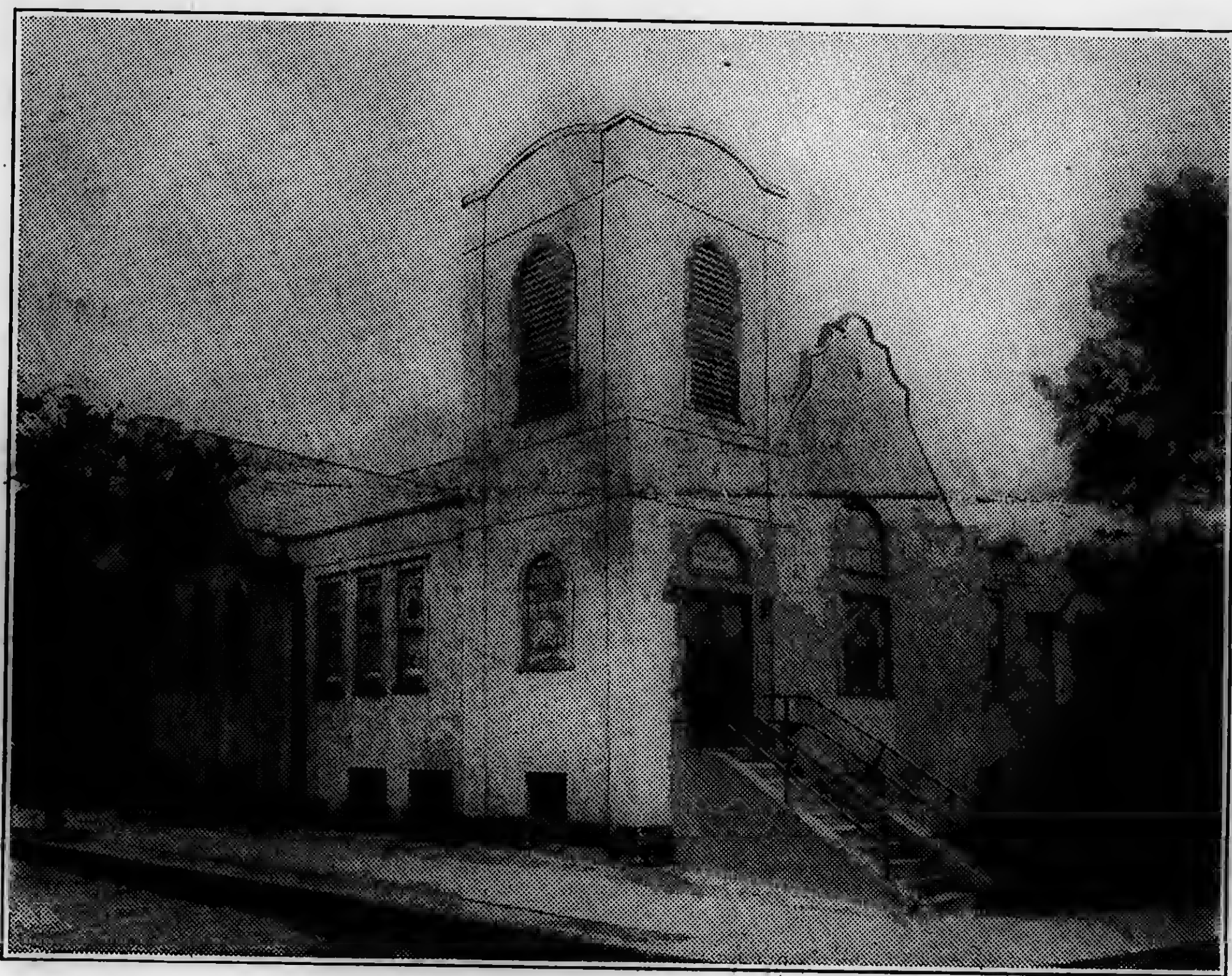
Special Notice

To the Ministers and Laymen of the Ocala District—Let me thank you for the year's work just closed and for the increase in World Service, Episcopal Fund, and General Conference Expense. This year we shall do better. Brethren, you are hereby called to meet, April 18, Monday after Easter, at Rochell, Fla., Hall Chapel Methodist Episcopal Church, to report World Service and Episcopal Fund collection. Make Easter a great day, both for Christ and His cause. The ladies will serve dinner at the church. Let's make this a record breaker. Our good Bishop Richardson is depending upon us. Let us not fail. Keep the revival fire burning. Our greatest aim is to bring souls into the Kingdom. Push the cause of the Southwestern Christian Advocate. Let our motto be: Every officer a subscriber.—F. E. Welch, District Superintendent.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MARCH 31, 1927



Simpson Methodist Episcopal Edifice

SIMPSON Methodist Episcopal Church, of Steubenville, Ohio, has just closed its anniversary in its spacious new church building. The church building proper, which takes its place as one of the city's many attractive churches, is constructed of stone and stucco, and is quite handsome in design. The interior of the church is beautifully decorated and well lighted by the most modern lighting fixtures.

On the main floor there is the auditorium, with seating capacity of five hundred. A ladies' rest room, the pastor's study, the chorus room, a beautiful pipe organ, and several Sunday-school rooms are among its many

attractive features. In the basement there is a large swimming pool, together with shower baths, lavatories, kitchen, furnace room, store room, and dining room. The dining room has a seating capacity of two hundred. Each room is furnished with the very latest modern equipment.

The Rev. W. P. Kellogg and his congregation, through this up-to-date plant, for the past year have been able to give efficient service to the community. It has had its doors open to the public every day in the week. Classes in domestic science, gymnastics, and citizenship were taught to many during the past year.

Personal and General

—Bishop Joseph C. Hartzell, retired, founder of the Southwestern Christian Advocate, was a welcome visitor to our offices last week. The bishop enjoyed perusing copies of the paper published in 1873, at which time he was the able editor.

—Bishop Robert E. Jones visited Austin last week and delivered several memorable addresses in the city and vicinity. He was the guest of the Samuel Huston College during his stay, where he spoke at one of the chapel services before nearly 300 students. He also called to Austin the district superintendents of the West Texas Conference, to whom he gave instructions on putting over the program of the church on Easter.

—Hampton Institute is launching the unique enterprise of conducting a study tour for teachers and others who desire to study abroad. Principal Jas. E. Gregg announces the purpose of giving teachers the opportunity to broaden their education by foreign travel with the added advantage of summer school work in history with college credit given through the Hampton Summer School. The party will sail from New York on May 26, arriving in Cherbourg June 4, and proceeding to Caen. After four days in Caen, with trips to Bayeux and Trouville, a three-day stop will be made in Rouen. On June 12 the party will proceed to Paris where, for twelve days, that city and vicinity will be headquarters. Motor trips to Versailles and the battlefields are included in the plans for these days. Then Holland, on June 24, will claim their attention, and after two days in Amsterdam, with a side trip to the Island of Marken, the capitol of Belgium will be visited. After three days in Brussels, with a trip to the battlefield of Waterloo, the party will sail on July 1 from Boulogne, arriving in New York on July 8.

Crescent City Note

The meetings of the New Orleans District Methodist Brotherhood are growing in influence and enthusiasm. Men now have an abiding place where they may congregate in the afternoons of the third Sunday of each month under wholesome and religious environments.

A great and appreciative crowd of enthusiastic men, eager for the Word of God, turned out last Sunday, the 20th, accompanied by their wives and other Christian women interested in the Brotherhood movement. The objects of the meeting, briefly stated, were to perfect definite arrangements for the annual State convention, which will be held at Wesley Methodist Episcopal Church, Dr. W. Scott Chinn, pastor, April 6 and 7 next; to elect district officers, and to listen to addresses by able race men who had been invited to address the Brotherhood. The meeting reached high-water mark. Dr. G. W. Lucas, a successful practitioner and president of the N. A. A. C. P., New Orleans Branch, and Attorney Frank B. Smith, one of the leading counsels for the N. A. A. C. P. in the recent segregation case, delivered strong and eloquent messages on the "Segregation Victory and Race Uplift." Both speakers were at their best and made a fine impression upon their hearers.

Woman's Column

STOP—LOOK—READ

Gulfside School of Missions will be held the week of August 8-14. Many unusual features are being worked out this year. We hope to have Mrs. Dan B. Brummitt with us again. Begin to plan for a large delegation from your auxiliary and Queen Esther Circle.—Mrs. Daisy Bulkley-Taylor, Dean.

Goliad, Texas.—Dear Sisters: I am writing you through the Southwestern Christian Advocate to ask that you raise your full quota for the District Conference, which will convene at Jones Chapel Church, Beeville, Texas, May 3-8, 1927. The following are the quotas to be raised by charges: Beeville, \$15; Bishop, \$4; Corpus Christi, \$15; Goliad, \$15; Kingsville, \$14; Alice, \$4; Placedo, \$15; Ray-

mondville, \$5; San Benito, \$4; San Juan, \$5; Sinton and Taft, \$4. Do your best, in order that we may have a good District Conference. I am expecting all delegates to be present on the first day. Yours for Christ and the church.—Mrs. R. Taylor, District Superintendent of Junior League, Goliad, Texas.

To the Auxiliary Presidents and District Secretaries of The Woman's Home Missionary Society of the Birmingham District: Dear Sisters—The time is fast approaching for the convening of our district meeting, which we are to hold at Oneonta, Ala., Thursday and Friday, April 7 and 8, with the Rev. G. B. Morgan's congregation. We expect every auxiliary to be represented with auxiliary dues and report. Now sisters, let us all help to put over the program of The Woman's Home Missionary Society this year. We are looking forward to a successful meeting at Oneonta, and we are asking the local presidents of each auxiliary, with the co-operation of her pastor, to help us put the program over. Meet us there with good reports.—L. A. M. Jackson, Dist. Pres.

Yoakum Texas.—To the officers and members of The Woman's Foreign Missionary Society of the West Texas Conference, greeting: We are now engaged in a new work as a Conference; we cannot afford to fail. The women of other lands are calling upon us for help; let us respond by raising our full quota. We are asking each district superintendent and pastor to help us by organizing the women and young people in each charge. I am sure that each district president has received her quota, which is to be reported at your district missionary convention. All officers and as many members as can be secured should subscribe for The Woman's Missionary Friend. The book, "Moslem Women," should be studied by all. Let us keep these lines in mind: "To your knees, O Christian women, for yourselves is the task of uplifting the world. To your knees, women of Methodism, for you have a share in the task."—Mrs. J. H. Swann, Conference President, Box 562, Yoakum, Texas.

Beeville, Texas.—Dear Sisters: As district president of the Art Club of the Corpus Christi District, I am writing you to bestir yourselves as never before, for we must make the art work a success. Now, Sisters, each Art Club has been asked by our district superintendent, Dr. J. J. Hardemon, to raise \$75. The following is the quota for each charge: Beeville Circuit, \$10; Bishop Circuit, \$4; Corpus Christi, \$10; Goliad, \$10; Kingsville, \$10; Alice, \$4; Placedo Circuit, \$10; San Benito Circuit, \$4; Sinton Circuit, \$4; Raymondsville, \$4; San Juan, \$5; to be reported by your Art Club in the District Conference, which will convene in Jones Chapel, May 3-8, 1927. You are also requested to bring some of your fancy work to put on exhibition during the Conference, such as embroidering, crochet, drawn work, quilt block, or any work you choose to put on exhibit. The club having the nicest work will be awarded the district Art Club banner.—Mrs. M. J. Garner, District President, P. O. Box 281, Beeville, Texas.

Special Notices

WANTED—A DOCTOR

A doctor desiring a good field in which to practice his profession would do well to write Rev. A. H. Higgs, 103 S. Western Avenue, Mexico, Mo.

The address of the Rev. F. R. Bridges has been changed from LaGrange, Ga., to Zebulon, Ga.

The Corpus Christi District Conference will be held at Beeville, Texas, May 3-8, the Rev. J. J. Hardemon, district superintendent.

The Waco District Conference will meet at Calvert, Texas, April 26 to May 1, 1927, the Rev. J. W. Downs, district superintendent. The institute will be held August 1-7, at Rocky Crossing, Texas.

To the Pastors of the Mississippi Conference: The Minutes will soon be ready to ship out. In sending your balance that you are due on paying for them, please give your correct post office address, at the earliest

possible date, and oblige.—J. M. Shumpert, Secretary, Pass Christian, Miss.

The Dallas District Conference, World Service Council, Woman's Home and Foreign Missionary Societies, will convene at Trinity Church, North Dallas, Texas, April 25 to May 1, the Rev. J. H. Childs, district superintendent.

Mrs. C. A. B. Price, widow of the Rev. D. J. Price, met with a painful accident a few days ago, falling and fracturing her ankle. We are glad to report that Mrs. Price's injury is healing nicely and she will be able to be out in a short while.

The Rev. M. C. Pulliam has been called to Nashville, Tenn., on account of the death of his aunt, Mrs. Georgie A. Nolen, which occurred Friday morning, March 4. His members greatly sympathize with him in his bereavement.—The Rev. B. S. Pegues, Reporter.

To the Pastors of the Baton Rouge District: The District Council will meet at Wesley Methodist Episcopal Church, Baton Rouge, La., Wednesday morning, April 20, 1927, at 10 o'clock. Let each man be present prepared to report his full quota. Bishop Jones has been invited to be with us, also Professor McAllister, who represents the Southwestern Christian Advocate. Don't forget your area expenses. Make Easter a high day spiritually. God bless you.—B. J. Reddix, Dist. Supt.

Marriages

AUGUST—PROVOOT. On February 19, 1927, Mr. Merlin August and Miss Matilda Provoot were married at the home of the bride, Olivier, La. The Rev. N. L. Baptiste officiated. A grand reception was held after the wedding. We wish for them much success and happiness.—C. E. Baptiste, Reporter.

NERAUD—LEWIS. On March 3, 1927, Mr. Joseph Neraud and Miss Mary Lewis were united in matrimony at the residence of Mrs. Matilda Green, on O. G. Avenue, Opelousas, Louisiana. The Rev. L. H. Smith officiated. We hope for them a long and prosperous life.—Reporter.

ROWLAND—FLEMING. The bonds of matrimony between Professor Joseph P. Fleming and Mrs. Zenobia Cannon Rowland were solemnized in early February at the parsonage of St. Marks Church, Gulfport, Miss., the Rev. Dr. M. P. Johnson officiating. Prof. Fleming is principal of the Junior High School of Handsboro, Miss., and the son of Dr. H. R. Fleming, a prominent Alabama minister of the African Methodist Episcopal connection. Mrs. Rowland Fleming is the daughter of the late Dr. S. H. Cannon, of Meridian, Miss., and is the secretary to the district manager of the Universal Life Insurance Co. They are at home at 1912 30th Ave., Gulfport, Miss.—Reporter.

SOUTHWESTERN CHRISTIAN ADVOCATE

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Methodism At Her Educational Task

THAT the Methodist Episcopal Church is doing a most praiseworthy work toward the incorporation of the Negro within that enlightened Christian brotherhood being set up throughout the modern world is amply attested by the fact that the church maintains an educational enterprise valued at \$26,000,000 for Christian education of the Negro.

During the past year these eighteen institutions of learning reflected normal growth and development. But, according to Dr. Maveety, secretary of the Department of Educational Institutions for Negroes, in his report to the recent session of the Board of Education, much-needed new building projects have been impossible this year because of lack of funds. The single exception to this calamitous condition was at Morristown Normal and Industrial College, where a new girls' dormitory was erected. The former structure was destroyed by fire, but insurance carried on the building made possible its reconstruction at quite a lower margin of cost than was at first calculated. This fact, in addition to the careful salvaging of much of the old material, together with a contribution of \$3,500 by a friend, and care in letting the contract for the work—all of which is due to the wise economies of President Judson S. Hill, an exceptional financier—made possible not only the rebuilding of a new and better Crary Hall, but the erection of a long-needed new gymnasium costing \$16,258, a coveted addition to the admirable plant with its group of excellent buildings, creating another brilliant chapter in that school's remarkable history.

Considering such an heroic achievement, it is not surprising that in approval of President Hill's request, the Board of Education authorized the projection of a campaign for \$500,000 for Morristown Normal and Industrial College. Those who know the personnel of the two patronizing Conferences, the Tennessee and East Tennessee; their proverbial loyalty and intense zeal toward this famous institution, the readiness of a people of meager means to share in their own burdens of social advancement, are convinced that Morristown is destined to enjoy a larger and more prosperous response and support than ever before.

The board also authorized the consideration of offers to purchase the property of our Flint-Goodridge Hospital, New Orleans. Because of its coveted location in the very heart of the business section of the city, this property has greatly enhanced in value so that the proceeds of its sale should net funds sufficient to provide for the erection of several much-needed buildings on some new and eligible site in a more suitable location. Under the careful superintendency of Dr. T. Restin Heath, and the normally increasing demands to be met by this institution, the expansion program has become an urgent necessity not longer to be delayed. Flint is one of a number of justly prided institutions of New Orleans Area, because it is the only one of its kind within that territory,

and one of the two or three only of its kind in all the territory south of Mason and Dixon's line. Sharing the alert supervision which Bishop Jones usually gives the institutions of his area, Flint will undoubtedly move forward to the first-line position of service among the great hospitals and nurse-training schools in the country.

Much of the board's deliberation was thus given to developing into greater efficiency the educational system of the church for her Negro membership, but the wider scope of interests of the board was thoroughly considered. The major element in this program was strikingly brought forward by Dr. W. S. Bovard, whose truism should ring loudly around the entire church. The corresponding secretary said: "If this Board of Education has one responsibility more urgent than all others, it is to assist in awakening the whole church to the urgent necessity of finding preachers of personality and power, preachers with an object as well as a subject. Prophets as well as pastors."

This challenge to the church to revamp some of her thinking as to the correct relation of her educational program to the problem of ministerial recruits is a much-needed emphasis at this time. In its purview is brought prominently forward rightly to its place in the thinking of the church her system or group of theological institutions. As Secretary Bovard observes wisely: "If an aroused Christian public sentiment should demand a standard of qualification for the ministry commensurate with the primacy of the mission of the church in human affairs, our theological schools would certainly take precedence over schools of business and commerce." Because of this primacy of the church's mission in human society, and because of the relation of the minister thereto, the cause of ministerial training for the task should receive support of the Christian church proportionally commensurate with that of business and commerce. Constrained by such considerations, the church would make ample provision for her theological seminaries. By all the urgent necessities of the situation, this is the period in the life of the church when emphasis rightly and wisely put on training for Christian leadership will determine for the generations to come the strong position which the church shall take in the society of the future. At the approaching General Conference it must be that the church will give larger and due consideration to ministerial education, creating a *system* of theological seminaries so financed and undergirded with the total interest of the church as shall contribute to the greatest efficiency of our own and the whole ministry of the American church.

Most appropriately, religious education of the younger generation through our church (Sunday) schools received its share of the board's consideration. Dr. Trenery, secretary of the board's Department of Church Schools, reported 23,364 such schools, with an enrollment of 4,288,700 pupils, 515,900 of whom are in the 10,375 schools in the foreign field. That the church

prizes highly the modern daily vacation and week-day church school features is shown by the allocation of \$220,000 from her benevolent funds for continuing and increasing this type of religious activity. It is cause for rejoicing that in matters of organization and educational method our schools are equal to the best yet developed. The content of the modern educational ideal around which the system is focussed is finely expressed herein: "The interpretation of religion as consisting solely of instruction in religious information is surely giving way to the conviction that teaching religion included with such instruction a first-hand knowledge of the application and use of truth and Christian principles in their relation to actual life situation."

More than 680,000 Methodist young people are harnessed up in those forms of practical expressional activity represented by that other division of the Board of Education, the Epworth League. "The chief value of the League," said Dr. Blaine Kirkpatrick, League secretary, "has been in providing a channel for the initiative and resourcefulness of young people under their own leadership. Most of the items in our present program have originated through the originality and inventiveness of a crowd of enthusiastic young people." He stressed the value of Epworth League institutes for enrichment of personal life, and pointed out as "by-products" the training for leadership and the awakening in the youth of urgent aspirations for a college education. Under the fine leadership and inspiration of Drs. Kirkpatrick and Butler, the 18,000 chapters and 130,000 officers of the Epworth League are proving, according to the prophecy of its founders, that the Epworth League is an indispensable part of the machinery of the modern church that would wisely hold and utilize the interest and powers of the youth for the kingdom of God.

The administration of the financial affairs of the board was highly gratifying as the note of economy was sounded by Executive Secretary Bovard, adding evi-

dence to the wisdom of the legislation by which the several boards were consolidated. Previously, annual meetings assembling 115 persons cost \$11,500. The annual expense for meeting of the present board of forty-five persons amounts to about \$4,400. Treasurer Harris showed that pursuant to this policy of economy \$2,490,397 had been received and \$2,394,527 disbursed by the board. Of this amount, the board's full share of \$1,253,226 had been received from World Service collections of \$7,087,934. Upon the method of estimation, the board's appropriation for its work during this current year will be \$1,090,750, which will be distributed as follows: To the Department of Educational Institutions, 49.6%; to the educational institutions for Negroes, 24.9%; to church schools (Sunday schools), 19.7%; to the Epworth League, 5.7%.

The exact amounts to be distributed on this basis was referred to the executive committee for determination, at its meeting on May 13. A flat appropriation of \$50,500 was made to the Wesley Foundation for religious work among Methodist students at fifty-one centers in State-supported institutions. And the following authorization of loans was made from the Student Loan Fund, the Children's Day educational collection: Theological schools, \$27,000; colleges and universities, \$193,300; secondary schools, \$6,375; Negro schools, \$6,240; non-Methodist institutions, \$27,386—total, \$260,000.

Reports of the Committee on Curriculum and the Commission on Conference Courses of Study were made respectively by Dr. H. H. Meyer and Bishop E. H. Hughes. Bishop F. D. Leete, for the Committee on Evangelism, read the most significant report for the future of Methodism. It was adopted, Bishop W. F. Anderson, president of the board, presiding. Among the forty members present were five bishops, eleven pastors, six college presidents, and fifteen laymen. One of the most constructive annual sessions of the board terminated its meeting with befitting devotions conducted by Bishop T. S. Henderson, of Cincinnati Area.

Clark University in Musical Triumph

By George W. McCorkle

THE midyear musicale, which was given in Croghan Chapel of Clark University on Friday evening, February 25, under the auspices of the Philharmonic Society of Clark University in connection with Gammon Theological Seminary, was pronounced to be one of the greatest achievements of the year in the musical realm. Music lovers of both races came from all sections of the city to witness one of the greatest events of the season. Long before 8.15, which was the scheduled hour for the exercises to begin, the large chapel was filled to its capacity. The tremendous chorus, composed of students from Clark University and Gammon Theological Seminary, with an orchestra of thirty-five instruments arrayed in front of the chorus, was a beautiful picture in itself to behold.

At 8.15, Professor Hall, director of the musicale, appeared before the audience in his usual modest but masterly manner, amidst roars of cheers, made a bow of great significance, then turned to the orchestra and raised his baton, which meant the beginning of the treat of the evening. The Piano Concerto, G Minor, from Mendelssohn,

played on two different pianos by Misses Mebane and Harvey, was in itself a wonderful triumph in music. The chorus thrilled the audience with its songs as each hearer sat with abated breath. The Gammon Quartet, composed of Messrs. Gannaway, McCallum, Clay, and Gregg, excelled all past records.

The soloists for the evening were Misses Rayfield, Peaks, Mrs. Perry, and Messrs. Evans and Green. A new interpretation and feeling was given to the spirituals, "Heaven," "Steal Away," "Hand Me Down," "Rocks and Mountains," and "Every Time I Feel the Spirit."

Professor Hall deserves to be known to the world of music lovers. He is modest in his manner, yet stern and exact in the execution of his work. The race should be proud of such a man, who has not reached his present status of honor and recognition by accident, but by hard work, perseverance, and an invincible determination.

Through the hearty co-operation of the faculties and student bodies of both schools, the Philharmonic Society made history for itself under the masterful direction of Prof. Fredrick Hall.

Contributed Editorial

Sinclair Lewis and His Critics

A GLANCE over most of the comments made by the literary critics on SINCLAIR LEWIS' novel dealing with the clergy, *Elmer Gantry*, seems to indicate that WILLIAM ALLEN WHITE has written the epithet that will cling permanently to the novel. Mr. White says: "Sinclair Lewis stood in the pulpit of a Kansas City church last spring and defied God to strike him dead. So far as Sinclair Lewis the artist is concerned, in the book, *Elmer Gantry*, God took him at his word. He got so excited making faces at God that he forgot his craftsmanship."

Lewis' novel will certainly furnish a popular topic of conversation for the spring season. The advertising which is put out with much beating of tom-toms by his publishers betrays the hope that the novel will make many people mad. But it is to be feared that not many will bother to get mad. Thoughtful people within the Church, at any rate, will feel rather disappointed that Lewis froths at the mouth so in rage, that his criticism of the Church becomes like all utterances of a person in a fit—maudlin and incoherent. The first sentence of the book is, "Elmer Gantry was drunk." An additional sentence might be added in all fairness—"So was Sinclair Lewis—drunk with rage." He seems so intoxicated with rage or hate that he utterly fails in the criticism of certain evils and faults in the Church, which, with his very great ability, he could have done with large effectiveness.

It is true that in the chronicle of this renegade preacher Lewis does touch on commercialism in the Church. A complete picture of that evil, whether by means of photographic realism or satire, is greatly needed. Mr. Lewis could have done it; but in his present novel he fails to do anything of that sort which carries conviction.

The story is that of an out-and-out crook, whose personality and career are both incredible. The hero of the novel begins as a drunken reprobate, and after a few years as pastor and shyster evangelist, he becomes pastor of one of the strongest Methodist churches in America and apparently the supreme power of the Protestant Church of this country. The Brothers Grimm in their most romantic moments never attempted to palm off so grotesque a career. Mr. Lewis asks his readers to believe that a man who never rises to the intellectual rating of a third grade moron, or to the moral character of a professional crook, could in a few years become one of the leading preachers in the country.

Anything which a preacher may say of the novel will naturally be discounted by a large number of people. This is especially true of a Methodist preacher since the book deals very largely with the Methodist Church. Consequently, there are here presented a sheaf of comments on the book by some representative literary critics, who approach it without the slightest trace of any bias in favor of the Church.

No comment by preachers could possibly be more devastating to the value of the novel as an interpretation either of life or of the Church than the comment of these critics.

Of the book as a whole ROBERT LITTELL, one of the editors of the New Republic, and one of the most competent literary critics in the country, says: ". . . In its pauseless series of knockdowns administered by the author to his chief character, and in the endless kicking him

when he is down the book is as fatiguing as would be a rather coarse, high-pitched and not altogether adult factory-whistle blowing without interruption for the length of time it takes to read not much less than 170,000 words."

Of the hero, Elmer Gantry, Mr. Littell says:

"Elmer Gantry is not allowed to possess, for more than a moment, any trait which can make us believe in his existence as a man.

"A man who is making an effigy of his enemy for public burning does not take pains to get a likeness. A few rags, a shirt, trousers, sawdust, a broomstick and a large label will do the trick well enough. If we would destroy some one by the ancient sorcery of sticking pins into a wax image of him, it would not be wise to fashion the wax too accurately lest we come to look upon it as a work of art, and worth preserving. The image of Elmer Gantry is a pincushion, a pitiful lay figure bristling with the hatred and burlesque mockery which Mr. Lewis volleys over the lower planes of organized religion and its commercial preachers. Elmer Gantry, an effigy rather than a character in a story, is roasted anew in every page with such zest that we end by feeling in this instance that Mr. Lewis is not a novelist, nor a crusader, nor even a propagandist, but simply and solely a witch burner."

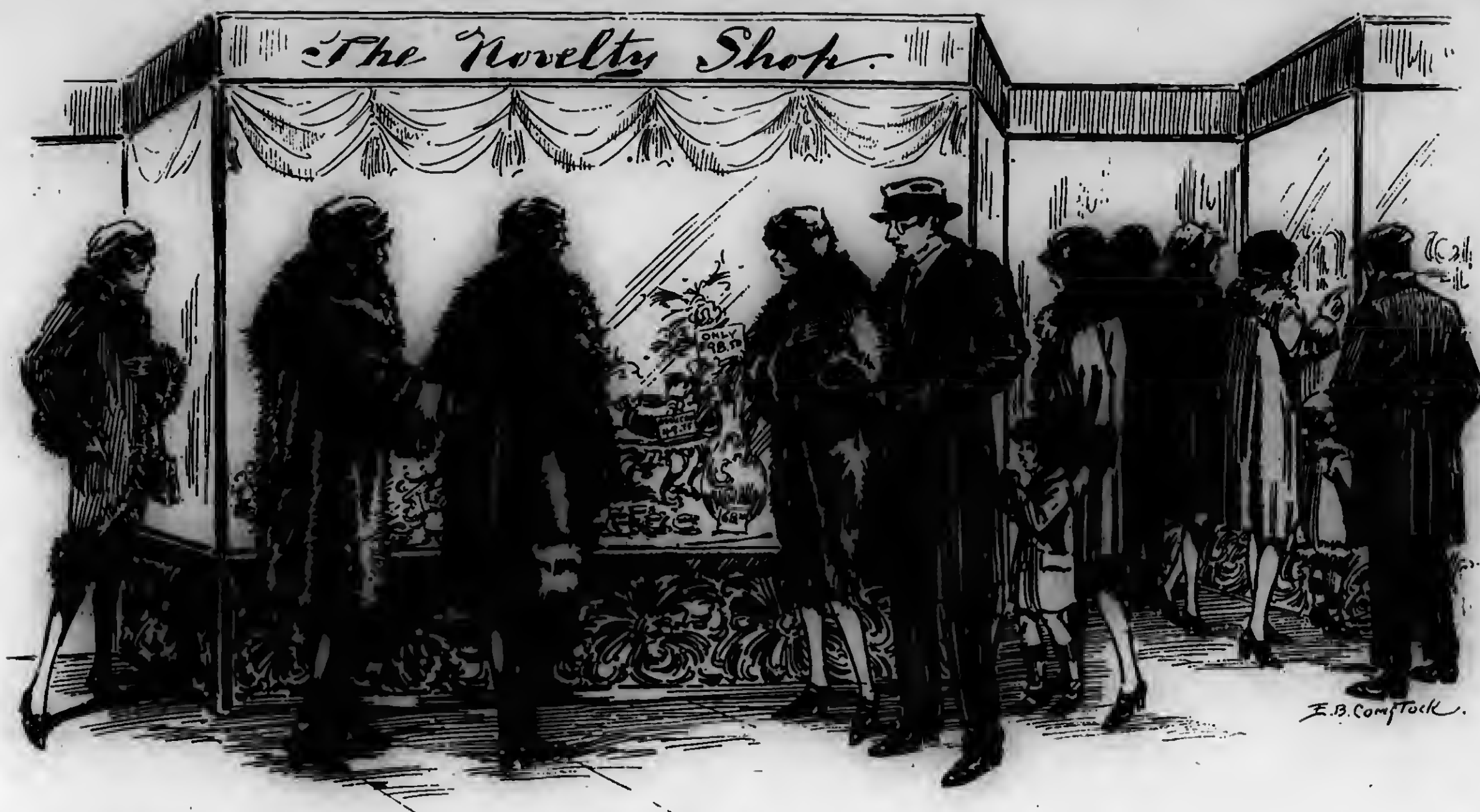
HEYWOOD BROWN of the New York World, who, of all people in the United States, would probably be one of the last to be accused of prejudice for the Church, says: "It is not a good novel and it is faulty journalism. In its essence the book is not true, because it deals so completely with outward aspects and scarcely touches any inner grace. Lewis gets both feet off the ground on too many occasions not to convince me that fundamentally he is a fanatic. But his technique in tackling is all wrong." HARRY HANSEN, also of the New York World, says: "The book reads more like a feature story, hot off the griddle for a sensational newspaper, than a novel."

But perhaps the most penetrating of all criticisms is that by REBECCA WEST, one of the most distinguished of English novelists. Writing in the New York Herald Tribune, she says: "It is probably one of the most disappointing books that a man of genius has ever produced." She thus describes the hero, Elmer Gantry: "This snorting, cringing creature, this offspring of the hippopotamus and the skunk, between whose coarse lips the texts sound as if he were munching sappy vegetation, under whose coarse hands sex becomes a series of gross acts of the body ending in grosser acts of the spirit, such as deceit and cruelty."

Very keenly she points out that the work fails as a satire for the very obvious reason that one must know something of the thing that he is satirizing if it is to have any value whatever. She says: "Mr. Lewis does not fulfill that necessary condition of the satirist. He has not entered into imaginative possession of those qualities the lack of which he derides in others. He pillories Elmer Gantry and those who follow him because they are obviously misusing the force that makes men want to speak and to hear speech of religion; but he has no vision of the use they ought to be making of it. The passages in the book which present to one what Mr. Lewis regards as the proper attitude to religion are disconcertingly jejune—are disconcertingly on the same mental plane as Elmer Gantry." Miss West makes this observation: "If Lewis would sit still so that life could make any deep impression on him, if he would attach himself to the human tradition by occasionally reading a book which would set him a standard of profundity, he could give his genius a chance."

The Advocate will print in an early issue an article on "Elmer Gantry" by one of the most competent literary scholars and critics in the country, Professor FRED L. PATTEE of Pennsylvania State College.

L.



THE PRESENT GENERATION HAS TO FACE THE HEAVIEST BOMBARDMENT OF APPEALS TO "BUY SOMETHING" THAT HAS EVER BEEN LET LOOSE

Is Simple Living a Lost Art?

By J. George Frederick

Former Managing Editor of "Printer's Ink"

EVERY orator and every writer of the day celebrates or laments the "complicated" civilization of to-day. Statisticians have calculated that one hundred years ago the average person had just about 72 wants, of which 16 were necessities; whereas, the average person to-day has 484 wants, of which 94 are nowadays rated as necessities. Furthermore, one hundred years ago there were not more than 200 items urged upon the average man by the seller, whereas to-day there are something like 32,000. A home containing all the modern inventions and improvements available to-day would have a grand total of about 100 separate mechanisms. The total number of items sold to-day, including different brands of one type of article, reaches the dizzy heights of approximately 365,000. A well-stocked hardware store alone carries 88,000 separate items. There are 75 contending brands of dentifrice (and still only 25% of the public brushes its teeth!).

A state of civilization such as is indicated by the above figures gives very especial point to the phrase of Emerson's,

"To be simple is to be great"

for indeed it requires a certain kind of greatness to be simple in days when complexity spins about one like a whirlpool drawing us toward a vortex of endless wants and mechanisms. As never before in all history, a human soul is faced with a condition of *over-supply* of wants rather than an under-supply; a surplus rather than a poverty of this world's goods. Man seems to have crawled out of his slime steadily toward an increased number of wants, and it is impossible to deny that his progress is,

to a very important extent, definable as an increase in material wants and in ability to supply them. Nor in truth can it be said to be unspiritual for modern man to desire to possess comfort or even luxury. But what can be said is that the very number and ubiquity of such desires, and modern skill in catering to them, has brought about, in our Western civilizations, a shift of emphasis away from spiritual things. It has focused men's minds too emphatically upon the satisfaction of material wants and away from the concentration upon unworldly ideas and renunciation of material things which may roughly be characterized as traditionally Eastern. Count Keyserling puts the contrast thus: "The Western world for the outer formation of life; India for psychic realization."

An Avalanche of Prosperity

The rapidity of our rise in material well-being is the marvel of the ages. From the pæans of praise which fill the public prints as to American prosperity, it is not hard for an austere religionist to make a comparison with the worship of golden calves and the lust of Moloch; from our liquor and night-club orgies of the rich, a new feast of Nebuchadnezzar, and from jazz, the fiddling of Nero while Rome burned. We actually spend about three times as much on automobiles alone to-day as the entire nation earned in 1850! We put into our mouths alone to-day ten times as much as the whole nation earned then. In the whole century between 1800 and 1900 we developed 88 billions in new wealth; but in *one decade* (1910-1920) we developed 135 billions in new wealth. In that period wages rose 300% and prices only 90%. We have 30 million savings-bank depositors, and 15 million

owners of stock and bonds, out of a total of 27 million families.

These few hints will suffice to paint the familiar tale of material possessions in America—which is from two to three times greater than that of any other nation in the world. We are obviously in the very middle of a great age of creating and spreading merchandise and money.

The spiritually minded of to-day who are not without the fullest appreciation of the fact that the standards of living of the common man are very happily being raised, and poverty routed. But they are, nevertheless, troubled at the departure of simplicity and poise; the obsession with material wants which this era has ushered in. It seems to them that no subject could be more pressing to-day than, How shall that essential simplicity which makes for a fine character be maintained in a swirl of merchandise? There is every reason to admit that our victories over nature through invention, research, and machinery are gifts which it would be folly to deny ourselves. Let every plumber's assistant and every farm hand go to work in his own automobile and return to his plentiful and modernly furnished home containing a thousand things which his grandmother and grandfather never could afford. Let the stenographer revel in her silk stockings and fur coat; let the wage earner wear silk shirts and own bonds! Why not? It seems mere snobbery or illiberality to question this. It is even believed by some liberal democrats that this orgy of merchandise is in itself a phase, a stepping-stone to spirituality, since the possession of wealth and leisure will sharpen rather than blunt the finer faculties—all in good time. Cold and hunger and destitution, they say, are the true destroyers of spirituality, since they compel men to give all their waking hours to the unrelenting burden of physical need. The flower of culture, they contend, grows best in the warm air of plenty, not in the arid desert of toiling for mere existence.

Money Concern Strangling the Soul

It does no violence to the spiritual ideal to admit this. But immediately it becomes *equally* clear that we have a very special responsibility for setting up spiritual beacons in the midst of this great flood of material wants and offerings which our industrial civilization unlooses, lest we be carried away on its crest like helpless creatures; even engulfed and drowned in it. As Henry James put it, "The object of money is to make one forget it." It is precisely because we are *remembering* money too much, in its possession, that spirituality, and the simplicity which is inseparable from it, are endangered by the thundering waters of prosperity, bearing on their surface a mad heterogeneity of objects and racing along with a gay and thrilling speed.

Can Simple Living Be Rediscovered?

Simpler living is almost a lost art to-day, but it is already slowly being rediscovered. The rich, who in their pride had built great mansions, are now finding them distracting burdens, and are simplifying their living as a sheer means of self-preservation. Great city houses are being vacated for apartments. The tide is no longer toward the city, but back to the suburb and the country, where living on a simpler plane is more feasible; where the myriad distractions and mechanisms of the city do not render life such a bedlam. The styles are becoming simpler. Mrs. Lincoln wore fourteen petticoats at the inaugural ball. In the nineties women wore twice as many garments, three times as much dry goods as to-day, and spent three times as many hours with dressmakers and storekeepers. Even business is entering upon a vast "simplification" program under Herbert Hoover's guidance.

There were once 1,260 different kinds of farm wagons manufactured, by one concern; now reduced to 200. Uniform standards of every type and kind are being fostered to eliminate waste, and in the world of art the tendency has been toward purer, simpler line, and away from rococo, jumbled, overloaded design.

Simpler types of men, simpler standards of living, sturdier resistance to the lure of meaningless multiplicity of possessions must be held up still more pointedly as high examples. The great welter of possible possessions must be shown to be a drug to sensibility and fineness, if indulged in too sensuously.

Making Simplicity Desirable

In the midst of all this raucous crying of wares, it is extremely important that there be advertisement also of simplicity; of true selectivity. There can be no individuality without the discriminating exercise of choice—of rejection of some things, selection of others. In a nation where a moving social standard prevails and there is no general tradition of class which provides a member of that class with a definite sense of values, it is particularly vital that the art of simple living be given prestige and wide publicity. As the situation stands, the symbol of up-to-dateness and success is *quantitative* material possession. This is not really to be wondered at in such a wealth-creating period as to-day—it comes about by a very natural gravitation. Appeal to the senses with material things is always more vivid than the appeal to spirituality; and there are so many more brains at work making the appeal!

As Charles Wagner has said, "Simplicity is a state of mind." And a state of mind is a more delicate and evanescent matter to foster and create than the earning of money enough to buy an automobile or an electric refrigerator. What is needed to "make simplicity a grace," as Ben Jonson had it; show it to be as desirable and superior as the automobile and the electric refrig-

Bewildered Youth

"ESPECIALLY do young people need to be guided when they come upon this vast bazaar of brilliantly illuminated merchandise. They almost literally never spend a moment beyond the range of the electric signs, printed advertisements, and seductively arranged window displays of merchandise, of our 365,000 material things. They are plainly bewildered and put at a disadvantage, whatever may be the air of nonchalant sophistication which they wear. The great numbers of young criminals and the preponderance of economic crimes by the young plainly demonstrate the intensity of the money-pressure which the young who start in life feel."

erator are superior. It was a grace in time when a genteel class existed, practicing genteel traditions. But this purple circle of aristocracy has perished, and unfortunately its spiritual core—that of cultural leadership, discrimination, taste, selectivity—has almost perished, too. We must make simplicity as well advertised and as definite an object of desire as it once was in the days when the aristocracy of gentility fostered it. The parvenu once anxiously imitated the genteel because the genteel occupied high social place. The caste conception of society is no longer such a disciplinary force toward culture and simplicity. The reliance now must be upon the mind and the soul, upon the individual understanding.

Nowhere is our modern civilization so weak as in its failure to understand the difficulties our new standards of living create for young people. They are reared to higher standards, but so fast do living standards rise that they find it almost impossible to attain by the marked value of their own efforts the high standards of living so carelessly set in our modern prosperity, at an age commensurate with their emotional mating period. At a time, therefore, when they have the greatest need for spiritual standards they find themselves unprepared, in these irreligious days, for the intense pressure upon those standards which the lure of luxury and customs set up. It seems as though all the resources and the genius of civilization are focused upon developing wants, upon fixing these wants as a social standard, and upon offering goods to assuage these wants—but do not make it possible for the average young people to secure the purchase price of these wants until nearly middle age. Nor is there widely offered to young people the necessary counteracting standards by means of which they can learn to find happiness in simple things.

The Postponement of Marriage

Under modern specialized training and the greater

call for education and preparation, the age at which a man can earn the salary necessary to maintain the modern standard of comfort does not arrive until thirty or thirty-five. The young man out of college or the young man starting in business can very easily spend an entire week's salary providing a young lady of his choice with entertainment and yet not depart very far from her expectations. The resulting delay in matrimony brings its own train of social evils; but there are many other results, not alone in crime, but in feverishly focusing attention upon earning the price of the new standards of living, which are only quantitative standards.

We must especially make sure that young people are given the information, the standards, the ripe experience—which show that it is folly to follow other people's standards—"keep up with the Joneses." The higher aristocracy, deeper spiritual satisfactions, and more satisfying individuality of a few choices based on the simple but beautiful should be inculcated. We need in our schools and colleges to teach, more definitely, emotional adjustment to the life and standards pressing in too close upon us; we need courses in the practical philosophy and meaning of life. Not long ago college undergraduates themselves pleaded for this very thing. The superior philosophy of enjoying by anticipation a treasured possession, during a period of earning and saving for it, needs to be more widely understood. The nature of desire, the futility of just "things" and more things, the rich possibilities of more inner resources; the fundamental, even rational, place of religion in arriving at a workable, satisfactory meaning of life as a basis for setting standards of value—these things even our "disillusioned" younger generation is calling for, and soon they will be telling us that we have been grossly negligent in not providing them.

The greater satisfactions residing in things which are not material and not purchasable need to be extolled.

The Parable of the Nile and the Po

By John Andrew Holmes

LAST summer a lot of the best people in Lincoln made me a present of some money. "Take this money," said they, "and clear out. Go as far away from here as you can get. Stay away as long as it will last. We only wish it were a million dollars, so that you would never need to return."

I took the money and my family and went on the greatest journey possible to man. I visited the Mediterranean Sea, and viewed the remains of the nations which have made the bulk of the history of the race.

On the opposite sides of that famous sea I saw two rivers, from which I drew a parable regarding the generosity of my friends. Flowing into the Mediterranean from the north is the Italian Po, and from the south is the African Nile.

The Po is only a provincial stream, the Nile is a continental river. The Nile is ten times as great as its little neighbor, and is known around the world as a marvel. Yet at the end of its course, when it comes to pour itself out in death into the great sea, as we shall pour ourselves at the ends of our courses into the ocean of eternity, it dies poor. It has little left of its resources to pour out. In that hour the insignificant Po is as rich as the Nile.

The reason is that the Po is a tightwad stream. All the water that flows into it is carried on undiminished to the end. Like the Scotchman of our modern mythology, it is frugal to a fault. It celebrates Thrift Week every week. It needs not to set any time apart for such purposes. So it dies rich.

Far different the sort of life that is led by the Nile. Throughout the thousands of miles of its course, the Nile constantly gives off of its resources. It lives to serve. It is a philanthropist to the burning atmosphere of equatorial Africa, which it blesses with its evaporation. Through irrigation its alms are so vast that Egypt is called the gift of the Nile. At Cairo I calculated that a cubic mile of water flowed there every week within Nile banks. Yet so generously are those waters given off to bless the parched land that when it reaches the end of its long career, the Nile is as poor in its death as the Po.

While it is not an evil thing to die rich, yet I should rather live rich. I should rather have much and give most of it away as need appeared than have as little as the Po and keep it all till I died. I admire the spirit of the Nile.

LINCOLN, NEBRASKA.

FOR THE LENTEN SEASON

Great Living

The Things Most Worth Having Are Never Thrust Into Our Hands

By McEwan Lawson

LIFE is not easy to understand. In some moods it seems a jumble of letters, and we cannot spell out a clear sentence. It is very quick—at least, it soon becomes very quick. It begins as a lake in the hills, but soon its waters are a hurrying stream. And the things most worth having are never thrust into our hands. As Mr. J. L. Paton says, life is like an Oriental shopkeeper. He displays his goods, sits at the back of his shop, and you may safely reckon that he keeps his best goods hidden; they have to be asked for. Most of us make a muddle of life, not because we are evil, but because we are ignorant. We do not know the goods which last.

The Asset of Clear Sight

Clear sight is a great asset. There are some things which are primary and some things which are secondary. "The hottest day that ever I felt in my life," writes Pepys in his Diary of June 7, 1665. "This day, much against my will, I did in Drury-lane see two or three houses marked with a red cross upon the doors, and 'Lord, have mercy upon us' writ thereon." Five hundred and ninety died of the plague that month. Pepys—and all honor to him—stays on in London; he keeps to his desk at the Admiralty. It is true that his motive is not altogether disinterested. He climbs a little higher. "My late gettings have been very much to my great content," he writes, "and am likely to have yet a few more profitable jobs in a little while." In August seventeen thousand die, and thirty-one thousand in September. In September he writes again. September 3 (Lord's Day): "Up, and put on my coloured silk suit, very fine, and my new periwig." Mr. Pepys is con-

fusing the secondary with the primary. A periwig is in danger of becoming more important than the plague. In examination papers the phrase used to run, "The questions marked with an asterisk must be answered," and it is the same in life. At heaven's gate they have perhaps never heard of Presbyterians or Congregationalists or Anglo-Catholics, and they will not bother much about whether we have been "butchers or bakers or candlestick-makers." The great thing will be to be able to say, "In that queer, confused world I came from, I did try to lead them straight."

Naturalness

The second secret of real greatness is to be natural. In the Middle Ages the troubadour and the jongleur tramped the roads together. The troubadour was the musician, and the jongleur, between the musical items, would stand on his head or balance a stick on the tip of his nose. The old story goes that a jongleur once became a monk. He put on the gray robe of a Franciscan, and, leaving all his tricks behind him, entered the monastery and sang devoutly in the choir. And soon they saw that he was ill. The whisper went round the refectory that Brother Martin was not long for this world. Then, to the astonishment of all, he began to revive. Night by night, after vespers, they watched him stealing along the cloisters back to the chapel. "A miracle is being wrought," they said; "the Blessed Virgin must be touching his pale cheek." And so, in a back pew, five of them watched. In through the door came Brother Martin, and up the aisle. He knelt before the altar and, just as they expected to see the Blessed Virgin bend over him, to their as-



An Ancient Olive in Gethsemane

A Palestine Perspective

BY MADELEINE SWEENEY MILLER

Forgotten are Jerusalem's narrow streets
With caves where poor men buy their fly-
flecked meats.
Forgotten are her steps where merchants crowd
Chief priests that walk caparisoned and proud.
Forgotten, puny babies at the breast
Of milkless mothers, seeking stones for rest.
Forgotten, stumbling women under veils
That hold the sweat and dust of passing years.
Forgotten are the temple leper's tears
And blind man's cry, who every passer hails.
Forgotten are our pangs at men who bend
And stagger under loads that will not end.

For as we sail into the hopeful sea,
A single star looms over Palestine—
The star of Nazareth and of Galilee;
A single tree finds in our hearts, a shrine—
An ancient olive in Gethsemane!

BROOKLYN, NEW YORK.

tonishment they saw that Brother Martin was turning somersaults, and balancing a stick on his nose, and doing all his old tricks, to the glory of God. The story says that the child in the Virgin's arms smiled and clapped His hands. God hates stencils. He likes roses and men and women all different. He needs every kind of window to shine through, not a hundred portholes all the same. He wants our natural selves.

The Real Jewels

The third secret is to have immortal treasure. There are lovely things in this world:

White plates and cups, clean gleaming,
Ringed with blue lines;
Wet roofs, beneath the lamplight;
The blue, bitter smoke of wood.
Radiant raindrops couching in cool flowers;
The keen unpassioned beauty of a great machine;
High places, brown horse-chestnuts, glossy-new;
Firm sands; the little dulling edge of foam
That crowns and dwindles as the wave goes home.

But one day we have to say good-bye to them. Where we should be without human friendship, passes comprehension. We are all nearly as funny-looking as Mr. Bate-man draws us, but the funniest-looking of us has someone who thinks the world of us, and that love keeps us alive. But friends pass on. The real tragedy of life as Jesus saw it was to watch men and women bending over their hard-won jewels, and then to see the lean hand of Sorrow, Time, or Death stealing under the tent-flap, wrapping its thin fingers about our treasure, and leaving us utterly forlorn. "You must have immortal treasure," Christ says—"treasure that neither moth nor rust can corrupt—treasure that thieves can never steal."

Be a Pied Piper; Play Something

Discover something. Old songs are wonderful things. You can hear "To Anthea" twice in an evening, and be ready to hear it a third time, and one never really wearies of the Pied Piper. You can see the long gaunt man; he seems to carry a special wind with him which always flutters the trailing ribbons of his dress. You can see the rats in all their shapes and sizes. You can see all the children hurrying after him.

Did I say all? No; one was lame,
And could not dance the whole of the way;
And in after years, if you would blame
His sadness, he was used to say:
"It's dull in our town since my playmates left.
I can't forget that I'm bereft
Of all the pleasant sights they see,
Which the Piper also promised me.
For he led us, he said, to a joyous land,
Joining the town and just at hand,
Where waters gushed and fruit trees grew,
And flowers put forth a fairer hue,
And everything was strange and new;
And just as I became assured
My lame foot would be speedily cured,
The music stopped, and I stood still,
And found myself outside the Hill."

That little child, with its lame foot, dreaming of "a joyous land joining the town and just at hand," is a picture of the world. Be a Pied Piper. Play something. Discover something.

Last! It is easy to set out on a long walk. It is hard going after twenty-five miles. That is the testing time. There was a great interview in the papers not long ago. It was the life story of a humble woman:

I was living at Sandy Hook when I met Jacob Walker. He kept the Sandy Hook lighthouse. He took me to that lighthouse as his bride. I enjoyed that, for it was on land, and I could keep a garden and raise vegetables and flowers. After a few years my husband was transferred to Robbins Reef. The day we came here I said: "I won't stay. The sight of water whichever way I look makes me lonesome and blue." I refused to unpack my boxes and trunks at first. I unpacked them a little at a time. After a while they were all unpacked, and I stayed on. My husband caught a heavy cold while tending the light. It turned to pneumonia. It was necessary to take him to the Smith Infirmary on Staten Island, where he could have better care than I could give him in the lighthouse. I could not leave the light to be with him. He understood. One night, while I sat up there tending the light, I saw a boat coming. Something told me what news it was bringing me. I expected the words that came up to me from the darkness: "We are sorry, Mrs. Walker, but your husband's worse."

"He is dead!" I said.

We buried him in the cemetery on the hill. Every morning when the sun comes up I stand at the porthole and look in the direction of his grave. Sometimes the hills are white with snow, sometimes they are green, sometimes brown. But there always seems to come a clear message to me. It is what I heard Jacob say more often than anything else in his life. Just three words, "Mind the light." I have been here thirty-two years.

That is the man or woman Christ wants. They are the great discoverers. They arrive, and they lead others with them. They hear the "Well done!"

Ten Ways of Being a Bad Parent

1. A parent is bad whose imagination is colored by an uncritical belief in the vague rumors of scandal about young people. Such parents have no sense of proportion, are ready to accept the worst because it fits in with their theories. They are the largest contributing factor to the breakdown of reputation, even of their own children.

2. A parent is bad who accepts "fate" blindly and cannot see behind present handicaps the background of latent strength.

3. A parent is bad who does not realize that with adolescence comes a tremendous pull of loyalty toward friends outside the family group.

4. For a parent to become prematurely stabilized, so that he loses a sense of proportion and cannot distinguish between major and minor values, is to become a bad parent.

5. A parent who makes a faulty characterization of a child is likely to produce bad results.

6. A parent may be bad if the goal placed before the children is too immediate and too easy, or is so concerned with money and "comfort" that the children become bored with life.

7. A parent is bad who is a parent only spasmodically, and then usually at the wrong time.

8. A parent is bad who cannot shield a child from premature exposure to adult anxiety or perplexity.

9. A parent is bad who builds up in the child a feeling of inferiority.

10. A parent is bad who will not let a child grow up; who does all the talking; makes all the decisions, and meets all the issues.—MIRIAM VAN WATERS, in *The Survey*.

Christian Statesmanship the Safeguard of World Democracy—II

(Concluded from previous issue)

By the Rev. John H. Reed, D.D.

IN THE second place: Consider the Relation of the Church to the State in the Destiny of Our World Population. World problems are indeed problems of the kingdom of God. These must find their solution in the final triumph and sovereignty of God's moral government of His universe. Any attempt to break daylight upon human darkness otherwise than through the channels of human thought, based upon eternal truth, is but to confuse and confound the peoples of the earth. The kings of the earth shall bring their glory and honor into the kingdom of God.

The great and abiding principles of the church undergird human civilization, and these are being wrought out as the deep current of modern thought swells the tide of the world's progress, borne unceasingly onward towards the great ocean of eternity. Mankind now evolves out of the long night of error into the daybreak of the most marvelous revelations disclosed to statesmen, publicists, and Christian philosophers. This comes, not through blinded ignorance and prejudiced judgments, but through sparks of infinite mental and spiritual capacities with which the various groups and racial types are endowed by the Creator. Yea, the constant evolution has been further; out of cruelties, oppressions, slavery, and hate, into altruism, freedom, liberty, patriotism, brotherhood; out of selfishness and greed into benevolences and the larger humanities.

The Hon. Charles Evans Hughes, former Secretary of State, in an address at Faneuil Hall, Boston, not long since, celebrating the 150th anniversary of the battle of Bunker Hill, speaking on the "Problem of Liberty Today," said: "As we contemplate a world of peoples enlarged out of the control of dynasties—as we observe the widespread simulations of democratic forms among peoples still without self-discipline or training in the most difficult of arts—vast masses who are the victims of abuses and tyrannies bearing popular labels, we can but realize that we have fallen upon a time when it is not necessary to argue the right of self-government, but to demonstrate the capacity for its exercise; not to invoke the name of Liberty, but to learn the practice of Liberty; not to oppose the outworn pretensions of despots asserting "Divine Rights," but to secure the good order of community life and rational progress under free institutions so that peoples escaping the weariness and cynicism, which are the natural reactions from the illusions of freedom, will not invite despots to return." This declaration and deliverance by one among the greatest of Christian statesmen, expresses a truth that is applicable to the whole trend of popular public thought and opinion as related to the problem of liberty and search for truth within the vast realm of religious endeavor as affecting popular government upon the globe.

What are the great issues that now arise for discussion and permanent settlement on part of the church and the faith of our fathers, as these relate themselves to the principles underlying governmental order and world de-

mocracy? First, the unity of Christian believers and the solidarity of our world population. This is fundamental, especially so within a representative democracy, tending towards reaching its true destiny in the Fatherhood of God and the universal brotherhood of man. There is indeed a positive self-determination on part of government towards a great nationalism which is expressed in terms of national unity. The Federal Union of the American Republic, the United Kingdom of Great Britain, with her world dependencies, together with the trend of Colonial Union of European Crown Colonies and Protectorates, evince this truth in modern government.

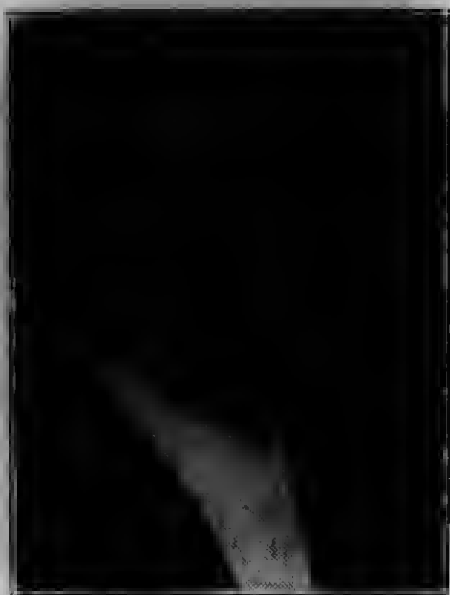
There can be no union of church and state as such. Nevertheless, this principle of national unity comes to grief under a system of warring factions and dissimilar denominational sects with opposing creeds in the Christian church, which organization, by the very spirit and genius of Christianity, must be and remain the handmaid of the state. With tenets and dogma, there arise two counter forces in our civic and religious order, the impact of which by their counter marches, must inevitably make for the disintegration of the forces striving for national unity. This situation very manifestly obtains under our modern order.

In order, therefore, to secure national unity and conserve the undying principles of constitutional government, the unity of Christian believers becomes at once imperative. Yea, it is indeed the rock-bed principle for the triumph of the kingdom of God, through the dominant and regnant forces silently at work, leavening the whole lump, among the nations of the earth. This is in full consonance and in harmony with the declaration of our Head and Founder, Jesus the Christ, who said, "I am come that they all may be one." The basis of such unity is the fullest recognition of those underlying principles which constitute the unity and solidarity of all races and nationalities upon the globe. It is truly apparent in present ecclesiastical thought that the trend of the Christian church is towards a broader relation than federal union of churches upon the narrow platform of denominationalism, and a deeper self-determination and self-expression of the various religious groups. This manifest tendency in religious thought cannot and should not be crushed back into narrow sectionalism on part of Christian believers, nor countenanced on part of the nation under the garb of so-called religious freedom. There should be no bar of racial exclusiveness within the church, nor should there be any act of national exclusion on part of the nation.

The unity of Protestant Christianity under our present world conditions can never be truly effected upon a materialistic, geographical, sectional, nor racial basis. The very quintessence of such a unity must find its deepest and broadest expression in safeguarding the constitutional rights and moral obligations of mankind for both the good of the church and the perpetuity of the state. This is the true philosophy of constitutional government,



Dean R. B. Hayes



Mr. Robert Armstead



Dr. A. W. Brazier



Dr. Thaddeus Taylor



Lawyer Frank B. Smith

Louisiana Conference Methodist Brotherhood Meeting

At Wesley Chapel, New Orleans, La., April 6-7

STIMULATED by the Methodist Men's Council meeting last March in New Orleans, the Methodist men of the New Orleans District immediately, under the leadership of Dr. A. W. Brazier, organized the Methodist Brotherhood of the New Orleans District.

So much good resulted in the resurrected and new-born brotherhoods, and with renewed interest on the part of the men of the different churches, that the district brotherhood asked the Louisiana Conference at its last session to permit the organization of a Conference brotherhood. This was granted.

The meeting April 6 and 7 at New Orleans is the fulfillment of that grant. A great meeting is anticipated. Enthusiasm will be at fever heat. Practical plans of work will be presented by speakers of experience. The Conference brotherhood will be organized. The good which has been achieved on the district over which the Rev. M. R. Walker is the efficient district superintendent will be transmitted to the other districts.

Questions of financial, evangelical, civic, and general welfare of the church in the local community and the world at large will be presented.

Bishop Jones has arranged his program so that he

will be present and address the meeting. Other prominent speakers within and without the Conference will speak.

The public is cordially invited to this Conference-wide brotherhood convention. Every interest of the church will be featured with prominent speakers from various parts of the country. Every church in the city and State must be represented. Every male member of the church is expected to attend. Registration fee, one dollar. Don't miss this great meeting. Superb music—100 male-voice choir under the leadership of Brothers Stewart, of Mt. Zion; L. R. Scott, of Haven; B. McHubbard, of Wesley Methodist Episcopal Church. This great meeting is endorsed by Bishop Robert E. Jones, resident bishop, and the local Ministers' Alliance.



Bishop R. E. Jones

Dr. A. W. Brazier, president District Brotherhood; Robert Armstead, secretary; Dean Robert B. Hayes, chairman Committee on Arrangements. Committee of Ministerial Alliance: The Revs. J. W. Wells, Trinity Church; C. S. Stanley, First Street Church; W. T. Handy, People's Church; J. W. Turner, Williams Church; C. W. Reeves, Peck Memorial Church.

Send in your registration fee. Those coming write Dr. A. W. Brazier, Pythian Temple, or Dean Robert B. Hayes, New Orleans University, New Orleans, La.

and the high-water mark of our Christian civilization. The approach to such a proposition by Protestant faith demands the broadest Christian statesmanship. It comprehends in its scope the moral and spiritual transformation of our world population and holds within its perspective those lofty world-visioned ideals which make for the permanent establishment of world democracy under popular government and the maintenance of national integrity among the nations of modern times. We must therefore think in terms of world building on part of the state, and world redemption on part of the church. The very conception of such a lofty ideal connotes the

complete and final disintegration of denominational sectionalism, a full restatement of our worn and threadbare creeds in harmony with new world policies embodied within national constitutions, and the broadest expression of all enduring virtues found within the very warp and woof of the garment which clothes the peoples of the earth with righteousness that exalts the nations.

Such a unity becomes more than a mere scheme of church unification or organic absorption between any two denominational bodies in Protestantism; it is not a mere compromise between two hostile ecclesiastical camps, but rather the basic and undergirding principle for the whole

future work and world operation of Protestant Christianity. The real purpose of such an approach must find its primary result in the maintenance of constitutional government upon the globe, the perpetuation of the best there is in Christian civilization, reaching its highest culmination in Christian brotherhood.

We may consider, in the second place, the truth: The Church Stands Responsible for the Destiny of the Nation. This is indeed a bold assertion, but considered in the light of truth and candor, it at once becomes apparent. Two great and commanding forces now operate throughout the governmental and religious world, viz., *Protestantism* and *Roman Catholicism*. These two dominant forces direct and control the entire ecclesiastical and religious thought of the American republic. They stand as antagonistic forces under the ample folds of the American flag—both protected by the National Constitution in the full and free exercise of religious rights. Religious freedom carries with it the right to worship God according to the dictates of our conscience, sustained by a free moral agency. While such is true, there is a manifest discordant note heard in the ecclesiasticism of these two branches of Christianity, which mars the concord and harmony of communicants and adherents of the Christian church as represented in these two branches. We may well pause and make the query, Whither bound?

The governments of the civilized world to-day watch with anxious and abated breath the movements of the Christian church as portrayed in the world-wide religious propaganda of these two religious forces. From the time that Montcalm, the French Catholic general, went down in death and defeat under the conquering arms of Wolfe, the English Protestant general in that death grapple upon the plains of Abraham, in the surrender of Quebec, and the muse of history sang the triumph of Protestant ideals upon the Western continent, which made the early settlements English rather than French, thereby giving the prestige to Protestant faith upon a new continent, the sword has been unsheathed and the religious battle has been waged, inspired by Roman Catholic cardinals, under the spell of the vatican at Rome on the one hand, and stubbornly opposed by Protestant ecclesiastical leaders on the other. What is the sequel under the Stars and Stripes? In the educational growth of our institutions there has arisen a parochial school system on part of Roman Catholicism over against the American public school system, and fostered to the extent that the Holy Bible, the inspired Word of God, has been practically eliminated from our system of public education and instruction. This grew out of the inharmonious relationships and discords of Roman Catholic and Protestant faiths, all intensified by denominational bigotry and religious intolerance, from which neither side can lay claims to innocence and Christian perfection.

In the growth of the American Republic this spirit of intolerance has increased in exact ratio and proportion to the increase of population. The situation now relates itself to national politics, and doubtless will be made an issue in the national campaign. The question resolves itself to this: Will the American Republic, through party politics, ever nominate and elect a Roman Catholic as President? In other words, will the vatican at Rome ever be afforded the opportunity of lending its ecclesiastical influence to the administration of the Government at Washington? From the history of Roman Catholicism in its relation to republican institutions, true American-

ism at once questions the wisdom of such a political procedure and such a governmental experiment on part of the electorate of this great representative democracy. It becomes not a matter of personal fitness and proficient statesmanship on part of any individual candidate, but rather the deeper consideration of historic facts regarding the church itself in its relation to democratic government.

When we recall the long struggle of the Roman Pontificate at *temporal power*—both ecclesiastical and governmental—and the historic attitude of the vatican and holy see towards popular government; when we consider the purpose and intent of the European Holy Alliance, fostered and abetted by Roman Catholicism, a world movement which threatened the very foundations of the infant American Republic, and usurpation of the power of government upon the globe; when we remember the declaration of the historic Monroe Doctrine, growing out of this significant movement, enunciated by President James Monroe as a safeguard to civil and religious liberty and the perpetuity of democratic government and institutions upon the Western continent; when we refer to the records and read the onslaught of that formidable fleet—the Spanish Armada—in the English Channel; and divine the purpose of Philip II of Spain—a Roman Catholic—against Protestant England, and note the deep meaning of such a movement as at that time related itself to both government and religion; when we read with a shudder the deeds of the Spanish Inquisition, the cruel romance of history; when we note in modern history that Roman Catholic Ireland has been an adder in the pathway of English diplomacy and statesmanship, biting the heels of the horsemen, causing the riders to fall backwards—William E. Gladstone to the contrary notwithstanding; further, when we consider the backward condition of modern states, dominated by Catholic rule, dictated from the pope at Rome; when we behold Mexico, the political kaleidoscope among the nations, torn and rent by a long series of governmental feuds, dominated by a Roman Catholic population, a hiss and a by-word in popular government, and the object of international anathema and ridicule, it is then that true Americanism would soft peddle any political movement looking towards the election of a Roman Catholic to the presidency.

The battle still rages between the forces of more than three hundred millions of Roman Catholic communicants in the world as over against approximately one hundred and fifty millions of adherents to Protestantism—the former standing as heretofore for the temporal power of the vatican at Rome, the latter contending for universal liberty and religious freedom on part of the world's population, backed by the lofty standard of republican ideals in the fullest and most complete exercise of governmental affairs separate and distinct from the work of the Christian church throughout the world. This was and is the secret of that clear note of religious liberty sounded by the champion of the Reformation, and the bugle call of that high note still reverberates among the nations.

In the march of the two mighty opposing forces as above mentioned, we do well to heed the comparison of their strength and influence in shaping the destiny of popular government. In the light of the foregoing, it behooves this great republic to guard most sacredly the true principles of constitutional government and world democracy against this ancient foe. The millions within the territorial boundary of the United States, with their

great institutions and commanding influence, can shape the political policy of the Western hemisphere, when once entrenched behind the stronghold of popular suffrage in national campaigns. A little more than a generation past a distinguished American statesman, running for the presidency, made as his political slogan in the memorable national campaign the significant trio against which he contended—*Rum, Romanism, and Rebellion*. We remember the sequel—James G. Blaine suffered an ignominious defeat due to the powerful influence exerted by Roman Catholicism among the electorate of this great nation at that time. Let present-day statesmanship therefore raise the index finger and admonish—*Beware!*

In the final analysis, *Government* is ordained of God. The state therefore becomes the organized unit for the dispensation of justice and equality among the peoples of the globe. This must be fostered by men as the vicegerents of that higher Power from which emanates popular government. For just as true as the powers that be are ordained of God, true Christian statesmanship should and must direct the destiny of the nation, in harmony with constitutional law, sustained, observed, and enforced by the Christian and enlightened conscience of the nation, but not dominated by any ecclesiastical unit purporting the sole right of both governmental and religious power, nor the realization of its ancient dream of temporal power in the political and religious amalgamation of church and state.

Finally, with the proper international relationships among the nations, with the distinct and mutual functioning of the Christian church in its relation to the state, with the unity and solidarity of Christian believers throughout the world, with the fullest enforcement of constitutional law on part of organized government, with the broadest and most comprehensive educational system for the universal enlightenment of a world population, with the development of a world citizenship based upon the highest altruism and the truest patriotism, with a World Court in full function representing the best international legal jurisprudence shared in by all modern states and freed from the bias and narrow sectionalism of partisan politics, with the full co-operation of all nations, particularly the so-called Great Powers upon the subject of world disarmament for the purpose of outlawing future cruel war, and with the spiritual rebirth of the Christian church and the elimination of denominational warfare and racial differentiations and prejudice on part of both the church and the nations—then there comes on apace the realization of the Judean glory—song chanted by angels—peace on earth and good will among men—when the Hallelujah chorus shall break the discords of mankind in the universal acclaim—*The Lord God Omnipotent Reigneth!*

Enthusiastic Group Meeting

THE Spartanburg District group meeting met with the Rev. George Thomas at Gaffney, S. C., February 16, 1927, the Rev. L. W. Williams, district superintendent, presiding.

The devotional exercises were conducted by the district superintendent. Much emphasis was laid upon the Scripture lesson, "Let your light shine," by the leader. It was very inspirational and helpful to all.

Organization was effected by the election of the Rev. I. M. Myers as secretary.

At this point the district superintendent stated the object of the call, which was gladly received by all. The program being thus outlined for this Conference year, the men all unitedly resolved to put forth greater efforts for 1927 than during the past. Up to the present time more money had been reported for World Service than at the same time last year. There were several very vital subjects presented by the district superintendent and ably discussed by the brethren present, which evidenced the fact that the men were all alive to the program of the church.

All questions of the call having been discussed, the brethren all pledged their uncompromising support. There being a special drive on for the endowment of Claflin University, the district superintendent being an untiring program executive, in the final appeal requested that the cause of the World Service and Claflin endowment be met in full, with all of the other claims receiving their just consideration. This request was "unanimously" endorsed by all of the pastors.

The work of the group meeting being accomplished, the faithful pastor and the loyal ladies of the church furnished a very appetizing dinner, which shall remain in the minds of all present with a growing desire to have the same repeated. May the Holy Spirit ever lead them all.—(Rev.) J. F. Greene, Reporter.

National Interdenominational Ministerial Alliance Will Meet

LAST year, in the month of March, in the city of Washington, D. C., colored ministers, representatives of the different denominations of the country, met and organized what is known as the "National Interdenominational Ministerial Alliance," with the following named persons as officers: The Rev. C. L. Russell, of the Colored Methodist Episcopal Church, president; the Rev. Walter H. Brooks, of the Baptist Church, first vice-president; Bishop I. N. Ross, of the African Methodist Episcopal Church, second vice-president; Bishop W. J. Walls, of the African Methodist Episcopal Zion Church, third vice-president; Bishop M. W. Clair, of the Methodist Episcopal Church, fourth vice-president; the Rev. L. K. Williams, of the Baptist Church, fifth vice-president; the Rev. J. E. Woods, of the Baptist Church, sixth vice-president; Bishop R. S. Williams, of the Colored Methodist Episcopal Church, seventh vice-president; the Rev. J. W. Waters, of the Methodist Episcopal Church, treasurer; the Rev. E. B. Watson, of the African Methodist Episcopal Zion Church, chairman of Finance Committee; the Revs. H. T. Medford, of the African Methodist Episcopal Zion Church, Wm. A. Taylor, of the Baptist Church, R. W. Stennett, of the Methodist Episcopal Church, and M. C. Strachan, of the Seventh Day Adventist Church, secretaries; the Revs. H. B. Taylor, of the Presbyterian Church, and J. C. Alden, of the Congregational Church, chairman and secretary of the Executive Committee, respectively; the Revs. S. G. Lampkins, of the Baptist Church, and C. C. Williams, of the African Methodist Episcopal Zion Church, chairman and secretary of the Publicity Committee, respectively. Below we give the preamble of the constitution of the Na-

tional Interdenominational Ministerial Alliance, and one can see the principles it advocates.

Preamble.—"We, the ministers of the gospel of Jesus Christ, desiring to serve the kingdom of God by projecting the mind of Christ into all of our relations, hereby set forth our purpose of organizing ourselves into a National Interdenominational Ministerial Alliance, so as to solidify our influences for the uplift of the educational and moral standards of the people; to aid them in their economic, social, civil, and religious aspirations; to encourage interracial inflexible good will; to preserve interesting historic documents of our race; to establish a medium of publicity that will encourage the search of truth and foster the spirit of righteousness, which exalteth a nation, do ordain and establish this constitution for the National Interdenominational Ministerial Alliance of the United States of America."

The next session will be held in Washington, D. C., April 19-23, 1927. Ordained ministers of the gospel of Jesus Christ, in good standing in their respective denominations, are cordially invited to attend the meeting and join the Alliance. A list of subjects that will be discussed at the meeting in April, and literature bearing on the Alliance, can be secured free of charge by writing to the president at headquarters, 2001 Eleventh St., N. W., (Federal Life Building), Washington, D. C.—The Rev. C. L. Russell, President.

The World Conference on Faith and Order

THE conference will convene in Lausanne, Switzerland, on August 3, and will continue in session until August 21. It will be composed of five hundred delegates from sixteen distinct branches of the Christian church, and will embrace eighty-eight nation-wide churches, every country in the world where there are Christian churches being represented. The invitation to participate in the world conference was extended to all bodies accepting the fact and doctrine of the Incarnation. Acceptances have been received from practically all the important churches of Christendom, except the Roman Catholic Church. Pope Benedict XV expressed cordial interest in the movement, but declared that the teaching and practice of the Roman Catholic Church made participation in such a conference impossible.

Origin of the Movement.—At the General Convention of the Protestant Episcopal Church, held in Cincinnati in 1910, a resolution was adopted on the subject of church unity, of which the following was the heart: "Whereas, there is to-day among all Christian people a growing desire for the fulfillment of our Lord's Prayer that all His disciples may be one, that the world may believe that God has sent Him. Resolved, that a joint commission be appointed to bring about a conference for the consideration of questions touching faith and order, and that all Christian communions throughout the world which confess our Lord Jesus Christ as God be asked to unite with us in arranging for and conducting such a conference."

Commissions were appointed by many churches, and a meeting held in Geneva in 1920, when a continuation committee was named to carry on the work and make preparations for the conference. Bishop Charles H.

Brent was elected chairman. The Methodist Episcopal Church is represented on the committee by Bishop Francis J. McConnell. Other communions are also adequately represented. A second meeting of the general committee was held in Berne, Switzerland, in August of this year to complete the arrangements for the conference.

The Agenda.—The Agenda provides for the free and frank discussion of the following topics: 1. The Call to Unity. 2. The Nature of the Church. 3. The Church's Common Confession of Faith in God. 4. The Church's Ministry. 5. The Sacraments. 6. The Unity of Christendom and the Place of the Different Churches In It. 7. Arrangements for Continuing the Work of the Conference. Other topics may be presented for discussion at the written request of at least three members and the consent of the Committee on Arrangements.

The Objective of the Conference.—To have a full and frank discussion upon these important subjects, to ascertain how far agreements can be reached upon them and wherein our differences lie. It is strongly felt by those who are sponsoring the movement that the great communions are more nearly in agreement than they know. No attempt will be made to adopt a platform or frame any plan for organic union. Whether it will ever be wise to attempt such a thing, certainly Christendom is not ready for it now. It is hoped that the conference will clear the atmosphere of many apprehensions and reveal many ways of co-operation in the great task of the church, and that the essential truth for which each church stands will be enhanced rather than obscured. There was, and perhaps there is yet, some fear that the movement is an effort to promote certain views of the Episcopal Church. It may be that some of the men of that church hoped that might come to pass, but there is not the slightest possibility of it. First because the majority of the Episcopal brethren who are in the movement are not interested in any denominational propaganda, and second because the whole body of Episcopalians in the conference will be a decided minority.

The Relation of the Methodist Episcopal Church to the Movement.—The Methodist Episcopal Church has always recognized itself as but one of the branches of the Universal Church of Christ, and has always sought the widest co-operation with other Christian bodies. For a number of years we have been represented on the General Committee of Arrangements of the World Conference on Faith and Order. When the date and place of the conference were fixed, and the Methodist Episcopal Church was requested to appoint delegates to the conference, the matter came before the Board of Bishops and was referred by them to the Commission on Federation as being within their scope of responsibility. After very full consideration by the commission in its meeting last May, and correspondence with the members of the commission who were not able to be present, it was unanimously agreed that the Methodist Episcopal Church ought to be represented at this conference, and the following were appointed as delegates: Bishop Francis J. McConnell, as a member of the Continuation Committee (ex-officio), Bishop Joseph F. Berry, Bishop Charles E. Locke, Rev. J. M. M. Gray, Rev. E. J. Culp, Rev. Robert Bagnell, Professor W. B. Windsor, John R. Mott, Frank E. Horne, J. A. James, J. Horace McFarland.—Robert Bagnell, Secretary of the Commission on Federation, Methodist Episcopal Church.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PETER'S LESSON IN TRUST

SECOND QUARTER. LESSON II. APRIL 10

Scripture Lesson—Matt. 14. 22-33.

The incident recorded in our lesson is treated also in Mark (6. 45-51) and John (6. 15-21). But the part of it which is the theme of our lesson is conspicuously omitted by these latter two writers. That the omission has some historical significance must be admitted, though we do not know why especially John, who wrote his Gospel after Matthew's had been written, omitted the story. But we can with a greater degree of certainty judge why Matthew incorporated it.

Purpose of the Main Story. In the first place, the story of Jesus' walking on the sea was recorded by these three authors to help convince of Jesus' Christhood or Messiahship. Indeed, that was the controlling purpose of all four Gospels. This is the greatest reported miracle of Jesus not to some extent duplicated or approached by some Old Testament report. Elisha is said to have made an axe to swim (2 Kings 6. 6); but that is a different thing. The Red Sea and the Jordan are said to have been divided for the Israelites to cross; but Jehovah, and not Moses or Joshua, did it. Again, the dangers of the sea are considered the gravest of all from which, if one was caught in them, one was the most powerless to save himself. One might possibly escape from natural catastrophes on land by finding a sufficient hiding place; but not so in the midst of storms at sea. So Jesus is said to have stilled a storm at sea, thereby showing His power over the most unbridled and unbridable natural forces. But here His power is shown the more conclusively when He walks, not only on the sea, but on an enraged sea! That places Him in a class to Himself, and shows Him much more wonderful than all Old Testament characters. Thus far Matthew, Mark, and John agree in the story.

Purpose of the Peter Episode. But, in the second place, Saint Matthew strengthens his evidence for the uniqueness of Jesus by incorporating the Peter episode. It is done in this way:

His readers might accept the report of Jesus' walking in the sea. But they might be tempted to avoid the conclusion to which the story was intended to lead by the idea either that the sea was not dangerously deep where He was walking, hence He was not walking on, but in the water (Saint John implies that it was not far from shore—John 6. 21). And some scholars have actually supposed that Jesus was walking on the shore, but because of mist and wind the disciples thought that He was in the sea, or that a miracle was wrought by God on His behalf as He had done in the case of others; but that Jesus Himself did not work the miracle. That is, his readers, to escape the conclusion that Jesus was the Messiah, might suppose that God had divided the sea for Jesus, and He was walking on its bed rather than on its bosom. Matthew forestalled both of these suppositions. For Peter, an old fisherman, reared near the sea, doubtless a good swimmer and at home on and in water—this human fish attempted to meet Jesus in the water, and came within handgrasp of Jesus when Peter found the water so deep and the waves so terrifying that he despaired of his life but for the help of Jesus, who was standing in the wave-crest which Peter feared would be the mound of his watery grave! This, Saint Matthew would contend, shows conclusively that it was no shallow and no divided sea where Jesus was, and, shall we not say, that Jesus was not walking along the shore, and that no mere man could possibly have done what

Jesus did on that occasion? I am sure that, to those who accept the accounts of Jesus' walking on the sea, the incident as reported by Matthew, while not shown to have been any more miraculous, is shown to have been more unquestionably miraculous by the insertion of the Peter episode. No wonder Saint Matthew alone says that the disciples there recognized that Jesus was the Messiah (14. 33).

Spiritual Lesson to Be Gotten from the Story. Aside from its testimony to the Messiahship of Jesus, what lesson should this story teach us? It has taught different lessons to different men. To one like Canon Farrar, who may be thinking of doctrinal or Scriptural disbeliefs and doubts, it will teach that "if, like Peter, we fix our eyes on Jesus, we, too, may walk triumphantly over the swelling waves of disbelief and un-terrified amid the rising winds of doubt; but if we turn away our eyes from Him in whom we have believed—if, as it is so easy to do, and as we are so much tempted to do, we look rather at the power and fury of those terrible and destructive elements than at Him who can help and save—then we, too, shall inevitably sink." This is a good lesson; but we should remember that such an application of the lesson story would place Jesus, too, in the midst of the swelling waves of disbelief and the rising winds of doubt. Oscar Holtzmann gives the best spiritual application of the story that I have anywhere seen. It amounts to this: Jesus Christ never forsakes His followers. When their need is greatest, then is He most likely to be present. In the midst of distresses we should expect divine help. At first we are apt to think that divine help is near; and then doubt is apt to cause us to fancy that our expected help is but illusion, soon to vanish. But when the heart lays firm hold upon the belief that the Saviour is near to help us, then inward calmness ensues, just as the tempest ceased when Jesus stepped into the vessel. Indeed, if one will always believe that the Saviour is near, there will always be inward calmness, even though the tempest may rage without.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, APRIL 10, 1927

"O thou of little faith, wherefore didst thou doubt?"

(By D. D. Martin, D.D.)

It requires a trusting soul to walk the billowing waves with calmness of spirit and in safety. The doubting mind will not be able to keep its head in the tempest. Peter began to sink and cry for help to the only one near, and there was a hand near enough and strong enough to hold him. Though the social and political sea, as represented among the nations of the earth, is tempestuous in these days, there is One walking in the storm unscathed; It is the Master. Anyone who will commit themselves to Him and the work, is safe.

Jesus had constrained His disciples to go, and He is ever keeping watch above His own. He could be seen in the storm; and this gave confidence to His disciples in so much that Peter abandoned himself to the waves to get nearer his Lord. There is "the form of the fourth like unto the Son of God" to be seen in every great world conflict or disturbance. Faith sees Him and takes courage, whether in battle-scarred China, war-stricken Europe, or in the bewildering confusion of Mexico. A venturesome Peter will sometimes get their eye off Christ on the tempest and soon sink out of sight on the field or return to shelter of the homeland.

No one can fail to see how God's purpose is being worked out in much of the storm passion of men and nations by letting them see the courage and poise of His followers. Much depends these days on the faith exhibited by missionaries on every field. If they can hold steady and show God's grace sufficient, God's presence will be felt among the nations. But if they lose the grip of faith and flee before the tempest, the day of their service is lost to the church. We do not wonder that missionaries are often worried and filled with fear. It is not easy to be alone in a strange land with threatening opposition. Yet so much depends on trust and loyalty that we cannot afford to let missionaries falter. Jesus says, "Be of good cheer; it is I, be not afraid."

The missionary on the field is not the only one needing courage. It is the doubter in the home field that is causing distress and permitting the whole ship to sink for want of moral and financial support. Men and women, seeing the storm coming, say it is no use that we try to save the world, and the missionary spirit is lost out of their lives, and the work is suffering not for unfaithfulness on the field, but the lack of faith and courage at home. Let us cry unto our Christ, who will lift us up and give new inspiration to the whole church.

GAMMON SEMINARY.

Little Stories of Achievement

What the Churches Are Doing

Columbia, Miss.—On Sunday night, February 20, the choir of New Zion rendered a program. The following topics were discussed: "What the Choir Means to the Church," Mrs. Myra Stepney; "Building a Community," by Mrs. Nellie Stephens. Responses were made touching on these subjects. Amount raised was \$8.—Myra Stepney, Reporter.

Fort Scott, Kan.—Zion Chapel has had a spiritual feast, a revival under the leadership of our beloved pastor, the Rev. E. J. Moore, for two weeks. There were three conversions and one accession, making a total of four added to the membership. The Rev. W. C. Conwell, of Wichita, was the evangelist, and his messages were soul-stirring. May God bless such men.—Fannie Wade, Reporter.

Bentonville, Ark.—On Tuesday evening, February 22, the ladies of St. Paul Methodist Episcopal Church surprised their pastor with

a birthday banquet. Mrs. William Levi was toastmistress and presented him with a birthday cake lighted with candles, and also a purse of \$8, for which the Rev. Littlejohn thanked them. The committee was composed of Mrs. Mary Wayne, Mrs. L. Floyd, Mrs. Nancy D. Levi, Misses Annie Finne and Hazel Lee. William Levi was toastmaster.—Reporter.

Waco, Texas.—We are in the midst of a great revival meeting at Mt. Zion Methodist Episcopal Church. Dr. S. E. Jones, our pastor of Ft. Worth, is shaking the city with the message of God to dying men and women. The entire town is stirred at his coming. Our pastor, Rev. B. A. Byars, is managing the situation. We pray that Dr. Jones will live long to preach the gospel. The pastor and family were made to feel glad with many pounds of choice groceries given them. Mt. Zion is on the march as never before.—Mrs. M. P. Sanford, Reporter.

Mineola, Texas.—On February 20, 1927, at Cedartree Methodist Episcopal Church, while the stewards were taking the evening offering, a storm struck the church, led by sister

Mary Bell, Mr. and Mrs. Griffin, Mr. and Mrs. White, Mr. Leonard Johnson, Mr. James L. Bell, Miss Ardella Dean, Mrs. Tennie Hays, Mr. J. D. Dean, and Miss Jewel White. The presentation speech was made by Mrs. Mary Bell. Response by the pastor, who prayed, asking God's blessing upon them. They laid upon the table many pounds of choice groceries. Among these were some of the best members of the Pine Spring Baptist Church. We can stand several storms like this. God bless you good people; come again.—R. Hillary, P. C.

Anderson, Texas.—February 20 was a high day at Yarbough Chapel. At the eleven o'clock service the pastor, Rev. W. L. McDonald, spared no pains in making this service all that his good people hoped for it to be. His text was taken from Gen. 3: "And God said, Let there be light." Bishop Jones made no mistake in sending the Rev. McDonald back to us. We are in advance in asking for his return again. Yarbough Chapel was more than proud to be honored with so many members of McKenzie Chapel and the good people of the Baptist churches. The Lord's Supper was given to 110. The collection for the day was \$36.42. Bro. R. Pratt spoke very forcibly on World Service. Yarbough Chapel's motto is \$150 on Easter. We hope to put the program over by that time.—Mrs. L. E. Knox, Reporter.

Opelousas, La.—"The people had a mind to work." Mrs. Ella Girom and Miss Fannye L. Richards furnished the living room of St. Mark's parsonage, at Opelousas, La., with some much-needed furniture, for which the pastor, the Rev. L. H. Smith, and wife, are very thankful. Mrs. Girom is one of the faithful workers of St. Mark Methodist Episcopal Church, and Miss Richards, the daughter of Rev. J. O. Richards, D.D., who is teaching in the city public school here, is ably assisting her. Also we desire to thank the members of the official board for having the parsonage screened and all fences repaired. Brothers Sam Augustus and F. Donato did the work. Brothers Robert Nash and Arthur Esprite presented the church a beautiful aluminum bread plate to match the communion set.—Reporter.

Temple, Texas.—On February 3, 1927, a storm struck St. James Methodist Episcopal parsonage and left thirty-eight pounds for the pastor and his good wife. The movement was sponsored by the following: Sister Lucy Steward, Sister F. E. McQueen, Bro. A. Foster, Sister McKenny, and others. The members of St. James seemingly have a high spirit to go forward with the work this year, and they express themselves as being grateful to the cabinet for the return of their same pastor. We are planning great things for this Conference year. Notwithstanding the bad weather, which has had us handicapped, the work moves on. We have our attention turned toward Easter now for a full quota. May the Lord bless the good people of St. James. We mean to succeed by the help of the Master and our present leader.—Prof. L. J. Wheatley, Reporter.

Columbus, Ohio.—Clair Chapel Methodist Episcopal Church: Through and by the help of the Master, the members gave the pastor and wife a surprise party, leaving with them more than 125 pounds of groceries and a cash purse of \$2.25. The party was led by Bro. Joe Martin. Those participating were Fanny Morton, M. Roherson, H. Grooms, M. Grooms, F. Kinchelow, E. Kinchelow, C. Hines, L. Hines, J. Moore, M. Moore, J. W. Williams, L. C. Williams, C. Johnson, B. Johnson, M. Greenhead, O. Teamer, L. Brown, M. Brown, J. Davens, M. Steveson, I. Nelson, H. W. Smeadley and family, E. Reece, B. Reece, A. Drake, M. Drake, R. Holmes, N. Reed, I. C. Milner, A. Milner, L. O. Gorden, V. Teamer, T. Morton, L. Gray, H. Greenhead; cash \$2.25 by Joe Grandy. The Lord is with us, and we love our pastor. He brings to us the Word of Jesus in a true sense.—Joe Grandy, Secretary; S. W. Duncan, Pastor.

Tuscaloosa, Ala.—The St. Paul Methodist Episcopal Church is experiencing the greatest success in its history under the leadership of the Rev. F. W. Williams, D.D., who is now serving this church for the fifth year as

pastor. His gospel messages are wonderful from Sunday to Sunday. The church is well organized in every department; the clubs are busy, and doing great work, also The Woman's Home Missionary Society. The Ladies' Aid Society No. 1, with Mrs. Mamie Hudson as president, met in the home of Mr. and Mrs. F. P. Robinson, March 8. The president called the house to order with a Bible game, in which all took part. The ladies rendered a very enjoyable program. A very timely paper was read by Mrs. Rhoda Ward. Miss Williams and Mrs. Howard rendered instrumental solos. Very timely remarks were given by Mr. F. P. Robinson, Mr. Zeb Hosea, Mr. W. Slaughter, Rev. D. Jackson, Rev. F. W. Williams, and others. The repast, served by Mrs. F. P. Robinson, was delicious.—Mrs. Mamie Hudson, Reporter.

Rushville, Ind.—The Epworth League, under the direction of Mrs. J. D. Tracy, president, and Mr. Geo. Adams, first vice-president, put into action the six-week study course as prescribed by the Board of Epworth Leagues of the Methodist Church. Book studied, "The Templed Hills" and "The Advancing Church." These books not only gave us a history of our church and Leagues, but created a thirst for substantial mission study. Our League found no difficulty in putting on this project because of the pre-cultivated soil and the efficient working machinery. A few days ago there appeared in the Southwestern a statement referring to the Leagues which have kept this mission course alive for the past six weeks. We wish this brief article to serve as an eye-opener to the readers of the Southwestern at Rushville, that our League is numbered with those which carried out the program. Sunday closed the six weeks' study with an interesting program, with exultant victory over our achievements. Collection taken, \$10.—Mrs. J. D. Tracy, President; Mrs. H. L. Bundrant, Secretary.

Chattanooga, Tenn.—Sunday, March 13, 1927, was an epoch-making day in our church life at Hurst Memorial. On that day culminated our presentation meeting. This form of meeting was an idea of the versatile Professor W. M. Brooks, of Chattanooga, Tenn. The object of the meeting was to do honor to Mr. William Hammons, who has been our Sunday-school superintendent for thirty-five years. The high point of the meeting came when Brother Hammons was escorted to the front of the church by two of the Sunday-school scholars and was presented a gold medal for his untiring, unbroken, and most efficient service. Brother Charles Scruggs made the presentation speech, to which Brother Hammons responded. Those who helped to make this meeting a great success were Misses Margaret and Johnnie Scruggs, Margaret Young, Della Scruggs, Margaret Adkins, Messrs. Wm. Brooks, Charles Booker, Newton Scruggs, Green Bryson, Rev. O. Tucker, with his splendid choir, together with the Taylor Glee Club family, and others. Mrs. C. A. M. Hamhlen presided at the piano.—E. E. Hamhlen, Pastor.

Tip Top, Va.—The evangelistic services, held during the past week, were inspiring, educational, and beneficial to the entire community. These services were conducted by Dr. Chavis, of Tazewell. He opened on Monday evening, using as a theme, "Prayer As a Power of Salvation." In his eloquent and candid explanation of his subject, he won the admiration and confidence of all present, which was demonstrated by the attendance and zeal manifested during the entire week. Each service was closed with a powerful appeal to all non-members of a church. During this campaign fourteen united with the church. This series of services closed Sunday evening with the baptism of five members by our pastor, the Rev. Aaron Lash. Music was furnished by the choir, with Mrs. Alma T. Brown, pianist. Two beautiful duets were rendered by Mrs. Brown and Dr. Chavis. The remodeling of our church has been slow, on account of inclement weather, but our pastor, with his unfaltering determination, and the members of the trustee board, with their stick-to-it-iveness, promise to complete the construction in the early spring. This church, when completed, will be one of the most beautiful structures in a rural district, as



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that the skillful teacher gives her children every opportunity to be and do and build the truth she seeks to teach. This is why **The Elementary Magazine** provides patterns which the children may use in expressing their love of form and color, thus using their "restlessness" for its intended purpose. This feature alone is worth the price of the magazine, which is only 23c. a quarter, 90c. a year in clubs; single subscriptions, annual only, \$1.00.

The Methodist Book Concern

CINCINNATI NEW YORK

Chicago Boston Detroit Pittsburgh
Kansas City San Francisco Portland, Ore.

the modern improvements are to include a Sunday-school and dining room, a new vestibule, and a study. Fifteen hundred dollars has been assigned by the church for this improvement.—Mrs. Roscoe M. Harman, Reporter; Rev. Aaron Lash, Pastor.

Paris, Ky.—A very successful mock Conference was held at St. Paul Methodist Episcopal Church, of which the Rev. R. W. Stennett is pastor, on March 2, 1927. The Conference was organized as follows: Resident Bishop, Mrs. C. D. C. Mebane; superintendent, of Chicago District, Mrs. Julia Macon; superintendent of Columbus District, Mrs. Mary E. Fields; superintendent of Indianapolis District, Mrs. Annie S. Corbin; superintendent of Lexington District, Mrs. Ida R. Warren; superintendent of Louisville District, Mrs. Edna C. Young; and Pastor Stennett, the Board of Bishops. Each district superintendent appointed eight or ten pastors on his district, and assigned to him certain ones as his members, thus using the entire membership of the church. Each member was asked to pay to his pastor twenty-five cents per week, for which he received a receipt. Each district superintendent held a District Conference once a week, at which time pastors reported to the district superintendent the amount received from members. The bishop held cabinet meetings every Monday night, and received from the district superintendents the reports of the work of each district. A special week was assigned to each district for the purpose of holding entertainments, so that there would be no conflict of dates. At the Annual Conference each pastor reported how he got along with his work; but the financial report of each pastor was read by his district superintendent. A banner was awarded the pastor in each district raising the largest amount. Also a banner given the district raising the largest amount. The district reports are as follows: Chicago, \$53.45; Columbus, \$86.71; Indianapolis, \$150; Lexington, \$115.75; Louisville, \$150. The Conference was composed entirely of women, who were dressed in black skirts, men's coats, shirts, and hats. Much merriment attended the humorous reports of pastors, and the crowded house enjoyed the occasion. Grand total for World Service was \$555.91. The

Rev. R. E. Skelton, pastor of Asbury, Lexington, and the Rev. L. E. Jordan, superintendent of the Lexington District, were present and gave words of cordial greeting. The Rev. R. W. Stennett, pastor of St.

Paul, is doing a fine work of constructive effort, and the fourth Quarterly Conference unanimously requested the return of both pastor and district superintendent.—Mrs. C. D. C. Mebane, Reporter.

intendent, with the pastor, Rev. J. W. Chinn, assisting. Business meeting was held on Monday, officers being installed and reports received. Class leaders made their reports: Mrs. C. A. Taylor, \$32.90; Mrs. Sophia Fields, \$35.04; Bros. Costephens, Sanford, Covington, and Sisters Carroll and Gardner made smaller reports. The Epworth League is under the supervision of the Rev. Costephens. He needs your help. Bro. Norris Harris is the president of the Junior League. "Come, help us fight." We appreciate the way you are co-operating in the various departments of the church. Why neglect the missionary societies? Sure, the Brotherhood is still alive; "you are still a member." Shall we look for you in the Sunday school, the place where you will get food for the soul? The superintendent gave us a voucher for his salary paid in full for the year.—F. W. Twitty, Reporter.

District Activities

District Rounds

KNOXVILLE DISTRICT

Third Round—Mountain City, April 9, 10; Johnson City, 16, 17; Rising Sun, 23, 24; Seney Chapel, 30 to May 1; Knoxville, East Vine, 8, 9; Morristown, 15, 16; Pineville, 14, 15; Clinton, 21, 22; Lansdale, 22, 23; Greeneville Ct., 28, 29; Greeneville, 29, 30; Russellville, June 4, 5; Newport, 11, 12; Jefferson City, 18, 19; Knoxville Ct., 25, 26.

Dear Coworkers: One half of the Conference year has gone down in history. We have had a degree of success this far. Let us make the remainder of the year count for more than any previous year. Easter Sunday is just over the way. Let us raise our entire quota for World Service on that day and report the same to the general treasurer, 740 Rush Street, Chicago, Ill. Keep the revival fire burning. Don't forget your quota for the endowment of Morristown College. Read the Southwestern Christian Advocate, and get your people to subscribe for it. Let us pray and work for the success of the Knoxville District. Yours in His name.—F. D. Johnson, District Superintendent.

NASHVILLE DISTRICT

Third Round—Smyrna, April 2, 3; Brentwood, 24, 25; Pisgah, May 1, 2; Lebanon Ct., 7, 8; Lebanon, 15, 16; Mitchellville, 21, 22; Gallatin, 28, 29; Hartsville, June 4, 5; Hubbard, 11, 12; John Wesley, 12, 13; Seay, 19, 20; Braden, 19-22; Clark, 26, 27; Patterson, 26-28; Nolensville, July 2, 3; Gordon, 10, 11.

Brethren: I am persuaded to believe that three times at the same point is a charm. Let this third quarter be our charm to close up all of our Annual Conference claims by July 24, the week of our District Conference, which will convene at Lebanon, Tenn. Don't fail me. Remember our slogan: Class A and a Southwestern in every home.—W. E. Mitchell, District Superintendent.

Quarterly Conferences

BENTON, MISSISSIPPI

Our first Quarterly Conference on the Benton Circuit was held at Mt. Pleasant, February 28, with our new district superintendent, Rev. J. S. Williams, presiding. Although the two churches are fifteen miles apart, and the weather was cold and rainy, yet every leader was present, except Bro. Henry Williams, who was absent on account of a broken leg. The district superintendent entered into the business session with smoothness and in a Christian manner, and dispatched the business with brevity. He was paid in full. After dinner we reassembled at 2.30 P. M., and the Rev. Williams preached a soul-stirring sermon, one that will not be forgotten. Our guests were Sisters S. H. Whisenton and H. S. Morton and Judge Barnes, of Canton, Mississippi. We were proud to have them and wish them to call again. Watch for our report after Easter. We are on our way over the top.—Rev. H. Holston, Pastor; Mrs. M. E. Wilburn, Reporter.

BRADY, TEXAS

The first Quarterly Conference of the St. Paul Methodist Episcopal Church was held on January 29 and 30. The Rev. S. E. Blacknell, district superintendent, presided. Carefully prepared reports were read by the officers. The district superintendent expressed himself well pleased with the condition of our work and predicted for St. Paul one of the best year's work in the history of the church. The superintendent was paid in full for his quarterly visit. Mr. and Mrs. J. R. Washington and Mesdames Ellen Harris, Bettie

Wright, and E. B. Carothers motored over to San Saba, Texas, to be in the meeting with their sister church.—E. B. Carothers, Reporter.

BROOKHAVEN, MISS.

The first Quarterly Conference of the Kenolia Circuit convened at Pleasant Grove Methodist Episcopal Church, Thursday, March 10, 1927. In the absence of our district superintendent, the Rev. A. J. Thompson presided. He read the Scripture lesson, and then made a stirring speech on the needs of the church for missions. The Rev. A. Jones was elected secretary. The Conference was well attended. Most of the officers were present with good reports. All reports showed an increase along all lines. We thank Bishop Jones for this strong and stirring young man, the Rev. Joe C. Crisler. We expect to put things over the top on Easter. At 7.30 that night the Rev. A. J. Thompson preached a rousing sermon, which was enjoyed by all present. We paid the district superintendent in full. We are going on to success.—A. Jones, Reporter.

CLARKSDALE, MISSISSIPPI

The first Quarterly Conference convened February 27 and 28, with Dr. C. W. Butler presiding. Every interest of the church was carefully looked after. A goodly number of the officers were absent. Notwithstanding this, it was the best Conference, financially and spiritually, during my pastorate. Raised during the Conference, \$90; raised for all causes during the quarter, \$117. We are lined up for Easter.—D. D. Shelly, Pastor.

CLEVELAND, OKLAHOMA

On February 2, 3, and 4, Rev. J. H. Ellis, district superintendent, visited this charge and held the first Quarterly Conference. He preached each night to an appreciative audience. On Friday night, after religious services, the fourth vice-president of the Epworth League conducted a very enjoyable social hour, at which time our superintendent had a chance to get acquainted with all the people of the community. Mrs. Pearl McFall, assisted by three girls, served luncheon, while Odessia Jefferson had charge of the games. The district superintendent presented the district-parsonage plan and secured twenty-five dollars in cash and pledges on the initiative payment. Fifty per cent of World Service and his salary in full was reported. Recently, Miss Belvedere Shambra, second vice-president of the Epworth League, gave a missionary pageant, entitled, "Pleading China," with Alberta English taking the part of China. Our church school is doing fine work now with primary and juniors graded and using graded literature. This is the outgrowth of the vacation Bible school conducted for the primary department last summer.—Annie B. Austin, Reporter.

CLINTON, MISSISSIPPI

Our first Quarterly Conference was held at Lynch Chapel Methodist Episcopal Church, February 5 and 6. The reports from all officers were good. Lynch chapel raised \$13; Seven Spring, \$7.50; raised for pastor, \$22.50; raised for poor, \$1.60; total raised for the quarter, \$44.10. We are going to put the program over this year.—J. W. Bassett, Reporter.

COLUMBUS, OHIO

The fourth Quarterly Conference of the Eleventh Street Methodist Episcopal Church was held on February 13 and 14. The district superintendent, Rev. T. L. Ferguson, officiated at both meetings, preaching an excellent sermon Sunday morning, subject, "He That Prayeth." After the inspiring message, communion was administered by the super-

CONRAD, LOUISIANA

Dr. B. J. Reddix, district superintendent, was with us on February 16 and was delighted with the outlook for this Conference year. He was paid in full. On the 20th, while the pastor was still in smiles, a band of members and friends was heard singing at the door, and when it was opened they came in and laid on the table seventy-five pounds of groceries, together with a cash purse. This project was led by Mrs. Beatrice Weldon, the president of the Willing Workers. We assured them that the latch would always be found on the outside of the door. May the Lord bless them and help them to come again!—Rev. P. P. Wright, Pastor.

DICKSON, TENNESSEE

Bowman Chapel Methodist Episcopal Church: The district superintendent was with us on February 19 and 20, on his second round for this Conference year. The Rev. J. O. Dixon was full of the Spirit, preaching a wonderful sermon at 11 A. M. on Sunday and also at night. Though the weather was disagreeable, we were able to pay the district superintendent in full by the plan that our pastor, the Rev. A. Ranson, put forth. An after collection of \$8.05 was taken up for the trustees. The Rev. A. Ranson is bringing things to pass.—Gilbert H. Beck, Reporter.

GREENVILLE, MISS.

Bevels Memorial Methodist Episcopal Church: Our first Quarterly Conference convened Friday night, March 4, 1927, with the Rev. D. Green, district superintendent, in the chair. After a splendid address, he proceeded with the business of the Conference. Most of the officers were present. The business of the Conference was dispatched with much dignity and ease. At the roll call the officers rendered good reports. The district superintendent made a fine address on the program of the church and the World Service. He also called special attention of the members of the church to co-operate with the pastor and to stand by him and the church in all its activities. At the close of the business part of the Conference a great love feast was held, conducted by the Rev. B. J. Hudson and the Rev. L. Bohanon, local preachers. On Saturday, March 5, the district superintendent was at Cooks Chapel and there held his first Quarterly Conference and preached a great sermon. Sunday night Dr. Green preached a powerful sermon at Revels Memorial to quite a large gathering, using for his text, "The prayers of a righteous man availeth much." Money raised during the Conference amounted to \$36.52. Sixty-two partook of the Lord's Supper; one united with the church. At the close of the service a vote of thanks was extended by Bro. D. E. Hughes on behalf of the church and its members to pastor and district superintendent.—N. G. Crawford, Pastor; F. R. Key, Reporter.

HOUSTON, TEXAS

Our second Quarterly Conference was held February 20 and 21, in Boynton Methodist Episcopal Church. The district superintendent, the Rev. J. S. Scott, presided. The officers rendered written reports to the high credit of the church, under the worthy pastor, Rev. T. M. Jackson. Our district superintendent was at his best on Sunday.

After the business session on Monday night, the twenty-first, all went into the church center and enjoyed a grand banquet given in honor of the Rev. W. M. Jones and Mrs. Ruby Gambles, who raised the highest amount of money in the church rally. The Rev. W. M. Jones was crowned king and Mrs. Ruby Gambles was crowned queen. After which a delicious menu was served and all enjoyed the social feast.—Mrs. L. A. Steptoe, Reporter.

JEFFERSON, TEXAS

Our second Quarterly Conference was held February 19 and 20, with Rev. E. H. Holden in the chair. The majority of the officers were present with fair reports. We are always glad to have Doctor Holden come to us as he always brings a burning message. We paid him in full for the quarter, \$25; paid pastor this quarter, \$115; paid \$53.50 on repairs. The bell tower, which has been standing unfinished for a number of years, has been completed and adds much to the attractiveness of the church. We raised for all causes this quarter \$193. Doctor Holden preached two great sermons. Our hearts were made to rejoice. More than sixty-five partook of the Lord's Supper. Two rooms in the parsonage have been papered at a cost of \$15. This is largely due to the efforts of the pastor's wife, who has worked untiringly. A grand total of \$208 has been raised.—Rev. Jas. Hants, Pastor; Mrs. M. J. Paster, Recorder.

LINEVILLE, ALABAMA

The second Quarterly Conference was held February 26 and 27, at Young's Chapel, under the leadership of the district superintendent, Rev. J. C. Chuman. The Conference was well attended both days. Most of the officers were present with good reports. The trustees reported raised and paid out, \$172.22, which showed much improvement along all lines. There were seventy-five persons who partook of the Lord's Supper. The Rev. J. C. Chuman delivered a fine message to the people on Sunday from the text found in Rom. 1. 16. Total receipts for the day, \$25.57. The Rev. Chuman is doing his best to make the work a success. If all members will line up with the plans of the pastor, all claims will be paid.—Rev. L. D. Daniels, Pastor; C. W. Moseley, Reporter.

LOUISVILLE, KY.

Sunday, February 6, marked the close of our fourth and last quarterly communion for this Conference year. It was a high day in New Coke, beginning with our Sunday school. We were graced with the presence of 111 pupils in all grades, and we are striving to make the number 135 for the next Sunday. This was our missionary day and the offering amounted to \$8; Christmas fund, \$1.19. Our district superintendent was with us and made an able address to the school. The Rev. Gaines was also with us and spoke concerning the missionary work which was very timely. At the closing of the Sunday school, the district superintendent was presented by the pastor and brought to us a wonderful message. The service was well attended. Fifty-two dollars were laid on the table for the morning offering. The afternoon brought to us another large audience, our sister churches being present. The Rev. Shambourger, of the R. E. Jones Temple, brought us the message from the prophet Isaiah. The spirit ran high. The Rev. Shambourger's membership laid on the table \$8.46. Calvary Church, led by the pastor, the Rev. L. R. Starks, was present and his male chorus sang to the delight of all. They laid an offering of \$4.55 on the table. Our mission, led by the Rev. G. G. Butler, was well represented. They gave an offering of \$3.46. The same was returned to them to help on their debt. One hundred and fifty-three communed. A splendid program was rendered at the Epworth League hour. The district superintendent preached again at the night service. Total offering for the day, \$120. Monday night marked the close of our fourth and last Quarterly Conference. Reports were good. The superintendent was paid in full. The return of our pastor was asked for. All officials were retained for the en-

suing year and pledged themselves to work with greater zeal for the next year. We hope to do greater work next year and look for the return of the Rev. R. D. Hines, our pastor.—J. H. Madison, Reporter.

MANSFIELD, LOUISIANA

The first and second Quarterly Conferences of Trenton Circuit were held January 9 and 10 and February 9 and 10, with the Rev. S. S. Earles, district superintendent, presiding. The business of the Conference was dispatched with ease. The officers were present with very good reports. The Rev. Earles has proven to be the man for the job. He presides over his Conference as a big brother, with the grace of God in his heart. His spirit toward his men has tied them and their congregations to him. With a man like this I hope every man will endeavor to stand by him and see to it that the Alexandria District will take its place in our Louisiana Conference. I have in hand thus far forty dollars on my World Service quota, and paid the district superintendent in full, forty dollars. Pray for our success.—R. H. White, P. C.

MEMPHIS, TENNESSEE

Warren Chapel: The district superintendent, Doctor Crenshaw, was with us to hold his first Quarterly Conference on February 26. Owing to the inclement weather, he had not been able to hold his Conference at the appointed time. We were delighted to meet him and find him to be a most worthy man, and fully able to carry on the work that has been assigned to him.—Dr. T. W. Davis, Pastor; Lillie L. Lloyd, Corresponding Secretary.

NEWBERRY, FLORIDA

Our first Quarterly Conference was held at New Bethel Methodist Episcopal Church by the district superintendent, Rev. D. S. Selmore. At 11 A. M. the Rev. Selmore filled the pulpit and preached an able sermon from Mark 1. 17. The Woman's Home and Foreign Missionary Societies met at 4 P. M., President L. R. Gardner presiding. After an excellent program, the district superintendent preached a wonderful sermon from Daniel 3. 18. All hearts were made to feel glad, after which the visitors were introduced by the pastor, Rev. G. W. Dubose, namely: Rev. Miles Adams and Mrs. Lena Dubose, of Alachua, Florida; Mr. and Mrs. Anderson and Mrs. Clara Johnson, of Bucannon, Florida; Mrs. Weeks, of Decatur, Alabama. Collection for all purposes for the day, \$82.—Mrs. Lula R. Gardner, Reporter.

OLIVIER, LA.

The second Quarterly Conference was held at Mt. Zion Methodist Episcopal Church, March 7, 1927, and at Hubbertville, La., March 8, 1927. The Rev. W. J. Hampton, district superintendent, presided. After some timely remarks the roll was called. All officers answered present, with good reports. The pastor's report showed advancement on all lines. Ten members have been added this quarter to the church. District superintendent's quarterage has been raised at Olivier charge from \$12.50 to \$15, and \$27.50 for the circuit. World Service money at Olivier has been raised already, and Hubbertville charge will also go over. Every interest of the church has been looked after by the pastor. We are planning to build a new parsonage at Olivier soon. The district superintendent went away smiling at the work which is being done by the Rev. N. L. Baptiste.—Mrs. C. B. Baptiste, Reporter.

OMAHA, NEBRASKA

The second Quarterly Conference of Grove Methodist Episcopal Church was held February 11-13, with Rev. B. R. Booker in the chair. Most of the officers were present and presented written reports. The reports showed signs of progress. After receiving the reports from the various officers and heads of auxiliaries, the building committee of Grove Methodist Episcopal Church presented its program, which program was meeting the challenge of the Board of Home Missions and Church Extension Society. The board proposes to loan the trustees of the church \$3,500, provided the trustees raise \$1,500, which sum is to be used in making an in-

itial payment on a church edifice in a more desirable location than the present church now occupies. The entire program was adopted by the Quarterly Conference. Sunday morning, at 11 o'clock, the district superintendent preached to the delight of all who heard him. On Sunday at 8 P. M., as is our custom, all of the Methodist churches of the city assembled at the seat of the Quarterly Conference. Rev. John Grant, pastor of St. John African Methodist Episcopal Church of the city, preached the sacramental sermon. His text was, "Dwell deep, dwell long, and dwell alone." The sermon was full of thought and was accompanied by the Holy Spirit. About seventy persons partook of the communion. The quarter was a success from every angle. The quarterly assessment was raised in full, with seven or eight dollars to apply on the pastor's salary. Six cash subscriptions were taken for the Southwestern Christian Advocate.—Y. W. Logan, Reporter; Rev. T. B. Oville, Pastor.

POPE, TENNESSEE

We had our district superintendent, the Rev. J. O. Dixon, with us February 22, also the Rev. Irvin, from Cumberland Furnace, Tennessee. The Rev. Irvin preached a wonderful sermon from John 2. 5. The people were delighted with the message he brought and asked him to come again. The Rev. Carter was at his post Sunday, and at 11 A. M. he preached from the subject, "Come and See a Man Which Told Me All Things That Ever I Did." He preached again at night. The people are very pleased with the Rev. Carter. Amount raised, \$9.41. Pray for us.—C. L. Howard, Reporter.

TIPLERSVILLE, MISSISSIPPI

Shady Grove Methodist Episcopal Church: On February 26 and 27 we held our first Quarterly Conference. We were glad to have with us our district superintendent, Rev. A. G. Cole, who preached a fine sermon. We are proud of our pastor, Rev. B. S. Pugues. We pray that God will send His blessings upon us this year that we may do a successful year's work. The Rev. Pugues preached another able sermon on Sunday. We raised, on Saturday and Sunday, the amount of seventeen dollars.—G. J. Prather, Reporter.

WETUMPKA, ALABAMA

The first Quarterly Conference of the Wetumpka Circuit convened at New Stile Methodist Episcopal Church, February 26 and 27, with the Rev. P. P. Wright, district superintendent, presiding. The Rev. S. L. Damous, pastor, led the devotions. After some timely remarks from the district superintendent, the meeting was called to order. All the officers as a whole made splendid reports from the different auxiliaries. The superintendent seemed to be well pleased. This was one of the best Conferences that has been held recently on the circuit. The ladies served a very nice dinner. On Sunday morning at 9.30 o'clock the Sunday school was conducted by the assistant superintendent, R. H. Anthony. The attendance was good. Prof. W. T. Harris, of Tuskegee, reviewed the lesson. The Rev. P. P. Wright preached a very impressive and instructive sermon at 11.30 o'clock from St. Mark 11. 24. His theme was, "The Power of Faith." He made it explicit that if we have faith we can accomplish. We raised this quarter for the superintendent \$29.55. We are yet looking forward for the many blessings from the Lord, under the leadership of the Rev. S. L. Damous as pastor.—Emma V. Greeter, Reporter.

WHEELING, W. VA.

The fourth Quarterly Conference of Simpson Methodist Episcopal Church was held by Dr. M. J. Naylor, district superintendent, Friday evening, February 25, 1927. Reports from the various departments showed continuous progress, and \$675, the full quota for World Service, was reported. This is an increase of thirty-five per cent over the previous year. The budget receipts for the quarter aggregated \$1,242.50. The secretary for the Morgan College Crusade reported \$770 collected on a \$1,085 subscription. The week day Bible school, taught by Mrs. Fannie Turner, director of religious education, re-

ported an enrollment of forty-six. The leadership training class in the church school department, taught by the pastor, Rev. Wm. H. Williams, reported an enrollment of eighteen. Of this number two are Baptists, one is Presbyterian, one is Episcopalian, and fourteen are Methodists. The church school board in Chicago accredited the work by granting certificates to the class. The district superintendent was presented a beautiful secretarial case by the official board, in recognition of his six years' of inestimable service to the Pittsburgh District. Sunday the audience witnessed his final and matchless discourse, "Paul's Farewell Address to the Ephesian Elders." The church anticipates a great closing of the Conference year.—J. R. Mason, Recording Steward.

Obituaries

BRYAN—Sister Annie Bryan, the wife of District Superintendent J. L. Bryan, of the Fort Smith District, departed this life February 20, 1927, at Conway, Ark. She bore her illness with patience. She was a faithful wife, mother, and Christian. For forty-two years she stayed on the firing line, and her place will be hard to fill in the home, the church, and the community. She leaves to mourn her passing, husband, nine step-children, four sisters, one brother, other relatives, and a host of friends. The funeral was conducted in the new Ebenezer Memorial Church. The Revs. A. L. Buchannon, S. McDonald, and F. B. Neal assisted in the services. The funeral oration was delivered by the pastor. The remains were laid to rest in Conway cemetery.—M. McCrosky, Reporter.

PICKETT—Sister Crecy Pickett was born in 1851; died January 26, 1927, aged seventy-six years. She was ill for about eight months, but bore her illness with patience. She leaves two sons, three daughters, twelve grandchildren, fifteen great-grandchildren, four brothers, three sisters, and a host of friends to mourn her passing. She was loved by all who knew her. The funeral was conducted by the Rev. J. L. Kelley, assisted by Elder Hodges, who spoke on her life as a Christian. Her remains were laid to rest in the Mt. Olive cemetery.—A. McGrew, Reporter.

REDDICK—The Rev. E. J. Reddick was born September 25, 1879, and died January 9, 1927, at the parsonage, Fowlkes, Tenn., at the age of forty-eight years. He was converted at the age of nine years, and lived a consistent Christian life. He was exhorted by the Rev. J. P. Price, proved to be worthy of his calling, was then licensed as a local preacher by the Rev. Price, and joined the Tennessee Annual Conference, and was loved generally by the brethren. He was a good shepherd and a loving pastor. To know him was to love him. He was always ready to advise and instruct sinners to the way of holiness. Brother Reddick was a devoted husband and kind father. He leaves a devoted wife, three sons, E. J. Jr., Thirkield, John Wesley, one daughter, Alima; and a host of sorrowing friends. "Servant of God, well done!"—Beadie Preston, Reporter.

REED—Sister Lizzie Reed departed this life February 3, 1927, in full triumph of faith. She was a member of St. Mark Methodist Episcopal Church, Opelousas, La. She leaves one son, two brothers, four sisters, and many friends to mourn their loss. The funeral was conducted by the Rev. L. H. Smith, pastor.—Reporter.

SWINNEY—Sunday, February 6, 1927, death visited St. Paul Methodist Episcopal Church, Meridian, Miss., and took from our midst Sister Gertrude Swinney, a faithful member of the church. She was only ill for a few days, and died from the effects of blood poisoning. She was a real Christian; she never failed in her duties to the church, and was interested in all activities of the church. Sister Swinney leaves one daughter, one son, brothers, sisters, relatives, and friends to mourn her departure. Her funeral was attended at Scooba, Miss., by her pastor, the Rev. R. N. Jones, and the Rev. F. Williams. Interment in the family cemetery at Scooba.—Reporter.

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NEW ORLEANS, LA.

WYCHE—Brother John Wyche died January 21, 1927, at St. Martinville, La., with hope in the Lord Jesus Christ, at the age of fifty-five years. He leaves a wife, two daughters, three sons, a sister, members of the church and lodge to mourn their loss. He was buried with honors by the K. of P. Lodge, Magnolia No. 43, of St. Martinville, La. The following ministers spoke of his life: the Revs. G. C. Casemere and Archey Williams, both of the Baptist Church. The choir rendered appropriate music.—Rev. J. A. Landry, Pastor.

Cards of Thanks

I take this method to thank the members of Free Liberty Church for the many nice presents given us during the Christmastide. Sisters Lula Jones, Rose Lee, and Jessie Orr led the party. We enjoyed a Christmas tree at Free Liberty Church on Christmas day. We thank one and all.—Wm. Jones, Pastor.

We desire to thank the members and friends of Camilla, Texas, for the storm which struck the parsonage on January 29, leaving more than 130 pounds of choice groceries. The party was led by Mr. Jeff Eckford and Bro. J. B. Ellis. Mr. Eckford is not a member of the church, but he is loyal to the pastor and wife. Bishop Jones said in his sermon at Paris, Texas, "There is some good in every man."—The Rev. and Mrs. A. D. Phelps.

The Rev. and Mrs. J. T. Leggett, of Ebenezer Methodist Episcopal Church, Madison, Ind., take this method of thanking the members and friends for a surprise storm which struck the parsonage January 10, led by Mrs. Fred Tandy. More than fifty pounds of choice groceries, canned fruit, oranges, grapefruit, and four large, fat hens and other good things to eat, also a cash purse, blew our way. We could stand another just like it. Thanks; come again.

I take this method to thank the members of St. Mark Church, Many, La., and the members of St. Paul Church, of Fisher, for the ninety-six pounds of groceries placed on the parsonage table, led by Sister Lillian Bledsoe and Sister Annie Sibley; also the good Baptist sister, Mrs. J. M. Matthews, who joined in bringing pounds the next day. God bless these good people in Many and Fisher. They are always ready to do noble things.—Rev. and Mrs. I. H. Lodge.

We take this method of expressing our thanks to those who stormed us with many pounds of select groceries in January. Those who gave were: Sisters E. Shelby, E. Jackson, W. Doolittle, R. Durrah, C. Biggs, M. Ward, L. Hamilton, Mr. and Mrs. Philips, Torrence Shelby, P. Ward, M. Shelby, I.

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Shelby, W. B. Durrah, J. M. Durrah, L. O. Durrah, J. Lee Ward, W. Durrah, L. Smith, Geo. Smith, Nora Smith, V. Ward. We pray God's choicest blessing upon them.—Rev. P. H. Moore and Wife, Llano, Texas.

Inquiries

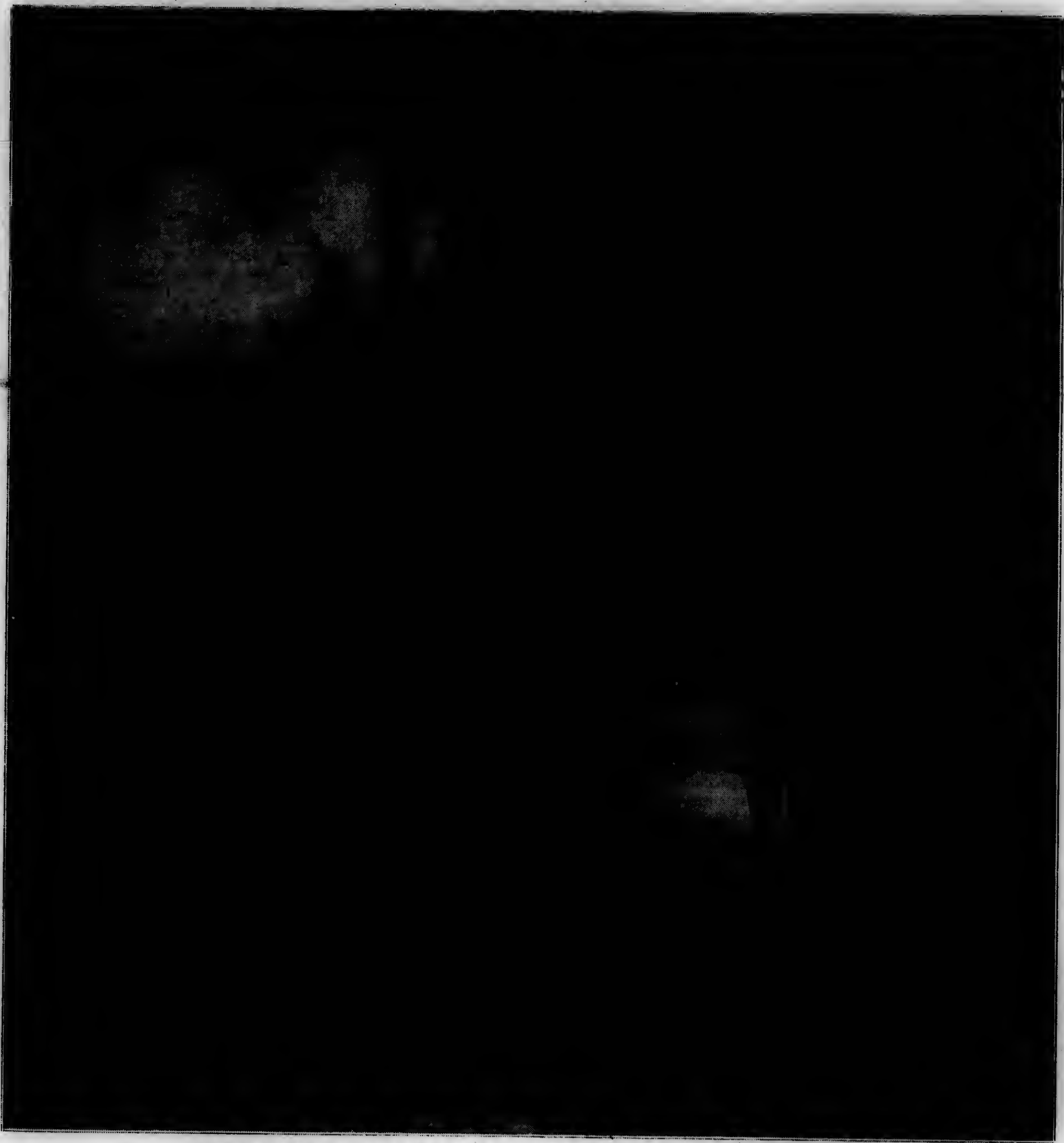
Mr. S. L. Sandford has not been seen or heard of since 1912. When last heard of was at Tululla, La. Anyone knowing his whereabouts will please write Mrs. Mary V. Hudson, Route 1, Box 44-A, Shreveport, La.

I wish to inquire for my son, whose name is Sylvester Maxwell. He left Marianna, Ark., September, 1917, with a circus. When last heard of he was in Louisiana. Any information concerning him will be greatly appreciated. Send information to his father, R. B. Maxwell, Marianna, Ark.

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Evanston, Illinois

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, APRIL 7, 1927



FOUNDER'S DAY AT NEW ORLEANS UNIVERSITY

BISHOP JOSEPH C. HARTZELL, D.D., *Guest of Honor*

Master Lawrence Hayes, Son of Dean and Mrs. R. B. Hayes. Jeane Claire Moses, Daughter of Prof. and Mrs. Rudolph Moses.
Presenting Flowers from Students, Faculty, and Ministers

(See Story on Page 272)

Forecasting the World Service Campaign

In the New Orleans Area

By Bishop R. E. Jones

THE loyal Methodist Episcopalians of the New Orleans Area are determined to do their part in responding to the call of the church for world redemption. Those who are in touch with the situation in the New Orleans Area report that there is more enthusiasm for World Service at this time than any period since the first year of the Centenary. A new sense of responsibility has come to the pastors and laymen, a sense of their responsibility to the "Master of us all," as well as their obligation to the distressed people in all parts of the world. It is a new conviction; it is the looking away from self to others; it is the determination to stand by the missionaries and the bishops on the foreign field. It is the determination to make America a better place to live in. The effort on the part of these people is little less than a crusade; almost to a man the area is hard at work to report the full amount allotted to the area for World Service.

Bishop Jones, who has been traveling the area and who is in constant touch by correspondence with all parts of the area, reports most favorably on the outlook. He says he is particularly gratified with the new attitude of the brethren. More money is in hand at this time than in any previous year in the Easter effort. The bishop thinks that this is due largely to the new conception of their responsibility to the church and to the world, and to the accepting of the spiritual obligation to send the gospel to all parts of the world. The bishop reports that the area is organized better than in previous years. Every-member canvasses have been conducted, unit leaders appointed. Reports from the field gained at first hand and by correspondence predict a very successful effort terminating with Easter.

It will be interesting, no doubt, to quote some of the letters from the pastors and from district superintendents.

The Rev. S. S. Earles, of the Alexandria District, Louisiana Conference, wrote his brethren: "The church has no other way of getting the gospel of Christ to the lost world except through you. So let us buckle up our loins and not fail the Master nor disappoint Him. He is depending upon us to save the world to Him."

Appeals of this type are the occasion for the new conviction and the new enthusiasm.

The Rev. T. R. W. Harris, Napoleonville, La., has already raised and reported the entire quota of World Service to that charge. The quota was \$150. Brother Harris has reported and raised \$155. This is an increase of one hundred per cent over last year. At the same time there is an advance in pastor's and district superintendent's salaries.

The Rev. C. Spears, Monroe District, Louisiana Conference, reports that he has had his first ingathering of World Service. Mt. Nebo, Mt. Olive, Washington, St. Sinai, and Lake Providence have reported, and the indications are that this district will raise more on Easter than it raised all of last year.

The Rev. C. W. Butler, district superintendent of the Clarksdale District: "In spite of the high water, Easter will be a financial success. Clarksdale has about raised its quota. Ruleville, Shellmound, Minter City, and Mound Bayou have raised a part of their quotas."

J. W. Whitfield, Huntsville District, Central Alabama Conference: "The outlook for World Service is bright. Several of the pastors have sent in a part of their quotas. There are World Service Committees in each church, and they are raising money weekly. The plan is to have the president of each committee at the District Area World Service Council."

The Rev. P. P. Wright, district superintendent Montgomery District, Central Alabama Conference: "The outlook for advance over former years in World Service is very fine, indeed. J. L. Wilson, Warren Street, Mobile, has every auxiliary of the church in full swing collecting funds every night in the week. The Emergency Club has a fine sum on hand. Troy, Wetumpka, Eclectic, and Brewton are making very fine efforts."

W. E. Mitchell, Nashville District, Tennessee Conference: "In spite of the rain, snow, and high water, they have kept their powder dry and are going to fight to bring up their quota on Easter. Special efforts are being made in every charge. I have vouchers in hand already from Hartsville, Pisgah, Gordon, Braden, Mitchell, Clark, and Brentwood."

G. W. Coleman, Brookhaven District, Mississippi Conference: "We are going to be in the front rank. The Revs. Robinson, Hammond, Moulton, and Thompson have already sent in a part of their quota."

W. J. Hampton, Lake Charles District, Louisiana Conference: "I have been on this district fourteen years, and the outlook is brighter to-day than ever before. Leesville has raised \$105; Welsh, \$75; and Teche, \$30. The Rev. Rolax, of Warren Church, Lake Charles, will make the greatest report from that church in years."

J. L. S. Edmondson, Austin District, West Texas Conference: "Every man has on a campaign for the collection of his World Service, and frankly assure you that from all indications there will be quite an increase over last year."

C. V. Heffner, Durant District, Upper Mississippi Conference: "I have been to most of the charges and find as a result of our Quarterly Conferences and emphasis put on World Service that the people are inspired to make special efforts to meet the demands of the general church. A few of the men have small amounts on hand. I feel sure of satisfactory results when the Easter rallies are over."

A. G. Cole, Holly Springs District, Upper Mississippi Conference: "Will make a full report on Easter."

The Rev. J. H. Talbert, Starkville District, Upper Mississippi Conference: "Greatly encouraged by the fine spirit that seems to dominate every part of the district in the interest of World Service."

The Rev. J. C. Hibbler, Wesley Church, Vicksburg: "The first thing I did after coming from Conference was to put on the every-member canvass for World Service. I have been preaching on the mission of the church ever since coming from Conference."

The Rev. B. W. Wynn, Tupelo District, Upper Mississippi Conference: "We are determining to do more by far than last year. Every man is working."

The Rev. W. R. Robinson, Palestine District, Texas Conference: "You may rest assured that everything is being done, not only to go beyond last year's report, but to raise our entire quota. The pastors are desirous of reaching their goal."

M. W. Stephens, Pearsall Circuit, San Antonio District, West Texas Conference: "I am sick now, but am trying to keep my program warmed up. One cannot stop after he gets a program started, but must push it. We are going to have our full quota."

The Rev. N. H. Redricks, Ashville, Ala.: "I am doing all I can to go over the top. This is my duty to my church."

Personal and General

—Miss Orelia W. Harris, after having completed a two-year course in physio-therapy in New York City, has served very acceptably as superintendent of Mercy Hospital, Bristol, Tenn. The many friends of Miss Harris will be delighted to learn that she is now at home with Mr. and Mrs. N. J. Ellis, 1907 Palmyra Street, New Orleans.

Crescent City Notes

People's Methodist Episcopal Church.—The King's business goes right on at People's Church. Sunday morning, February 27, our pastor, the Rev. Handy, exchanged pulpits with the Rev. I. H. Jones, pastor of Calvary Colored Methodist Episcopal Church. It would be hard to decide which congregation enjoyed the change the better. Before the Rev. Jones could get away, in came the Rev. J. A. Bingham, congregation, and junior choir of the First African Baptist Church. After a short service, the Rev. Bingham and good folks left \$14 collection with us as a token of Christian fellowship. The singing of the choirs of Calvary and the First A. B. Church was enjoyed by all. Sunday morning, March 6, Dr. L. H. King, editor of the Southwestern, stole in upon us and preached for us very acceptably. We highly appreciate the compliment of his presence. At the evening service the communion sermon was preached by our beloved district superintendent, the Rev. M. R. Walker.—A. D. Posey, Reporter.

Williams Methodist Episcopal Church.—On Sunday, March 27, at 11 A. M., the Rev. A. N. Haywood, superintendent of the Lafon Old Folks' Home, preached an interesting sermon; subject, "Saving the Young People." Reading, subject, "The Meaning of the Junior Church," Miss Priscilla Brown. The junior church at Williams is doing nicely, and we hope to increase its membership. Sunday night we had a rare treat. Dean Robert Hayes, of New Orleans University, preached an excellent sermon; subject, "Man's Dependency on God." Those present enjoyed the sermon and were greatly benefited. After the sermon he installed the officers of the Brotherhood. We are always pleased to have the dean worship with us. On last Tuesday night, March 22, Bro. Moses Weary, a lad from Okmulgee, Okla., preached a good sermon; subject, "A Perishing Soul." On Friday, March 25, "The Pastors' Singing Contest" was a success. We had a good audience. The Rev. J. N. Welis, pastor of Trinity Methodist Episcopal Church, won the first prize, a baked fat hen; and the Rev. T. R. Wallace, pastor of Phillip Memorial Methodist Episcopal Church, the second prize, a delicious cake. We are planning to go over the top with our World Service on Palm Sunday.—Rev. J. Wesley Turner, Pastor; Miss Elsie C. Charles, Reporter.

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The Time is Not Yet Come

COMMENTING editorially upon the recent salutary decision of the United States Supreme Court adverse to the series of efforts made repeatedly by the South, but specifically by the State of Louisiana in its effort to segregate the Negro population in New Orleans and other cities of that State, a New Orleans daily paper thus sings its swan song:

"In the public interest and for the welfare of both races, we believe that segregation ordinances along the lines of the New Orleans measure and designed as this one is to give equal protection to both races, eventually will win judicial sanction, just as the long-embattled zoning system has been carried to victory after an uphill fight against ancient prejudices and precedents. But that time, it appears, is not yet come."

Involved in that decision were only two major questions. The one was as to the relative political authority of local, State, and federal governments. Clearly it was not a question as to the nature of the State primarily, but whether the local political State unit or the Federal Government has the superior power under our national economy. Has the State the right, under the guise of the old hoax of "State's rights," to prostitute its legislative powers to enact class legislation such as denies that class those very rights guaranteed by, and as a basis of, that very constitutional agreement by which the several States became welded into the Federal Government of which that class are citizens? Both the legitimate and moral evils become clear when such legislation is directly in the interest of citizenship and manhood repression. That the local State does not have that right was emphatically declared by the recent decision in question. Once again, to the satisfaction of millions of American citizens, black and white, the Federal Government has asserted unequivocally and has exhibited specifically its sovereignty over that of the local State. The voice of the Federal Government is authoritative intra-State.

The other question comprised in the anti-segregation decision was purely one of the personal human rights of the individual and the group. In any order of society that pretends to be human, every institution, every process, every ideal set up, is dissocial and should be outlawed if its effect and influence be to impair the sense of self-respect and to handicap the legitimate expressional life of the individual and the group. Every segregation ordinance does this very thing as they have been aimed at Negroes. They who propose such laws are either blind or callous to this fact. However much or in whatever manner they endeavor to cloak or explain it away, there is no way of successfully evading the fact of the evil purpose and repressive effects of all efforts at segregation. It impairs, does violence to the sense of self-respect of the segregated. It becomes a farce when the segregation basis is color instead of character. Character is the only allowable basis of value for discrimination in civilized human society.

It is interesting to observe the grounds upon which the Southern segregation spirit and desperate efforts have

been bolstering up their hopes of final victory. Under the guise of "equality" in applying the segregation ordinance to whites and Negroes alike, they expected to inveigle the great United States Supreme Court to approve their folly. But that court knows too well there is possible no equality of treatment in these Southern segregation separatists. Despite the gesture set up, the Negro, at whom the legislation is avowedly aimed, is the suffering one, as in the school appropriations, the public conveyances, and in everything else under a dual system sustained on basis of color rather than character.

Another stock but empty argument is that "Negro invasions of white residential districts North repeatedly have provoked riots and bloodshed." But is it a valid argument against a legal or moral right that its exercise is met with bloodshed on resistance by those opposing? By no means. The act of the Boston Tea Party was so met. So was the effort to maintain the Union met at Fort Sumter. So with returned Negro soldiers from European battlefields wearing legitimately their country's uniform down here in the South. These were met with riot and bloodshed. So Jesus Christ, when He encountered popular prejudices by His invasions a few centuries ago, met riot and bloodshed. It is rather argument in favor of a cause when it encounters opposition of those who are not social minded or inclined to social justice. For the more uncompromising Right becomes and the more entrenched evil is behind its prejudices and passions, the more likely it is that reform and rectitude shall encounter the wicked will to riot and bloodshed. It is the method of the wicked to resort to riot and bloodshed. They trust in "horse and chariot," but we in the justice of our cause. A just cause never lost hold on the public sense of right and fairness or was ever permanently thwarted by the opposition's resort to riot and bloodshed.

Because there has been developing in American life a trend toward a more liberal rather than extra-legalistic interpretation of law and its spirit, it is acknowledged that Southerners hoped the supreme court of the nation would avoid strict interpretation of the law of the land in its protective intent for every American citizen. Here also they have been foiled. Justice Holmes' decision simply ridiculed them out of court. And why shouldn't he have done so? In any well-regulated social order the benefit of any liberalizing judicial trends should be invoked in the interest of, rather than against, those who are the victims of handicaps imposed by an unjust element within the majority group.

And so the decision of the United States Supreme Court advises the South that the time is not yet come for giving judicial sanctions to these senseless schemes for segregating American citizens on any other basis than that of character. The Negro will accept the character qualification as a basis of residential restriction anywhere on the habitable globe. While Southerners of the Blease type will set about feverishly devising other substitute segregation ordinances to defeat the ends of jus-

tice to the Negro, it will be difficult for them to permanently succeed in the attempt. They must take into their account the aspirations of the victims of their well-measured oppression. Because he is human and thinks, and aspires, and works, and worships a God who is not conceived by us in racial terms, the Negro is as sure to win out in his efforts for fair human treatment as that the waters from our continental divide rush to the sea in opposite directions. Coming generations of Negroes will make this fact even more inevitable and evident. It was ten times as easy to fool, baffle, cower, and oppress the older type of Negro as it will be to handle the new Negro. Paternalism and pity determined former relationships between white and black in this country; now racial respect and mutual co-operation must characterize our relationship. Only on this basis, it is agreed by the best people of all races, can the problem of living together be solved satisfactorily and finally.

As to the political issues involved, the Negro's status has been irrevocably fixed by the organic law of the land, and the South cannot "unfix" it. All that is being done is to delay the tide that is rapidly rushing toward full realization. The attitude of the nation on the prohibition amendment makes necessary some moral expression on the other constitutional amendments involving the Negro's rights. This question as to the Negro's right to live where he desires and is financially able to purchase is not a local issue, but primarily a human question, of national proportions. And, of course, the nation will not give judicial sanctions for ignoring the fact of the human values involved therein.

Furthermore, the present tenor and temper of mind in the world to-day is putting Christianity squarely on the defensive. Society demands that Christianity shall stress more acutely ethical conduct in all human contacts and shall be more explicit and assertive in the aggressive conflict for human rights. Christianity will not longer be able to vindicate its preachment as a heaven-fitting way of life unless it satisfies men and society that it is a justice-enthroning factor in the earthly relationships of the diverse groups of men who must live together on earth before they set out to find that other world.

For these reasons we are of the opinion that this nation is not yet ready at the expense of its peace, its cultural life, its growing religious outlook, its fundamental national traditions of opportunity and justice, its moral leadership in world life; we do not believe the nation is ready to sacrifice now, or ever will risk, its ideals upon the altar of color segregation. The decision of the Supreme Court proves the soul-stuff of the nation.

Negro Methodist Pastors Organize

THE Methodist pastors of Helena and vicinity, composing the African Methodist, Colored Methodist, and the Methodist Episcopal churches of Helena and vicinity, met at the parsonage of Carter Chapel African Methodist Episcopal Church and organized a Methodist Ministers' Council, with the Rev. W. T. Pope, president; the Rev. S. J. Brown, vice-president; the Rev. J. M. Jones, secretary; the Rev. W. P. Davis, treasurer; the Rev. M. W. Smith, instructor.

The object of the organization was stated to be the better understanding and a closer co-operation among the

pastors in their work; to better encourage their membership in civic and community effort, and the assisting each other in raising means for the educational work of their respective churches. Under the auspices of the churches in the confederation, Shorter College, North Little Rock; Philander Smith College, Little Rock, and Haygood College, at Moten, near Pine Bluff, are maintained. These schools are devoted to Christian education of the members of their race, and supported primarily by local collections from the membership.

The council will hold their meetings each Monday at 10 o'clock. Union services will be held each Sunday afternoon, beginning the first Sunday in April, rotating. The Rev. M. C. Davis is the reporter for secular press and church papers.—M. C. Davis, Reporter.

Centenary Church, Memphis, Holds Revival

SELDOM has a greater revival been witnessed than that recently conducted at the Centenary Methodist Episcopal Church, Memphis, Tenn., of which Dr. E. J. Cox is pastor, by the Rev. Dr. W. M. H. Huff, of Sioux City, Iowa. For three weeks, from February 6 to 27, inclusive, the famous evangelist broke the bread of life to eager throngs of hungry souls, and there is abundant evidence of a great outpouring of the Spirit.

Night after night, with unabated zeal, the good man dispensed the gospel message with such clarity and simplicity that the learned approvingly appreciated and the unlettered fully understood, to the spiritual uplifting of them both.

The populace responded splendidly. Many there are who never missed a single night's service. And when we consider the fact that it takes a strong motive to urge people out at night after a hard day's work, the uniformly large attendance is a high testimonial of and a flattering tribute to the preacher's power as a gospel messenger. There is no doubt but that the whole church has been reconsecrated to the cause of Christ. Dr. Huff spoke as from the heart to the heart. He unfolded the Christianity of a full and rich experience and of the deep realities of life.

Special services were arranged for business men, for the members of the postal service, for the school teachers, and others. For each group the great evangelist had an appropriate message, and the hearts of all were thrilled as groups of men, women, and children crowded the altar to receive the hand of fellowship from the herald of Christ.

No less remarkable was the spirit of good will and fellowship that was manifested by the several churches of other denominations. With the utmost cheerfulness the choirs of several churches relieved the strain on the choir of Centenary Church—a service which the pastor and congregation wish to acknowledge publicly and gratefully.

Memphis will long remember the visit of Dr. Huff, and all who had the privilege of hearing him wish for him a long and useful career in the good work to which he has been called.

There are other encouraging features of the work at Centenary Church. During the past two years the church has raised more than \$15,000 and the huge church debt has been reduced to \$400.—P. W. Ivy, Financial Secretary.

Contributed Editorial

Crowding Christ Into a Uniform

"They put on Him a general's short crimson cloak."
Matt. 27. 28.

THESE words, in WEYMOUTH'S translation (First Edition) of the section of the Gospel of Matthew describing the scourging of Jesus, add a very suggestive touch to the narrative. They are symbolic of much that has happened in Christian history. In those tragic hours immediately preceding the Crucifixion, there were many cruel indignities heaped upon Jesus. But one of the crowning indignities was dressing Him up in the cloak of a Roman general. What a piece of irony it was, to dress the Prince of Peace in the trappings of a War Lord! This indignity was committed by Jesus' enemies—if those who had no understanding of Him at all could be called His enemies. But the same indignity has been often forced upon Jesus by His friends and adherents, and that wrong is still being done Him.

All through the centuries Christ has been crowded into a *general's uniform*. Each age has made violent wrenchings and distortions of Jesus to make Him fit the war-lust of men and the interests of militarism. In PILATE'S day, Jesus was put into the scarlet cloak of a Roman general. Men no longer use scarlet for war. Today the color is khaki, and Christ has been crowded into a khaki uniform again and again. During the war there was much loud talk about "Christ in khaki" and He has been made the supporter and inciter of war. Christ cannot be put into khaki. We may dress up a mechanical figure and put the sentiments of angry men into his mouth, but it is not Jesus. Dean INGE in very vivid words has described how this process has hidden the real Christ: "Institutional religion does not represent the Gospel of Christ, but the opinions of a mass of nominal Christians. It cannot be expected to do more than look after its own interests and reflect the ideas of its supporters. The real Gospel, if it were accepted, would pull up by the roots, not only militarism, but its analogue in civil life, the desire to exploit other people for private gain. But it is not accepted."

But that is not the only uniform which has been fitted upon Christ. He has been dressed up in *ecclesiastical regalia*, smothered with vestments of church officialism. The Living Jesus, the Divine Christ, has been lost again and again in the uniform of the ecclesiastical prince, the priest, the monk, the bishop, or any other conventional figure of religion. He has been interpreted as the spokesman for the interests of an entrenched system. By a crowning irony He has been so distorted that he has been made to stand for the very evils of loveless, petrified officialism, against which He contended all His life and which finally did Him to death.

We are witnessing in our own day the curious process of dressing up Jesus into a new uniform. Naturally, it is the characteristic uniform of our time—the *business suit*. Jesus has been dressed up in a sack suit and interpreted as the founder of much that the business mind glorifies in our time. He has been pictured as the "go-getter," the "high-powered executive"—a fine man for president of the Chamber of Commerce. This outfitting of Jesus in a new uniform has been done with unconscious perfection by BRUCE BARTON in his chapters on Jesus, the world's greatest executive and the founder of modern

business. But all such interpretations, even though intended as honor, are only another indignity to the real Jesus.

This coming week we shall observe Passion Week. We will take into our hearts and imaginations once more the pictures of the violence done to Jesus. Let us remember this continued violence of dressing the world's Redeemer into short, ill-fitting clothes of man's making. There is no need in the world greater than to strip away from the regal figure of Jesus everything that is foreign to Him and let His grace and truth stand out unhindered and undisguised!

Shall the Arms Embargo in Mexico Be Lifted?

THE announcement by the State Department of the intended termination of the anti-smuggling treaty with Mexico inevitably arouses the suspicion and fear that that action is a step toward raising the embargo on arms shipment into Mexico. The lack of candor on the part of the State Department in recent months has made it impossible that such suspicions should be avoided. There is already pouring in upon the State Department and the President a large volume of protest from hosts of citizens and organizations. Such protests should be multiplied until they reach a volume that cannot be disregarded. For the termination of that treaty, the State Department has given no convincing reason whatever.

To terminate the anti-smuggling treaty will have a bad effect in itself. It looks like an invitation to Mexican revolutionists to begin fighting. The sinister interests in this country which would be glad to finance and arm a revolution in Mexico may well regard this action as a tip to stir up a revolution.

To raise the arms embargo would be a deliberately hostile act provoking civil war and eventually causing intervention. There are active forces in the country which desire the overthrow of the present Mexican Government and setting up a government which will be a mere creature of the United States. To gain this end, they would be willing to stir up the horrors of civil war in Mexico and the sacrifice of American lives in intervention. Against this policy the conscience and true patriotic spirit of the mass of the people must and will protest. But the protest must be swift and strong.

No President has made more high and pretentious endorsements of arbitration and international friendliness than has President COOLIDGE. Did he mean what he said? That question will be answered by his action on raising the arms embargo, for such an act cannot in any way be made to fit pleas for arbitration and good will.

During the tense days in the situation with Mexico last January, the government received an avalanche of vigorous opinion from all parts of the country protesting against warlike steps and urging arbitration. Tense days have come again. As predicted, the forces desiring intervention in Mexico have laid low till Congress adjourned with the BORAH resolution smothered. There must be another protest against the lifting of the arms embargo which shall make it evident that the people cannot be deceived or coerced and will not allow the country to be maneuvered into intervention and war. L.



--The American Colony Photographers

VISTA OF JERUSALEM FROM THE MOUNT OF OLIVES

The Preaching of the Cross

A Passion Week Meditation

By W. M. Clow, D.D.

Principal United Free Church College, Glasgow

"TO PREACH Christ" is the all-embracing task of the minister, but there may be diverse interpretations of its meaning. Even a passing acquaintance with the preaching of to-day will disclose how varied and how dissimilar are the messages of men who all claim to be preaching Jesus Christ. Every man's distinctive message is based upon his conception of Christ. There are, it may be allowed, five portraits of Christ to be discerned within the New Testament Scriptures.

Five Portraits of Christ

There is that of the meek and lowly Jesus of Nazareth, with His words of grace and deeds of mercy, who went about doing good, as depicted throughout the Synoptic Gospels. There is the risen Christ, who haunts the little companies of believers, and visits them in their hours of need, as is affirmed in the Acts of the Apostles. There is the Christ, the Lord, whose divine glory, as it shone through every deed of His human life, smote His disciples into adoring reverence, so that the confession, "My Lord, and My God," set their faith in its fitting appeal. That is the Christ who is seen in the Gospel of John.

There is the Christ of experience, who is the indwelling Spirit of the believer, whose earthly life in the broad record of the Gospels does not match the spiritual splendor of the Holy One revealed to the soul. That is the Christ of whom we are assured in the Epistles. And there is the ascended Christ, the Lord of Glory, the High Priest within the veil, and the Lamb upon the throne, awaiting the triumph of the end. This is the Christ who is presented in the glowing sentences of the writer to the Hebrews, and in the visions of the book of Revelation.

These all preach Christ, and we do not preach Christ fully unless we also see Him and proclaim Him as they did. Of these five portraits each has its own revelation, and its own value, and we need them all. The last is the most revealing, the most interpretative, the most complete.

The Complete Portrait of Christ

Now every portrait can be fully seen and adequately appraised only from one standpoint. We must take up our place where the light falls fairly upon the face. Then every line can be seen, and even the shadows will tell their story. We can enter into the painter's perception of the

man, and understand what lies behind the portrayal of the face. Where shall we stand so as to see Christ and be able to preach Him in all the fullness of His grace and truth? Not beside His cradle in Bethlehem, where He lay, incarnate, as a babe. Those who stand there have usually been entranced by the virgin grace of Mary. Not by the seashore at Capernaum. Then we are held by the Master of the parables. Not within the upper room. There we see Him who stooped in His love and service to wash His disciples' feet. In truth we do need, at times, to so see Jesus. But we must not forget that He did a greater and more revealing deed than wash men's feet. Not on the way to Damascus, the while that we see what is hidden from all others, and hear a voice no one else can understand. Not even in the company of believers gathered for prayer and conference, with desire and expectancy for the baptism of the Spirit. Each of these standpoints has its own vision of Christ. But there is only one place from which we can see Christ in the fullness of His person and of His work. That is at the cross. The man who has taken his stand at the cross will preach Jesus Christ, and as he preaches the cross, the whole round of the personality and the life and the message, and the supreme sacrifice of the Lord, will be proclaimed.

The Preaching of the Cross in History

This claim that the Christian preacher can preach Christ in the fullness of His grace and power only when he stands to look on Him in the light of the cross is open to convincing proof. To begin with, the cross is central in the Christian revelation of God and of His purpose for men. That purpose is the coming of the kingdom of heaven on earth. That kingdom is not to come through a revelation in nature, or in law, or even in the disclosure of the righteousness of God.

It is only in the cross that that revelation reaches its completion. It is only as the Redeemer that God's final glory is seen. In the cross of Jesus Christ the whole truth of God's purpose and desire, of His love and pity, of His grace and forgiveness, is expressed.

The witness of the Gospels is even more clear and decisive as to the pre-eminence and all-embracing power of the preaching of the cross. The Gospels are not dealt with fairly if we regard them only as a historic presentation of a divine Personality revealing God's will, and fulfilling His commandments with a flawless sanctity.

We feel the absorbing tenderness with which the evangelists describe His love and sorrow for the disciples, and His compassion for the castaway and lost, and we understand the hushing of their voices when they refer to His agony in the garden and His anguish on the cross, as the unique proof of their affirmations. But finally there stands out in awful light the final act of His dying, in which the cross is set as His most significant choice, His consum-

inating purpose, and the supreme necessity of His love for men. Take the cross out of the New Testament and it will still rank with the other broken records of God-thirsty souls. Close any estimate of Christ with the story of the week before the cross—as is done by the author of "*Ecce Homo*," and some modern expositors who follow in his steps—and we may still see the face of One whose feet never faltered in the ways of truth and peace, but whose supreme witness and triumph hour were never attained. How can any man think it possible to preach Christ without preaching the cross?

The age-long witness of Christian experience demonstrates the necessity and power of the preaching of the cross. When experience can appeal to the evidence, not only of vast multitudes, and of their changed lives, but to the men and women of every age, it is not longer merely subjective, and it is not individual.

When we recall the broad line of this testimony of Christian experience, and realize its unanimity, and the strength and power of its certainty; when we examine it from the day when the rarely sensitive souls of Christ's early disciples looked at the cross, and its message flashed upon them, to that of the lost man, whose sins have taken hold upon him to his shame and despair, until he has accepted God's forgiveness through Christ, and gone forth to a changed life, we shall become assured of the significance of Paul's declaration, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." Law and prophecy unite with the gospel to explain the experience of the redemption of Christ through His cross.

The Witness of To-day's Experience

The evidence never ceases. In one aspect the witness of present-day experience is more cogent than that of the apostles, even although the Christian church is the richly inscribed monument of their deliverance from the guilt and bondage of sin and of their reconciliation to God. But if men were no longer smitten with shame by Christ's

cross, if they did not stand below it and see God reconciling the world unto Himself, if they no longer received forgiveness through Christ's death, no impassioned word of John or of Paul, no testimony of any apostle or historian, no pathetic appeal of the author to the Hebrews, would maintain the credibility of the power of the cross for an hour.

That is the experience of to-day. One hopeless man who has made his bed in hell finds the furies of vengeance haunting him in the torture of his flesh. At the cross he finds himself endowed with a great freedom, and begins to walk in newness of life. Another, who has paid heed to the counsels of the wise, has kept his life clean from gross and willful disobediences, and observed the customs of the faith with diligence and decorum. But the cross has not been the focus of his faith. In that hour when he



—The American Colony Photographers

THE VIA DOLOROSA

awakes to the poverty of the dull and tepid and feeble loyalty of his devotion, because he sees the love and grace of God redeeming him in the cross, the thrill of a dynamic faith passes through him, and he finds that all things in life and death have been made new. Another, young and unstained, has been led into the fold of the good Shepherd by hearing the call of His voice. There comes a day when the high seriousness of life dawns upon him, the strength of keen temptation assails him, and the splendid height of the moral and spiritual demands of Christ are disclosed, and he realizes that the simple trust of his unlesioned days no longer meets his need. Then he turns to the cross, to find himself brought into a new realm of knowledge, both of his own need and God's infinite goodness, and he makes that new covenant which begins in a fresh forgiveness, and passes on to a closer and more mystic communion with his Redeemer.

The Cross and Life's Mystery

In all that has been written we have been thinking of the inward experience and the revelation made to the soul. But that hour in which a man sees the wonder and the glory of the cross is succeeded by others in which its power is even more presently felt. As we grow older life becomes more full of mystery. There are strange

happenings, embittering limitations, heavy burdens, straining trials, fierce temptations. Poverty, disappointment in pure and simple hopes, loneliness as our need of and craving for fellowship grow the greater, humbling mortifications, and again some abasing shame cast upon us by others, make life a stern and somber pilgrimage. Then, as it often happens, faith falters and fails. Men and women grow bitter and hopeless, and desert the place of worship and the time of prayer. Where in the world is there healing for such a sickness of heart and refusal of will? It is found only where men can behold the Christ of the cross. They hear the voice that speaks from it: "The disciple is not above his Master." "It is enough for the disciple that he be as his Lord." In the cross they find not simply the explanation and interpretation of their hard, strange lives. In the cross they receive not only the wonderful renewing assurance that they are walking in the way that the Master went. They find the revelation of the mind and will and love and purpose of God, and the cross of Christ becomes their law and their motive and the source of that noble passion which quenches every mean desire. A new peace is given to their hearts, a new strength to their will, a new wisdom to all they say and do. They become "more than conquerors through Him that loved them."



Increasing Church Membership

A Symposium on Methods Which Have Proved Most Successful



"A HUMAN CHURCH WITH A DIVINE PROGRAM"

BY LOUIS C. WRIGHT

Pastor Epworth-Euclid Church, Cleveland, Ohio

During the last six years a few more than one thousand new members have been received into the Epworth-Euclid Methodist Church. This addition of members has taken place in the old Epworth Memorial Church building, which has been for some years outside even the edge of the territory in which the members and constituency live. People have not, therefore, simply drifted into its fellowship, nor have there been large numbers of children from the Sunday school. A church of this type is not blessed with a throng of children.

How, then? Our motto is, "A Human Church With a Divine Program." We seek to fulfill that ideal. It is the aim to make preaching, teaching, music, fellowship, and organizations point towards the production of Christian living. We discourage cheap methods and sensational schemes. Through twenty-four units with leaders we do effective personal work all the time and build up a definite prospect list for the season before Easter. Genuine reverence in all worship and the persistent preaching and teaching of the superior values of concrete religion seems to bring people within reach. The atmosphere of every Sunday and church night is such that the Christian life is at once an attraction and a challenge. It is the purpose of every church to make Christians desire to become more Christlike and other participants to become Christian.

It is just ordinary church work done well and with a fair degree of Christian consecration.

A WORKING PROGRAM

BY RICHARD M. MILLARD

Pastor First Methodist Episcopal Church, Knoxville, Tenn.

That which we have not accomplished so staggers us that to tell the story of what we have done and methods used is difficult.

Our people are usually won through the application of the principle of evangelism in some one, or more, of its many forms. However, we major on the following methods:

Periods preceding, and climaxing, on special days and anniversaries are of superlative value. "The Easter Class," "The New Year's Class," etc., of a given year offers opportunity to focus interest and effort on a given period of evangelism and, at the same time, remove the curse of indefiniteness. One hundred and ten members were recently received into our church on an Anniversary Sunday as a result of this method.

Our slogan is, "Every man a job, and a real job for every man." We have a large number of organizations in our church (none duplicating) and almost limitless activities and varied programs, in order, in part, to place responsibility on more people. For instance, one of our popular musical organizations is the large vested junior chorus. On more than one occasion members from this group, having learned through work and responsibility to love the church and Christ, have left the choir and come with others to the altar of the church for membership. To do is to understand, and to understand is to accept.

The annual "Win-My-Chum" movement is illustrative of a principle which we attempt to apply to all natural groups such as boys, girls, men, women, etc. In appealing to the group "an evangelistic banquet" is used with success as a place for definite appeal and the immediate acceptance of Christ. I have never given such an appeal without gratifying results. We also have "over-night" and "week-end" hikes into the mountains for the same purpose, with good results.

We organize, and proceed, on the basis that every organization within the church has at least a twofold purpose. First, its own immediate program; second, the definite work of using its own members to win its own constituency to Christ and the church. The work of the missionary society or any other society is not complete when it has sent a certain amount of money to the mis-

sion fields. That same society has an evangelistic obligation in its own community. Our Methodist Brotherhood and Ladies' Aid Society have been unusually active in this type of work.

The two largest classes which I have received into the church during the last three years number 267 and 286, respectively, and were won through personal, seasonal, and group evangelism combined—what might be termed "synthetic evangelism." At present we have three groups of workers, men and women and young people, who meet weekly to receive assignments from the constituency and to make reports on work accomplished. We endorse mass and all other types of sane evangelism which is effective, but for our own work in a downtown church, with a widely scattered membership, we have found the above mentioned methods best suited to our work.

ON OUR OWN POWER

BY ERNEST A. MILLER

Pastor First Methodist Episcopal Church, Manchester, N. H.

In our church we concluded that for our evangelistic work we should run on our own power. It is always wise to use resources permanently available. An outside-starter is likely to be an outside-stopper; that is, bring in a professional evangelist to get things going and interest is quite certain to depart with him.

Before our revival meeting I called out twenty assistant pastors. These were selected geographically. Each worked his own district. Lists of members and constituents were given to these assistant pastors. They were to call upon them, write them, phone them, call for them, distribute calendars and invitations, greet them at the church, send others after them, and do whatsoever they could to develop interest. The assistant pastors reported to me from time to time. They added names to their lists as they found new folks. They exchanged lists for the sake of re-enforcement and fresh interest. This system worked well. It is just a variation of the unit system.

Folks are intensely human in appreciating individual notice. A nightly register of attendants upon the services was kept. This register was kept in the vestibule, and each one signed as he entered. The small act of signing one's name seems to give one a feeling of being a part of the service. Further, the names and addresses of strangers and newcomers were gotten automatically by means of this register.

Human quality was brought out also in the matter of awards for faithful attendance. Because of the Scripture-reading campaign which was on for the months of January and February—Luke for January and Acts for February—I gave these booklets as rewards, one for each week. On the front of each I wrote a personal salutation. The cost was negligible.

The question which taxes a minister's ingenuity and lays a burden upon his spirit above all other questions of method is how to secure the decisions. It is delicate business; it is business requiring the sagacity and tact of an angel. Sometimes I think no mere human being should ever attempt it. Think of how souls have been wounded, trampled on, misjudged, exposed, killed, in some of the old-fashioned revivals! Children grouped with deep-dyed sinners, sensitive spirits berated, irrational discriminations made! No wonder such meetings had violent and pathetic reactions!

To secure decisions, I asked those who wished to declare for the Godlife to come forward, be baptized, and unite with the church then and there. Our disciplinary questions are rather searching when properly used. They mean the most possible when used at this strategic time of decision. It seems to me that affiliation with the church should be coincident with inward decision. When one decides for God he decides for His program. The sacra-

ments and the church are an integral part of that program. I know the custom has been to receive the converts into the church the last Sunday of the revival. But why wait? Confirm and clinch the decision in the strongest way possible when it is made. It may be impossible for some of the converts to come the last Sunday. In our case on the last Sunday, New England was having one of the severest storms of the winter. Some could not get through the drifts, nevertheless already they had committed themselves body and soul to the church.

The messages were very simple and brief. Services did not last more than an hour. High-school students came knowing they would be dismissed in time to get their studies. Workmen who had to get up early in the morning could be sure of getting to bed early. The thesis of the meetings was the fullness of the Christian life.

You might say our meeting was not such a big success. Perhaps not. We had good attendance every night. We received thirty-nine into the church during the two weeks of our mission. We received fifty during the month of January. They still come. Sunday attendance and interest have been greatly quickened. Our gains were clear-cut and solid. Whole families came. We have a large weekly praise and study meeting now. We had none before.

UNITED EFFORT

BY D. STANLEY COORS

First Methodist Episcopal Church, Kalamazoo, Mich.

When the passion for souls burns in the heart of the pastor it isn't long until some of the laymen become inoculated with the spirit of evangelism. When I have been most serious and earnest about this kind of Kingdom business my church has warmed up in spiritual interest and zeal.

Two methods of evangelism have commended themselves to me above all others so far as making my own pastorate fruitful.

1. Personal evangelism by the pastor.

The so-called "hand-picked" method appeals to me increasingly. I like to come to grips with a man who is thoroughly honest and perfectly frank in conversation concerning his life and the claims of Christ and the church. For a long time I shrank from this direct man-to-man challenge. But I find that to face a man squarely in the interest of his own soul and to win his decision to the Christian life in the privacy of home or office makes for stability and permanence in the maintaining of his Christian profession. Such a method surely puts one on his mettle, but no thrill is comparable to that experienced in the victory won in such an engagement.

2. Personal evangelism by the pastor and the congregation.

(1) I begin with myself. From time to time I read such books as Goodell's "Heralds of a Passion," or McDowell's "Good Ministers of Jesus Christ." These and similar books inspire one to his supreme task as a minister. They help to maintain the spiritual glow and prompt to evangelistic effort.

(2) I seek for laymen, small though the group may be, who will join me in the holy task of winning people to the Christ.

(3) After selection of such a group I spend a few weeks in studying some good material on methods of personal evangelism, such as Guy Black's pamphlets.

(4) I meantime compile a live and accurate constituency list as prospects.

(5) Definite dates are set for an intensive campaign, preferably climaxing at Christmas or Easter.

(6) Keep the whole atmosphere of the church prayerful, purposeful, and expectant.

(7) A sincere, sustained, systematic personal evangelism is far more fruitful than a spasmodic revival.

FROM EASTER TO EASTER

BY W. E. HAMMAKER

Pastor Trinity Methodist Episcopal Church, Youngstown, Ohio

To give a glimpse of "Our Most Fruitful Method in Winning People to the Church," I must sketch in the background. Some preachers live from Conference to Conference; some from Christmas to Christmas; some from vacation to vacation. For myself, I live from Easter to Easter.

The reason for this lies in the fact that on that day I have for many years had the joy of seeing about two hundred people crowded about the altar of Christ as an indication of their purpose to be united in the bonds of His fellowship in the church militant.

This joyous experience has come, each year, out of unremitting toil. For at least two months preceding Easter I spend not less than six hours a day in personal interviews with those whose names have been on my "prospect list," and whose lives have been upon my heart.

These names are collected throughout the year, and the years, in various ways. I never marry a couple, and I happen to be somewhat of "a marrying parson," without getting the facts about the religious inclinations of the contracting parties. Likewise, I make it my business to know about the religious tendencies of the families where I may be called in to conduct funerals. In meeting folks casually I ascertain, if it is at all natural so to do, whether they have religious connections.

On half a dozen Sundays in each year I take an attendance record of my congregation, both morning and evening. This is done without breaking in on the fine worshipfulness of the services. With some simple remarks I introduce the matter and then ask the ushers to pass our attendance cards.

Everybody gets a card. Everybody signs one. Those belonging to my own church fill in the card showing that fact; those belonging to other churches in or out of the city reveal the facts; those who belong nowhere can do nothing other than make that known by what is written and unwritten.

As a result of such an attendance record Sunday, January 30, I secured thirty-two "prospects" in the morning service and forty-six at night. I use my workers in cultivating folks in a friendly way; but as a rule, the definite dealing in "the religious deeps" I do myself in the hardest and yet most glorious two months of the year. Of course, I do more than persuade people to join the church; I seek, with as great expenditure of nervous and spiritual energy as in my most effective preaching, to get them to unite themselves to the living Christ Himself.

MANY APPROACHES

BY JOHN W. FLYNN

Pastor Methodist Episcopal Church, Oneonta, N. Y.

Our most fruitful method of winning people to the church is that of personal work or personal appeal. During the year I try to give one evening each week to visiting in the homes of unchurched people with the purpose of winning their commitment to Christ. So easy is it, I have discovered, to my shame, to make even a call of this kind a mere talkfest that I have often tried to protect my opportunity by telephoning to the home or homes that I was coming over and for what purpose. Also, I have written numerous letters to help me in this.

Then just previous to Easter I have for a number of years done intensively what through the year I tried to do regularly. I need not here speak of the appropriateness of the Easter season for an appeal to men to become Christians. All through Lent I have in various ways given my whole ministry toward making Easter a day of in-

gathering. I have written letters, sent out tracts, preached sermons, and visited intensively with people in their homes and mine.

Perhaps I should say a word more about letter writing as a powerful ally of the pastor in helping him to lead people to Christ. Often in this way he can prepare the way for a purposeful visit to a home. Then for some the home may not be the place for a conversation on the Christian life. A condition there or the presence of some member of the family may be a distinct hindrance. A letter to persons affected thus, and especially to young people, written more than once maybe, to urge them to drop in for a talk, has given me opportunities I could never have had otherwise. And the coming of one to the parsonage or to the pastor's room in the church, whether in response to the appeal of a letter or a telephone call, or out of his own desire to converse about his life, offers to the pastor an opportunity worthy of his best ability and fullest consecration.

A soul-winning activity of this type, planned, prayed about, and pushed by the pastor, I have discovered, will bring people into the church and will greatly enrich the pastor's life.

TRAINING WORKERS

BY JAMES FRANKLIN HOFFMAN

Pastor Walnut Hills Methodist Episcopal Church, Cincinnati, Ohio

Our program of evangelism opens regularly with the month of January, and continues as an intensive campaign until Easter day. The first and second week of this period we urge our people to devote to intercessory prayer, meeting in the various groups with which they are associated, and at such time and place as each group may choose. Following our two weeks of prayer, we conduct a two weeks' "special meeting," regularly held in the auditorium of the church. These meetings are held with one object in view, namely, the deepening of the spiritual life of the church, our prayer groups meeting each evening fifteen minutes before the preaching service. In the meeting through which we have just passed, volunteer workers visited all our church homes in the interest of the meetings, securing signed pledges of attendance from almost seventy per cent of our membership, pledging themselves to attend as a minimum four nights out of each week, which pledges were faithfully kept.

During these meetings the pastor, being his own evangelist, uses sin, repentance, new birth, assurance, while pastor and people have the joy of seeing many who have followed Him "afar off" come into a conscious realization of a new power within their life, and we are bound to believe this outward manifestation to be but a small part of the good accomplished. In short, we endeavor, during this two weeks' period, to lead our people into an "upper room" experience.

When men and women truly know God, they are ready and anxious to be witness bearers, and are now ready for "The Constituency Roll," which includes all homes represented in Bible school, Epworth Leagues, church and parish-house activities. To this we add a careful canvass of a portion of our parish each year. This working list quickly grows into five hundred or a thousand, if in a crowded city, increasing as men and women confess Christ, and in turn become interested in the salvation of their friends and loved ones.

Before doing personal work, our workers, including the Official Board and the leadership of all activities and organizations of the church, are trained in a School of Evangelism and then go out two and two, covenanting in prayer for the souls they seek to win for Christ, and not for the church. We believe when this is done the matter of increased membership will take care of itself.

The Pioneer Preacher

By the Rev. William H. Polk

TO suggest such a subject in this hour of great achievement might be regarded by some as a reflection upon the progress of the age. Using the Bible as a gauge for the years of man's experience upon the earth, we gladly say he has wrought well, but should his progress be considered according to the evolutionary calendar, his advancement has been slow yet sure.

Dare we tarry long enough to consider the ideal God has set for humanity as is presented to the world in His Son, Jesus Christ, we can safely say, from a practical point of view, the race of men has not yet discovered that the earth is round. The spiritual concept of many is that the earth is flat, and they defy the preacher of the gospel to-day to venture beyond the border of expediency.

Thanks to the pioneer, who has made progress possible by going beyond the barrier set by others, reaching always over to the undiscovered, he has found new and rich ideas for the generations that have followed, while usually he who would do or dare suffered the consequences in his own day.

Should one look for Christianity among the civilized nations of the earth, one would be disappointed, for he would find many barren places in the chief centers of human advancement. Some, like the praying prophet of old, would try to seek the Lord's anointed by outward appearances. The word of the Lord is just the same to-day: "Look not on his countenance or the height of his stature, for I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

Skyscraper cathedrals, elegant choirs, and brilliant pulpiteers are by no means the best evidence that we have reached the unknown heights of spiritual development. Many truths are yet to be revealed, the way is by no means known, and the life is still abundant. Those who congratulate themselves over present accomplishments, with no thought of what is yet to be achieved, are blind prophets.

I found 127 pages, 6x9 inches, of double-column printed matter was used in an attempt to describe the most wonderful personality that ever lived. In this age of the printing press, when it is possible to turn out that much printed matter daily in thousands of copies, to me it is a miracle that such a short description has within it the potency and dynamic force for turning the world upside down.

Jesus Christ is a pioneer of pioneers, the greatest preacher of preachers. Even though we count the passing of two thousand years since His advent upon the earth, we are but babes in the understanding and the practice of His precepts.

In Jesus Christ the whole truth was revealed, the abundant life was presented; and the only way, the way of the cross, was opened. Like a far-away planet which requires a powerful lens in order that it might be seen, so the refining of our lives is needed to be able to approach the fullness of the life of Christ. We have profited by the things we have learned from the Nazarene, but there is so much truth yet to be revealed. He who will seek these truths must be a pioneer. This is a splendid opportunity for young men.

Jesus, it will be remembered, was a young man. When we think of the Master finishing His work at the age of thirty-three, we are led to believe that is the pioneer age. It is the age when the individual does his own thinking and has the courage to act upon the thoughts that are his. He need not be hemmed in by tradition, but willing to take a chance regardless of the cost. Those who have made a careful study of this subject state that the majority of the pioneers in any field were young men. Older men sound the word "caution" and advise as to what has been "our custom."

Fearlessly Jesus faced the tradition of the elders, found the faults in them, presented His own program to take the place of the faulty one, and paid the price for overriding public opinion. The pioneer preacher must compare the church of to-day with the program of Christ and find her limitations, and fearlessly pay the price of faultfinding; and present the new program as he sees it in the Master.

Any unusual event may become the stopping point in the life of a church, community, or nation, and many will look with just pride back to that great occasion, rather than to try to accomplish something greater or move up a step higher. Thus many are saying to the preacher to-day, "This is our custom." Let the young men launch out into the deep.

Truth to the pioneer is inborn. A conviction comes early in his life, is it did to the greatest Pioneer, whose words shall ring through the ages, "To this end was I born." Another great preacher exclaims, "Woe is unto me, if I preach not the gospel." Jesus not only knew the truth, but declared Himself to be the Truth. Jesus did not boast about the truth He knew, but used that truth so that it made men free. Jesus was anxious to use all the truth He embodied in order that He might free all the men He could.

The pioneer preacher for this day must be thoroughly equipped with the truth of Christ. Knowledge is essential to his success, but what he needs to know best is Christ. Jesus is not as popular to-day as we might think. It is rather a risky business to attempt to imitate the life of the Master. One is liable to be regarded as peculiar if he takes seriously the life of Jesus. We like to talk at length about the good deeds of St. Francis of Assisi, Luther, Wesley, and Asbury. It is far easier to sing praises to the doer of great deeds than to attempt to do the great deed. The truth of Jesus was not alone acquired truth, but applied truth as well. Jesus knew what to do, and did what He knew. The pioneer contends with the forces without and within so that he might accomplish what he knows to be right. The man who knows must blaze the way through ignorance and superstition and the custom of the day; he must declare these truths from the pulpits of the wealthy city churches, and find his way to the open country, hamlets, and towns. "Whom shall I send and who will go for me" is the call of the hour.

The pioneer preacher must be consecrated. "Holy," "sanctified," and "Christian perfection" are not popular terms. To say he is efficient or he is a good manager or a good mixer, are the compliments used for the preacher of the hour. The Master in His prayer to the Father

made this statement: "And for their sakes I sanctify myself that they also might be sanctified through the truth." To help Christ to build His Kingdom is no easy task, and those who make the world to understand that they have been with Jesus and have learned of Him are the men and the women who have spent long hours making themselves fit company for the Christ.

Preachers to-day can demand a large salary, and blessings on him who receives it, for when all is said and done, the preacher is not the best paid laborer in the

world. It is needful, however, for the preacher in this day to say, as did Peter of old, "Silver and gold have I none, but such as I have give I unto thee; in the name of the Lord Jesus, rise up and walk."

The pioneer preacher is needed to cause this halting and lame generation to rise up and walk in the steps of the Master. Like Jesus, he is to forget the material rewards for his labor, but lay hold of those spiritual gifts so that in the time of great need he will be in a position to heal and to help.

Founders' Day, New Orleans University

By President O. E. Kriege

ON March 22, 1873, the charter of New Orleans University was approved and signed by William P. Kellogg, governor of the State of Louisiana, and by P. F. Deslonde, secretary of State. The names of the first board of trustees appear in the charter as follows: J. C. Hartzell, I. S. Leavitt, Cyrus Bussey, Emperor Williams, H. C. Dibble, John Baldwin, George Dardis, W. M. Daily, M. C. Cole, James H. Ingraham, C. W. Boothby, J. M. Vance, Pierre Landry, W. G. Brown, and J. L. J. Barth.

On March 22, 1927, occurred the first celebration of Founders' Day at New Orleans University. The occasion was made memorable by the presence of Bishop Joseph C. Hartzell, D.D., who had been spending several weeks in the sunny South, and who is looked upon as being in a very special sense the founder of New Orleans University.

After words of welcome had been spoken by Dean Robert B. Hayes, an appropriate passage of the Scriptures was read by the Rev. M. R. Walker, district superintendent. Prayer was offered by the Rev. J. W. Wells. There followed an address by the president of the university, Dr. O. E. Kriege, and an address by Prof. Rudolph Moses, who spoke for the alumni, the faculty, and the students. Hereupon Bishop Robert E. Jones, D.D., representing the trustees and the church at large, spoke feelingly of the heroic services rendered by Bishop Hartzell in behalf of the Negro race in America and in Africa, and then introduced the guest of honor.

Bishop Hartzell, deeply touched by the words of appreciation spoken by Bishop Jones and others, by the spontaneous and hearty greetings extended to him by the audience, and by the sacred memories of the past, spoke for half an hour about the beginnings of the work of the Methodist Episcopal Church in the South, and of New Orleans University in particular, and then, with the aid of a large map of Africa, outlined his efforts looking to the planting of a continent-wide missionary church in Africa. Though weary in body, his memory of the past was clear and his vision of the future as bold and heroic as ever. At the close of his address little Jeane Claire Moses, daughter of Professor and Mrs. Moses, and Master Lawrence Hayes, son of Dean and Mrs. R. B. Hayes, presented beautiful bouquets in behalf of the faculty and students, and the Rev. C. W. Reeves presented a similar tribute from the New Orleans Methodist Episcopal ministers.

Several other notable guests were introduced, and responded with stirring addresses: Ex-Governor H. C. Warmoth, the first (Republican) governor after the Civil War and an intimate friend of Bishop Hartzell; Dr. H. R. Knight, secretary of the National Conference of

Social Work, a son of the former president of New Orleans University, the Rev. F. H. Knight; Dean L. T. Larsen and the Rev. George A. Downey, fraternal representatives from Straight College. Various groups were then presented as follows: the board of trustees; the alumni; the faculty; the students; Flint-Goodridge Hospital, Superintendent T. R. Heath and Mrs. Heath, Dr. A. W. Brazier, and other physicians and workers; Peck Home, with Mrs. Emma Montgomery, superintendent, the teachers and several members of The Woman's Home Missionary Society; Sager-Brown Orphanage, represented by Miss Joanna Busk; visiting pastors of various churches; friends from far and near.

Music was furnished by the university orchestra, the university chorus, and the Osceola Five, an organization of professional men. The college song and yells added much cheer and pep to the occasion. After the program the official guests and the visitors were invited to an informal reception in the home of President and Mrs. Kriege. Taking it all in all, it was one of the greatest days ever seen at New Orleans University and will do much to impress upon students and friends alike the splendid work done at this institution in the past and the bright outlook for its future development.

When in 1886 ground was broken for the new university building on St. Charles Avenue, the Rev. Emperor Williams, one of the heroic founders of the institution, lifting his hands to the heavens, said: "I wonder if this is the world I was born in! For twenty years I was a slave on these streets. It was a penitentiary offense to educate a Negro. I have seen my fellow servants whipped for trying to learn. But to-day, here am I on this great avenue, in this great city, with the bishops and elders and people of the great Methodist Episcopal Church, speaking at the breaking of ground where a building is to be erected for the education of the children of my people. I wonder if this is the world I was born in!" Many another one, on this Founders' Day celebration, thanked God for the change which has come over us and for the splendid institution which was founded in that early day and which this year has an enrollment of over 830 students.

Within the year the New Orleans University Chorus has given a program of spirituals in the following churches: The Epworth Methodist Episcopal Church, South; the Eighth Street Methodist Episcopal Church; the Louisiana Methodist Episcopal Church, South; and the male quartet a program before the Y. M. C. A. of Tulane University. The university chorus recently sang for the Victrola people and two records were made of their voices. The records will soon be on the market.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PETER'S GREAT CONFESSION

SECOND QUARTER. LESSON III. APRIL 17

Scripture Lesson—Matt. 16. 13-24.

1. *The Great Secret.* The impression we gain from the Gospel of Matthew, of Mark, and of Luke (John to the contrary), is that before the incident in our present lesson Jesus did not tell anyone that He was the Messiah. Both privately and publicly He maintained a conspicuous silence concerning it. Throughout His entire ministry only on one occasion do these writers say that He publicly testified to His Messiahship; and only Mark says that He *unequivocally declared* it in public (compare Matt. 26. 63f; 27. 11, and Luke 22. 67-23. 3 with Mark 14. 61f). On many occasions He publicly suggested His Messiahship; but the suggestion could have had more than one signification. His miracles and His teachings *per se* might show that He was only a prophet whom God had exceptionally endowed and inspired and through whom He had worked mightily. They might imply His Messiahship; but they did not necessarily *declare* it. He had been tempted in the wilderness to suddenly leap from the temple and, deceiving the people into believing that He had suddenly descended from heaven, convince the people of His Messiahship (Matt. 4. 5-7). But He righteously rejected that deceptive appeal-to-the-gallery method of convincing men of the truth concerning Himself. He chose rather to work among the people as their prophets' God had always done, rendering all the help that He reasonably could, and leave it to His Father in His own way to persuade them of His Messiahship. Having allowed them sufficient opportunity to arrive at a personal opinion or conviction concerning Him, He enquired of His disciples first the people's and then their own opinion concerning Him. They had had better opportunity than He to hear the people express private judgments concerning Him.

It is disappointing but by no means surprising that none of the people was heard to express his belief in Him as the Messiah. They had recognized that He was a prophet, and an exceptionally great prophet. But all thought that He was a prophet *redivivus*. Evidently they thought that nobody new could come that was great, or that nobody great could come that was new. Such is characteristic of a people of decadent national greatness. It had not occurred to them that the Messiah could be so obscure, so poor, and so apparently ordinary a person. In their mind the chief function of the Messiah—the restoration of the glorious kingdom of David—had not been performed. Jesus knew that unless He should reestablish the kingdom of David and make it the political capitol of the world, it would be very difficult for Him to convince the people of His Messiahship. Accordingly He had been tempted in the wilderness to undertake this (Matt. 4. 8-10); but He had rejected the idea. He considered the function of the Messiah to be spiritual and religious rather than political and militaristic. But He must have known that it would not be so easy for even Himself to spiritually transform the popular Messianic conception—especially when its materialistic and political aspects were at least as pronounced in the Old Testament as its spiritual aspects. But He had hoped that such a transformation would through His Father be effected. So doubtless He was somewhat disappointed but not very greatly surprised at the disciples' answer concerning the opinions of the people. This was not a secret concerning Himself that He intended to remain concealed from the people; but it was a secret which He did not intend to divulge, but only to admit after it had been discovered.

2. *The Great Confession.* I am sure that Jesus was more agreeably surprised at

Peter's testimony of his personal opinion concerning Him. No wonder He declared that the revelation of that truth had come from God only! I sometimes wonder what Peter's reply would have been had he been requested to answer for himself, before answering for the people. I wonder if before this occasion the disciple's belief concerning Jesus had been any different from that expressed by the people. Matthew tells us that the disciples had already expressed their belief in His Messiahship (14. 33); but Mark (6. 45-52) and John (6. 16-21) say nothing about such a testimony on that occasion. Mark says their heart was hardened. Unless I am mistaken, Peter's testimony was true to his characteristic impulsiveness in acting or speaking twice before he had thought once—it was a decision of the moment, because he had seen that the people's opinion had not met Jesus' approval. It was one time when an impulse drove him without thinking to say the right thing at the right time. That is to say, doubtless the disciples had been thinking that Jesus *might* be the Messiah, and that He might not be—they were uncertain; but their mind was open. Jesus' confession cleared away all this uncertainty, and makes it easier for us to understand the event in our next lesson. So then the subject of this lesson might more appropriately be, "Peter's Great Testimony," or "Jesus' Great Confession." But it is a private testimony and confession which is not yet to be divulged (Matt. 16. 20). He has changed His policy of private silence regarding the secret because it has become privately believed; but His policy of public silence on the matter remains the same.

3. *Importance of the Great Testimony.* This testimony and confession mark a turning point in Jesus' ministry. Henceforth His ministry is to be one almost entirely of teaching—miracles are to be rare. And there is to be a marked change in the spirit of His teaching (Matt. 16. 21). Heretofore He has been trying to help men to escape sorrow and live happily in this world; but henceforth His emphasis is to be on the life to come. Heretofore He had been teaching His disciples their duty; but henceforth He is to teach them the dire consequences should they not do their duty. But in spite of this more sombre mood, there is a divine satisfaction in His great heart, and He becomes more and more resigned to leave the world with His mission unfulfilled, because the men who knew Him best are convinced of His Messiahship (Matt. 16. 18ff) and, after His departure, can do for Him what He could not do with propriety for Himself—declare His Messiahship to the world to the end that the

world might accept Him as its authority in all matters spiritual, and that the men of the world might progressively realize their personal and social salvation by accepting His life and teachings as the attractive standard of their life. Without this testimony He would have died a disappointed person, with His fondest hopes for the realization of His noble ideal completely shattered.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, APRIL 17, 1927

"Ye seek Jesus which was crucified"

(By D. D. Martin, D.D.)

The ancient world made a long search for the Christ. When He came, they did not know Him, for He came as one of them, and walked the lowly paths of service, until His declaration of His work and kinship with God turned the people against Him, and they cried, "Away with him, crucify Him." This was done, and He was laid in a grave closed with a heavy stone, and sealed against any chance of being opened. Then there came others seeking Him who was crucified. Then came the Easter announcement, "He is not here, for he is risen."

From the first Easter morn until now multitudes have been seeking Christ. More would seek Him if they knew and could believe the good truth, "He is not here, but is risen. See the place where the Lord lay." The fact of His brief life, early and tragic death, and the purpose of it all has not yet reached all the world, but from all "the dark places of earth's heathen races" there are those who are seeking "Jesus, who was crucified." To them as to us comes the glad Easter truth, "He is not here, for he is risen as he said." This is the most precious truth human lips can declare, and it is the message God's children are to carry to the ends of the earth.

Only Christianity has such a message for a world in bondage to death. And it is the last word in offering the world hope, for: "If Christ be not risen, then is our preaching vain, and your faith is also vain." Our faith in Him is based on His resurrection and that He liveth now as the Saviour, Redeemer, and Mediator. We can see the place where He was in the midst of humanity's life in the world as the historic Christ, but by faith we have the resurrection message of hope. No other religion has such a message, and every human in the world needs this message now, and we have it to carry to them.

The exhortation to the early visitors to the tomb was to "go quickly and tell." The demand was never more urgent than now. The more desperate conditions become because of war and other calamities, the more the call to hasten with the Easter truth, involving a new hope and a new faith for a lost world, and the glad truth in the lesson is that they had not gone far until "Jesus met them in the way." And we will not go far in our missionary task of telling the good news, until He will meet us in the way with the encouraging "All Hail!"

OAKMON SEMINARY.

Little Stories of Achievement

What the Churches Are Doing

Carthage, Miss.—Wesley Chapel Methodist Episcopal Church: On February 27, we had with us the Rev. Frank Leflore, who preached a splendid sermon for us. We raised \$301.50 for the new church that we are planning to build this year. Pray for our success.—Ida L. Smith, Reporter.

Arredondo, Fla.—Wesley Chapel Methodist Episcopal Church is on top. Dr. Selmore preached a sermon here on the third Sunday night from 1 Kings 18. 20, that will outlive his name. The Rev. Warner is the best pastor in the State. We are ready now to pay our World Service quota in full.—G. Kelley, Reporter.

Pinesville, Fla.—The coming of Dr. A. Miles to this church has made it a new place. Our district superintendent was with us on Sunday and preached two great sermons. Collection for the day, \$36. We are ready now to pay our World Service quota, but will wait for the crowd.—Jas. Wilson, Reporter.

Corinth, Miss.—Mt. Moriah Methodist Episcopal Church: We are very pleased to have the Rev. C. H. Maxwell as our pastor, and his consecrated wife. Every sermon he preaches reminds us of the day of Pentecost. The spiritual tide ran high on March 13. We raised \$20.—Mrs. Amy Johnson, Reporter.

Lexington, Tenn.—The Rev. C. H. Williams preached a splendid sermon from the book of Jonah, and remarks on the same were made by the Rev. T. B. Blackman, pastor of Lex-

ington circuit. Our hearts were made glad while they preached to us. Only a few were present, but a collection of \$7.41 was taken.—Reporter.

Cary, Miss.—February 27 was a high day at Clark Chapel Methodist Episcopal Church. In spite of the inclement weather we had a splendid crowd day and night. The Rev. J. H. Small preached, to the delight of all present. We are proud of our pastor and believe he is the right man for this charge. Collection, \$42.82.—Reporter.

Summitt, Miss.—Dr. M. T. J. Howard, of Atlanta, was with us on March 6 at Magnolia Church, with his lantern slides, and lectured on the World Service program. He made a fine impression upon the people. The officers made a resolution that they would put the program over on Easter. We feel that Dr. Howard is rendering good service in the area.—H. E. Morgan, Reporter.

Moss Point, Miss.—The members and friends of St. Paul Methodist Episcopal Church heartily welcomed the Rev. Roberts as their pastor on Monday night, February 14. A program was rendered, at the close of which the remarks coming from the Rev. Roberts were enjoyed by all. After the program all enjoyed the reception given in honor of him and his wife by the Ladies' Aid.—Reporter.

McMinnville, Tenn.—Clark Memorial, under the pastorate of the Rev. Patillo, is in a progressive state. On Sunday, February 27, the Sunday school was largely attended. At the 11 A. M. service the pastor preached an excellent sermon from Judges, sixteenth chapter; subject, "Samson's Strength." We pray that every auxiliary of the church may help forward the work and that it may revive both spiritually and financially.—Martha Martin, Reporter.

Houston, Texas.—Boynton Methodist Episcopal Church, under the leadership of the Rev. T. M. Jackson, has started the Easter drive; already religious and business plans have been arranged for the coming Easter day. Our Sunday school is doing fine. The superintendent, Mr. S. S. Millard, and his officers are lining up for a greater Sunday school. We are praying for a great spring feast—religiously, financially, and socially.—Mrs. L. A. Steptoe, Reporter.

Moss Point, Miss.—An excellent program was rendered at St. Paul Methodist Episcopal Church of Moss Point, under the auspices of the Sunday school, in an effort to help raise the Sunday-school's quota in the World Service movement. The program consisted of local talent, which were violin, cornet, and piano solos, also readings from Dunbar. Everyone seemed to enjoy the program. The program was closed with remarks by the pastor.—Ariel Hawkins, Reporter.

Leesburg, Tenn.—We have started off for a bright year's work. The fourth Sunday in February we were honored with a great sermon by the pastor. One soul has been added to the church this year. Our services are spiritually alive from start to finish. The Rev. W. M. Holden is doing all in his power to put the church where it belongs, and \$50.80 has been raised. We desire an interest in your prayers that we may do more in the future for the Master's kingdom.—Reporter.

Benton, Miss.—Mt. Pleasant Methodist Episcopal Church: Shortly after we arrived on the Benton work a friendly storm blew over this charge and finally spent its force in the parsonage. When all was over and we began to estimate the damage, we found that enough good things to eat had been left to last pastor and family for some time. After presentation by Bro. J. S. Morton, the pastor thanked them and gave them a standing invitation to call often.—H. Holston, Pastor.

Starkville, Miss.—We wish to say that Griffin Chapel is on the forward march since the Annual Conference. The Sunday school and all the auxiliaries of the church are live wires, each trying to help reach the goal. Every Sabbath since Conference we have from one to two members to unite with the church. On account of illness in his family, the pas-

tor has just recently moved into the parsonage. We are happy to have them with us. Pray for our success in God's great vineyard.—Geo. W. Bell, Reporter.

Ackerman, Miss.—The Woman's Home Missionary Society gave a grand banquet in honor of our ex-pastor and wife, the Rev. and Mrs. O. W. Crump, and the new pastor, Rev. J. M. Walton, on February 2. We wish for the Rev. and Mrs. Crump much success in life, and are delighted to have the Rev. Walton with us this year. We feel that we have a great man, and will do great things this year for Christ. Sunday, February 27, he preached two strong sermons. Collection, \$130.—W. M. Ashford, Reporter.

Flatwoods, Tenn.—We had with us on February 21 the Rev. J. O. Dixon, superintendent of the Dickson District; the Rev. Ervin, of Cumberland Furnace; the pastor, Rev. W. M. Carter; Mr. Leslie Carter; and Mr. Robert Gilbert. The pastor opened the service by reading the Scripture lesson, after which the Rev. Ervin delivered a wonderful sermon from Isaiah. The sermon was enjoyed by everyone present. We hope to repair our church in the near future.—Josephine Harvell, Reporter.

Brenham, Texas.—Pleasant Grove Methodist Episcopal Church is rejoicing over the great work being done. The pastor put on a drive January 30. Owing to the severe weather we were not able to respond. On February 20 the captains came forward and laid on the table for building fund \$117.35. We thank Bishop Jones for the return of our pastor, Rev. C. H. Wofford, and his good wife. He is the pastor we need on this job because he knows what to do.—Mattie Williams, Reporter.

New Albany, Miss.—Adkins Chapel: The Sunday school has taken on new life and is making new plans under the big-hearted superintendent. We are beginning to work again, as the weather has been so inclement that we have been unable to get to the church. We are preparing to make Easter Sunday a high day, and we are trying to go over the top. The superintendent, S. M. Berry, and his assistant, Mrs. Eddie Norvell, are going forward, and we are going to stay in line with our pastor. Pray for our success.—Reporter.

Eutaw, Ala.—Our church at Eutaw has taken on new life under the leadership of our pastor, the Rev. C. P. Payne. The parsonage has been repaired; \$32 has been paid on old debts. The Ladies' Aid is working fine. They rendered a nice program, Sunday, at 3 P. M. The Rev. Payne has organized a Bible class, which meets at 4 P. M. each Sunday, and is largely attended. Bro. Matthews is teacher. We hope to do a great work this year under the leadership of our pastor, and ask the prayers of all.—Mrs. S. A. Murphy, Reporter.

Marion, Ala.—Zion Methodist Episcopal Church: On Friday, March 3, the Ladies' Aid Society rendered a splendid program. Sunday morning, March 6, communion services were held, and the Rev. Brown took for his text Matt. 25. 8. Sunday afternoon, at three o'clock, the funeral of Bro. G. Brooks, one of Marion's oldest citizens, was held. The Rev. Brown preached a heart-searching sermon at night from Rom. 8. 37. Two members have been added to the church this month.—The Rev. G. W. Brown, Pastor; Miss Velma Young, Reporter.

Cuero, Texas.—Brothers Chapel: We are still fighting in the good old way. Sunday was a high day with us; the pastor, Rev. R. S. Mosby, preached a soul-stirring sermon both morning and night. The Lord's Supper was administered to a large number. The funeral of one of our members, Mrs. Susie Hopsin, was held Sunday afternoon; Brothers Chapel has lost a faithful member, but we realize that in the midst of life we are in death, and our heavenly Father is too wise to err and too just to be unkind.—Evangeline Mathis, Reporter.

Lexington, Ky.—The Rev. Mrs. Martha E. Shaw, evangelist, of Okolona, Miss., held a very interesting revival at the New Zion Place Methodist Episcopal Church, Lexington, from

March 1 to March 14, adding six new members to the church here. Her intelligent way of preaching caused large crowds to come to hear her. The Rev. Dr. L. E. Jordan, district superintendent, held his fourth Quarterly Conference March 26, 27. The Rev. W. Singleton, the pastor, is working hard to make a good report at the Annual Conference in Indianapolis, Ind., April 20.—Reporter.

Titus, Ala.—On Thursday, February 24, the Rockford charge met in a group meeting at Rivers Chapel and discussed the following subjects: "How to Keep the Young People in Sunday School"; "Is the Program Too Large for the Church?" These were discussed by the Rev. F. T. Thomas, of Kelleyton, Ala.; the Rev. H. H. Nunn, pastor of Rivers Chapel, and others. The same were enjoyed by all. Everyone present pledged to do more for the church than ever before. We had a stirring sermon by our visiting pastor, Rev. F. T. Thomas.—J. T. Hannon, Reporter.

Sealy, Texas.—Sealy circuit has added on eagle wings, and is making her way to the mountain peak. Coles Chapel Methodist Episcopal Church raised Sunday, February 27, \$42.06 on World Service, under three captains: Lilly Byars in the lead; M. E. Garland, second; and M. Long, third. Their final reports will be made on Easter day. Wesley Chapel raised \$8.20 on the fifth Sunday in January, saying, "Hear from us on Easter Day." San Felipe will make their report on Easter also. Total on hand, \$50.26. Our motto is: Navasota District one hundred per cent.—A. A. Frank, Pastor.

Rocky Ford, Ga.—Horse Creek Methodist Episcopal Church: We are still pressing forward under the excellent leadership of our honored and much beloved pastor, the Rev. J. B. Simpkins, who has come to us and is on the job. Sunday was a high day. Our pastor preached two able sermons. At the morning hour he preached from Rev. 2. 17; at 8.30 P. M. from the text, "Keep thy heart with diligence, for out of it are the issues of life." The message was power to both saints and sinners. One was added to the church. The choir rendered splendid music. Collection, \$19.—W. T. Lovett, Reporter.

Brentwood, Tenn.—The first Sunday in March was a high day at Brooks Chapel Methodist Episcopal Church. The attendance at Sunday school numbered thirty-nine. Our pastor, Rev. Wm. T. C. Travis, preached an able sermon from St. John 15. 14, 15. The spiritual tide ran high; forty-four communed. Our pastor is beginning to see some results of his prayers. The church has put on new life since it has been reorganized; good choir, Epworth League, Ladies' Aid, and Woman's Home Missionary Society. May God help this people to open their hearts that they may be inclined to work as never before.—Robert Utley Green, Reporter.

Cookeville, Tenn.—Sunday, March 6, was our communion day. At 11.30 the general class meeting was led by the pastor. We had with us the Rev. W. D. Stanton, Dove Roherson, and R. Sewell. At 7.30 the above ministers were again present with us, together with members of their congregations, also the Rev. J. H. Devlin, of Sparta circuit. The Rev. G. A. Johnson, of the Christian Church, broke the bread of life to us from Heb. 13. 1. It was a wonderful message, full of power and the Spirit. Our pastor, Rev. J. S. Vance, is a live wire in the work; we are all proud of him. As we go on our upward march this year, pray for us.—J. S. L., Reporter.

Memphis, Tenn.—Warren Chapel: Memorial services were observed Sunday night, February 27, under the auspices of the auxiliaries in honor of our deceased members who died in the past year. There was a splendid program rendered. Touching eulogies were rendered. The music rendered was beautiful and appropriate. We had with us Mr. and Mrs. Barnwell, Mrs. J. Carr, also friends from Allen Chapel Church, who aided us in putting the program over. Collection was taken to the amount of \$10.50, after which we had a spiritual sermon by our beloved pastor, Dr. Thomas W. Davis, which was enjoyed by all present.—Mrs. L. L. Lloyd, Corresponding Secretary.

McComb, Miss.—The Rev. Dr. M. T. J. Howard delivered a strong address to a large congregation at St. Paul Methodist Episcopal Church. Members and friends of other denominations were present when Dr. Howard made the strong appeal for World Service. The officers very readily voted that the pastor divide the membership into three class groups, and then divide our quota equally among the three groups, canvass each member and take pledges to the amount to be raised, raise our full quota and report over the top on Easter Sunday. We hope to have Dr. Howard come again and arouse this city to a sense of its World Service duty and other duties.—The Rev. P. R. Stephens, Pastor.

Stonehamville, Texas.—Sunday, March 13, was a high day at our church; the pastor, Rev. B. E. Williams, was at his best and preached from the text found in John 3. 7; subject, "A Peace Treaty." This sermon will live long in the minds of those who heard him. After the sermon the president of The Woman's Home Missionary Society announced that the sisters would meet her Monday at 10 o'clock at the parsonage, and the following were present: Sisters Ann Chatman, L. Caldwell, Jane Henry, K. Leonard, S. Jones, E. Peterson, O. Malone, G. Mitchell. They cleaned up around the parsonage and papered the interior. Total amount raised for the day, \$20.—Mrs. S. Jones, Reporter.

Nashville, Tenn.—Gordon Methodist Episcopal Church is still alive and we are at work. A report on the revival conducted by the Rev. T. B. Blackman will be given in an early issue. On the fourth Sunday in February the Rev. H. P. Gordon was at his best. All who heard him enjoyed the message. Our young church is still progressing. We have had much sickness among our members and quite a few deaths. Brother Hickman, one of our good members, is greatly improved. Brother Reece at this writing was still on the sick list. We hope to have a successful spring rally. Our motto is, "Do a great work this year for the Master."—The Rev. H. P. Gordon, Pastor; Mrs. Fruzie A. Vaughter, Reporter.

Pine Bluff, Ark.—St. James Methodist Episcopal Church of Pine Bluff has just closed a ten-days' revival under the direction of the Rev. Mrs. Alice Clark, of North Little Rock. As a result the membership was revived and fourteen new members were added to the church, and one joined another church of the city. The meeting was at high tide throughout the entire ten days. The membership showered the parsonage with groceries of every kind while Sister Clark was here. W. L. Sherrill, the son of the Rev. Wm. Sherrill, preached his introductory sermon Sunday night, February 27, to the delight of his many friends. This young man will matriculate at Gammon for the next school year.—Reporter.

Flatwood, Tenn.—Sunday, March 13, at Oak Grove Chapel Methodist Episcopal Church, the Rev. W. M. Carter preached a soul-stirring sermon from Matt. 5. 4; subject, "Blessed are they that mourn, for they shall be comforted." The sermon was enjoyed by all present. He preached again at 7.30 P. M. Both services were largely attended. Collection for the day was \$8.02. On March 11 our Sunday-school superintendent, Bro. D. C. Chapple's house was burned and everything in it. The pastor, Rev. W. M. Carter, was with him at the time and sustained the loss of a handbag with contents. The good citizens of Perry have given Brother Chapple provisions to the amount of \$75, including wearing apparel and household goods.—Margurite Christian, Reporter.

Madison, Ind.—We have just closed a three weeks' revival, with one addition and the church greatly revived. The pastor was his own evangelist. The Rev. Gaines, of the Broadway Baptist Church, and his congregation were with us each week evening, and rendered valuable service. The Woman's Foreign Missionary Society, led by Mrs. Maria Grey; The Woman's Home Missionary Society, led by Mrs. Ella Neal; the Ladies' Aid, led by Mrs. Nellie Beatty; the Junior League, by Master Rodger Shelton; and the Sunday school, under the superintendency of

the Rev. Charles Speaks, are doing excellent work. We hope to bring a number of new subscribers for the Southwestern to the Conference, and to give a good report of our stewardship in all the activities of the church.—Reporter.

West Point, Ga.—Sunday, March 6, was a high day for the members of Cannon Chapel Methodist Episcopal Church. We are worshipping at the Pleasant Hill Baptist Church, who threw open their doors and made us welcome. Sunday school was held at 1 P. M., preaching at 2.30 P. M. At the close of the evening service one young man joined the church. At 7.30 P. M. we were favored with one of our pastors from the Millen charge, the Rev. P. R. Dubose, who brought a message of cheer to the congregation. All seemed to have enjoyed the sermon. At the close of the service \$166.26 was laid upon the table for work on the new church. This well-known pastor, Rev. R. R. Oneal, is still on the job, and the members still working to fulfill their dream of a greater Cannon Chapel.—The Rev. R. R. Oneal, Pastor; E. L. Johnson, Reporter.

Vein Mountain, N. C.—March 13 was a high day at Brackett Town Methodist Episcopal Church; Preachers' Union and Rally Day combined. At 11 A. M. Bro. Samuel Rutherford preached a fine sermon from the subject, "Choose you this day whom you will serve," followed by the Rev. H. M. Mills, of the Colored Methodist Episcopal Church, who preached from Psalms 92. 12. At 2.30 our beloved pastor, Rev. J. H. Meeks, preached a soul-stirring sermon from Prov. 36. We thank the bishop, district superintendent, and Conference for the return of our pastor for another year. He knows how to bring things to pass. Owing to the inclement weather the attendance was small. All present, however, were on the job with open hearts and pocketbooks. Collections for the day, \$49.50. Pray for us.—Mrs. Lula V. Morris, Reporter.

Marshalltown, Iowa.—Sunday, February 27, was a day long to be remembered at Morrow's Memorial Chapel. A splendid program was rendered by the four churches, entitled, "A Spiritual Feast." The first Scripture lesson was read by the Rev. T. J. Jones—Galatians, sixth chapter. Mrs. Leeana Morrow recited "The Fall of Man," and Mrs. George Sooter read a paper on "The Golden Grain." "The Bible, the Best of Classics," was read by Mrs. Henry Flippins, and "Why Do We Read the Bible?" by Miss Jessie Walker. The subject of Mrs. Agnes Gildmore's paper was "The Use of the Bible"; general discussion by Mrs. Delirose and Mr. H. C. Maxwell; piano solo by Miss Fleda A. Jones. The quartet rendered a beautiful selection. Collection, \$61. We hope to have Marshalltown charge 100% by Conference.—E. Morrow, Reporter.

Floresville, Texas.—St. Paul Methodist Episcopal Church: Sunday school was held at the usual hour, with Superintendent W. J. Russell at his post. We had a wonderful lesson, and raised at that hour \$4.21. The Rev. M. Majors, of Smithville, preached for us at eleven o'clock. He preached from Matt. 26. 58, and took for his subject, "Jesus From Afar Off." One united with the church. The Woman's Home Missionary Society, under the leadership of their worthy president, Mrs. Janie Jimison, pounded one of the old pioneers of the church with great success. Our worthy pastor, Rev. H. O. McCutchin, delivered a wonderful sermon Sunday night from the subject, "Breakfast With Jesus." Our church is progressing wonderfully under the leadership of the Rev. McCutchin. Total raised for all purposes, \$15.—Mrs. Millie Walker, Reporter.

Dickson, Tenn.—Bowman Chapel: The installation of officers in the Willing Workers' Society was held recently and the following officers were installed: Mr. Douglas Bolden, president; Mr. James Breedlove, vice-president; Mr. Williams Walner, secretary; Mr. W. D. Woods, assistant secretary; Mrs. E. Breedlove, recording secretary; Mr. V. Evans, treasurer; Miss Beulah Lockard, critic and reporter. Addresses and words of encouragement were spoken by those who were present. The pastor, Rev. A. Ranson, spared

no pains in explaining to each officer his duty, after which Mr. W. D. Woods had the pleasure of presenting to Mr. Douglas Bolden his gavel, to Mr. James Breedlove his book, to Mr. William Walner his pen, to Mr. D. Bolden his notebook, and the sum of \$18.28 to Mr. Vann Evans. The ladies then took charge and refreshments were served.—Gilbert H. Beck, Reporter.

Waldo, Fla.—Mt. Carmel Methodist Episcopal Church: We are proud of our new pastor, Rev. G. E. Hall. He is looking into every interest of the church, and the bishop made no mistake in sending him to be our leader for this Conference year. We hope to do great work this year. The pastor delivered the morning message from Matt. 25. 23. The pastor of the African Methodist Episcopal Church, the Rev. Powell, was with us and assisted in administering the sacrament; the spiritual tide ran high. The Rev. Hall has arranged the membership into clubs for this Conference year, and to report monthly. Club No. 1—Mrs. Lena Hendricks, Bro. G. W. Watson, Jr.—\$13.85; Club No. 2—Mrs. Bessie Jones, Bro. Bennie Boyston—\$22.55; Club No. 3—Mrs. Katie Mitchell, Bro. C. H. Pelham—\$6.15; Club No. 4—Bro. W. E. English—\$5.05. Public collection, \$2.25. Grand total, \$49.85.—Mrs. W. E. English, Reporter.

Livingston, Texas.—February 27 was a high day at St. Luke Methodist Episcopal Church. Sunday school was omitted on account of the funeral of George Agnew, which was held at 11 o'clock, conducted by the pastor, Rev. E. W. Summers, and the Rev. A. L. Brown, of the African Methodist Episcopal Church. The pastor preached from Romans 8. 28. At 8 P. M. a Woman's Foreign Missionary program was rendered under the direction of the president, Mrs. K. E. M. Summers. This program was truly a great and impressive one. Collection for this cause amounted to \$10.50; total for the day, \$12.25. After the program the pastor preached from Psalms 144. 15; subject, "The Happy People." This was truly a great sermon. One person joined the church. The Rev. Summers is the right man in the right place. Look for a round report from him this Conference year. God leading him, we shall follow his lead.—Mrs. C. Sykes, Reporter.

Hattiesburg, Miss.—On Thursday night, March 10, the adult Bible class of St. Paul Methodist Episcopal Church celebrated the birthday of its teacher, Mr. J. A. G. Coleman, at the home of Prof. and Mrs. T. R. Smith, on Dewey Street. After a study of the lesson, Mrs. Etta Parker in an interesting way presented a beautiful basket, artistically designed by Mrs. C. W. Smith, filled with tokens from the members of the class, to Mr. Coleman, who thanked the class very heartily. The Rev. D. F. Dudley and Mr. Lawrence Smith spoke highly of Mr. Coleman. A delicious chicken salad course was served. The birthday cake was white adorned with pink candles. Miss Mayme Smith, daughter of Prof. and Mrs. Smith, blew out the candles, then each guest cut a slice of the cake. Visitors present were Mrs. Cora Farmer, of Truelight Baptist Church, and Miss Watson and Miss Billingslea, teachers in the Eureka High School.—C. Wilson, Reporter.

Hogansville, Ga.—Liberty Hill Methodist Episcopal Church leads the circuit in work done by the ladies. They have just pulled off a great entertainment for the interest of the church and raised \$14. This was done by the ladies of The Woman's Home Missionary Society and Ladies' Aid Society. Mrs. Lulu Campbell is president of The Woman's Home Missionary Society, and Miss Essie Ector is president of the Ladies' Aid. These ladies were assisted by the following: Mesdames D. Lee, A. Montgomery, A. Hodges, E. Moss. A fine set of young people were present. The following named brothers deserve mentioning: C. H. Lee, T. M. Montgomery, T. Moss, S. V. Hickson, R. Lee, J. Gates, and E. L. Campbell. This church gave \$80 World Service money last year, one dollar for each member. It was done by the bunch named above. The pastor hopes that it may be repeated this year. May the blessings of God remain with you.—J. H. Brandon, Pastor.

Harrisburg, Texas.—Asbury Methodist Episcopal Church has been booming with spiritual and financial activities the past week, and Sunday was a day of wholesome service. The pastor, Rev. C. H. Pimelton, was at his best in his sermon at 11 o'clock, and fifty-two persons knelt at the communion altar. At 7 P. M. the Epworth League was at its best in devotions, and after a special sermon to League folks, the officers were installed by the pastor and Prof. T. M. Echols, of Sam Houston College, made a practical lecture to the young folks. The Ladies' Aid Society, of which Mrs. Hattie Johnson is president, realized \$50 from a womanless wedding. Thursday night the pastor and reporter enjoyed the special meeting held at Trinity Church by Drs. Hughes, Morris, and Prof. Echols. Wonderful information was theirs to receive. We are working hard towards our World Service drive for the second Sunday in April.—Mrs. C. V. Adair, Reporter.

Jasper, Texas.—Services at Neely Grove Methodist Episcopal Church are well attended and unusually spiritual on Sunday. The superintendent, Bro. Jack Hadnott, and his Sunday-school squad were in and out on time, with every one well prepared in the lesson. The Rev. Wm. Dunigan preached at the 11 o'clock service from Deut. 32. His sermon was very inspiring and uplifting. We trust that he will visit us again, as his visits mean much to us. At 3 P. M. we were also favored with a sermon by the Rev. W. C. Jackson. The rally was planned by the Ladies' Aid Society, with Sister Frances Rhymes as president. Collection was \$30.62. We thank God for Bishop Jones and his keen insight for giving to the Jasper and Newton circuit the Rev. W. L. Sonier as pastor. He is a live wire for the Master. The pastor was also presented a nice box by Sister Frances Rhymes. Our motto is: We will stand back of our church, our district superintendent, and our pastor.—Jack Hadnott, Reporter.

Kosciusko, Miss.—One of the outstanding social events of the church was the luncheon given by the ladies of Wesley Chapel Methodist Episcopal Church in honor of the new pastor, Rev. J. P. Watson, and District Superintendent C. V. Heffner, and wife. The guests of honor present were Prof. Perkins and wife, the Rev. J. A. Carr and wife, the Rev. Silas and wife, and Mr. E. D. Wells, of California. Covers were laid for forty-five. The church was beautifully decorated with ferns and other lovely pot flowers. The tables had as their centerpiece large baskets of flowers. Mrs. Ruby Lovelady and Mrs. Florence Johnson, of Kansas City, Mo., looked very charming in their black dresses and white aprons, and served the guests with grace and ease. Wesley Chapel wants to thank the bishop for sending us this good man. We believe much good will be accom-

plished this year under his leadership. An interesting musical program was rendered by Mrs. Lula McMillian. Everyone enjoyed the beautiful trio rendered by Mr. H. W. Bullock, Miss Jeannette Robinson, and Mrs. McMillian.—Mrs. P. L. Bullocks, Reporter.

Clow, Ark.—Wiley Chapel Methodist Episcopal Church is moving on nicely under the leadership of the Rev. W. H. Hanna, the pastor. We closed our first financial drive in the form of a State rally the third Sunday in February. The pastor preached at 11 A. M., and our souls rejoiced as he broke to us the bread of life. The States reported as follows: Texas, Mr. E. D. Gamble, \$3.25; Mississippi, Mr. M. D. Dixon, \$4.20; Louisiana, Mr. A. D. Sampson, \$5.50; Indiana, Miss Georgia V. Jinkins, \$8.10; Georgia, Miss Sylvia A. Gamble, \$12.70; Arkansas, Mrs. Birdie Williams, \$23.25; public offering, \$3.70—total, \$60.70. Everybody is optimistic over our work and we feel that this is going to be a year that will count much in the fostering of God's kingdom. The pastor is with us every first and third Sunday, and he always has a gospel message for us that makes us anxious for his coming. We have Sunday school every Sunday morning. Our motto is: "Sunday school every Sunday in the year." The auxiliary of The Woman's Home Missionary Society is having regular meetings, and the pastor is sometimes with us and encourages us in our work.—(Miss) Georgia V. Jinkins, Reporter.

Liberty, Tenn.—The Rev. J. A. W. Moore, pastor of Phillips Chapel, of the Liberty circuit, is leaving no stone unturned. A few days ago he called his board of stewards together, asking them could they raise \$100. They accordingly put on a rally for February 6. Eight young men volunteered to sing; the missionary superintendent put on her program for the afternoon entertainment, and the Ladies' Aid said they would furnish dinner. Alexandria said they would help raise the money, so on Sunday morning at 9.30 o'clock Sunday school was held; at 11 A. M. the Rev. Moore preached a stirring sermon. One was added to the church and sixty-four partook of the sacrament. Collection at that hour was \$10.39. In the meantime the young men had been touring the country singing for two months, under the direction of Mr. W. F. Sims. Our free dinner in the school building near the church was grand. At 2.30 a great missionary program was rendered, led by Sister Ella Turner. Report of stewards: Raised in the afternoon at Liberty, \$71.39; Alexandria, \$25—total, \$96.39. On March 6 love feast was held and a great sermon was preached by the Rev. J. A. W. Moore. The young men with their splendid voices set the house on spiritual fire; fifty-two persons communed. Amount raised \$12.50. We are planning to do a great work this year.—Geo. W. Groom, Reporter.

ville, 21, 22; Brenham Ct., 28, 29; Brenham Station, 29, 30; Sealey, June 4, 5; Brookshire, 11, 12; Bellville, 11, 12; Stoneham, 18, 19; Caldwell, 25, 26; Millican, July 2, 3; Hufsmith, 9, 10; Iola, 16, 17; Somerville, Lyons, 16, 17; Navasota Ct., 16, 17; District Conference, 19-24, Hempstead, Texas.

Brethren: Friday night, July 22, in the District Conference will be Wiley Night. Let us raise every dollar of our Wiley Endowment Fund and report the same at the District Conference. Bring your full quota of Southwestern Christian Advocate subscriptions with you.—A. J. Newton, Dist. Supt.

Quarterly Conferences

ANGLETON, TEXAS

Angleton circuit is truly alive under the gallant leadership of our pastor, the Rev. R. H. Warren, who is a safe leader for any people. On March 12 and 13, our second Quarterly Conference convened at our newly built St. Joseph Methodist Episcopal Church. On March 12, Dr. J. S. Scott opened the Conference and greeted us with enthusiasm and with much praise for the wonderful success that has been ours. Ten of the officials were present with good reports. Sunday, at 11.30 A. M., Dr. Scott preached as never before; at 3 P. M. the Rev. Marshall, pastor of Mt. Pisgah Baptist Church, preached a great sermon, after which the Rev. Scott laid the cornerstone to this new church. Paid district superintendent, \$38; pastor, \$92; Old Folks' Home, \$5.50; building, \$120.85; World Service, \$7; Pension and Relief, \$3; total for the quarter, \$260.85.—Mrs. A. J. Hobbs, Reporter.

AUGUSTA, ARK.

We held our Quarterly Conference here at our church, St. James, March 5 and 6, under the leadership of the Rev. J. H. Hatchett. We went over the top, and paid the quarterly assessment in full. The Rev. Hatchett preached from the subject, "Faith." The doors of the church were opened, and one member was received. The Lord's Supper was administered to fifty-three persons, including Baptists and Methodists. As we are repairing our church, the good people of both our sister churches have opened their doors to us. The morning service was held at Jackson Chapel Colored Methodist Episcopal Church, and at night at the Mission Baptist Church, St. Luke. We cannot say too much for our good people here, and for our good leader, the Rev. J. E. Adams, our pastor. He is truly a good leader and a good preacher.—Miss B. Douglas, Reporter.

BRINKLEY, ARK

Brinkley circuit's first Quarterly Conference was held at Beauty Spot Methodist Episcopal Church, February 19, 20, with the district superintendent in the chair. Officers were present with written reports and paid the superintendent in full. Eight dollars were given to the pastor. On Sunday, at 11 A. M., the superintendent preached a spiritual sermon to a crowded house. Many Baptist friends were present and communed with us. The Rev. Hatchett is bringing things to pass.—W. A. Smith, Pastor; N. J. Watson, Reporter.

CEDAR KEY, FLA.

Our first Quarterly Conference was a success. Dr. Selmore preached two sermons that will never be forgotten on the island. The Rev. Player is here for life. Our church is leading in this city. Come down to see us. Collection for the day, \$44.—Reporter.

CLIFTON, TENN.

St. James Methodist Episcopal Church is yet alive. Our second Quarterly Conference was held January 23, 24, with good results. Our district superintendent was in the chair and seemed to have been pleased with our reports, with the exception of World Service. We feel sure that after Easter our report on this fund will be satisfactory. The Rev. J. O. Dixon, district superintendent, preached two great sermons. Our pastor, the Rev. S. M. Carmichael, is a faithful worker, and we feel safe to co-operate with him as our leader. Our rally for the pastor was good considering the rainy weather.

District Activities

District Rounds

HATTIESBURG DISTRICT

Second Round—Baysprings, April 23, 24; Mallaleu, Laurel, 30, May 1; Laurel, St. Paul, 6-8; Laurel, Wesley, 9; Hattiesburg Mission, 12; Hattiesburg, St. Paul, 13-15; Hattiesburg, Bentley, 21, 22; Sumrall, 28, 29; Paulding, June 1, 2; Heidelberg, 4, 5; Pachuta, 3; West Enterprise, 11, 12; Ellisville, 18, 19; Quitman, 25, 26; State Line, July 2, 3; Waynesboro, 7, 8; Shubuta, 9, 10; Desoto, 16, 17; Enterprise, 23, 24; Shubuta Ct., 30, 31; Salem and Major Hill, August 1, 2; Mt. Ollie, Mossville, and Blodgett Camp, 11, 12.

My Dear Brother Pastors: Let me urge upon you now to make haste; don't delay. Our District Conference will be held August 8-7. Get your Southwestern Christian Advocate committee at work and bring your full quota to the Conference; also let me urge upon you to collect your General Conference expense by that date; also the Episcopal Fund. We must, at this time, get in all of

our benevolent monies. So let us not let up one ounce.—W. H. Smith, Dist. Supt.

JACKSON DISTRICT

Second Round—Forest Ct., April 30, May 1; Lillian, 1, 2; Morton, 3; Pelehatchic, 4, 5; Brandon, 6; Pratt Memorial, 7, 8; Jackson, Central, 8-9; Jackson Ct., 10; Canton, 11, 12; Canton Ct., 13; Benton, 14, 15; Yazoo, St. Stephen, 15, 16; Yazoo Ct., 17; Lampkin, 18-22; Craig, 21, 22; Couparie, 24; Carthage, 25.

Dear Brethren: Please accept my congratulations on the part of the work done by you thus far. May it ever be remembered that with God all things are possible, and without Him we can do nothing; therefore let us labor to keep His spirit among us, and success will be ours. Faithfully yours, J. S. Williams, Dist. Supt., Route 4, Box 79-a, Meridian, Miss.

NAVASOTA DISTRICT

Third Round—Anderson, April 30, May 1; Navasota Station, May 1, 2; East Hempstead Ct., 7, 8; Hempstead Station, 8, 9; Bedlas, 14, 15; Hockley, 14, 15; Madison-

Club No. 1, Mrs. Mattie Churchwell, leader, \$19.75; Club No. 2, Mrs. Lillian Culp, leader, \$30.25; total, \$50. The Woman's Home Missionary Society has been organized with Mrs. Lizzie Bogans as president. The Ladies' Aid Society is doing nicely; Miss M. B. Maherry is president. They are very helpful in every department of the church; also to the sick and poor.—G. W. Grimes, Reporter.

CLOVERPORT, KY.

The Rev. G. W. Tindull, our beloved district superintendent, was with us in the fourth Quarterly Conference, February 26, 27. On the 26th our last Quarterly Conference for this Conference year was held with a goodly number of the officers present. Good reports were made from all the organizations of the church. The Quarterly Conference was unanimous in requesting the return of their pastor, the Rev. A. L. Hook. The Rev. Tindull preached two soul-stirring sermons on the 27th to an appreciative audience. The district superintendent was paid in full for the year. On Tuesday night, March 1, the Rev. N. D. Shamborguer, of R. E. Jones Temple, Louisville, Ky., spoke to a representative crowd of white and colored people in the Community Hall. Despite the snow, the Rev. A. L. Hook, officers, and members were present in large numbers. The Cloverport colored band rendered excellent music. All present were loud in their praise of the address, "The American Negro," and urged the speaker to come again. Asbury Methodist Episcopal Church, under the pastorate of the Rev. A. L. Hook, is taking its rightful place in Cloverport.—Reporter.

DE KALB, MISS.

The first Quarterly Conference of St. Mark Methodist Episcopal Church was held February 17, with the Rev. D. L. Morgan, district superintendent, in the chair. Reports were made by the leaders, after which the Rev. D. L. Morgan preached a noble sermon. Paid the district superintendent in full, \$30; \$7 was raised for the pastor. Raised during the day, \$37.—Rev. E. H. Williams, Pastor; Miss Hezzie C. Scott, Reporter.

DICKINSON, TEXAS

The second Quarterly Conference of the Dickinson circuit was held February 26 and 27, at Hitchcock, Texas, with Dr. J. S. Scott, district superintendent, presiding. The business session was well attended, and the reports from every phase of the church were increasingly good. From reports, from attendance, and from all available evidences, there was more enthusiasm over the entire circuit than there was in the first quarter. The pastor reported a new church completed at Lamarque, Texas, which gives us two new churches on the Dickinson circuit, costing more than \$5,000, in less than eighteen months. Sunday, at 3 P. M., Dr. Scott preached a wonderful sermon to a crowded house, using for his text a combination of Scripture selections. He used for his subject, "Jesus Christ a Great Saviour." This was indeed a great message, and the entire audience was moved with the Spirit. Sunday night, at 8 P. M., Dr. Scott again came on the scene, and he brought to our hearts another wonderful message, using for a text, John 14: 2: "I go to prepare a place for you." Again we were all carried to the mount of vision, and our hearts burned as he brought to us such a soul-stirring message, which shall not soon be forgotten. The proceeds during the quarter were \$63.25. The district superintendent was paid in full. Let us thank the members of the Dickinson Circuit for your loyal support during this Quarterly Conference. Now since we have done so well in the past, let us look forward to Easter for a great World Service drive. Let us close our Easter drive as one of the one hundred per cent churches of the Houston District and of the New Orleans Area. Our pastor, the Rev. L. B. Allen, is putting forth every possible effort to make this a great year for the Dickinson circuit. Let us pledge our loyal support, and whenever we are called upon, let us shoulder our responsibility and march forward toward the goal.—John Winfield, District Steward (Reporter).

FAYETTE, MISS.

The first Quarterly Conference of the Fayette charge was held March 11-13, with our most efficient district superintendent, the Rev. J. R. Ross, presiding. The pastor, Rev. I. R. Kersh, being ill, the superintendent called the business to order at 8 P. M. He has the work at heart, and handled the situation in a Christlike way. The weather being very inclement, somewhat hindered the officers of the other church from being present. The superintendent seemed to have been well pleased at the way the pastor and his officers have things in hand. Reports were good and showed an increase along all lines of church work. The Rev. Ross spoke words of encouragement and bettered conditions of the spiritual working of the church, after which he gave way for all to express themselves of their desire for this year's work. Raised in the quarter, \$37. On Sunday, at 11:30 A. M., the Rev. Ross preached at Pine Grove church, and back at Adams Chapel at 7:30 P. M. The Lord's Supper was administered to seventy persons. We pray God's blessing on the superintendent as he carries the message throughout the district.—Clara F. Drayden, Reporter.

GEORGE, MISS.

St. Paul Methodist Episcopal Church: The first Quarterly Conference was held February 25, with the Rev. J. S. Williams, district superintendent, presiding. The Rev. W. A. White opened the Conference with a series of prayers. The district superintendent was introduced by the worthy pastor, Rev. N. Poe. The superintendent first preached an inspiring sermon to the delight of all, then proceeded with the business of the Conference. Most of the members were present and made good reports. Paid the district superintendent the sum of \$31.05; paid the Rev. N. Poe, \$30.85; total amount, \$60.90. The Rev. H. J. Grant petitioned the throne of grace, after which he made a few brief remarks in behalf of the Conference. We are praying to make this our banner year spiritually and financially.—A. A. Cheek, Reporter.

HOGANSVILLE, GA.

Our second Quarterly Conference was held on the Hogansville circuit, March 12 and 13, with the Rev. J. W. Queen, district superintendent, presiding. This was truly a great Conference. We have reorganized the class system in this circuit. We have now forty-three class leaders, and are in fine shape for good work. There were forty leaders present in this quarter; \$53 was raised on Saturday, and a total of \$72.81 was raised for both days. Bro. C. H. Lee is the popular district steward on this circuit. The Rev. J. W. Queen was in the Spirit on the Lord's day. He preached a great sermon on Sunday at 11 A. M. The people went away to their homes happy. The Rev. Queen expressed himself as being highly pleased with our organization, and the results that he saw coming from it. He spent three days with us, going from church to church, lecturing to us on the World Service program in our night training schools. The work is really progressing on the Hogansville circuit. Here we have a fine set of officers, men and women, to work with. The Atlanta Conference might feel proud of this circuit and its working force.—J. H. Brandon, Pastor.

HOLLY SPRINGS, MISS.

Asbury Methodist Episcopal Church had the Rev. A. G. Cole, the new district superintendent, to hold his first Quarterly Conference, who preached Sunday, February 13. The weather was inclement but the faithful few were present, and the full quarterage was raised. The members who were present spoke very highly of the Rev. W. N. Redmond, who had served the district for the past six years, and all wished him much success in his new field as pastor of the Columbus Church. All pledged the same kind of support to our new district superintendent. The day was full, as the pastor, Rev. G. M. Chisholm, preached the funeral of Mrs. Sarah Harris McCorkle, at 2:30 P. M. She was a loyal and faithful member of Asbury. The funeral was largely attended.—S. W. Wysinger, Reporter.

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HOUSTON, TEXAS

St. James Methodist Episcopal Church: The second Quarterly Conference was held February 22. Our district superintendent, the Rev. J. E. Scott, presided. All officers were present with good reports. The church has been organized, from the leading officers to the Cradle Roll, and each department is doing splendid work. The superintendent preached to a large audience Sunday night; \$105.05 was raised during the day. The millionaire wedding that was conducted by Sister L. A. Pryor, was repeated on Monday night, February 14, at Bethel Baptist Church, and \$108.50 was raised. Sister Pryor, with her big, broad, and noble heart, turned over \$54.25, which was her share, to the trustees to use in whatever way they saw fit to help the church. The Rev. C. S. Williams is now carrying on a revival. He is a splendid preacher. Many souls have been added to the church. The meeting will continue the week through.—Anna M. Cain, Reporter.

LITTLE ROCK, ARK.

The first Quarterly Conference convened March 5 and 6 at Duncan Chapel, with District Superintendent W. S. Sherrill presiding. All officers were present with written reports. Amount raised during the quarter, \$40.60. The church is fully organized in every department. The quarter was held Monday night, March 6, at the residence of Mrs. P. E. Clark, and was entertained by Duncan Chapel Community Club, which gave a tacky party. A delightful menu was served. Mrs. P. E. Clark received the prize for wearing the tackiest dress, which was a delicious cake.—Rev. C. H. Brooks, Pastor; Frankie Smith, Reporter.

LYONS, TEXAS

Our Quarterly Conference was held February 27, by the Rev. D. M. Everage and our pastor, the Rev. C. H. Wofford. All reports showed marked improvement. Sunday school was well attended. Everyone present enjoyed the inspiring messages brought to us at the 11 o'clock service and the evening service. The Rev. Everage preached to us on "Kindness." Three were added to the church during this Quarterly

Conference. We have great plans for our World Service drive. Pray for our spiritual growth.—I. A. Roberts, Reporter.

KELLYTON, ALA.

The second Quarterly Conference of the Kellyton circuit was held Saturday, March 5, at Spring Hill. The majority of the officers were present with their reports. The district superintendent labored very hard at this charge to get the officers and members to see the program of the general church. They have pledged themselves to raise \$50 for World Service, and with the help of the other churches, we are going over the top. We raised during the quarter, \$34.46. It pays to line up and do team work. February 23 and 24 we met and discussed the program of the church. Every subject was discussed by the laymen, followed by various pastors. "World Service and Its Financial Needs" was discussed by R. B. Marbury and the Rev. H. H. Nunn; "What Kind of Program Can the Church Put On to Hold the Young People?" was discussed by Lucille Moon and L. Marbury. "Is the Program Too Large for the Church?" was discussed by J. H. Marbury and the Rev. D. G. Toney.—Rev. F. F. Thomas, Pastor; Lottie Thomas, Reporter.

LIBERTY HILL, FLA.

We are glad to have our pastor, Rev. L. T. Bell, back again. The membership is small but strong. We are planning to raise our full assessment on Easter Sunday. Our first Quarterly Conference is over and Dr. Selmore has gone to preaching. He is a great superintendent.—E. Jonas, Reporter.

MARTHAVILLE, LA.

The Rev. S. S. Earles, district superintendent Alexandria District, held his second Quarterly Conference at Shilo Methodist Episcopal Church. All officers were present with written reports. Members of Union Chapel and Rose Chapel were also present. Raised for the second quarter, \$30. We thank Bishop Jones for sending us such an efficient pastor as the Rev. W. A. Tyus to lead us this Conference year. Our work is forging to the front. The Rev. Earles, district superintendent, is the right man in the right place.—Ed. Norton, Reporter.

MCCOMB, MISS.

The first Quarterly Conference of this charge was held, with the Rev. G. W. Coleman, district superintendent, in the chair. Every phase of the business was carefully attended to, and the class leaders and other officers made excellent reports. The district superintendent preached a soul-stirring sermon. He was paid in full, \$15, for this quarter. After the session a grand reception was given in honor of the Rev. Coleman, led by Mrs. Bessie Tobias and others. The next on the program is our World Service drive. We expect to report over the top on Easter.—Rev. P. R. Stephens, Pastor.

MERIDITH, FLA.

This charge has the smallest membership in the Florida Conference—only one. Yet we can pay Dr. Selmore, district superintendent, \$60 a year. At the recent Quarterly Conference we gave him \$16.40. His sermons are inspiring and uplifting. The Rev. W. M. Strong is our pastor and we are all proud of him.—Silas Goldmill, Reporter.

NEWBERRY, FLA.

Our district superintendent came to us on March 6, and found the church completely turned. The Sunday school, League, Woman's Foreign Missionary Society, Woman's Home Missionary Society, and the Ladies' Aid Society are all organized. Our church lights are turned on every night in the week. Collection for the day, \$82.—Rev. G. M. Debose, Pastor; L. R. Gardner, Reporter.

OAK HILL, GA.

The first Quarterly Conference was held on the Oak Hill charge at Richard Chapel, March 5 and 6, with the Rev. D. H. Stanton, district superintendent, presiding. The business of the Conference was dispatched in a spirit of meekness. The Rev. Stanton preached a wonderful sermon at 11 A. M.,

and all hearts were made to rejoice. We raised during the quarter, \$45.50. We are thankful to Bishop Jones for sending the Rev. J. T. Wolfe to us as pastor. The charge is ninety per cent better now than it was last year. We are going to register one hundred per cent under the leadership of the Rev. Wolfe.—Daisy Thackson, Reporter.

PHILADELPHIA, MISS.

The first Quarterly Conference of the Philadelphia circuit was held at Mt. Zion Methodist Episcopal Church, with the Rev. D. L. Morgan, our district superintendent, presiding. The Conference was well attended, and each officer was present with his report. The superintendent was well pleased with the progress made. He was paid in full, \$20. We are always glad to have the Rev. Morgan with us. We raised in our first Quarterly Conference, \$30.—Rev. F. L. Woods, Pastor; Annie Woods, Reporter.

ROCKYFORD, GA.

The second Quarterly Conference was held at Mt. Pleasant Methodist Episcopal Church, February 19, 20, the Rev. J. S. Stripling, district superintendent, presiding. In spite of the inclement weather we had a nice quarter. The Rev. Stripling preached two stirring sermons on Sunday. His text in the morning was, "I am not ashamed of the gospel of Jesus Christ," and at eight o'clock he preached from Matt. 25. 15. The church has taken on new life. Raised during the day and night, \$48. The Rev. J. B. Simpkins, pastor, is on the job.—V. A. Parker, Reporter.

SHELBY, N. C.

The Rev. N. J. Pass, district superintendent, held his Quarterly Conference on January 22 and 23 for the Shelby and King's Mountain charge. The reports showed that the Lord had blessed the Rev. C. I. Withrow, pastor, with twenty-eight new members since Conference. The debt on the Shelby church was properly adjusted. Paid superintendent, \$22.56. Mrs. Davie Cabiness, the Rev. and Mrs. Pass, Mrs. Miller, Mrs. Fronberger, and others, gave the pastor and his wife a surprise in foodstuffs.—Reporter.

SUNNYSIDE, GA.

The Quarterly Conference was held February 5, 6, at St. Peter Methodist Episcopal Church, with Dr. Stanton, our efficient district superintendent, presiding. We had a good attendance and paid the superintendent in full on Saturday. We are thankful to the Conference and the bishop for sending us this great leader in the person of the Rev. E. H. Lee; under his leadership we are going over the top this Conference year. We had visitors from various charges, namely: The Rev. Ennon, of the Griffin charge, who spoke to us on the lines of progress; the Rev. Jones, of Fayetteville, who came to us with a great message for the boys; Brother Weems, of Hampton, and Sister S. Woodward, of County Line Baptist Church, and others who enjoyed the soul-stirring message brought by the superintendent. Total amount raised was \$58.50.—Mrs. Lillie Robinson, Reporter.

TEMPLE, TEXAS

St. James Methodist Episcopal Church: From March 4 through the 6th, marked our second Quarterly Conference. Dr. S. E. Blacknell, our district superintendent, called the house to order, and prayer was offered by Bro. S. W. Grant, district steward. After Scripture reading by the superintendent, he told us concerning the condition of the district in the churches in the West, where he had just completed his first round. He states that the spiritual fire is burning all over the district. Sunday morning, March 6, despite the threatening weather, our services were well attended. At that time our superintendent preached a wonderful sermon on "Prayer." Our hearts were lifted to the throne of grace. At 5.30 P. M. the Junior League was conducted by the superintendent, Mrs. Hettie Appling. At 6.30 P. M. the Epworth League opened their meeting with a large attendance. The superintendent preached again at the evening service from the text, "Sir, I would see Jesus." The Lord's Supper was administered to fifty persons.

Our full quarterly assessment was raised, \$32, and the pastor was paid \$13. May the Lord bless the people of St. James. We are now in the midst of our drive for our full quota for World Service.—D. B. Baker, Pastor; Mrs. M. E. Hill, Reporter.

WELLINGTON, MO.

The Rev. E. W. Hannah, district superintendent, held his fourth Quarterly Conference February 19, 20. The officers had good reports and the district superintendent was paid in full. The wholesome advice given by the superintendent was highly appreciated by all. Sunday was a high day in Zion. The district superintendent preached morning and afternoon. The pastor preached at the evening service. The Rev. Hannah was royally entertained at the beautiful home of Mr. and Mrs. Thomas Brown.—The Rev. H. T. Reeves, Pastor; Theodore Miller, Secretary.

Cards of Thanks

The pastor and wife of Emanuel Chapel, Brownwood, Texas, wish to thank the members and friends for the many pounds of groceries left on the table, February 5.—J. E. Brown, Pastor.

The Rev. and Mrs. I. Catherine, Slidell, La., desire to thank the members and friends, led by Mrs. Theresa Jackson and Sister Rosa Porter, for a fifty-two-piece dinner set. Mrs. Rosa B. Porter also wishes to thank her many friends for the lovely birthday surprise on February 7. More than thirty pounds of choice groceries were left on the table.—Nancy Hyde, Reporter.

Obituaries

A HERO HAS FALLEN IN ISRAEL

The Rev. L. P. Kimball, a retired, honorable minister of the Atlanta Conference, departed this life at the home of his sister, Mrs. Sarah Bryan, on February 21, and the funeral was held at Asbury Methodist Episcopal Church, February 24. The Rev. Kimball was converted about forty-five years ago. He served the following charges as pastor: Cordele, Marietta, Adairsville, Palmetto Ct., Newnan Ct., Fairburn, Douglasville, Luthersville, twice at intervals; Houston, Lavonia, Williamson Ct., Jonesboro Ct., Hagan, Grantville Ct. He was twice married. He leaves five children, three sisters, three brothers, and other relatives to mourn his passing. A few days before his death he asked the writer to urge the Conference to help educate his three dependent children out of his Conference allowance. He also suggested that the funeral text be, "I am ready to be offered up; I have fought a good fight; I have finished my course." Brother Kimball was ill for about three months. The funeral was largely attended at Asbury Methodist Episcopal Church, in Burke County, Ga., and the writer preached the funeral sermon from the text given above, assisted by the district superintendent, Rev. J. S. Stripling, and the Rev. Dubose, pastor at Millen, Ga.—E. D. Giddens, Pastor.

CARPENTER—W. E. W. Carpenter, a member of Haven Memorial Methodist Episcopal Church, Waynesboro, Ga., was born in Burke County, Ga., about fifty years ago. He joined Asbury Methodist Episcopal Church when a boy, and transferred his membership to Haven Memorial about twenty-five years ago. He was the son of Bro. Jas. Carpenter, and married Miss Janie V. Scarlett, of Brunswick, Ga., about seventeen years ago. They had one adopted daughter about four years of age. Bro. Carpenter was engaged in the tailoring trade for about ten years, and later organized the Phinazee and Carpenter's Undertaking Company about ten years ago. He filled the following positions in the church during his life: Sunday-school superintendent, class leader, chairman trustee board, chairman Laymen's Association, and vice-chairman of Men's Movement. His sickness was of about two months' duration. The Rev. C. W. Prothro, of Warren Temple, La-Grange, gave the funeral oration; Mrs. Albertha Washington sang "Crossing the Bar."

Bro. Carpenter died February 27. The Masons and K. of P. participated in the funeral service; also the Rev. Blunt, of the Baptist Church. Nearly 1,000 attended the funeral. The Haven choir rendered appropriate music. "Servant of God, well done."—E. D. Giddens, Pastor.

PUCKETT—Mrs. Mariah Puckett, aged seventy-five, departed this life Friday, February 4, 1927, at the home of her daughter, Mrs. Lou Wiley, 1210 Travis Street, Shreveport, La. She was born in South Carolina and came to this State many years ago. She was one of the oldest and best members of the Mt. Zion Methodist Episcopal Church, Vanceville, La. She was also a member of the Morning Star Benevolent Association and the Porter-Winn Burial Association. She was sick for several months, but endured her suffering patiently and died in full triumph of faith. Her life was a beautiful and serviceable one. She leaves a daughter and six sons: Johnnie, Ed, George, Hugh, Sonny, and Zeek Wilson, and a host of relatives and friends to mourn their loss. Her funeral was conducted by her pastor, Rev. J. C. Calvin, assisted by the Revs. A. J. McCoy and Robert Johnson, and Eddie Moore, Charner Harris, and W. W. Banks, of the Baptist Church. Resolutions were read by Horace Wiley, M. S. B. A.; Mrs. Mattie Taylor, V. W., and S. M. Hason, M. Z. M. E. C. Solos were sung by Mrs. Ophelia Hart and Mrs. J. C. Calvin. Tributes by Mrs. Sylvia Lawson and Oliver Taylor. The floral offering was large and beautiful. Interment in Mt. Zion Cemetery.—J. C. Calvin, Reporter.

WYNN—Sister Ella Wynn departed this life February 25, 1927, at the age of sixty-eight years. She was ill only a short time. Her pastor and many of her friends knew nothing of her illness until the word came that she had died. She was converted and joined the Methodist Episcopal Church at an early age, and lived a consistent Christian life to the end. She was a good wife, a loving mother, and bore life's bitters without complaint. Her husband, one daughter, two sons, had gone before. The funeral was largely attended at the home. Three daughters, one of whom is organist of Griffin Chapel, Starkville, Miss.; six sons, one of whom is our own Rev. B. W. Wynn, district superintendent of the Tupelo District; and one brother survive her. We feel our loss is heaven's gain.—Rev. Z. T. Powell attended the funeral.—Mrs. Z. T. Powell, Reporter.

Marriages

CANNON—PRATT. A quiet and beautiful marriage took place in the Methodist parsonage at Handsboro, Miss., on February 19, when Mr. Gus Cannon and Mrs. Olydis Pratt were joined together in the bonds of holy wedlock. The Rev. A. H. Lathan, pastor, performed the ceremony.—Reporter.

COLEMAN—BROWN. One of the prettiest weddings ever held at Lake Arthur, La., was solemnized February 19, 1927, when Miss Julia Brown became the wife of Mr. Henry Coleman. Mrs. Fannie Washington began the wedding march at 8 P. M. Little Misses May Lenton and Susie Sutton were charming as flower girls. The bride, entering on the arm of her father, wore a beautiful wedding gown. Many valuable gifts were received. After the wedding a reception was given at the bride's home. The happy couple left for Elizabeth, La., where they will make their future home. The Rev. D. McCain officiated.—Girle Moultrie, Reporter.

CREIGHTON—JOHNSON. On February 20, 1927, Mr. Columbus Creighton and Miss Elnora Johnson were quietly united in holy wedlock. The marriage took place at Jerusalem Methodist Episcopal Church, George, Miss. The bride is a member of New Hope Baptist Church, and the groom comes from a family of Methodists. Their many friends wish for them a prosperous sail over life's sea. The Rev. N. Poe officiated.—Corrine Creighton, Reporter.

GRAY—ROBINSON. On December 19, 1926, Mr. Edward Gray, age eighty-two, and

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NEW ORLEANS, LA.

Mrs. Elnora Robinson, age, sixty-one, were married at the home of the bride. Mr. Gray is a member of Hickory Block Methodist Episcopal Church, and Mrs. Gray is a member of the Antioch Baptist Church. May God's richest blessings attend them.—A. J. Anderson, Reporter.

HILL—WATSON. A pretty wedding ceremony was performed at Mt. Pisgah Methodist Episcopal Church, Nashville, Tenn., October 10, 1926, when Mrs. Callie Watson became the bride of Mr. Joshua Hill. Mrs. John W. Wade sang sweetly, "Whispering Hope." The wedding march was played by Mrs. Ella Boyd Barnes, the public school teacher. They were united in holy wedlock by the pastor, Rev. John W. Wade. Both are members of this church. We wish for them a happy life.—Mrs. John W. Wade, Reporter.

LAPOINT—BRIGGS. Mr. Charles Lapoint and Miss Viola Briggs were united in the bonds of matrimony, February 26, 1927, at the residence of Mr. Hardy. Mrs. Lapoint is a daughter of Mr. Silas Briggs, and Mrs. Elsie Briggs of Abbeville, La. Our church at Briggs, La., is named for the Briggs family. We wish for them a successful life. The Rev. J. Wesley Thurner officiated.—Reporter.

MOORE—COLLIER. Mr. Johnnie Beverly Moore and Miss Lucille Collier were married Sunday evening, February 27, at the parsonage, Starkville, Miss. Mr. Moore is one of the outstanding young men of our town, loyal in church work, faithful in the home, and admired by young and old. Mrs. Moore is a splendid young lady and a staunch worker in our church. They are both members of our own Griffin Chapel Methodist Episcopal Church here. We hope for them a long and useful life together. The Rev. Z. T. Powell officiated.—Mrs. Z. T. Powell, Reporter.

RANDOLPH—PEPPERS. Many were the friends and admirers that witnessed the marriage Thursday night at Mt. Pleasant Methodist Episcopal Church, Benton, La. The contracting parties were Miss Ethel S. Peppers, daughter of Mr. and Mrs. Jno. H. Peppers, and Mr. Walter T. Randolph, of Jackson, Miss. A variety of nice things were given the bride. Refreshments were served at the home. The Rev. H. Holston officiated.—Reporter.

RUFFINS—HINKLE. Mr. L. F. Ruffins, of Calvary Baptist Church, Meridian, Miss., and Miss Hariette Hinkle, of St. Elizabeth Methodist Episcopal Church, of Southside charge, Meridian, Miss., were married at the home of the bride, January 23, 1927, in the presence of relatives and friends. They received many beautiful presents. A grand reception was held after the ceremony. On

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January 25 a linen shower was given them by Mrs. Gena Jones. May God's richest blessings attend them. The Rev. H. K. Roberts officiated.—Miss N. A. Green, Reporter.

Woman's Column

Memphis, Tenn.—The auxiliaries of Warren Chapel met at the home of Mr. and Mrs. F. L. Thompson, 165 Patton Street. The meeting was presided over by the president of the Foreign Missionary Society, Mrs. Annie Bowens. Reports from the Committee on Memorial Services was rendered; amount reported was \$10.50. One dollar and fifty cents was given Miss Eugenia Johnson for her service as organist; \$3 was given to each of three auxiliaries. Each member present gave short talks, and was very much encouraged at the progress of the auxiliaries. We were served with sandwiches and hot chocolate, cake, and jello, with marshmallows. A rising vote of thanks was given Mr. and Mrs.

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OUT at the end of nowhere, disease and death crowd in. In the deeps of China and India! In the steeps of the Dutch East Indies! In the heart of the jungle and the frozen northland! At the outposts of civilization and close at home . . . disease and death ride hard! Because of filthy conditions, povertied resistance, close-cramped living, ignorant risks, a skeleton rattles over half the earth.

Amidst these gruesome conditions, taking frightful chances, our medical missionaries stand eager to save. Stand ready—but without surgical instruments, without medicine, without antiseptics, while people topple and die. There are not enough of them and those we have are poorly equipped.

Want to save many
lives by proxy this year?
Want to be as real a hero



WORLD SERVICE ROLL CALL

Thompson for entertaining us so royally.—
—L. L. Lloyd, Corresponding Secretary.

To The Woman's Home Missionary Society of the Upper Mississippi Conference—Dear Coworkers: The Woman's Home Missionary year is rapidly drawing to a close. Each district is asked to call a meeting of the local presidents and delegates from charges the last week in May, to be able to make a round report at the annual convention, to be held at Indianola in the month of June. Let every district president be sure to get in touch with her district superintendent and push with all of her strength, urging the co-operation of each local president in this work. The Lenten season is here. Let us remember our offering of this time, our mite-box collections, thankoffering, scholarship pledges, and all. Each district is asked to raise at least \$200 in all. And in the six districts in our Conference we will go over the top with \$1,200 to report in July to the home office. Yours for the cause.—(Mrs.) Nettie B. Rooney, Corresponding Secretary.

Anchorage, Ky.—The Woman's Home Missionary Society of the Louisville District met in a group meeting at Anchorage, February 10, 1927. The district president was in the chair. Mrs. Lucas, of Jeffersontown, and Mrs. Johnson, of LaGrange, conducted the devotional services. All present testified. Representative from LaGrange was present and made a very encouraging report; Jeffersontown and Anchorage reported all departments at work. Mrs. Webster, district corresponding secretary; Mrs. Joe Small, district president, gave the meeting all information and instruction that was needed to put the program over. February 10, 1927, will be remembered in the hearts of the good people of Anchorage. We were glad to have our district superintendent with us to encourage our work. The Rev. Shamborguer, of R. E. Jones Temple, was present and preached a wonderful sermon at 8 P. M. At 1 P. M.

a few of the good ladies of The Woman's Home Missionary Society gathered in the social hall and served a merry group who had gathered there around the table with sharpened appetites. We then passed to the church and found a waiting congregation, eager to learn of the work of The Woman's Home Missionary Society. We thanked the pastor, Rev. Fielding, and kind sisters of The Woman's Home Missionary Society for their loyalty in taking such an active part in helping to make this occasion a success. —Mrs. J. S. Jones, Reporter.

Gary, Ind.—The Woman's Home Missionary Society of Trinity Methodist Episcopal Church met on February 21. The president, Mrs. Ella Williams, presided. After song and prayer, the Minutes of the last meeting were read. Those on the sick list were Mrs. Young and Johnie Taylor. Miss J. L. Gorham suggested taking the Junior League over to the home of Johnie Taylor, where the program of the evening was rendered, which brought love and sunshine to one that may never be able to attend the League and Sunday school again, after which we listened to reports from the delegates from the group meeting held in Chicago, February 17, Mrs. F. S. Delaney, district president; Mrs. E. Williams, Mrs. Gamble, and Mrs. M. Lindsey. All spoke of the meeting as one of the best in the history of the group meetings. Mrs. S. A. Gamble made special effort at the group meeting and at this meeting to bring to the church and auxiliary the real meaning of tithing. When this is done, we shall advance the kingdom of God. The speaker gave literature on tithing. The missionary work made plans to observe Lenten season, ending on Good Friday. Report from treasurer, \$9.25. At the roll call each one responded with a Bible quotation. Those who paid membership dues were Mrs. E. Williams, president; Miss J. L. Gorham, Mrs. E. Keys, Mrs. R. Wilkerson, Mrs. Jan-

nie King, Mrs. Sarah Hart, Mrs. Ida Henry, and Mrs. Cora Copeland. Total, \$9.60.—Rev. F. S. Delaney, Pastor; Mrs. J. M. Drommond, Reporter.

Special Notices

The new address of the Rev. G. W. Reeves is Box 281, Jasper, Ala.; formerly R. F. D. 3, Box 445, Bessemer, Ala.

The place and date of the Waco District Conference have been changed to St. James Methodist Episcopal Church, Waco, Texas, April 19-24, 1927.—Rev. J. W. Downs, District Superintendent.

There will be a mock General Conference held in connection with Warren Methodist Episcopal Church, Memphis, Tenn., April 17-20. Both the home and foreign fields of missions of the Methodist Episcopal Church will be discussed by representative bishops. Dr. F. H. Butler, field agent for the Epworth League, will be the principal speaker on "World-wide Missions." Dr. W. B. Crenshaw, district superintendent of the district, will speak on "How to Put the Job Over." The Rev. A. L. Nelson, pastor of Bethel, this city, will speak on "Why We Missed the Mark." Dr. E. J. Cox, pastor of our great Centenary, on "Our Task In Evangelizing the World for Christ."—Thos. W. Davis, Pastor; Miss Eva Wiley, Secretary to the Pastor.

Inquiry

I am trying to locate my father, whom I have not seen since 1914. He was then at Greenwood, Miss. His name is Cap Hoskin; his father's name was Watt Hoskin; address Slater, Miss. My mother's name was Eliza Pattin before marriage, and her mother's name was Sallie Pattin. Their address was Slater, Miss. Please send any information to Mary I. Hoskin, 1520 Bond Ave., East St. Louis, Ill.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, APRIL 14, 1927



Christ in the Garden of Gethsemane

Personal and General

—Recently the Southwestern office was honored by a brief visit from Secretary George N. White, of the American Missionary Association, and Dr. George E. Haynes, secretary Commission on Church and Race Relations of Federal Council of Churches, both of New York City.

—The 1926 report of the Board of Home Missions and Church Extension has been received from the press and is now ready for distribution. Pastors and others desiring copies may obtain them by writing to the Board of Home Missions and Church Extension, 1701 Arch Street, Philadelphia, Pa.

—Dr. E. M. Jones, special representative Board of Pensions and Relief, made a very fine impression upon the Delaware Annual Conference, which held its session at Atlantic City, N. J., March 30. By motion of Dr. Jason, the Conference extended a vote of thanks to Dr. Jones for his addresses and an invitation to visit the Conference again.

—President J. B. Randolph, of Claflin University, is sorely bereaved in the loss of his father, who passed peacefully to his final reward, April 6, 1927, at his home, Pass Christian, Miss. Funeral ceremonies were held Friday, 8th, account of which will be reported later. To the family, the Southwestern extends tenderest sympathy and condolences.

—District Superintendent J. S. Scott, of the Houston District, Texas Conference, was presented recently with a purse of more than \$50 by the Houston Methodist Ministers' Meeting as an expression of their high regard and esteem. The presentation, a complete surprise, was made by Dr. A. W. Carr, Dr. Scott's predecessor. Dr. Scott is a faithful and brotherly executive, and the work of his district moves apace.

—During his stay at the Washington Annual Conference, recently, at Charleston, W. Va., the editor was most comfortably entertained in the cultured atmosphere of the beautiful home of Dr. Andrew D. Brown, leading dentist, and Mrs. Brown, of that city. At Atlantic City, the seat of the Delaware Conference, Dr. A. L. Martin, resourceful host, provided happily for our entertainment at the popular, commodious Wright Hotel.

—Friendship Home, Detroit, was formally opened on March 15, 1927, with Miss Florrena McGee as superintendent. Dr. Howard A. Field, district superintendent Detroit Conference, which made possible this remarkable Christian home for our colored girls, conducted the dedicatory services. Young women going to Detroit and desirous of a perfectly safe place of residence, should correspond with Miss McGee at 6100 Scotten Avenue.

—Mrs. Daisy Bulkley Taylor, dean of Gulfside School of Missions, advises us that one of the attractive features of the Gulfside School of Missions will be a "Gift Shoppe," maintained to help defray the school's expenses. Every delegate will be expected to make some contribution to the project. All Queen Esthers and auxiliary members are requested to begin now to make articles of handicraft, hand embroidery, etc., to bring with them to Gulfside for the week of August 8-10.

—Dr. I. Garland Penn, Cincinnati, Ohio, representing the Board of Education, delivered addresses at District Conferences and Men's Councils held in the Helena Area, at Minot and Fargo, N. D., recently. The subjects discussed, were: "Methodism a Pioneer in Negro Uplift"; "Interracial Good Will and the Essentials of Life the Negro's Need." He has been engaged to speak at the Michigan State Epworth League Institute, Albion, Mich., June 27, on the subject, "The Contribution of the Negro to Civilization."

—Bishop Matthew W. Clair, D.D., LL.D., dropped us the following line: "After a rough and stormy voyage of five weeks, we are landing to-day—both of us feeling fine." The Bishop and Mrs. Clair wintered in Africa, where the interests of our work there were

most carefully promoted. The bishop is wide awake to the phases of our work as it is affected by the new developments rapidly going on especially in Liberia, and seizes every opportunity possible to make our Methodism a benediction to Africa's belated millions. Bishop Clair is heartily welcomed back to the States to resume the work of the home field in his important area embracing great responsibilities in two continents.

NOTICE!

In accordance with the provisions of the Book of Discipline, Paragraph 381, Section 2, the Book Committee of the Methodist Episcopal Church is hereby called to meet in annual session Wednesday morning, April 27, 1927, in the Edgewater Beach Hotel, Chicago, Ill., at 10 o'clock.

*William F. Conner, Chairman.
Ezra S. Tipple, Secretary.*

—Bennett College for Women campus is to be beautified, due to the loyalty and love of the members of the North Carolina Conference. In a self-denial effort, which terminated on Lincoln's birthday, the North Carolina Conference, under the leadership of the district superintendents, Drs. Morris, Pass, Phelps, and Baxter, raised \$2,630.86. This amount was turned over to President David D. Jones, and is to be used in improving and beautifying the campus. Bishop W. P. Thirkield served as chairman of the campaign, and President Jones served as the director. President Jones, however, says: "All the credit for success goes to the ministers and district superintendents. It was their campaign and their success, and we are very grateful to them."

—We have heard of no pastoral record to surpass that of the Rev. Arthur D. Williams, of Pocahontas, Va. Brother Williams has only a small handful of members of modest means up in the mining section of Virginia, but they are a plucky and proud Christian group—lovers of their church and loyal to the cause. The last Sunday in March was sacrificial offering day, and the little congregation laid on the table \$3,050 without any prolonged rally effort. This is in the direction of erecting a much needed new church building, for which excavation has already begun. It is worthy of note that during four successive years this church has led East Tennessee Conference in giving for benevolences, and for the last three years, within one month of the adjournment of the Annual Conference session, has forwarded to the Chicago office its total World Service assessment.

—The Rev. Joseph Griffith, our popular pastor at Newnan, Ga., was happily married on Wednesday, March 30, 1927, to Mrs. Sara A. Taylor, at the residence of Dr. and Mrs. J. W. Linder, 146 Boulevard, N. E., Atlanta, Ga. Mrs. Taylor is daughter of the late Mr. E. L. Simon, Sr., and Mrs. Simon, one of Atlanta's most highly respected families. One sister, Mrs. Linder, married a prominent family physician; another is the wife of Dr. A. P. Shaw, of Los Angeles, Calif.; still another is the wife of Dr. W. C. Thompson, superintendent Philadelphia District, Delaware Conference. Both Dr. Griffith and Mrs. Griffith are old Clark University products, and he holds a diploma from Gammon Theological Seminary besides. We wish them a long and happy married life as they set up housekeeping at the parsonage, 72 Robinson St., where this editor himself once lived.

—Mr. Davis Gillis Scott, Los Angeles, Calif., brother of Bishop I. B. Scott, died a few weeks before the Christmas holidays. He was about eighty years of age, having served as a soldier in the Civil War. After the war, he and his widowed mother moved from Kentucky to Texas, taking with them her two youngest children. In Texas she found five of her older children, who had been carried there before the war. Bro. Scott soon found schools to teach in Brazoria and Caldwell

Counties. He was a member of the Methodist Episcopal Church for about sixty years. He eventually moved to California with the hope that the climate would be helpful to his wife. She and four of their children preceded him to the glory land, while two of their daughters, Mrs. Mattie Nelson and Mrs. Nellie McClannahan, still survive him. The bishop spent some time with him in Los Angeles just before his death.

—Bishop Robert T. Brown, A.M., M.D., D.D., of the sixth Episcopal District, Colored Methodist Episcopal Church, residing at Birmingham, writes us that they have met the conditions of the General Education Board for a gift of \$75,000 to Miles Memorial College, one of the leading educational institutions of that denomination. The new, much-needed building is already in course of construction. Miles Memorial is strategically located for promoting Christian education and for enhancing denominational prestige in the Alabama territory. For some cause, our much-needed and favorably established Central Alabama College, destroyed by fire several years ago, has never been rebuilt, from which unfortunate situation our brethren of another denomination are reaping some very fine and substantial results. We congratulate Bishop Brown and his constituency on their far-sighted leadership and achievement.

—Belated information has just come to our desk of the entering into eternal rest of Mrs. Grace Gertrude Melear, beloved wife of our editorial colleague, Dr. James M. Melear, editor of The Southeastern Christian Advocate, Athens, Tenn. We did not know her personally, but Bishop R. J. Cooke gives this beautiful picture of her, which incites all sympathetic hearts to profound appreciation of the rare qualities of her devoted life and character: "From childhood up Mrs. Melear lived the Christian life. That life was as natural to her as the air she breathed. She knew no other. Her quiet disposition, her gentle ways, and kindly heart, made more beautiful by tenderest affection on those who clung to her with deepest devotion, made friends for God wherever she lived. Her influence was springlike, bringing out with warmth and geniality the blessed best that was in one and strengthening with invigorating courage the broken in spirit in the day of his adversity. She was God's good gift to him who now sits in the shadow mourning for 'the touch of a vanished hand and the sound of a voice that is still.' But God's Comforter is still with us! He will not leave us alone, and we shall never be so little alone as when alone with Him. Doctor Melear will have the sympathy of his brethren throughout the church and the prayers of all that the comfort he brought to others in their days of grief may now come to him in superabundance through the grace of our Lord Jesus Christ, 'who brought life and immortality to light through the gospel.'"

SOUTHWESTERN CHRISTIAN ADVOCATE

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Jesus the Nazarene

WHATEVER may be our thoughts during this Easter season, our thinking centers around Jesus, the Nazarene, as the occasion's inspiration. His resurrection, and its meaning in the scheme of human values, is the immediate theme for contemplation in the setting of the Easter atmosphere now prevalent everywhere.

A group of mysteries is focused here. Reflecting upon Jesus' resurrection, our thoughts are distributed among other kindred themes. Many minds linger to ponder the fact of the resurrection, its attendant circumstances, its effect upon the disciples, the current social reaction thereto; some nowadays even questioning whether it did actually occur. Still others to-day are thinking of the ascension. Was it a bodily manifestation? Such, they say, were impossible. While others yet go back in their thinking to questions of the birth of the Nazarene. Was He actually born of a woman? Was His birth of a Virgin? Was He conceived by the Holy Ghost? With no less industriousness many minds are indulging in doubts of His death. They say He did not die, that it was a hoax arranged by His disappointed disciples to account for the failure of fulfillment of His promises by their Lord.

Among this group of mysteries also is that of the personality of Jesus. Was He divine or was He human only? Could He be both human and divine? In what way could there be the combination of both the divine and human natures into one? Was it a spiritual or metaphysical unity comprised in this Personality? Yet other minds would question the existence even in history of such a person as Jesus, the Nazarene. These say that the Christ of the Christians is a myth; that He has developed from a nucleus of Christian tradition to which during nineteen centuries there have come accretions of ideal sentiment sufficient to give to the Christian church the full-grown character we now conceive Jesus to be historically. But, say they, such a real Person as we Christians are wont to idealize never actually lived. One of the latest books published treats Jesus as a "myth."

To persons who come up to this Easter period with such intellectual musings as these, it were well to remind them that such concepts and attitudes are not original, nor are they in any degree advanced beyond the age-old skepticism of which they are a part. Clearly Jesus' contemporaries, even within the circle of His followers, were quite as skeptical as the modern critic to-day who congratulates himself on having at last spun out some theory which punctures the Christian's "bubble" of faith. Then, as now, there was distracting discussion and deep doubt in the minds of many as to the facts of Jesus' conception, through the Holy Spirit, by a Virgin; of the genuineness of His personality; of the actuality of His birth; of the truth of His resurrection and ascension; and of the efficacy of His ministry for salvation from sin. "Who," said they, "can forgive sins but God?"

To-day, as of old, the Christian holds the facts of value involved in all of these Easter memories and mysteries, as among the fundamentals of our glorious faith

in our matchless Christian philosophy of life, whatever may be the unsolvable mysteries thereof. And we challenge those, who do not believe as we do, the story of the Christian Eastertide, to commend to us a way of life more reasonable and freer from insolvable mysteries. And more, we ask those who differ with us as to the value of the facts of the Easter group of Christian truth to offset our way of faith and life by one which offers us such satisfactions of soul as does our faith in those truths which Easter celebrates and thereby emphasizes as of permanent value for mankind.

Holding to these truths that comprise the entrancing theme of the world's Easter message, the Christian asserts his right to guard the truth committed to him with enthusiastic zeal. To us there is abundant evidence and ample proof of the claims of our Christian faith. Whatever may be the processes by which that knowledge is derived and validated, we Christians know whom we have believed. It remains not for us to prove what we believe and upon which we rest our hope of salvation and joy now and in the future. It rather devolves on the skeptic to disprove our Christian faith if he dares to deny it. For us, the Easter message is true. And, until disproven, it is true for humanity. Blasting away at the Rock of Ages has for nineteen centuries proven a futile and fruitless adventure for the skeptic. The Christian's anchor holds.

On our faith in the truth of this Easter message of the resurrection of Jesus, the Nazarene, are pivoted our hopes for humanity. Traceable to this fact alone is the personal goodness of men and the corporate righteousness of society. This has been the creative fact in human experience—that Jesus, the Son of God, came into the world and, through His vicarious ministry of sacrifice, suffering, and death, effected for humanity salvation from sin, including the glorious hope of immortality now and in the hereafter. As one of the benefits of this resurrection, Jesus assures man, "He that liveth and believeth in me shall never die." Whatever the trappings to be thrown off, allowing for the bold imagery of the East, we cling to the spiritual content of Jesus' message of assurance to His followers, "In my Father's house are many mansions. I go to prepare a place for you. I will come again and receive you unto myself, that where I am, there you may be also." Assuming, as we do, on adequate evidence, the resurrection of Jesus, the Christian's faith demands the fact of His glorious immortality through the triumphant resurrection of Jesus.

In the absence of such a Christ-inspired hope, humanity sinks down, shorn of inspiration, void of satisfaction, and in the darkness of crushing despair. The highest wisdom still dictates that "If in this life only we have hope, we are of all men most miserable." Jesus' struggle with death and the grave was to the end that He thus might make possible for mankind a sure escape from spiritual despair.

In the final analysis, men's faith as to security of their hopes rests with the assurance of the Easter mes-

sage. Men do not believe there is salvation from any other quarter than by way of the cross. This is true, though they may not yield their wills to accept that way of faith and conduct. Many men *believe* the truth of the Easter story, but prefer to *live* contrary to their faith. It is no argument against the value of the Christian way of life, that frequently men do not adopt that way as their mode of living. It is rather a matter of will than of faith. For it is a common fact of human experience that men give credence to principles and facts by means of, and in accordance with, which they are not willing to live.

Frankly facing the group of insolvable mysteries brought to the fore in our Easter meditations, the Christian realizes this as an occasion for higher hopes because the centuries have disclosed no defects in the truths of our message, but a stronger undertone of confidence in wider circles of human thought in the ability of Jesus, the Nazarene, to satisfy every spiritual aspiration and need of the human heart. As His resurrection from the grave is celebrated by spiritual festivities, so Jesus, the Nazarene, is emerging from more or less faint to bolder outlines in the consciousness of mankind.

On the same day that He arose from the grave, Jesus breathed upon His disciples and said, "Receive the Holy Spirit." Easter is the season not merely for revelry in reassurances of the triumph of Jesus as divine, but it is equally the time for spiritual endowment of the believers that we may be more effective in making Jesus' triumph a fact in human relationships. It should be said of the Christian and of the church during this Easter season that we have received afresh the Holy Spirit—the spirit of purging, of renewed dedication, the spirit of sacrificial

ministry. The Easter message from the lips of Jesus is, "Receive the Holy Spirit." Not argument, but endowment, is the function of the Easter season. The world can perhaps out-argue the Christian logically, but the world should not be able to outlive the Christian spiritually. Argument *about* Jesus is effete. Living the Spirit-filled life *in* Jesus is vital, contagious. To this end was, and should be, the Easter drama.

Having received the Holy Spirit and thus having ourselves been reassured of the value of Jesus for human life, we are then to go out among men equipped of Jesus in like manner as He had been clothed upon by the Father. "As the Father sent me, I also now send you." Easter therefore means spiritual endowment for larger service to mankind. Going out from the atmosphere of Easter-time, the disciple, as his risen Lord, will meet the two dominant types of human character in society to-day. He will encounter the Thomases of doubt and the Marys of despair; the one worshipping at the shrine of cold, crass materialism; the other crushed and broken by despair brought on by flippant irreverence toward the ideals held as invaluable by the followers of Jesus.

To both doubter and despairer, the Easter message from the lips and conduct of the Spirit-filled disciple who has seen his risen Lord contains all that is necessary for assurance and satisfaction. To all classes, at this Easter-tide, Jesus, the Nazarene, speaks with ample assurance. He says, "I am he that was dead, and am alive for evermore. He that believeth in me, though he were dead, yet shall he live. He that liveth and believeth in me shall never die." Above the noises of men, thus speaks Jesus, the Nazarene.

Echoes from the Florida Conference

By the Rev. S. P. Pratt

THE Florida Conference is part of the Atlanta Area of the great Methodist Episcopal Church, of which Bishop E. G. Richardson, D.D., LL.D., is the efficient leader. The area has in its confines the St. Johns River Conference, the Savannah Conference, the South Carolina Conference, Florida Conference, and South Florida Mission Conference. There are several colleges and institutions of learning scattered throughout the area as beacon lights for the express purpose of disseminating Christian education to all denominations, with Clark University, Atlanta, Ga., M. S. Davage, president; Epworth Seminary, Epworth, Ga., W. H. Patten, principal; Mt. Zion Seminary, Mt. Zion, Ga., Mrs. Herbert N. Howard, president; Claflin College, Orangeburg, S. C., J. B. Randolph, president; Gammon Theological Seminary, Atlanta, Ga., George H. Trever, president; and Bethune-Cookman College, Daytona Beach, Fla., Mrs. Mary M. Bethune, president. In this area there are seven Annual Conferences; twenty-seven districts; 918 churches; 468 preachers; 86,666 members; 874 Sunday schools; 6,895 Sunday-school teachers; 61,036 Sunday-school members; 258 Epworth League Chapters; 8,959 Epworth Leagues, with 4,285 Junior Leagues; 290 parsonages, with \$5,294,827 in church property, plus \$737,166 in parsonage property.

The episcopal headquarters are located at 63 Ponce de Leon Avenue, Atlanta, Ga., with The Methodist Advocate-Journal, at Athens, Tenn.; The Southwestern Christian Advocate, 631 Barronne Street, New Orleans, La.;

The Epworth Herald, 740 Rush Street, Chicago, Ill. These papers are criterions of the area.

In this area can be found some as loyal Methodists as there are in the world. Beginning with the sexton of the most humble meeting house of the area, up to the bishop, you will find this loyalty.

The personnel of the area, beginning with the bishop and his cabinet, are all men of fine temperament and loyal Christian devotion, that adds to the dignity of the area. As for Florida, the work goes forward, not by leaps and bounds, but by a steady increase not on a phenomenal order, either, but enough to know that progress is being made along all lines.

The Jacksonville District, of which the writer is a member, is led by the stalwart Dr. Henry William Bartley, the efficient superintendent of many years. He is supported in his activities by every man of the Jacksonville District. At our last Annual Conference it was clearly demonstrated that Dr. Bartley was a favorite among the ministers, and that he had the work well in hand.

Every man was returned to his former charge, not a single change in the district. This is the way for brethren to dwell together in unity, for in unity there is strength.

All the churches of the Jacksonville District will lay on the altar on Easter Sunday their entire assessment for World Service. The good Bishop Richardson will doubtless attend some of the services during Easter. He is a big brother and a friend to humanity, more especially to the ministers.

Contributed Editorial

Easter Sunrise

THERE was produced in London last year a striking little play by THOMAS WILBY entitled "Seven o'Clock." In the play a gathering of all sorts and conditions of women are discovered in what to outward appearance is a very hard prison under the surly dominion of a grim gaoler. Each night at seven o'clock one of the prisoners is led away, presumably to execution; and the play presents us with the different bearing of the varied characters under this suspense. It resembles a scene in the Paris jails during the French Revolution. Each victim is led out, not to the stake after all, but to freedom and the fresh air. The prison door is never really locked, the grim gaoler is only a sheep in wolf's clothing.

With this play there was no key to its symbolism given but it serves very suggestively as a picturization of men's ideas of death and what the great Easter truth does to release life from fear. All that miraculous transformation of life seems to be expressed in that first word of the risen Jesus, "Hail!" In the language of today that "Hail" of Jesus' would be equivalent to "Good morning." Indeed, that is the word with which GOODSPEED translates Jesus' salutation "Hail!" It means that the night of fear, of unhealed heartache is over. It is morning, morning forever, and eternal sunrise.

That is the meaning of Easter—"Good morning!" And because of that one best morning so long ago every day may and should witness an Easter sunrise. For the power of the risen Christ enables us to bring that radiant "Good morning!" into every day.

After Nanking

THE appeal of numerous Chinese commercial organizations in Shanghai, sent to the government in Washington, is one which should receive the fullest sympathy and response from the people of America. After expressing deep regret for the Nanking incident the statement concluded: "We urge patience and continued confidence in the Chinese people." Patience, restraint and clearheadedness are indeed the needs of the hour in regard to China. There should be, of course, no minimizing the critical character of the days. Situations full of impending danger are to be found in many parts of China. The missionaries and the churches back of them are facing a staggering test of their faith and endurance. But while all this is true, the situation may be made infinitely worse by hasty or careless actions on the part of foreign military and naval forces.

The newspapers report lots of talk about the necessity for "strong" action. When this word "strong" is examined it frequently is found to mean nothing more than precipitate action due to aroused anger and national pride or a feeling of revenge. If these feelings are allowed to have full play they will inevitably result in greater disaster. An action which would look "strong" to a militaristic mind, such as premature firing or provocative display of force, might be the weakest thing that could be done in the situation. For it would play directly into the hands of the Communist element and break down the force of those in the nationalistic armies struggling to keep order and avoid violence. At the present writing the announcement of President COOLIDGE

that "joint command between the United States and other powers will not be engaged in," is very welcome.

Amid the perplexity of the situation some obvious considerations well deserve pondering.

1. The United States should not allow itself in any manner to be saddled with complicity in defending a political and economic status quo in China from which other powers have reaped advantages but which our country did not establish, and has not shared in and which it does not like. There will be doubtless efforts made to saddle us with the burdens of other powers and it will be very poor statesmanship, whether on the part of an admiral or any other official, which allows our country to be used to pull Great Britain's chestnuts out of the fire.

2. Deeply as the loss of life resulting from the riots in Nanking is regretted, and serious as the situation is, nevertheless fairness will compel American opinion to admit that the responsible Chinese nationalist armies' commanders have acted to restrain violence. This is borne out by the reading of the news dispatches in contrast to the headline writers. Read many of the headlines and you get the impression that China has run amuck and that fire, murder and assault are the usual thing, and that the nationalist army itself is actively engaged in the slaughter. Yet if we read carefully through the dispatches they give the lie to these scare headlines.

3. Up to the present time the full story of the incident at Nanking has not yet been told. Many who know China best, with years of experience enabling them to interpret events, have yet to be convinced that the shelling of Nanking by American troops was absolutely necessary. They are not persuaded that it was not a hasty action unnecessary to save life and one which will have very serious consequences.

4. Anyone who seeks a real knowledge of the Chinese situation should remember that there is now flowing into this country, mainly by means of signed dispatches, one of the most pernicious streams of distorted propaganda that has been turned loose in recent years. This propaganda is directed against the Chinese nationalists. It is appearing steadily in some of the leading and best trusted newspapers in the United States. Here is one sample from a correspondent: "The Canton government by disavowing responsibility for the killing and looting of foreigners in Nanking has turned definitely and murderously anti-foreign." That statement appeared in news columns, but it is not news. It is simply an interpretation of news. Likewise is the statement of another correspondent that "the nationalist movement is a ghastly tragedy"; a statement followed by an open appeal to the United States and other powers to make war on Chinese nationalism. Then follows the statement that for sheer ridiculousness is hardly to be matched, "by taking the field aggressively an American army could re-establish the missionaries as well as the business men."

Much complaint has been made, in particular, against the correspondent of the New York Times, FREDERICK MOORE. His interpretation of the situation as regards Christian missions in China, for instance, has been grotesque. It evidently comes from an extensive ignorance of the whole situation. No one with real knowledge could cook up such fiction as Mr. Moore presents day by day. In addition to that there seems to be a rabid anti-Chinese animus running through his correspondence. L.

The Garden Tomb

By Minna McEuen Meyer

EARLY in the morning of our last day in Jerusalem we started from a place near the temple site to travel once again the Via Dolorosa. We knew very well that the streets of the present-day city are built on the ruins of the city which Jesus knew, and which had been completely destroyed by the Romans. We also knew that no evidence exists to-day as to the exact location of the various stations of the Cross, the place of the crowning with thorns, or the place where the burden became too heavy for the sufferer and was lifted to the shoulders of another. But we did know that somewhere near, Jesus had borne His cross to Calvary, and the way we were traveling seemed sacred to us because of the many pilgrims who have traveled it, hoping thereby to enter more closely into the fellowship of His sufferings and to pay homage to our Lord. From the open streets upon which the Eastern sun shone with tropic heat we passed into the narrow path between the food bazaars, a path always dark and wet. Finally we emerged in front of the ancient Crusader Church of the Holy Sepulcher.

Was this really the place of the crucifixion and burial of Jesus? No one to-day can answer that question. The selection of this site dates back to the time shortly after the meeting of the great Church Council at Nicæa in 325. Constantine, who had embraced Christianity in the year 306, attributed his victory in battle to the power of the Cross, the figure of which he had had placed on the flags borne by his army. He then determined to find the sites of the crucifixion and the resurrection and erect churches over them. Bishop Macarius was commissioned to find these sites.

We do not know how the bishop was led to the hill on which the Church of the Holy Sepulcher now stands. Of course, with the destruction of Jerusalem, the Christians had gone elsewhere, and when that small company which was found in Jerusalem about the year 326 or 327 returned, perhaps there were very few among them who knew the place of the tomb. Up to the time of Constantine no writer makes mention of the tomb, and there seems to have been no veneration for it—the devotion of the little company of Christians having been directed to the *living* Christ.

The Church of the Holy Sepulcher

Bishop Macarius decided, however, that the site of the tomb of Jesus was beneath the temple of Aphrodite, which the Roman Emperor Hadrian had erected. When



Publishers Photo Service

THE GARDEN TOMB

this temple was removed, a Jewish tomb was found beneath, and in a cavity of the rock a short distance away—280 feet, to be exact—there were found three crosses. When Constantine received this report he ordered the erection of two churches, one over the tomb, and the other, a larger and more expensive edifice, higher on the hill, over the place where the crosses had been discovered. These churches remained even when Jerusalem was captured by the Persians in 614, and later by the Moslem Caliph Omar in 636; but in 1010, when Caliph Hakim took the city, they were almost destroyed. In 1099 came the crusaders, who repaired and enlarged the Church of the Holy

Sepulcher and connected it with the church on Mt. Calvary, making one edifice.

To one visiting Jerusalem to-day the location of the church does not seem to correspond with the description given in the gospel stories, as it is within the walls rather than outside; but many archaeologists believe that the old wall of Jerusalem extended in a different direction, and that the site of the present church was outside the original wall.

As early as the year 764, however, some Bible students began to express doubt as to the authenticity of this traditional site. Various other places were suggested, and finally, in 1842, a hill north of the city was mentioned as the most probable site. In 1867, the tomb, henceforth to be known as "The Tomb of the Garden," was discovered on the side of the hill. This site has often been called Gordon's Calvary.

We talk of some of these events as we wander through the Church of the Holy Sepulcher. We turn away from the glare of the forty-three gold lamps that hang from the ceiling of that tomb. We pass the great figure of the Christ, crowned with glittering jewels instead of thorns, and that statue of Mary which some pious pilgrim has recently presented with a gold wrist watch; and then we go out once more into the open square. We wend our way along the street that leads through the Damascus gate and out where a rounded, skull-shaped hill lifts its sad head. From dark-eye sockets it seems to gaze over the city. In the solid rock of this hill long, long ago was carved a tomb. In the garden about it are trees and flowers and singing birds. If this is not the place "where they laid Him," it must have been a place very like this. Great peace hovers over the garden. "He is not here, he is risen," we seem to hear the refrain. Yes, and in our hearts He is risen again.

"Death Could Not Hold Him"

An Easter Meditation

By James C. Baker

Pastor Trinity Methodist Episcopal Church, Urbana, Illinois

DEATH cannot hold *Him*" is the inevitable exclamation when we stand by the grave of those whom we have honored, or loved and revered. Such spiritual values and being must be conserved. They cannot, they must not, be lost. Emerson spoke for the deep heart of humanity when he wrote after the death of his boy:

"What is excellent
As God lives, is permanent;
Hearts are dust, hearts' loves remain;
Heart's love will meet thee again."

This conviction of his young manhood increased in strength through the mature days of his life. "Death cannot hold my beautiful boy," said Emerson.

As Emerson felt about his "beautiful boy," so the historian Buckle about his mother. Confessing his belief in immortality, he said that no mere argument had much weight with him, but that when he remembered his mother, he could not disbelieve in it. As he thought of the richness and worth of her life, his cry was, "Death cannot hold my mother."

The English poet, Wilfred Gibson, is far from being a sentimentalist; but when his fellow poet, Rupert Brooke, died, Gibson did not tolerate the thought that he had ceased to be. In the heart of a rarely beautiful poem we find these words:

"Though now beyond earth's farthest hills you fare,
Song-crowned, immortal, sometimes it seems to me
That as I listen quietly,
Perhaps I'll hear a light foot on the stair,
And see you, standing with your angel air,
Fresh from the uplands of eternity."

"Death cannot hold Rupert Brooke," sang his friend Gibson.

There is a vast deal of superficial talk by some who deny immortality. Swinburne professed to rejoice

"That no life lives forever;
That dead men rise up never."

There is a jauntiness about others as they assume superior mentality, or breadth of view, or even richer altruism because they deny a future life.

Now a man may in all honesty conclude that the evidence is against a future

life and may accept the verdict for himself with equanimity and even unconcern. But when he confesses a like evenness of spirit and lack of concern though the great souls of the race and of his own fellowship pass out into darkness and cease to be, then he seems to me to be lacking both in heart and in intellect. Life simply does not make sense on that basis.

We would indeed have in our universe "the economy of a madhouse." Nor are we helped a whit by any postponement of the ultimate blackness of doom by talk about biological continuities, or the immortality of influence or the immortality of values. This is a mere trick of the imagination, and the horror is only more appalling because added riches of beauty, honor, love, and character have been accumulated for the final tragedy.

Let a man deny immortality even for humanity's bravest and best if he must—but for the sake of mental and moral decency, let him not make his denial raucously, jauntily, or with even "brief thanksgiving."

II

"Death cannot hold *me*," is the prophetic affirmation by the great multitude of humanity's noblest spirits concerning themselves. They have "felt through all this earthly dress, bright shoots of everlastingness." Facing death, they will to live, and to live endlessly. Further they intended to live. There is an unconquerable vitality within them which refuses death and claims life.

Biography is full of illustrations for us here. Philosopher and prophet, poet and scientist, man of meditation and man of action, join in saying, "Call me not dead when I have gone into the company of the ever-living."

We have a lovely picture in the lives of two very noble men of this intention of going on in a letter which Charles Kingsley wrote to his wife while on a visit to Cambridge, Massachusetts. "Yesterday," he says, "in Boston, dear old Whittier called on me, and we had a most loving and like-minded talk about the other world."

There are those who say that such desire of the individual for an endless life is selfish. There is no better answer than to see in the record of biography that it is not the mean and



selfish, the slack and easy-going natures that have the most vivid and vibrant sense of the life that cannot end. Rather it is those who have great loves, who have found causes worth living for, and who have spent themselves for the common good, who will not tolerate the thought of their own extinction.

William James, early in his life, said that he did not have much personal interest in immortality. However, when asked about it in later years, when his life was growing richer and more serviceable, he answered: "I find my interest in personal immortality growing stronger." When asked "Why," his answer was, "Because I am just getting ready to live." Apparently, the greater one's idealism, one's devotion to truth, to goodness and to beauty, the stronger is one's zest in existence and the greater the probability of one's desire to continue in existence.

III

We return to the historical remark of our text. "Death could not hold Him" is Peter's exclamation concerning Jesus. It is a central conviction of all the New Testament writers. What had happened at the grave of Jesus under the Syrian skies had wrought an indestructible belief in their hearts: "Christ is risen, He is risen indeed. Death could not hold Him." This is our Easter gospel. It has been and is the steadfast belief of the Christian Church.

The historical event which made the first Easter is the more easily credible as we recall such great human facts as have already been emphasized in this brief meditation.

First, Jesus, Himself, in "the days of his flesh" belonged in the company of those who in the midst of life say, "Death cannot hold me." We read the Gospels and see how He lived in the intention and expectancy of going on. He was willing, for our sakes, to lay down His life, but He intended to take it again. "God," He said, "is not the God of the dead but of the living, for all live unto Him." He predicted his own death, but almost in the same breath He spoke of His resurrection. Hanging upon the Cross there is no uncertainty in His statement to the penitent thief: "To-day thou shalt be with me in paradise"; nor in His final cry, "Father, into thy hands I commend my spirit." "Death cannot hold me" was expressed in the habit of His life even more forcefully than in His spoken words. His conduct revealed His steadfast belief.

Second, the insistent human cry for the conservation of spiritual character and worth comes to its height in the presence of the death of Jesus. The supreme worth of Jesus testifies

to all men the reasonableness of the Easter gospel about Jesus. "Surely death cannot hold such a one" is the inevitable exclamation as one stands by His rocky tomb.

There is a beautiful illustration of this in John Masefield's "Trial of Jesus." After the crucifixion Procula, the wife of Pilate, and Longinus, the centurion, talk together:

PROCLA: "Do you think He is dead?"

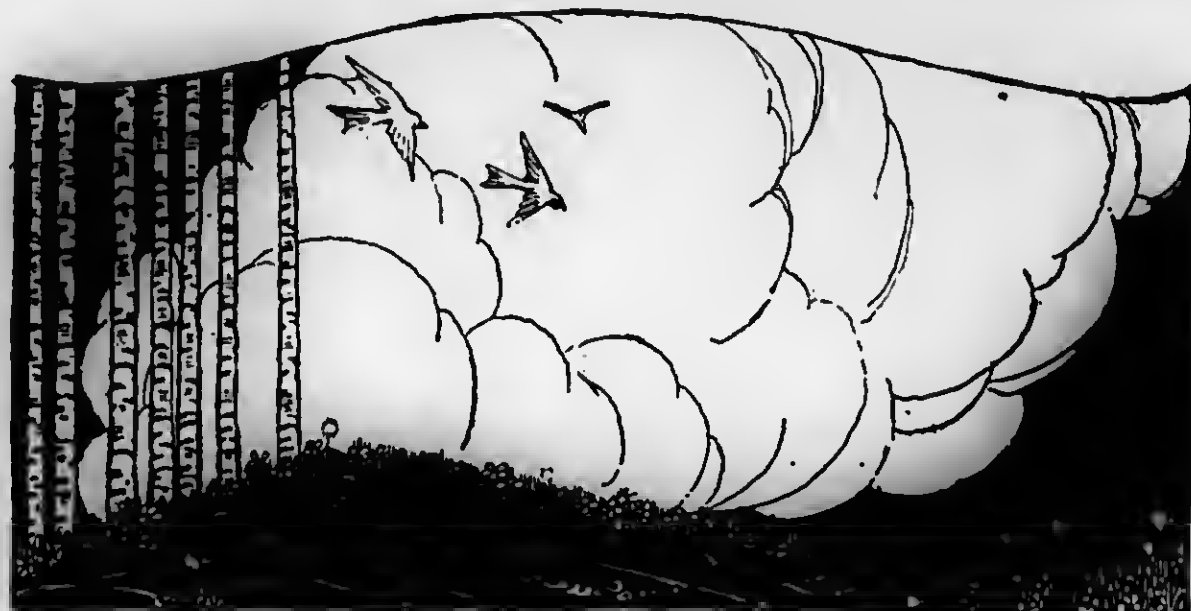
LONGINUS: "No, lady, I don't."

PROCLA: "Then, where is He?"

LONGINUS: "Let loose in the world, lady, where neither Roman nor Jew can stop His truth."

Then the living risen Jesus, Himself, appears and speaks beautiful words which are as true to His character and mission as they are beautiful. The closing lines are:

"O brothers, I make the world one kin;
Open your hearts and let me in,
That the reign of my Father may begin
And the grave's gates be sealed."



The Seed is in the Clod

BY WILLIAM L. STIDGER

The seed is in the clod, my friend,
The sun is in the sky;
The world may rock with ruthlessness,
But God is standing by.

The fog has settled down, O world,
The traveler's trail is dim;
The night is starless as the tomb
Along the world's wide rim.

But faith is still alive, alert,
And love is everywhere;
In every broken heart that lifts
Amid its gloom, a prayer!

And hope still strums its single string,
A lonely star still gleams;
And music such as angels sing
Still sounds along our dreams.

Still, kindness unfolds her wings
Along life's somber skies;
And charity wipes wistful tears
From this world's weeping eyes.

World-brotherhood is still alive,
Though stricken to the sod;
It waits amid the mire and mud
To hear the shout of God!

"Arise, ye stricken dreams of men!"
God calls from shore to shore;
"O brotherhood of human kind,
Arise from death once more!"

The seed is in the clod, my friend,
Nor shall it ever die;
Thou weak and worthless human wrecks,
In abject sloth we lie.

The seed of hope, and faith, and love
Of brotherhood sublime,
Was shot into our frames in faith
Before the dawn of time.

The rose shall blossom from the muck
In His good time and day;
The seed is in the clod, oh world,
And God shall have His way!



You remember how, in Browning's picture of John's death, the little knot stood round and watched him sinking lower and yet lower, till the flame of life flickered, and, as it seemed, went out. And at that a blankness, cold as a crawling sea-mist, filled their hearts. For the last of those who had known Christ was gone; and there was no one left now who could say: "I saw," "I heard." And, much as these had told them, how much they had carried with them unrecorded, lost to a world greedy for any crumb of Christ. So it was desperately they kept seeking, seeking to coax back a tiny spark to the heart not yet cold; tried this, tried that, in vain. Till a lad, stung with the splendor of a sudden thought, ran for the gospel, found the place, and read, "I am the Resurrection and the Life." Whereat the seemingly dead man sat up, hearing again his Lord's authoritative voice, and poured out all his soul in one last glorious talk. And Christ is here. If only we expect that, credit that, believe that, we should go our way with a new enthusiasm, a new purpose, a new power within us, no longer dead but living, eager, well, yes, with a whole new glorious chapter added to the ever-growing gospel that records the wonders He did here for us to-day. I promise it, says Christ. It must be so, if My touch really fall on you. For I am Resurrection, I am Life.

—A. J. GOSSIP, in *The Galilean Accent*.

The Religious Situation in Mexico

By Bishop Francis J. McConnell

NO DOUBT all the readers of our Methodist papers are by this time familiar with the outstanding features of the religious situation in Mexico. We have read of the drastic laws under which religious organizations now have to work in Mexico—the difficulties thrown in the way of the incorporation of religious bodies, the obstacles to landholding which churches must face, the definite restriction of primary education to secular agencies, the opposition to foreign religious teachers and preachers—to say nothing of the attempt on the part of the state to regulate the details of ecclesiastical administration, such as the number of religious workers to be employed in a given territory; or of the virtual censorship of the utterances of church officials on political and social questions. The anti-ecclesiastical laws are not themselves new. The constitutional provision that limits the holding of property by ecclesiastical organizations reaches back to 1857; and the more severe provisions governing the conduct of ecclesiastical institutions are a part of the laws passed at Queretaro at the climax of the revolutionary effort in 1917. Neither Carranza, who was instrumental in having the 1917 anti-ecclesiastical laws passed, nor Obregon, who followed Carranza in the Mexican presidency, pushed the execution of the laws with any especial vigor. Both these presidents were more concerned with the handling of the agrarian than of the ecclesiastical reforms. When Calles came to power, he seemed to feel that other questions were far enough along to warrant him in taking up the ecclesiastical problem with some thoroughness.

There is no doubt that all these laws are aimed chiefly at the Roman Catholic Church. I have very good reason to believe that they are wholly aimed at Roman Catholicism, for just after the laws were passed, President Carranza told me personally that they were so aimed, and that the other religions, "religiones" was his word, had nothing to fear. In fact, however, the laws are being put into force quite impartially.

Protestant Attitude to the Mexican Government

Perhaps it would be better to say that the Protestants have from the first tried to discover the requirements of the laws and to adjust themselves to those requirements. Out of this attitude on the part of the Protestants has come an approach to mutual understanding between Protestant ecclesiastical authorities and Mexican State authorities, which seems to have obviated the likelihood of serious friction. For example, in my relation to the Mexico Annual Conference, which met at Pachuca, Mexico, February 16, I was careful not to do anything which savored of the exercise of authority. Following the wise course of Bishop Miller, I did not preside either at Conference sessions or at cabinet meetings, though I took enough advantage of the permission given me to say anything I had in mind to say—all on the open understanding that the Conference could take or leave my advice as they saw fit.

The observance of the law requires the consideration of some fine legal points—consideration which is a good deal of annoyance, but nothing more serious than annoy-

ance. I discovered that it was permissible for me to take a Methodist bishop's part in ordination, because in our system the bishop's part is purely formal, the effective power being lodged in the action of the Conference itself in electing preachers to orders. It became necessary for three of our ordained men to surrender their parchments and become laymen, inasmuch as they are teaching school in the grades in which the law insists that the instruction shall be given by laymen.

The legal problems in connection with our various properties have not yet been worked out, but adjustments are in process with the knowledge and co-operation of government authorities themselves. It is easy to see that in so delicate a situation much depends on the spirit of the interpreters of the law. A change of political administration in Mexico might bring a more liberal interpretation or a stricter interpretation. There is danger to the churches also from the intense spirit of nationalistic patriotism that burns furiously in some quarters. When the news reached this country that the Mexican law would permit the denunciation of foreign religious properties and their forced sale, many of us thought that this would open a door for all forms of spiteful persecution of religious organizations. The danger here, however, proves to be not so much from anybody's personal meanness as from an over-inflamed patriotism. We have only to recall the orgy of spying on one another in which we indulged in the United States in war times to realize how the same exaggerated loyalty to country may work in Mexico. Still, I do not think the danger is great. Such denunciation of foreign property is a legally expensive process, and the denouncer himself has to stand a heavy share of the expense. A more serious embarrassment is that the present law can be so construed as to prevent any worthwhile discussion of social themes from the pulpit.

Nationalism and Religion

Looked at abstractly, such interference by the state in religious activities is bad. There is abroad in the world to-day altogether too much of the spirit that would make the state supreme over the church, rather than leave each supreme in its field. In truth, the state itself has become the object of religious worship with multitudes of persons who are indifferent to the church. Even inside church circles I know scores of persons in the United States who are much more devout toward the flag than they would ever think of being toward any distinctively religious object whatsoever. There are even a good many ministers in our land who can remain perfectly calm when the most sacred conceptions of Christianity are attacked, but who blaze with holy wrath at anything which seems to them like sacrilege in an attitude toward the nation. There are many of us to whom the Constitution of the United States is much more to be revered than are the Holy Scriptures. A year or two ago, in a sermon in New York City, I thought I was on good, safe, patriotic ground in quoting a remark which Bishop Simpson made during the Civil War: "Nail the United States flag as high as you please, but nail it beneath the Cross." This, of course, had no reference

to an organized church. Nothing that I have ever said has been more bitterly attacked. A bright New York editor discovered that I was trying to overthrow the Republic.

Mexican Sentiment Concerning the Roman Catholic Church

In Mexico, however, the problem of the relation of church and state cannot be looked at in the abstract. No matter who is to blame, the controlling forces in Mexico are convinced that during the long four centuries since the conquest of Cortes, the Roman Catholic Church has sought to control the state, and that not by the method of open discussion merely, but by processes which, in the hands of other organizations, would be pronounced strictly secular. When I use the term "controlling forces," I do not refer only to the governmental authorities actually in control. I mean to include that large body of Mexican sentiment which renders it safe for the state authorities to take their present stand against the Roman Catholic organization. I made this same statement some time ago before a semi-public group. A rather intense Roman Catholic arose and demanded that I give proofs that the Roman authorities ever have sought by secular methods to control Mexico. My reply was, and is, that I am not trying to prove any such charge against Roman Catholicism. All I am doing is reporting on what the sentiment of Mexico itself seems to me to be. I have no doubt that there is much injustice in the Mexican handling of the Roman Catholic problem, but I see no relief for Roman Catholicism in Mexico except as Rome convinces Mexico that she genuinely desires the separation of church and state, and not the control of the state by the church through the pressure of measures which in other circles would be called political.

Problems Catholicism Faces in Mexico

The Roman Catholics certainly are not looking to me for any advice, but I think they themselves needlessly add to their own difficulties south of the Rio Grande. In the first place, Rome would lose nothing by consenting to recall enough of the foreign priests to take all point out of the charge that the church seeks to dominate Mexico by foreign agencies. From all I am able to learn, the native Mexican priests are better anyhow than those sent in from abroad. At least they seem to stand higher in the estimation of the communities among whom they work. Again, the Roman authorities would do better not to try to justify everything that the Roman Church has done from 1520 until now. It is, of course, wholly unjust for Protestants to attack Roman Catholicism for the cruelties of the Spanish régime in Mexico, for the Protestants were not particularly dovelike during the same period. In the judgment of many competent students, Spanish slavery was milder than English. Many of the old-time Spanish ecclesiastics were no doubt bad enough, but Las Casas is without a superior in the history of the entire church since the days of the apostles, for his devotion to the elemental human rights—and Las Casas was a Roman Catholic in every breath that he drew. Of course, I know that Roman Catholic theory forbids Roman Catholics going very far in admitting mistakes on the part of the church, but if the Roman Catholics would just find a way to say that, *granting for the sake of the argument*, their predecessors ancient and recent made mistakes in Mexico in times past, but that

they themselves would embark on a new policy for the days to come, confining themselves to the use of such spiritual instruments as full and open discussion for whatever influence they may think necessary to exert on the state, they would find many of their troubles on the way to a solution. Once more, Roman Catholics need to remember, as we all do, that hurling epithets will not solve the Mexican problem. Within a week I have read in a Catholic journal a reference to "Calles and his ruffians." Mexico is the last place on earth to hope to succeed by calling names. Finally, the cessation of religious effort on the part of the church in Mexico, to such a degree as the Roman authorities now seem to be countenancing, is fraught with peril to Catholicism. Very intelligent observers in Mexico tell me that, whereas the Roman Catholic adherents were at first desperately disturbed at the cessation of religious effort, a large majority of them now seem to be adjusted to the change. Many of the Roman Catholics may make the discovery that they can get along without the church.

Religious Opportunity

I wish it distinctly understood that I am not writing any of this in an untroubled mood. I know too well what happens in Mexico when Roman Catholics become indifferent to their church without making connection with some other religious organization. Protestantism has, throughout Mexico, rendered an astonishingly fine qualitative service. But, quantitatively speaking, there has not yet been time enough, or money enough, to make large mass conquests for the Protestant form of belief. The result is that when the Roman Catholic breaks with his church he is likely to fall outright into atheism. One of the most pathetic features in the Mexican situation is the wistful eagerness with which some of the leaders in Mexico's political and educational circles look upon the human serviceableness of the Protestant churches. Some of these leaders say outright that they cannot believe in God, but that they do believe in humanity, and they ask if there is some way in which they can support Protestantism for its human usefulness without accepting its thought of the Divine. I am aware that there are many persons in the United States, as well as in Mexico, who increasingly recognize the human usefulness of the church, but who deny any validity to Christianity's thought of God. I certainly would not refuse any such persons any opportunities the church can give them; but if the church, in any of its branches, ceases to utilize its growing understanding of human values for an interpretation of the nature of God Himself, its grasp on those human values itself will soon weaken. The religious task in Mexico and the United States is at this point one and the same, namely to make the character of God as revealed in Christ an effective force in the relations of men to one another.

PITTSBURGH, PA.

Open your heart, open your mind,
If ye bind your souls it is Me ye bind;
Ask of Me: seek, and ye shall find;
Knock, and behold the door shall yield.
O brothers, I make the world one kin;
Open your hearts and let Me in,
That the reign of My Father may begin
And the grave's gates be sealed.

—JOHN MASEFIELD: *The Trial of Jesus*.

Some Thoughts on the Cross

By E. Adolph Haynes

TIME has again brought us to the season set apart by Christians for special meditation on "the passion of our Lord." We are supremely grateful for such reminders of the most extreme sacrifice ever offered or perfected. It is a commendable thing that Methodism is laying emphasis upon the fact that "Good Friday" and "Easter" are "holy days," and not mere "holidays." This helps us to give the season more than a passing thought. We feel with a positive degree of certainty that the founder of Methodism, John Wesley, would open his eyes with grieved surprise if he could come back and note the meager observance we give to these great days of the calendar. He would look on with bated breath at the composure with which local church officials condone and in so many instances foster the use of these formerly revered days as seasons of secular festivities believed by Methodism (Par. 69) to "demoralizingly furnish the first easy steps to the total loss of character." If there is any "Red Letter Day" in the year at all it is "Good Friday," the day of the Saviour's finished offering for our sins. Passion Week brings to our minds how much the Saviour of mankind wrought on our behalf.

The Physical Pain

It is not necessary to dwell on the physical pain Jesus endured—His illegal trial on that black, inky night; His brutal, heartless, humiliating scourging, inflicted by Pilate, who pandered to prejudice; His scarlet robe, His crown of thorns, His scepter—mock emblems of royalty—His final excruciating torture of crucifixion. These, if thought about at all, should stand in our imagination as symbolic of the moral and spiritual anguish that was His. It was this latter that made the Via Dolorosa a veritable "way of sorrow" to His aching feet.

Love and Sympathy

Much has been written about the death of Jesus Christ, and divines and teachers of all ages have sought for some adequate theory of all it has meant to human life; but so far we know very little more than "it was for 'us' He hanged and suffered there." At Calvary we learn the lesson of supreme love and genuine sympathy. The cross has many guises, many ways of accomplishing its redemptive ministry in the lives of men. It is more than the bringer of joy. It has a more profound mission. In Calvary its witness is one of agony and pain which was endured even to that awful moment when there was wrung from the lips of the Saviour the heart-piercing cry, "My God, my God, why hast Thou forsaken me!" It was a unique spectacle of love in anguish, and glaringly reveals the secret of Christ's power to save. His is a love that "endureth all things," that was willing to "taste of death" if by so doing perishing humanity would be enabled to drink deep of the cup of life eternal.

The Burden of Iniquity

Did Jesus do any more than reveal God's love, and take all human sorrow into His own heart? Surely there was something deeper than this, something infinitely more tragic. It is expressed in the words used of the "suffering servant" in the prophecy of Esaias—"the Lord hath laid

on him the iniquity of us all." Because of this awful emphasis on the burden of iniquity we cannot afford to overlook the unique importance attached to His death. The institution of "the sacrament of the Lord's Supper" is a permanent and perpetual reminder of the crowning act of that matchless life whose years had been one long sacrifice. As we stand in the Garden of Gethsemane and mark His agony as He bows under the shade of the olive trees we cannot believe the mere fear of physical death was the cause of such intense sorrow. Such a thought is blasphemous and dishonoring in the extreme. When we follow Him through the rude scenes of the judgment hall, and walk by His side to Golgotha, we cannot but feel as we stand before the cross that we stand before something ten thousand times more appalling than physical death. For the first time in life the full realization of Isaiah's words grip us, "He was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." We cannot but admit that it is a cardinal mistake to dwell on the physical aspects of His death, for such low ground helps us to divert the mind from what, after all, are the main source and character of the sufferings of our Lord. "Nature herself drew a veil over the face of the sun" during His last agony. One cannot but become overwhelmingly freighted with the idea that the real nature of His pain and anguish lies in the fact that for *one fearful moment* the Saviour became obsessed with the final consequence of sin—"separation from God." That is the blackness of inky darkness which, if a man experience, it were better for that man that he had never been born. That is the true death Jesus "tasted for every man." A great physician has told us that the physical symptoms of Christ's death indicate that He died literally of a broken heart. If God had not forsaken Him, and peremptorily separated Himself from Him, the Saviour of mankind would have lingered many more hours. But God's "forsaking" was more than He could endure and live. He, therefore, laid down His life. He offered Himself up at a great cost, yet it was purely voluntary. He was not "punished," neither was God "angry" with Him; nay, rather, God was "well pleased," for love's redeeming work was done—Jesus had saved His people from their sin. Marvelous! Result compelling!

Our Work Remains

The return of Passion Week reminds us that we are called to be His even as He is ours. He has won the victory; He has tasted death for us; He has paid the redemptive price. Our work remains. He has braved the ignominy of the cross that we might enjoy the distinction of the crown. Everything shall, on bended knee, pay homage to Him; all creation, intoxicated with joy, shall fall prostrate at His feet; all peoples, kindreds, tribes, and tongues overflowing with love shall hail Him King and conjointly proclaim that "Jesus Christ is Lord to the glory of God the Father." Then shall we fully realize that through His death we participate in His life, and, redeemed by His grace, stand, squirming with delight, in the ever-blazing light of the "glory of God the Father."

CLARKSBURG, W. VA.

Another Pioneer Falls Asleep in the Arms of Jesus

By the Rev. Julius M. Hayden

THE Rev. T. F. Williams was born in Versailles, Ky., January 12, 1855. He died Saturday, March 12, 1927. He was married to Miss Florence Griffin, of Louisville, Ky. Their relation was that of a devoted wife and husband. He entered the ministry in 1890, when the days were dark and opportunities very small. Bishop D. A. Goodsell ordained him in 1894. His record shows that he was a faithful member of the Lexington Annual Conference, and served the same with credit. Because of health conditions, the Rev. Williams took a retired relation and held his membership in Simpson Methodist Episcopal Quarterly Conference, of which he was a faithful member until the end came. Too much cannot be said about these pioneer fathers, who have endured hardness as good soldiers, and thereby blazed a way for this almost new generation. He believed in giving his time, talent, and money to the church in order to help speed the Kingdom to the ends of all the earth. He was stricken in 1908; confined since July, 1926. Many years passed by, within which he could not speak, but could make others speak and smile by pointing them towards the Kingdom. The funeral service was held from Simpson Methodist Episcopal Church, Indianapolis, Ind., with the Rev. S. H. Sweeney, district superintendent of the Indianapolis District, in charge. Dr. E. A. White, his pastor, delivered the oration from St. John 14.

"Servant of God, well done; rest from thy loved employ,
The battle fought, the victory won, enter thy Master's joy.
The voice at midnight came, he started up to hear,
A mortal arrow pierced his frame; he fell, but felt no fear."

Ministers present: The Revs. H. W. Simmons, W. H. Riley, J. C. Hayes, H. B. Mays, T. R. Printis, T. S. McMorris, C. T. Parker, M. S. Johnson, Charles Jones, J. W. White, S. H. Sweeney, E. A. White, and J. M. Hayden.

Methodism in Houston

By Dr. J. H. Lovell

HOUSTON Methodists have been highly favored within the last few weeks by the presence and inspirational utterances of distinguished visitors. Bishop Robert E. Jones, the heroic leader of the New Orleans Area, reached Houston from the West early one morning, and at 11 o'clock he addressed the ministers of the district at Mallalieu Church, and was honor guest at a noon luncheon given at the parsonage by Pastor F. D. Mayes and his people. He conferred with Superintendent Newton, of the Navasota District, and others. At 4 P. M. he talked to a group of representative laymen at St. James Church, where also a delightful repast was served by Pastor T. S. Pryor and his people. A conference was held with the board of trustees of Trinity Church and the pastor, J. H. Lovell, touching a proposition as to a change in the location of the church and consequent readjustments. Then followed dinner at the residence of Miss S. Cristopher, and a conference with another group of ministers. Finally comes the big mass meeting at Trinity Church and the popular address by Bishop Jones, climaxed with a collection of more than \$100 for the exten-

sion work at Waveland. Bishop Jones and the Houston people were happy as he took leave of the city at 11 o'clock that night.

Just a week prior to the bishop's visit a Cultivation Conference was conducted at Trinity Church for the upper portion of the Houston District by Dr. W. A. C. Hughes, of the Board of Home Missions and Church Extension, assisted by Dr. R. Gammon Morris, of the Rural Department, and Prof. T. B. Echols, of the faculty of Samuel Huston College. A representative group of laymen joined the ministers in this meeting, and all were deeply moved by the lectures, the chart demonstrations, and the inspirational addresses given by the earnest workers.

Two weeks before the Cultivation Conference, Dr. J. W. E. Bowen, Sr., of Gammon Theological Seminary, came to Houston as the guest of the Methodist Ministers' Meeting, and delivered his popular address on "Social Changes" before a representative audience in the auditorium of Trinity Church. The "boys" in South Texas were happy to greet and to hear their erstwhile friend and professor, now a venerable sage and theologian, a profound scholar, and an inimitable orator.

Houston is a rapidly growing, thriving city. With the wonderful agricultural and oil resources of this section of the State, the excellent port facilities and railway connections, Houston bids fair to take its place at an early date as the metropolis of the great Southwest.

The Empty Pew

"EMPTY pews are the fault of the preacher," is a common remark. The remark may be true, but it is certainly opposed to old-fashioned ideas of what a church is for. The notion that the church can attract only when the preacher is attractive—when all sorts of people are drawn irresistibly to hear him when he talks—signifies that the people who in that case fill the church are there, not for worship but for entertainment. Under that interpretation the churches become very much like other places of entertainment. They require their "talent" and their manager. If these are inferior, the pews are empty. That is (under this theory of the reason and foundation of church attendance) all there is about it.

It is needless to say that this is not the doctrine in which our fathers, or even our elder brothers, were brought up. The good old New England idea was that one should go to church "whether or no." In some sense, the more terrible the preaching, the greater was the obligation. Sermons two hours long, made up of theological subtleties which not one in ten of the congregation could understand, and delivered in the coldest winter weather in unheated churches, were no deterrent to attendance. No preacher was bad enough to empty his pews. If to listen to his sermons was a mortification of the flesh, so much the better. Except in this possibly inverse relation, his attractions had nothing to do with the performance of a sacred duty. . . . There really must be something else in the case than mere preaching ability in the pulpit. It would seem that there must be, if the church is to be a real church, the powerful lodestone of conviction, of emotion, of reverence, of awe, of the passion of worship, of all the things that join to make what we call religion. These will help solve the problem of church attendance.—Boston Transcript.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PETER AT THE TRANSFIGURATION

SECOND QUARTER. LESSON IV. APRIL 24

Scripture Lesson—Mark 9. 2-19; 2 Peter 1. 16-18.

We said in our last lesson that if, as Matthew, Mark, and Luke imply, Jesus did not confess His Messiahship until the event of that lesson, we could better understand the incident in our present lesson. We are now to see how that is so.

Psychological Background of the Transfiguration. We are told that after the stilling of the storm by Jesus the disciples were struck with profound amazement, and wondered what sort of a man Jesus was (Matt. 8. 27). And again after He had told Peter where he could get a good draught of fishes, Peter was struck with profound awe in His presence (Luke 5. 8). There were three possible ways of explaining who He was: (1) He might be one of the former prophets revived, especially Elijah, who was recognized as the greatest miracle worker of the prophets; or (2) He might be a new prophet of the same order as the old ones; or (3) He might be the Prophet; that is, the Messiah. The second explanation was practically ruled out by the fact that the Jews of that day were not expecting any new prophet to come except the Messiah. So, doubtless, in certain moments of profound amazement and awe it flashed into their mind that Jesus might be the Messiah, while at other times they surmised that He might be one of the older prophets revived. But before that inspiring idea of Jesus' Messiahship could become a permanently established conviction they needed to be able to explain satisfactorily to themselves three or four things: (1) if He is the Messiah, why does He not unequivocally say so? (2) It was expected that Elijah would return immediately preceding the advent of the Messiah; and if Jesus is the Messiah, why has no one appeared who has been recognized as Elijah? (3) Jesus sometimes taught out of harmony with the accepted interpretation of Moses (the "law"); would Moses approve these teachings? and (4) why is it that if He is the Messiah He has made no gesture toward the re-establishment of the kingdom of David as the Messiah was supposed to do.

A definite statement from Jesus would clear away the first uncertainty; but even the Baptist had not succeeded in eliciting this from Him. But in our last lesson He did clear away this uncertainty. The fourth uncertainty was cleared away by the belief that He would re-establish the kingdom when in His judgment the proper time had come to do it; and the disciples were willing to help Him to do it with the sword if needs be whenever He should call upon them (Luke 22. 38; Matt. 26. 51). It is significant that the disciples' strife about rank in the Kingdom, and that the mother's request for John and James in the Kingdom—all come after Jesus' confession of His Messiahship (Luke 9. 46 ff; Matt. 20. 20-28). For a time they thought that the Kingdom might be re-established immediately (Luke 19. 11; Acts 1. 6). But later they came to expect it upon the reappearance of Jesus. For the disciples John and James, the second uncertainty was cleared away by Jesus Himself in answer to a direct question (Mark 9. 10-13); and the second and third were cleared up for Peter, at least in our lesson for today.

It may be that only Peter had this remarkable vision; for John, who was present, says nothing about it, even though to do so would have helped to establish belief in the Messiahship of Jesus. It is true that Matthew, Mark, and Luke imply that all three of these disciples had the vision; but an analogy for that may be found in the fact that in speaking of a vision of Saul, Luke says that all

the men with him heard the voice (Acts 9. 7); while Paul says that only he himself heard it (Acts 22. 9). There is no intellectual difficulty in understanding how such discrepancies might occur without any intention on the part of anyone to mislead. Doubtless Peter was the best prepared psychologically for the vision, as it is evident that he had the greatest spiritual and intellectual as well as practical initiative of all the disciples. It was he to whom God had revealed that Jesus was the Christ. And the transfiguration was made psychologically possible by Jesus' confession of His Messiahship. This psychological background explains how Peter recognized those spiritual persons to be Moses and Elijah, since he had never seen them.

The Significance of Moses and Elijah in the Vision. So then, when those disciples went up with Jesus to pray, they were not thinking the same thoughts as Jesus. He was thinking about His death which was awaiting Him in Jerusalem, as He was some weeks later when He took these same three disciples on the Mount of Olives with Himself to pray—at which time it was psychologically impossible for them to behold Jesus transfigured because, if they were thinking at all at this time, they were thinking about the humiliation rather than about the glorification of Jesus. But now at least Peter's mind was full of thoughts about Jesus' Christhood and imminent glorification as Ruler of the world. His heart was full of joy because of such thoughts, and because he had been the one to whom Jesus' Messiahship had been first revealed. But the question of Moses' role of Jesus' teachings, and of the coming of Elijah was also in his mind. He had no doubt that these things were so; but how were they so?—that was the question. With such thoughts uppermost in his mind it was not difficult for Elijah and Moses to be revealed spiritually along with Jesus to him. Probably as Jesus (prayed) talked with His Father about His imminent death in Jerusalem, Peter, under the influence of the spiritual revelation, understood Him to be talking with those spiritual persons revealed to his spirit. The vision showed that Moses recognized the Messiahship of Jesus, and that the "law" needs no longer to be a stumblingblock to the acceptance of His Messiahship. No wonder after this Peter became the stalwart champion of the law of Moses along with faith in Jesus for salvation! And the vision also showed to Peter that Elijah had come, so that the prophecy of Elijah's coming before the Messiah was no longer an obstacle to the acceptance of Jesus as the Messiah. Had Peter believed that John the Baptist was Elijah before his vision, Elijah would not have appeared in the vision.

The Significance of the Voice. So, then, the vision showed that both the law and prophecy (symbolized by Elijah) had paid homage to Jesus, and had yielded their place henceforth to Him. No wonder, therefore, Peter heard the spiritual voice which Jesus had heard at His baptism. (Compare Mark 1. 11 with 9. 7. In the former case the voice spoke directly to Jesus and said, "Thou"; while in the latter case it spoke to Peter concerning Jesus, and said, "This.") The "him" should be emphatic. It means that henceforth Jesus is to be heard instead of either the law or prophecy of former times, should there be any conflict between them. The teaching of Jesus is henceforth to supersede all former teaching. He is to be supreme.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, APRIL 24, 1927

"Jesus Only"

(By D. D. Martin, D.D.)

Mountain-top experiences are not strange to our day. A transfigured Christ in human lives is visible when He alone is seen by those who are favored with a holy intimacy such as was accorded the disciples on the mount, and such as many servants of His have enjoyed when wholly given to His service. In heathen lands they have lords many and gods many, representing every shade of conception and approach to the powers above. The missionary comes with the message of "Jesus only."

The sad fact is that the world for the most part has no heavenly vision. The thought of God is not of a loving Father who cares. "Jesus only" can give such a view of God. He came to earth for the very purpose of making Him known. It was the voice from His excellent glory which they heard on the mount, but "when they had looked around they saw no man any more save Jesus only with themselves." The transfigured Christ was again their companion in the lowly walks of helpful service to humanity. He had made God known, and brought Old Testament characters into vital relation to His work.

Such experiences are necessary to give reassurance to those going out as missionaries of the cross. Then with the full sense of the significance of His coming to the lost world, they see "Jesus only" with themselves as they traverse strange lands, and make contacts with strange religions, and have sore temptations with trials which only can come to the lonely spirit so far from earth friends. They do not forget the mount of His glory, and the uplift of the heavenly vision as with them they see "Jesus only."

Trials and temptations are not counted when our eyes are fixed on Christ. The allurements of this world lose their power in His presence. We are not lonely if He is near. Sickness is not so hard to bear when He, the Great Physician, is with us, and though all about us is against us, we are strong if He is for us. Wherever, whatever, and whenever the call to any field, if we are assured we have Him, who is the Light of the world with us, we are safe and happy, for our one help is "Jesus only."

GAMMON SEMINARY.

Little Stories of Achievement

What the Churches Are Doing

Okolona, Miss.—Pleasant Valley Methodist Episcopal Church wishes to thank our district superintendent and the bishop for sending to us the Rev. J. T. Cannon. The spirit of the people has been aroused to do their best in putting over the program of the church. The Rev. Cannon preaches wonderful sermons, and everyone is benefited by his remarks.—Mrs. Mary F. Crawford, Reporter.

Mardella Springs, Md.—On February 11, a revival was held at Wesley Methodist Epis-

copal Church, conducted by Mrs. Mary Robinson, of Baltimore, Md. On this charge there were seventy-two converts. After the revival was held at Mardella for two weeks, a beautiful pageant was rendered, entitled, "The Way to Calvary." The following two weeks the revival was held at Mt. Nebo church.—O. P. Dickerson, Pastor; Reba Winder, Reporter.

Palestine, Tex.—Since the last Annual Conference, twelve of the members of St. Paul pledged themselves to do more to bring souls to Christ by praying in the prayer meetings each Thursday night. As a result, one has joined the church, and we hope to have many more in the near future. We thank Bishop

Jones for sending the Rev. Conway to us. We are glad to have him, together with his three children.—Winnie Langston, Reporter.

Houston, Tex.—Boynton Methodist Episcopal Church: In spite of the rainy weather on Sunday, March 20, we had a wonderful Sunday school; quite a large number were present, and a good collection taken. Mr. S. S. Millard is a progressive superintendent. The Rev. T. M. Jackson, our pastor, preached a wonderful sermon from Romans 14. 7, 8; text, "For none of us liveth to himself, and no man dieth to himself"; subject, "Christian Influence."—Mrs. L. A. Steptoe, Reporter.

Chanute, Kan.—St. Luke Methodist Episcopal Church: We have just closed the best revival ever held in this town. The entire community was spiritually awakened. Mrs. S. Anna Armstrong, evangelist, of St. Joseph, Mo., was the conductor. She is a wonder, a spiritual power in the pulpit. We regret her departure. The friends presented Sister Armstrong a beautiful dress, together with other things. The Rev. T. C. Butler, pastor, is much encouraged now to go on.—Reporter.

Jasper, Tex.—Neely Grove Methodist Episcopal Church: We are exceedingly glad to report at this time some progress along many lines in our church activity. The Sunday school is growing spiritually and financially. On March 18, Mr. Allen S. Hadnot and Misses Dora E. Brumley and Beulah Hadnot, gave a Sunday-school supper to help out on World Service. They raised \$2.25. All the auxiliaries are alive, both spiritually and financially. We are praying and working to put World Service over on Easter.—Jack Hadnot, Reporter.

Fort Worth, Tex.—The mock Conference at Thompson's Chapel was indeed a great success, considering the inclement weather and the amount of sickness in the community. On the second Sunday in March we closed out by laying \$218.45 on the table. Our beloved pastor, Dr. S. E. Jones, and the brothers of the church were highly elated, and there seemed to have been a spiritual awakening of the church. We are expecting by Easter to have every dollar of our World Service paid, the Lord being our Helper.—Mrs. D. L. Green, Pastor.

Bluefield, W. Va.—Monday evening, March 21, the Rev. W. H. Pleasants, ex-pastor of Gary, W. Va., was most pleasantly surprised by the good people of Gary Methodist Episcopal Church and friends with a storm party, led by Mrs. Minnie Campbell, Mrs. Evalina Jones, and Mrs. Mary George. They came at an hour when he least expected it, and laid on the table and around it many things for his comfort, then quickly returned to their homes, asking God's blessing to rest upon the Rev. Pleasants and his illness.—A. A. Owens, Reporter.

Flatwoods, Tenn.—On March 19, a grand concert was given at Oak Grove Chapel for the benefit of the church. We are planning on putting the program over this year under the leadership of our pastor, Brother W. M. Carter. The program was rendered by Mrs. Beatrice Mitchell and Miss M. Christian. We collected \$11.50 at the door. March 20 was a gala day at Oak Grove Chapel. Our pastor, the Rev. W. M. Carter, preached two excellent sermons; in the morning from Luke 16. 21, and at night from Genesis 18. The message was a wonderful one.—Margurite Christian, Reporter.

Grand Bayou, La.—Corinth Methodist Episcopal Church has taken on new life under the leadership of our pastor, the Rev. C. C. Smith. All interests of the church are being looked after. We are planning to rebuild our parsonage; part of the money is in hand, and the World Service is being raised. On the first Sunday in March there was an educational rally for the Rosenwald School, which is to be built here. We raised about \$400. The church is well organized for our World Service drive, and we expect to go over the top on Easter. Then we will start to rebuild the parsonage, which is greatly needed.—Buster Jones, Reporter.

Atholton, Md.—The pastor and wife, Rev. and Mrs. R. D. Jennings, wish to thank the members and friends of Locust Methodist Episcopal Church for their kind donation surprise of vegetables and groceries given them during the holidays; also cash gifts from Locust, Hopkins, and Asbury Churches and Sunday schools. The pastor's report to the fourth Quarterly Conference showed \$30 increase for World Service vouchers already received. Paid district superintendent, \$96; World Service, \$75; Episcopal Fund, \$12; Student Loan Fund, Children's Day, \$30; School of Theology, \$3; Pension and Relief, \$24.—Henrietta D. Boardley, Reporter.

McMinnville, Tenn.—Smith Chapel: The trustees put on a rally for the repair of the church. On Saturday night, March 12, the sisters and friends came together and served refreshments, and had a joyful time. On Sunday, March 13, W. M. Burks preached at 11 A. M.; subject, Hebrews 12. 14. We are indeed thankful to report real progress. We raised \$16.76. We ask the prayers of God's people that we may be more successful. On Sunday, March 20, our pastor, the Rev. W. M. Holden, was at his best; he preached from the subject, John 15. 17. His sermon was enjoyed by all. Collection, \$10.05; for Walden College, \$4. At 7 P. M. the Rev. Holden delivered a wonderful sermon from Luke 22.—Josie Cooper, Reporter.

Jonesville, Fla.—Sunday, March 20, was a high day on the old campground. Three hundred people heard the wonderful sermon delivered by Dr. Selmore, district superintendent. Our church is now on the main line again. The Rev. Niblack is the man for this church, and we will prove it by April 18. Our motto is: \$100 for World Service and \$25 for the rebirth of Methodism. We thank the bishop for sending us this year a man who knows the church and how to make it go. Collection for the day, \$35. Our League is the best on the district. We have nine "wheels" turning in this church every Sunday. We are looking for you in June. Bring your friends.—N. L. Pinkney, Reporter.

Gainesville, Fla.—Our district superintendent was with us on the night of March 17, and found us leading the district. We have only six members, but all of them are loyal Methodists. We have paid for one acre of land, and have \$45 in the treasury toward building our church. We paid the superintendent \$5.03, and donated him one cord of wood. Our World Service quota is paid in full for this year. We have the best superintendent and pastor in the Florida Conference. Many thanks to our dear Bishop Richardson for these two God-sent men. We hope that Dr. Selmore will have many more years on the Gainesville District. When you want to know how to make your church go, see us out here at Union Bethel.—C. A. Clifton, Pastor; Jas. Clifton, Reporter.

Millican, Texas.—The Home Mission sisters met at Brooks Chapel Methodist Episcopal Church, February 20, and after services went to the home of Mr. and Mrs. Palm and laid on the table many pounds of choice groceries and in cash \$1.70. Sister Maggie Edwards read the Twenty-third Psalm; prayer by Sister Maggie Hill. The following members of the Methodist Episcopal Church and Baptist Church participated: Mesdames L. Lawson, M. Hill, M. Edwards, E. Farris, S. McDade, L. Perry, A. Hackney, M. Williams, M. Atkins, D. Farris, M. Jordan; the Misses L. M. Green, K. M. Myers, L. Edwards, M. Parks; Messrs. F. Atkins, R. Jordan, S. Washington, M. Day, E. Wheeler, C. Johnson. Mr. and Mrs. Palm are well stricken in age and have been in ill-health for some time. They received the party with must joy and appreciation.—Maggie Edwards, Reporter.

Winchester, Va.—Great things are spoken of Winchester. Our people there are living well in their home life and church life. The John Mann Methodist Episcopal Church is a credit to our people in the city, having the Rev. Horace A. Johnson as their faithful pastor, and Mrs. Frances A. Johnson, his good wife, standing by his side. They are lifting the people as never before. The church has nearly doubled itself in attendance, and its

finance for benevolences, for ministerial support, and for building and improvement on the parsonage. The people of the city seem to love the pastor and are standing with him in putting the program over. Women's Day on February 13, was a success; \$65 was collected. The supper at Mr. and Mrs. Howard Robinson's, on February 25, was great; \$30 was cleared. Sunday, February 27, was the Young People's Day, and \$45 was collected.—Reporter.

Chipley, Ga.—Smith Chapel: Sunday, March 20, was a great day at this place. We raised \$1 in the Sunday school for World Service. Our pastor, the Rev. J. S. Shuman, was with us, and said many good things to the members of the Sunday school. At 11.30 A. M. the Rev. Shuman opened the service with song, and prayer by Bro. R. B. Bough and Bro. G. W. Ransom. The pastor preached from Neh. 4. 20; subject, "Come Together." The spirit of the Lord seemed to have had full effect upon all present. We feel that the church has taken on new life under the leadership of the Rev. Shuman. The collection for the pastor was \$17.60; \$1 for World Service, making a total collection of \$18.60 on pastoral day. One year ago the collection amounted to \$10.45. We feel that we are in advance of last year along all lines. We are proud of our pastor, and we wish for him a long life and a long stay with us.—Mary L. Smith, Reporter.

Covington, Ky.—The Ninth Street Methodist Episcopal Church has just closed a very excellent revival, conducted by the Rev. J. W. Golden, of Holly Springs, Miss., who preached every night for a period of about ten days. Each sermon was touching, soul-inspiring, and full of devotion. During his stay in Covington we were able to reclaim some souls, and others were saved. As a whole, nineteen were taken into the church during these meetings. We raised during the revival \$200, of which we were able to give the Rev. Golden \$156.19. Each service was largely attended. Before going into the revival, each auxiliary held prayer meetings each week for about six or seven weeks at the homes of various members, which we feel were very helpful. We truly thank each one that put forth any effort. We, the pastor and members, ask the churches to pray that our church will be stronger in the next Conference year.—R. F. Broadus, Pastor.

Nashville, Tenn.—Seay Chapel Methodist Episcopal Church: On Saturday evening, February 26, the writer's husband, Rev. L. A. Armstrong, was called to the city on business. In his absence, there came to the parsonage a host of faithful members singing that good old song that has made numbers of preachers and their families happy, "Bringing in the Sheaves." This song was led by Mrs. Rosa Winstead and Bro. Wm. Copland. The parsonage door was opened, which meant welcome, and this host marched in and ladened the table with all kinds of selected groceries, together with nice bed linens. I would not attempt to estimate the number of pounds; however, I am sure the sugar was average around 100 pounds, not counting the other valuable gifts. We have never been treated better anywhere we have served, than we have by the good members and friends of Seay Chapel. May the blessing of the Lord rest on the good people.—Mrs. L. A. Armstrong, Reporter.

Shelbyville, Tenn.—The Clover Leaf Club of Scott's Chapel Methodist Episcopal Church gave a womanless wedding, Monday night, February 14. This was a grand affair. The program preceding the bridal party consisted of a solo by Mr. N. C. Byars, and two selections by the Maple Leaf quartet, composed of Mr. and Mrs. Frank Thompson, and Mr. and Mrs. Horace Blakemore. They have made quite a reputation, being called upon on most all occasions. The crowning feature was the wedding. Mr. W. M. Massey, bride; Mr. Walter McGill, groom; bridal party, Messrs. B. Washington, R. Brazier, H. Blakemore, F. Thompson, M. Thompson, T. White, F. Gardener, C. Owens; flower boys, F. Thompson, Jr., and Chester Whiteside. Miss Catherine Gwyn was at the piano. The first prize for the best make-up went to Mr.

R. Brazier; second, Mr. Chas. Owens. Hon. W. H. Gasling officiated.—Mr. F. Thompson, President; Mrs. L. P. Snelling, Secretary; Mr. H. E. Blakemore, Treasurer.

Pulaski, Ga.—We are grateful to Bishop Clair for giving up this great man, the Rev. W. R. Dixon, for another year. This is his fourth year, and the greatest. The second Sunday in February he preached a wonderful sermon from Ecc. 12. 1-14, "Man's Seven Creators." It will live in our memory for years to come. Under his leadership we have had a new parsonage built, and soon will have three new modern churches finished. May God bless him for bringing this charge into the front ranks. On February 26, the district superintendent, Rev. J. S. Stripling, held his second Quarterly Conference. He came to us full of life, as he always does. He found the pastor and members in readiness for the Conference. The business session was a success. On Sunday the Rev. Stripling preached from 2 Tim. 4. 7. The spirit ran high, and the fire is still burning. Raised during the quarter for district superintendent, \$29.20; total raised during the quarter, \$192.35.—Mrs. Lula Studgis, Reporter.

St. Marys, Ga.—The members of Trinity Methodist Episcopal Church and the citizens at large are proud to have the Rev. J. H. Robbins as the pastor of the St. Marys circuit. The Rev. Robbins' ability and personality have added much to the spiritual strength of the church. The financial department of the church enjoys the confidence that it will not be embarrassed during the administration of our worthy pastor. The St. Marys circuit has raised the entire claim of the district superintendent for the year. A new church is now under construction at Kinlaw. The circuit as a whole is alive and expects to attract Conference-wide attention before the year ends. The city of St. Marys now is on a spiritual boom, and much impetus has been added by the coming of the Rev. Robbins to these parts. Our World Service money has been assured. This matter has been forcibly put before the people, and as loyal Methodists we desire to play our full part in the church's program.—Hazel Mangham, Reporter.

Enondale, Miss.—Sunday, March 13, was a high day at Tamola Bethel Church, under the leadership of our new pastor, the Rev. W. A. Wiggins. On account of the inclement weather, few were present at the morning service, but at night the pastor brought to us good news and glad tidings from John 9. 4: "I must work the works of him that sent me, while it is day; for the night cometh when no man can work." This was indeed an inspiring sermon. Raised in the day's service, \$8.50. We held our first Quarterly Conference on February 16, with the district superintendent presiding. All officers were present with good reports. Paid the superintendent in full, \$12; raised during the quarter, \$20.25. The superintendent left many words of encouragement along the lines of the work. Our pastor is making every effort to put the program over. We are planning to raise our World Service by Easter, so that our pastor can go to Hattiesburg with a round report.—Mrs. M. J. Blanks, Reporter.

Waynesboro, Ga.—A glorious storm visited the pastor in the Haven Memorial parsonage, March 11, while the pastor, E. D. Giddens, was sick with the influenza. Heavenly voices were heard singing, "There's a Stranger At the Door," and "God Will Take Care of You." Their singing greatly revived the pastor. The group entered again, singing, "The Lord Will Provide," bringing about 200 pounds of choice groceries and fruits. Mrs. Katie E. Giddens, the wife of the pastor, received them with choice words of thanks and appreciation, while the Rev. Blunt and Bro. R. B. Davis, chairman of the steward board, represented the pastor. Mrs. N. Davis, E. P. Walker, J. Williams, and Julla Oatware read papers of presentation in appreciation of the pastor's services, and their sympathy for him and his family. The other group consisted of Misses R. Reynolds, I. Borner, L. Scruggs, B. Washington, G. Johnes, and Burks;

Messrs. Roundtree, J. Brown, P. Carpenter, S. M. Walker, Scruggs, Johnson, and others. If you want to help a man live, pin flowers on him while he lives. Come again, and God be with you all.—E. D. Giddens, Pastor.

Yoakum, Texas.—St. John's Methodist Episcopal Church is still forging to the front. Shortly after my return to this charge to begin my second year's work, a storm struck the parsonage and left forty-eight pounds of flour, sugar, lard, canned goods, and fruits to the value of \$15. The leaders in the movement were Jas. Tilley, E. Blackmon, A. Hyliar, and Jesse Thomas. Johnson's Chapel, Shiner, Texas, surprised us on January 30 with several useful articles. The promoters were Sisters Donie Mosby, Josephine Herring, and Emma Wallace. The pastor and wife are real thankful to our dear members for these useful tokens of love. Come again. Our first Quarterly Conference was held by the Rev. Wm. Ellison, district superintendent, February 12-14. More money was raised during this quarter than had been raised in several years. We paid the district superintendent in full, \$35. His sermons were very edifying and inspiring. On February 20, St. John's Methodist Episcopal Church had a high day. The members of the African Methodist Episcopal Church worshipped with us at 11 A. M. The pastor preached morning and evening to large, appreciative audiences. The offering was \$40.23. The outlook for a fruitful year's work is very encouraging.—J. H. Swann, Pastor.

Alamo, Tenn.—Our church, Midgett Chapel, is going forward. Never before in the history of the church has there been such great progress as this year. The church is taking on new life. Our efficient pastor, the Rev. E. F. Douglas, was sent back to us and is bringing things to pass. His wife is also a great help to him, for she has organized several new clubs to aid in our church work. Not very long ago several members of the church gave the pastor and his wife a storm. Several pounds of provisions were laid on the table. Our Sunday school, under the leadership of Dr. L. D. Thomas, has taken on new life again. There is an increase every Sunday. Our second Quarterly Conference was held March 13 and 14. The Rev. W. B. Crenshaw, the newly appointed district superintendent, presided. On Sunday, March 13, our district superintendent preached two soul-stirring sermons. The business session was held March 14, and reports were made by nearly all of the leaders, and we have also paid him out in full for the quarter. Our new concrete church is being erected. We are hoping to get into the new church very soon. Prayer meetings are being held every Wednesday night. A goodly number attend every night. Without prayer we can do nothing.—Dr. L. D. Thomas, Reporter.

Philadelphia, Pa.—It will interest the readers of the Southwestern Christian Advocate to get news of our new project. Many have anxiously waited to hear. The work will soon be completed. The auditorium floor space of 8,274 square feet is now covered with inlaid rubber and we are hoping to turn over a finished church to our pastor for the great church gathering to be held here in this month. Big oaks from little acorns grow. So has Tindley Temple grown from the proverbial acorn and has blossomed to God's glory. Not only as a place to worship, but to "study to show ourselves approved, workmen that need not be ashamed, rightfully dividing the word of truth." God is pleading for a chance to bless our people, and he needs a whole block on Broad Street to suit His needs. There should be room for the training classes now going on in the church. A place for a laundry department, a hospital department for nurse training, and the practice of our own doctors, where our children can be born and the sick attended by our own nurses and doctors. This is the vision of our pastor, and the work as it now stands is not only a monument of brick and mortar for the builder, but a small voice from the once dead work which shall roll on down the ages and gain volume as it goes to nations yet unborn, expressive of God's power to

speak life to the dead.—Adelaide M. Jones, Reporter.

Troy, Mo.—The Wesley Church at Troy is carrying forward the program of Methodism in a very creditable way. The church has adopted a plan, called the Men's Day and the Women's Day, to be observed as a day especially for the men and a day for the women. This year the men had as their day February 27. Their aim is to reach every man on that day and get them to attend the church, and to make it a day of religious worship in preaching, singing, praying, and giving of their earthly substance. This has brought forth a great inspiration to the entire community. The attendance numbered sixty-nine men. Several came forward for prayer, and the offering amounted to \$70. The women observed Sunday, March 6, with eighty-eight women in attendance. There were a number who came forward for prayer, and the offering amounted to \$100.08. The church was very beautifully decorated with many kinds of flowers. There were more than 200 people attending these services on these occasions. The pastor, Rev. Smith, preached strong and helpful sermons at these meetings, and the people rejoiced in the Rock and God of our salvation. Selecting as a text on Men's Day in the book of Ezra, 3. 1, "The people gathered themselves together as one man to Jerusalem"; theme, "In union there is strength." The text on Women's Day was 1 Sam. 18. 7. The Rev. Boddie preached on Sunday evening on "Prayer." This was an excellent sermon. Bro. Gussie Boyse led the men, with Bro. Wesley Sydnor, assistant; Sister Carrie Robinson led the women, with Miss Bessie Wright, assistant.—Reporter.

Wichita, Kan.—St. Mark Methodist Episcopal Church: Through the untiring efforts of our pastor, the Rev. C. W. Conwell, and the harmonious working together of pastor, officers, and members, St. Mark is wielding a very strong influence for righteousness in this community, and Methodism is gaining its rightful place in Wichita. We are working and praying for a greater St. Mark. The Rev. D. G. Franklin held his second Quarterly Conference at this place, February 20. We are always glad to have him with us. His enthusiasm for our efforts and undertakings seems to arouse new vigor, as it penetrates whatever cloud there may be of doubt and discouragement. The Rev. Franklin delivered a very inspiring sermon to a full house at the 11 o'clock services. The pastors of the city, with a goodly number from their congregations, joined with us at the afternoon service. The Rev. Brooks, pastor of St. Paul African Methodist Episcopal Church, delivered a message which must have been a spiritual blessing to those who heard it. At the evening service, the Rev. Franklin delivered a very forceful message to a crowded house. At each service during the day, Mrs. B. Bunton, of Omaha, Neb., daughter of our pastor, favored us with a beautiful solo, for which we were grateful. The business of the quarter was held at 7.30 P. M., Monday, and was largely attended. All reports were good. Amount raised during the quarter, \$600; number of members taken into the church, twenty-eight. The superintendent expressed himself as being well pleased with the work being done here. Ezel Conwell, son of the Rev. C. W. Conwell, who is only seventeen years of age, was given exhorter's license in the Quarterly Conference. We are praying that this young man may grow to be a very strong and convincing preacher.—S. E. Hamilton, Reporter.

Gastonia, N. C.—Miss M. A. Lynch, State organizer and lecturer for the State Federation of Colored Women's Clubs of North Carolina, was in Gastonia recently organizing and lecturing in the interest of the federation. She spent several days in Gastonia as the guest of Mrs. Glenn Gaither and Mrs. E. M. Foley. While here Miss Lynch held several meetings and made inspiring lectures at Lincoln Academy, Highland Graded School, Pleasant Ridge Methodist Episcopal Zion Church, Dallas, Belmont, and Mt. Holly. Miss Lynch was fortunate in organizing two new clubs, known as the Mothers' Club and the Fleur de Lis Club, the latter composed

strictly of teachers. She also formed a City Federation of Clubs, composed of five local clubs. The following officers were elected: Mrs. G. T. Foley, president; Mrs. Holland Thompson, vice-president; Mrs. Osear Cox, recording secretary, and Mrs. S. C. Adams, treasurer. Miss Lynch left feeling very much benefited from her stay in Gastonia, and expressed herself as being highly pleased with the work being accomplished by the women's clubs of Gastonia. At Lincoln Academy a club was organized as the Kings Mountain Mothers' Club. Mrs. W. E. Ricks, the wife of the principal of the school, was chosen as its president; Mrs. Dunlap, vice-president; and Mrs. McNair, treasurer. The city federation organized at Gastonia became at once a nucleus of the State federation of North Carolina. The main objective of the various city federations is the Home for Delinquent Girls at Efflin, N. C. We are pleased to report the Epworth Chapel Methodist Episcopal Church, of which the Rev. G. T. Foley is pastor, went up 100 per cent in the drive for Bennett College for Women. The second Quarterly Conference, held March 14 at this church, was a success; \$58 was raised on Sunday, March 13.—Reporter.

Beaumont, Tex.—St. James Methodist Episcopal Church: January 16 was rally day at St. James; \$800 was raised, and the same applied on the debt of the church. On the Sunday following, Dr. S. W. Johnson, of Houston, Tex., preached for us at the morning and evening services. Dr. Johnson is now engaged in the interracial work, with headquarters in Houston. St. James has been blessed with the privilege of having some of the leading men of the church to visit and preach for us. February 13, Dr. J. W. Gilder, district superintendent, preached at the morning service, and Dr. M. W. Dogan, president Wiley College, preached at night. The spiritual tide ran high at both of these services. Dr. Gilder held his second quarter on February 15, and expressed himself as being well pleased with the work. On March 6, Prof. J. H. McGowan, our efficient Sunday-school superintendent, held in connection with the Sunday school a drive for members and finance. The results of which the Sunday school has increased in membership, and \$175 raised on that day. We doff our hats to Prof. McGowan. On this same day Dr. R. G. Morris was with us and preached at the morning and night service. Our souls were made to be glad. Two hundred and sixty-nine took the communion. On February 8, Drs. Morris and W. A. C. Hughes gave inspiring lectures on "Stewardship." Our pastor and big brother, Dr. E. O. Woolfolk, had what is called a feast in the wilderness. Mrs.

T. Brown and W. C. Overton were awarded first prize for the best decorated table. On March 13, the nineteen captains made their reports. Mrs. Brown and W. C. Overton won the first prize again, reporting \$65 from sale of suppers; Mrs. F. Campbell, second, \$38. A total of \$250 was raised from this enterprise. St. James is a real bee hive; everybody is working. The choir, under Prof. J. L. Kirkwood, Mrs. E. Champ Gordon, and Miss Ruth Grimstead, has everything that goes to make up a great choir. We are marching to victory.—O. B. Gibson, Reporter.

Little Rock, Ark.—White's Methodist Episcopal Church: We are very happy to report that our year's work is moving along so nicely. On Sunday, February 13, we held our Lincoln Day services in the interest of Philander Smith College. In the morning, Prof. Taylor, president of the school, and the students were present. President Taylor delivered a very inspiring sermon, and Prof. P. H. Dorsey's address on the "Life of Abraham Lincoln" was full of eloquence and interest. In the evening, at our Epworth League, Prof. Dorsey's address on "The Life of Jesus" was indeed wonderful. The collection for the day was \$225, besides many pledges. On Wednesday night, February 16, the White Rose Club and the Boys' Club entertained its many friends, both young and old, in behalf of the League. After a very entertaining program, indoor games were played, while the committee made arrangements to serve the delightful refreshments. We find our pastor, the Rev. S. McDonald, a resolute leader and an ideal moral minister, who is going forth in a spiritual way, doing whatever is in his power for the upbuilding of the church. He has labored hard since being with us, and to-day shows no signs of fatigue. Our church is no longer White's Chapel under the hill, but White's Memorial on the hill, and in the near future will be the place of worship for the students and faculty of Philander Smith College. The top is almost on, and we hope to have the building completed by June, not later than July. Since our Annual Conference we have had sixteen accessions and three conversions in the morning services. Our World Service is up to the standard of last year this time. We have eight clubs earnestly working to finish the church, to make it pleasant for the next Annual Conference when it comes in December. Our Sunday school, under the leadership of Brother Dozier, is improving all the time. Brother Bright, our assistant pastor, is faithful in all services, and in the near future will make us a minister worthy of note in Little Rock Conference.—Mrs. LaVenia Douglas, Reporter.

much as ye have done it unto the least of these my brethren, ye have done it unto me. The church is depending on the bishop, the bishop is depending on me, and I am depending on you. Let us put the whole program over. I am yours for the cause.—E. A. Wilson, District Superintendent.

BEAUMONT DISTRICT. Third Round—Port Arthur, May 8, 9; St. James, 8-10; Silsbee and Voth, 12; McCabe, 15-17; Orange, 15, 16; North Beaumont, Hull and Menard, 19; Liberty, 21, 22; Montgomery, 26, 27; Conroe, 29, 30; Willis, June 4, 5; Camp Ground Ct., 9, 10; Huntsville Ct., 11, 12; Huntsville and Ty, 11, 12; Hemphill Ct., 15, 16; Jasper Ct., 18, 19; Epworth League and Church School Institute, Port Arthur, 21-26; Onalaska, 29, 30; Camilla, July 2, 3; Livingston, 9, 10; Lufkin and Corrigan, 16, 17.

Dear Brethren: God is counting on us to do our best. I am sure you can readily appreciate the needs of His church and will do your best without coercion. You are men and as such you are expected to do a full man's job. The New Orleans Area is near the bottom of the list of areas in its World Service giving, which should make us blush with shame. But the more disgraceful fact is, brethren, the area has lost in four years 8,000 members. Where are they? Where are the nine? May God help us to "go for the lost sheep of the house of Israel" and bring them back to the fold.—J. W. Gilder, Dist. Supt.

MURFREESBORO DISTRICT. Third Round—Bordensville and Carthage, April 30, May 1; Sparta Ct., 7, 8; Sparta Station, 7, 8; Nelson and Butlers, 14, 15; McMinnville Ct., 21, 22; McMinnville Station, 22, 23; Cherry Valley, 29, 30; Dilton, June 4, 5; Manchester, 10; Dechard, 11, 12; Tullahoma, 12, 13; Murfreesboro Ct., 18, 19; Murfreesboro Station, 26, 27; Lancaster and Rock Springs, July 2, 3.

Dear Brothers: I have worked very hard to stress the all importance of looking after every interest of the church. We have now come to the third quarter. Are we near the mark? Remember we are to raise our quota for Easter for World Service. We can and we should do it. Never before has the demand been so urging as now. Do not forget Walden. Our district must raise the assessment for the above-named school endowment, which is \$1,000. Raise your share; also Pension and Relief, Episcopal Funds, Area Council, and Southwestern. We are to report them in full by our District Conference, which convenes July 20-24, at Cookeville, Tenn. Let us play well our part in Kingdom building.—F. N. Collier, Dist. Supt., 419 State Street, Murfreesboro, Tenn.

DICKSON DISTRICT. Third Round—Lawrenceburg and West Point, April 9, 10; Clifton, 16, 17; Lexington, 23, 24; Paris, 30, May 1; Mansfield, 7, 8; Dover, 10, 11; Cumberland Furnace, 14, 15; Dickson, 21-23; Anniversary Woman's Home Missionary Society, 25-29; Springfield Ct., 28, 29; Springfield, 29, 30; Shelbyville Ct., June 4, 5; Shelbyville, 5, 6; Farmington, 11, 12; Lewisburg, 18, 19; Columbia, 25, 26; Springhill, July 2, 3.

Dear Brethren: The Board of Bishops prayed that we work in all the charges to the end that we may realize the "Spiritual Rebirth" of the church. I have been impressed that each one has taken this seriously and that you have been working to this same end. During the suggested period you should have rejoiced for ingathering of souls. Easter is just over the way. I feel sure you are looking forward to a great World Service rally. Some of the charges have turned in the results of the every-member canvass. All are expected to be in before Easter. Please do not fall lower than your goal of advance for World Service. Bishop R. E. Jones is viewing with fatherly care and with the most technical scrutiny all the work of the area, and has some idea of the strength of even the smallest charges. We have urgently but reverently insisted that Bishop Jones meet with us when we report our Easter collections, and he has very kindly consented to meet with us. The place will be named later. Call on me for anything where I can render assistance. I am yours for the cause, J. O. Dixon, Dist. Supt.

District Activities

District Rounds

MARSHALL DISTRICT. Third Round—Longview, April 30, May 1; Ore City, April 30, May 1; Jefferson, 7, 8; Hawkins, 7, 8; Ebenezer, 15, 16; Mallalieu, 15-17; Lassater, 21, 22; Washem, 21, 22; Concordia, 28, 29; Daingerfield, 28, 29; Texarkana, June 3-5; Texarkana Ct., 4, 5; Mineola, 11, 12; St. James, 11, 12; Harleton, 18, 19; Smithland, 25, 26; Woodlawn, July 2, 3; Queen City, 9, 10; Lodi, 16, 17; Marshall Ct., 23, 24; Pittsburg, 30, 31; District Conference, August 3-7.

Dear Brethren: You are requested to meet at Mallalieu, Marshall, not later than Wednesday, April 27, at 10 o'clock, to make your World Service report, unless otherwise ordered by the bishop. Bring your Wiley Endowment and minute money also, and let us make a round report on all these claims.—E. H. Holden, Dist. Supt.

CHARLESTON DISTRICT. First Round—Parkersburg, April 11; Paden City, 12; Buckhannon, 13; Moorefield, 14; Romney, 16; Clarksburg, 20; Hedgesville, 21; Inwood, 22; Charlestown, 23; Shepherdstown, 26; Harpers Ferry, 27; Martinsburg, 28; Summit Point, 29; Covington, 30; Ronceverte, May 2; Unlon, 3; Seebert, 4; Lewisburg, 5; Alderson, 6; Hinton, 7; Mt. Hope, 9; Montgomery, 10;

Charleston, 11; Brown's Chapel, 11; Riverview, 12; Huntington, 14. "In the name of our God, we will set up our banners" (Psa. 20, 5).

Dear Brother: The slogan for this quarter is, "Victory for Morgan College," May 8-16. Use your best efforts to get every subscriber to pay something on the pledge made. Every member who is in arrears should strive to at least make part payment. Don't forget the Southwestern Christian Advocate.—E. A. Haynes, District Superintendent; tentative address, 420 Ben St., Clarksburg, W. Va.

GULFSIDE DISTRICT. Second Round—Rich-ton, April 23, 24; Merrill, 27, 28; McLain, 30 to May 1; Basin, 30 to May 1; Pieayune, May 3, 4; Lumberton, 5, 6; Bond and Wiggins, 7, 8; McHenry, 11, 12; Gulfport, Haven, 14, 15; Gulfport, St. Mark, 19, 20; Pass Christian, 21, 22; Bay St. Louis, 26, 27; Waveland and Pearlinton, 28, 29; Handsboro, June 4, 5; Biloxi, 11, 12; Ocean Springs, 18, 19; Moss Point, 25, 26; Escatawpa, 28, 29.

My dear Brethren: Let us put ourselves on the altar for the Lord to use us this year as never before, and let us do the whole task. I think if we are deeply and thoroughly consecrated to the Lord, He will use us to a much greater advantage. The crying needs of the world are imperative, and God says, "Inas-

TEXARKANA DISTRICT. Second Round—Texarkana, April 16, 17; Bengin, Highland, and Murfreesboro, 23-25; Centerpoint and Saratoga, 30 to May 1, 2; Locksburg, Macedonia, Holly Springs, and Mt. Carmel, 7-9; Paraloma, Horatio, and McQueen, 14-16; Clow and Hope, 21-23; Caddo Gap, June 4, 5; Stamps, Canfield, Lewisville, and Shady Grove, 10-13.

Dear Pastors: We are now beginning the second round of our district work, and in checking up for the first quarter, I find that we are greatly in the arrears along all lines. I am now pleading with each of you to check up closely on yourselves each week this quarter and push every phase of your work. There are a number of you who have failed to get a report of your World Service collections from your charge to the Chicago office the first quarter. I am anxious, brethren, that you will see to it that your local World Service treasurer gets his or her remittance in not later than the first of each month. Let us not forget Easter. We promised at our group meeting that we were going to make it a red-letter day on the Texarkana District in raising our World Service quotas in full. Begin now, and don't let up until you have done it. Our bishop will be in the State right after Easter to look over and check up on our work. The district program, as adopted at our group meeting—1,000 converts on the Texarkana District this year. World Service quota in full by Easter, and our full contribution to the jubilee endowment fund for Philander Smith College; 100 new students from the Texarkana District ready to enter at the opening in September; and, of course, a Southwestern Christian Advocate in every family. Brethren, this will take organization, planning, working, and praying. Can we do it? My answer is, Yes, in God's name we will do it.—W. C. Rivers, District Superintendent, 1217 W. 20th St., Little Rock, Ark.

Quarterly Conferences

WESSON, MISS.—The first Quarterly Conference of the Wesson charge convened March 12, 13, at New Hope Methodist Episcopal Church, with Rev. G. W. Coleman presiding. Several of the official members were present with written reports. On Sunday Rev. Coleman preached two soul-stirring sermons; one at New Salem, the other at New Hope. Paid district superintendent in full, \$20.—L. T. Jones, Pastor; Mrs. L. T. Jones, Reporter.

PETERSBURG, TENN.—Caldwell Chapel Methodist Episcopal Church is still moving along in fine condition. The district superintendent, Rev. J. O. Dixon, held his second Quarterly Conference March 12, 13, with great success. Our Sunday school is very much alive and the Epworth League still moves on to success. Twenty-nine communed Sunday night. We raised this quarter, \$24.55. Our pastor is putting forth every effort to bring success to the church in every department.—T. A. Hardy, Reporter.

REDDICK, FLA.—The first Quarterly Conference was held March 12, 13. After the devotional exercises, the Conference was opened for business by the district superintendent, Rev. F. E. Welch. The Conference was a splendid one, and all officers and members of the Conference were present and had written reports which showed advancement along all lines. The Rev. Welch preached an able sermon, and after the 3 o'clock service he left for Orange Lake.—The Rev. G. M. Hearst, Pastor; K. L. Simmons, Reporter.

PALANVILLE, LA.—Our second Quarterly Conference was held March 9, with the district superintendent, Rev. W. J. Hampton, presiding. The district superintendent was well pleased with the reports rendered by the leaders and stewards. He was paid in full; paid pastor, \$13.50; World Service, \$30. We have ten members on roll. Our church was blown down at this place and we are now holding service in a house; but we are raising money now to rebuild our church again. We trust our condition will come before the eyes of the general church.—The Rev. G. J. Rogers, Pastor.

BOYCE, LA.—Our second Quarterly Conference was held March 24, with the Rev. S. S. Earles, district superintendent, presiding. He was well pleased with the reports made by the members of the Quarterly Conference. We are proud of our pastor, the Rev. G. F. Robinson, and we believe that under his leadership we are going to put the program over before the Conference year is over. After the Conference was over the members and several friends came into the church and presented the pastor 175 pounds of select groceries.—D. L. Harper, Reporter.

HEMPSTEAD, TEXAS.—The district superintendent was with us on February 13, 14, and held his second Quarterly Conference with much success. We paid him in full and raised for the quarter, \$91. We had with us during the Conference the Revs. T. S. Pryor, A. J. Newton, E. F. Jackson, S. D. Mays, T. Scott, and S. W. Johnson. The Junior League is doing nice work under the leadership of Bro. Willie H. Moore. They raised money and had the pews stained. We have been raising money on World Service every Sunday.—The Rev. L. V. Harrison, Pastor; R. B. Neal, Reporter.

WEIR, MISS.—The first Quarterly Conference of Weir charge was held at Penderville Methodist Episcopal Church, March 12, 13, with our new district superintendent, Rev. C. V. Heffner, in the chair. He was introduced by the pastor, Rev. E. D. Cameron. All officers were present with good reports. Before entering into the business, we had an excellent sermon by the Rev. Morris Brown. The Rev. Heffner preached two soul-stirring sermons on Sunday. Total amount raised in the quarter was \$78.22. We tender our heartfelt thanks for these good men to lead our forces this year.—Rena M. Potts, Reporter.

BRINKLEY, ARK.—Our first Quarterly Conference was held February 27, 28, at Lake Grove Methodist Episcopal Church, with Dr. J. H. Hatchett, district superintendent, in the chair. In spite of the inclement weather, all officers were present with good reports. After the business meeting was over, the district superintendent spoke in high terms of the church work. The Rev. Hatchett preached an able sermon at 11 A. M. Sunday. Thirty-seven partook of the Lord's Supper. Raised during the day, \$22; paid the superintendent, \$16.25; pastor, \$5. We are planning to go over the top this year with our new pastor, the Rev. C. H. Howell. Pray for us.—Reporter.

LOCKHART, MISS.—The first Quarterly Conference of Daleville Methodist Episcopal Church was held February 24, 1927. The Rev. D. L. Morgan, district superintendent, presided. Many officers were present with good reports and reported as follows: C. Cole, \$1.25; E. C. Cole, \$1.25; John Clayton, \$1.25; Mary Stennis, \$1; Victory Clayton, 95 cents; Andrew Cole and E. C. Cole, Jr., 50 cents each; Cora Hardy, 75 cents; D. Baxton, \$3.15; F. McCornell, 75 cents; A. C. Cole, \$2; Alpha Arron, \$1.20; Jessie Grayer, 25 cents. At night the Rev. Morgan preached a soul-stirring sermon from Exod. 14. 15. Total raised during the quarter, \$21.90.—The Rev. E. S. McLain, Pastor; V. Stennis, Reporter.

OKOLONA, MISS.—The first Quarterly Conference convened at Mt. Pisgah Methodist Episcopal Church, Friday, March 18, 1927, the Rev. B. W. Wynn, district superintendent, presiding. After a few timely remarks the meeting was opened with the usual devotions. The Conference was well attended. Excellent reports were rendered by a number of officers. At the Sunday evening service the district superintendent preached to a large and appreciative audience, many being visitors from other churches. Communion was administered, and the full quota, \$20, paid. We are well pleased with our superintendent; also with our pastor, the Rev. D. E. McNair, and pray that God's choicest blessings will crown the year's work.—Mrs. J. L. Estes, Reporter.

WASKOM, TEXAS.—St. James Methodist Episcopal Church held its second Quarterly Conference February 27, Dr. E. Holden, presiding. The quarter was well attended, and the Rev. Holden preached a wonderful sermon

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to the delight of all who heard him from Numbers 10. 29; subject, "Companionship." All claims were raised. Under the able leadership of the Rev. V. F. Hickman, our beloved pastor, the church is making rapid progress. The Epworth League and Woman's Home Missionary Society rendered an excellent program Sunday, February 27. On the third Sunday we had a successful rally, and \$27.50 was raised by this small band of twenty-six members. Our motto is, "Over the top and let others follow." We are striving to do our bit to spread the gospel.—R. L. Hicks, Reporter.

PHILADELPHIA, MISS.—The first Quarterly Conference of the Philadelphia charge was held March 4. This marked one of the great Conferences of this charge. Devotional service was conducted by the pastor; the Rev. F. L. Wood read the Scripture lesson. After some timely remarks by the Rev. D. L. Morgan, district superintendent, the roll was called and most of the officers answered present. The pastor's report showed the work to be moving on nicely. Every-member canvass has been made by the pastor, and \$1,952.24 has been subscribed. The Philadelphia charge is planning to make this the best year in its history. Paid pastor, \$90; district superintendent, \$38; raised during the Conference, \$80. Dr. Morgan preached a great sermon on the 5th from John 14. 15.—E. W. Rogers, Pastor; Maggie Moten, Reporter.

PELAHATCHIE, MISS.—Our first Quarterly Conference of the Pelahatchie circuit was held March 19 and 20 in Little Zion Methodist Episcopal Church, with the Rev. J. S. Williams, our newly appointed district superintendent, and his family, present. After a delicious dinner was served by the sisters of the church, the business session of the Conference was held. The large crowd present was delighted with the way the Rev. Williams conducted the Conference. The superintendent's salary was increased from \$34 to \$38 per quarter, and was paid in full for this quarter. Two members have been added to the church; paid pastor, \$126; World Service, \$8; church building, \$57; moving and traveling expense, \$16.70. We will raise our

full quota for World Service by Easter. We are pleased to have the wife and baby of the Rev. Williams in our home.—Mrs. Ida Jones, Reporter.

OKOLONA, Miss.—The first Quarterly Conference of the Pleasant Valley circuit convened at Pleasant Valley Methodist Episcopal Church, March 26 and 27, with the Rev. B. W. Wynn presiding. Quite a number of the officials were present and answered the roll call. After preliminary remarks by the district superintendent, he called for reports, and to this the members responded beautifully. Too much praise cannot be given the good sisters in the way of entertaining the Conference with well prepared baskets of edibles. Dr. Wynn was at his best on Sunday. He preached from Mark 2, 17, and the sermon was enjoyed by all. We are very grateful to the bishop for sending us these great men, Dr. Wynn and the Rev. J. T. Cannon. The district superintendent was paid in full, and a liberal collection was given the pastor. The church has taken on new life.—Mrs. Mary F. Crawford, Reporter.

NEW BLOOMFIELD, Mo.—The fourth Quarterly Conference of the St. Paul Methodist Episcopal Church convened March 9, the Rev. C. S. Webster, district superintendent, presiding. The Conference was well attended, and he was pleased with the good reports rendered by the officers. The district superintendent was at his best and preached a wonderful sermon. The collection was \$12, and he was paid in full. Under the leadership of the Rev. E. T. Carrington, we have had a new roof put on our church at a cost of \$161, which has been paid. During this Conference year his plans have ever been for the advancement and spiritual growth of our church, which is now better than ever before. We are also gratified to be associated with his efficient wife. We will thank the good bishop and his cabinet to return him to us. We are looking forward to the coming of Easter with high aims and great hopes for a successful day.—Mrs. Hettie Davis, Reporter.

WEST POINT, GA.—Whitesville charge: The second Quarterly Conference was held at Smith Chapel, March 26, 27, with the Rev. J. B. Maddux, district superintendent, present. Saturday, at 12.30 P. M., the meeting was called to order by the pastor, Rev. J. S. Shuman. The Rev. Maddux gave a splendid talk on church work. The pastor made some remarks and announced that dinner would be served on the grounds. The good sisters of Smith Chapel prepared a nice dinner. At 3.30 P. M. the Conference was called to order. Many were present, and reports showed a splendid advance along all lines. Collection on Sunday morning amounted to \$20.50. The Sunday school raised \$1.12. The Rev. Maddux came before the congregation with another great message; subject, "Strive to Enter in at the Straight Gate." A Collection of \$10 was taken, making a total of \$30.50 for the superintendent. Sacrament was administered to forty-one persons.—J. A. Knight, Reporter.

LAWNDALE, N. C.—Our first Quarterly Conference convened January 15 and 16, with the district superintendent present. A number of the officers were present, and their reports showed a great increase along all lines of church work. The business session was very inspiring. At 11.30 A. M. the Rev. B. L. Burge, our beloved pastor, filled the pulpit at Philadelphia, while the superintendent filled the pulpit at Brook's Chapel. At 2.30 P. M. the superintendent preached an excellent sermon at Philadelphia to the delight of all present. The church is progressing nicely along all lines; all the departments are at work. We have a splendid Sunday school. The Ladies' Aid is doing a work worth while in Kingdom building. The young people are falling in line for the betterment of the church. They are taking an active part in conducting song service and other church work. The League has been reorganized, with Miss Lizzie Blanton, president. The Rev. Burge, pastor, is leaving no stone unturned. We hope to make this a great year for Kingdom building.—Alice Hamilton, Reporter.

LITTLE ROCK, ARK.—The first Quarterly Conference of White's Memorial Methodist Episcopal Church was held March 20, 21, with the Rev. W. S. Sherrill, district superintendent, presiding. The Rev. J. A. Brooks, pastor at Sweet Home, preached Sunday at 11 A. M. from the subject, "Christ's Copy Book." The Rev. Sherrill was absent on account of illness. All reports were good and showed an increase along all lines of the work. The superintendent was well pleased with the work and was paid in full in the Conference. We are grateful to Bishop Clair for sending us the Rev. W. S. McDonald, who was appointed to the pastorate of this church about three years ago. He found a struggling congregation worshipping in a frame building down under the hill, which was called White's Chapel. Since we have moved into the basement of our new brick church we have changed the name to White's Memorial. It is designed to be one of the most beautiful churches within the confines of our West End Methodism. Our pastor is not only a church builder, but a great leader and a spiritual preacher. Twenty-nine accessions have been made to the church this quarter. With God, as our Helper, we are planning to go into our main auditorium in the near future.—W. H. D. Bright, Assistant Pastor.

TUPELO, Miss.—On March 5 and 7 the first Quarterly Conference of St. Paul Methodist Episcopal Church was held with the Rev. B. W. Wynn, district superintendent, in the chair. After devotional service the Conference went into business session. Every phase of the work was well handled by the district superintendent. Excellent reports were made by the leaders, which showed marked improvement along many lines. The district superintendent and officers extended much praise to the Rev. W. H. Golden, pastor, for his most excellent report. The consensus of opinion was that it was the best ever read by any pastor in St. Paul for many years. The Rev. Wynn expressed himself as being well pleased with the condition of the work and good spirit of the people to work this year as never before, and predicted for St. Paul one of the best years in its history. The superintendent's claim, \$30, was raised. Love feast was held at 11 A. M., Sunday, At 7.30 P. M. the Rev. Wynn preached a soul-stirring sermon to a full house. The Lord's Supper was administered to eighty-one. Total collection for the day, \$44. We are proud to have the Rev. W. H. Golden returned to us as pastor; he is a wide-awake Christian gentleman, and is carefully looking after every interest of the church.—Mrs. M. A. McEwen, Reporter.

SIKESTON, Mo.—Our fourth Quarterly Conference was held at Sikeston and Poplar Bluff charges from March 12-14. The Rev. LeRoy Woolrich, district superintendent, presided. On Saturday, March 12, in the afternoon, the Quarterly Conference was held at the Poplar Bluff charge. The members were present with good reports, which showed improvement along all lines. On Sunday, March 13, at 11 A. M., the Rev. Woolrich delivered a soul-stirring sermon. At 3 P. M. the Rev. Mrs. Cora Hudson, of Neelyville, Mo., preached to the delight of many hearers. At 4 P. M. Monday the Conference was held at the Sikeston charge. All members were present with good reports, which made the pastor feel very much uplifted. At 6 P. M. a banquet was given in honor of the district superintendent at the residence of Mr. and Mrs. C. D. Knox. The Rev. E. L. Gayles and wife, pastor of the Baptist Church; the Rev. Sam Gayle and wife, also a Baptist minister, were present and a number of visiting friends. Prayer service was conducted by the pastor, the Rev. E. M. Madden. At 8 P. M. the Rev. Woolrich preached a soul-stirring sermon. The Lord's Supper was administered by the district superintendent. Just before the closing service a fountain pen was presented to the superintendent by Bro. J. W. Knox, in behalf of the members of the Sikeston Methodist Episcopal Church. Paid the superintendent in full. Total amount raised during the quarter, \$53.40. Four infants and two adults have been baptized during the year.—Stella V. Smith, Reporter.

MIDWAY, TEXAS—The World Service and Community Council held in Midway Chapel, February 23-25, in connection with the second Quarterly Conference of the Madville circuit, convening, February 26, 27, was met with success. The meeting was opened on Wednesday night, with prayer service conducted by Brother Mid Johnson and Sister Mary Washington, followed by some timely remarks on the object of the World Service drive by our worthy and efficient pastor, the Rev. J. C. Stripling. The Rev. J. M. Johnson was then introduced and preached a noble sermon. On Thursday night prayer service was conducted by Brother Luther Washington and Sister Mary Grace, after which a program was rendered, conducted by the writer. The papers read by Sisters T. Andrews and M. E. Morton were interesting and arrested the attention of all to the cause of the great work of missions. The Rev. J. C. Stripling filled the rostrum and, as usual, made our hearts rejoice as he spoke to us. The prayer service on Friday night was conducted by Sister Mary Grace and Brother Mid Johnson. The program for the night was conducted by Miss A. E. Tarrow. The paper read by Sister F. A. Washington was well taken, and the talks made by different ones on "The Relation of the Sunday School to the Church" was indeed inspiring. Our district superintendent, the Rev. A. J. Newton, was present and held the congregation spellbound by his wonderful sermon. On Saturday the Quarterly Conference met at 3 o'clock, with the Rev. A. J. Newton, district superintendent, presiding. Roll was called and most of the officers were present with good reports. We are delighted to say that the churches seem to be moving on nicely and that the spirit of love, peace, and harmony is existing, which is an assurance of success. We witnessed a lively Sunday school Sunday morning, and considered it quite a treat to have our district superintendent present, whose wonderful remarks were gladly received. At 11 A. M. the Rev. A. J. Newton, district superintendent, took his text from Ezek. 1, 1, and preached a noble sermon; also preached again at 3.30 P. M. Total collection, \$64.29. Paid the district superintendent in full.—Mrs. I. B. Green, Reporter.

District Conferences and Conventions

BROOKHAVEN DISTRICT COUNCIL.

The Brookhaven District Pastors' and District Stewards' Council meeting was held in Elizabeth Crump Chapel, Brookhaven, Miss., March 3, 1927, with the Rev. G. W. Coleman, district superintendent, presiding. The Rev. J. W. Moulton, our pastor at Brookhaven, conducted the devotional services, after which D. R. Bentley was elected secretary. The session was well represented by the pastors and district stewards of the district. The roll was called and the World Service quota presented to each station and circuit and by a motion adopted, and the members present joined in a lively discussion, and were very enthusiastic in putting the program over the top on Easter. The Rev. M. T. J. Howard, one of the former district superintendents of the said district, and worker in our schools for rural pastors, was presented and he made some very interesting and timely remarks on leadership and organizing. The Rev. G. W. Smith, another of the former district superintendents, was presented and cheered us on the way in speaking of the pastor and his office in the church. A telegram was received bearing the news of regret from our business manager of the Southwestern Christian Advocate, New Orleans, La., that it would be impossible for him to be present, whereupon D. R. Bentley was elected collector of the subscriptions, and eleven cash subscribers were received in that council meeting for the Southwestern Christian Advocate, to be sent to various charges.

The presidents of the various group meetings of the Brookhaven District elected and charges grouped for special services and

evangelization as follows: No. 1, Columbia District, D. R. Bentley, president; No. 2, Summit and Magnolia, H. E. Morgan, president; No. 3, Crystal Springs, R. S. Hammond, president. The three above-named presidents and our district superintendent to plan for the district convention. The Rev. J. W. Moulton, our pastor at Brookhaven, and his good people know how to entertain and how to feed you, which of itself seems to say, "Come again." All went away rejoicing and to do a bigger task in 1927.—D. R. Bentley, Reporter.

GULFSIDE DISTRICT STEWARDS' AND PASTORS' COUNCIL

The District Stewards' and Pastors' Council convened in St. Paul Methodist Episcopal Church, Pass Christian, Thursday, March 17, 1927. The Rev. E. A. Wilson, district superintendent, presided. Devotional service was conducted by the district superintendent. The Rev. E. A. Wilson delivered a very pathetic address concerning the brethren who have fallen from our ranks since we assembled at our last meeting. He emphasized the importance of enlisting prepared young men to fill the depleted ranks of those who have fallen a victim to death. On organization, the Rev. J. B. Campbell, pastor at Ocean Springs, was elected secretary and reporter to the Southwestern Christian Advocate. Nearly all of the pastors and district stewards were present. The salary of the district superintendent was raised by a few of the charges. The following charges were given their World Service quotas: Basin, \$180; Bay St. Louis, \$275; Biloxi, \$263; Bond and Wiggins, \$230; Escatawpa, \$185; Gulfport (Haven), \$250; Gulfport (St. Mark), \$263; Handsboro, \$270; Lumberton, \$200; McHenry, \$135; McLain, \$232; Picayune, \$150; Merrill and Vernal, \$135; Moss Point, \$461; Ocean Springs, \$206; Pass Christian, \$274; Waveland and Pearlinton, \$180; Richton, \$274. Various plans were discussed by the pastors, district stewards, and laymen for raising the World Service quotas. The following brethren discussed their methods: the Revs. A. L. Holland, A. H. Latham, G. A. Britton, S. G. Roberts, J. B. Campbell, P. H. Rembert, James Gaddis, F. Smith, J. M. Shumpert; also Bro. J. C. Jacobs, a wide-awake layman, and Bro. Red.

The Rev. E. W. Dean, manager of Gulfside Association, was introduced to the council and delivered a stirring and masterful address, emphasizing "The Ministry Offers a Challenge to the Young Men," which was applauded by the council. The Rev. S. C. Williams, a member of the Louisiana Conference, conducting evangelistic services for Dr. Shumpert, was also introduced and made a few brief remarks. This was indeed an enthusiastic meeting, and the pastors, district stewards, and laymen pledged their loyalty and left the meeting filled with enthusiasm to put the World Service back to its former place. Too much praise cannot be given Dr. Shumpert and his loyal members, who served a delightful repast at the parsonage. May God bless us all.—The Rev. J. B. Campbell, Reporter.

LAKE CHARLES DISTRICT PREACHERS' MEETING

The fourth Preachers' Meeting for this Conference year of the Lake Charles District, Louisiana Conference, was held March 16, 1927, in Washington, La., with the St. James Methodist Episcopal Church, the Rev. J. L. Augustus, pastor; the Rev. W. J. Hampton, district superintendent.

The meeting was called to order, and devotional service was conducted by the president, the Rev. W. H. Jones; prayer by the Rev. L. H. Smith. The secretary called the roll. The following ministers answered the roll call: the Revs. W. J. Hampton, district superintendent; W. H. Jones, H. L. Clark, J. E. Rolax, Geo. Drake, L. H. Smith, J. A. Landry, J. L. Augustus, F. R. Butler, W. L. Lemons. The pastors made their reports, which showed improvements along all lines. The Sunday-school lesson was taught by the

Rev. L. H. Smith, which showed careful study of the same. At the night service the Rev. J. E. Rolax spoke on World Service. The district superintendent stressed the importance of putting over the job in every phase of the work. Preachers for the night were: the Revs. F. R. Butler and H. L. Clark; each sermon was a masterpiece. Collection for the day was very good. The district superintendent installed the district officers: the Rev. W. H. Jones, president; the Rev. Samuel Green, vice-president (the Rev. Green being ill, the Rev. J. A. Landry was proxy in his stead); the Rev. H. L. Clark, secretary; the Rev. L. H. Smith, assistant secretary; the Rev. J. E. Rolax, treasurer. Resolutions were offered the Rev. J. L. Augustus and his good people for the way in which they entertained. Brethren, don't forget the place and date of our District World Service Convention, which will meet in Crowley, La., April 20, 21.—H. L. Clark, Secretary and Reporter.

Marriages

PEOPLES—SMITH. Mr. Edward Peoples and Miss Elsie Smith were united in holy wedlock at Washington Chapel Methodist Episcopal Church, Wardville, La., March 6, 1927. The bride's father is a loyal class leader in this church. We pray God's blessing upon this couple. On January 16 Mr. Fayette Peoples and Miss Frances Williams were united in matrimony at the home of the bride. Bro. Isaac Williams, the bride's father, is a local preacher in our church. We wish both couples a long life and happiness. The Rev. S. Robinson officiated.—Reporter.

WEATHERBY—WALLACE. Sunday evening at 3 P. M., Miss Magnolia Wallace and Mr. Earl Weatherby were united in holy matrimony at New Hope Methodist Episcopal Church, Wesson, Miss. Mrs. Weatherby is a member of New Hope Methodist Episcopal Church. Many presents were presented to the couple. We wish for them a happy voyage over life's sea. The Rev. L. T. Jones officiated.—Mrs. L. T. Jones, Reporter.

WILLIAMS—WHEATON. The Rev. B. E. Williams, of Stoneham, Texas, and Miss Effie Wheaton, of Madisonville, Texas, were married March 20, 1927, by the Rev. J. C. Stripling at the parsonage in Madisonville, Texas. The Rev. Williams is serving a splendid charge, and he is leading his people on to success. Mrs. Williams was one of the leading members of Wilson Chapel Methodist Episcopal Church, in which she held several offices and is a charming singer. We wish for them a pleasant voyage over life's sea.—Reporter.

Woman's Column

Lawrenceburg, Tenn.—The Woman's Home Missionary Society of St. John Methodist Episcopal Church met at the home of Sister Lillian Haynes. The meeting was called to order by the president, Mrs. M. A. Buchanan, at 2 P. M. After Scripture reading and prayer, the business session was held; \$2.70 was collected. A very delicious menu was

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served by the hostess.—Mazie Davis, Reporter.

Webster Groves, Mo.—St. Louis District Extension Department. Reports for the second quarter: Crosby Union Methodist Episcopal Church, \$3.40, Mrs. F. Dobson, extension secretary; Kinloch Methodist Episcopal Church, \$2.80, Mrs. Sallie Porter, extension secretary; Union Memorial, Samaritan, Webster Groves, Asbury, and East St. Louis Wesley Tabernacle made no report. May I urge each president to stress the extension work more in God's name. I am glad to report one new paid-up member, Sister Fannie Brooks, Webster Groves, Mo. We are working and praying for a better report. Yours in His name, Mrs. F. Dobson, District Extension Secretary, 7834 West Richmond Heights.

Lewisburg, Tenn.—Miss Sallie Jones entertained at her home the Ladies' Aid Society

of Galilee Methodist Episcopal Church. Song was led by Mrs. Addie Ray, president; prayer by the Rev. B. J. Hudson, pastor. The reception was an enjoyable affair. A beautiful solo was rendered and short talks were made by the pastor and others. The Ladies' Aid is doing very good work, intellectually, financially, and spiritually, under the leadership of our president, Mrs. Ray. We are hoping to beautify our church and to assist in various causes for our church. We pray that our aim will be accomplished with much success, with the assistance of the Rev. B. J. Hudson, pastor. Too much praise cannot be given Miss Sallie Jones for this reception.—Reporter.

Lawrenceburg, Tenn.—The Woman's Home Missionary Society of St. John Methodist Episcopal Church, under the leadership of Mrs. M. A. Buchanan and her staff of officers, is doing a great work. We have furnished the altar with a nice carpet, and also a stove for the parsonage. We look after the sick and needy in our community. We donated \$5 to this cause and stormed one sick family. The last meeting was held at the parsonage, where we enjoyed ourselves very much. Collection amounted to eighty-five cents. A two-course menu was served by the hostess.—Mazle Davis, Reporter.

Paris, Ky.—Report of the Lexington Conference Woman's Foreign Missionary Society for the quarter ending March 15, 1927: Chicago District, \$115.25; Columbus District, \$140.60; Hawesville District, \$9.55; Indianapolis District, \$116.14; Lexington District, \$60.20; Louisville District, \$18.10; grand total for the quarter, \$459.84. Standard Bearers, \$1.40; King's Heralds, \$9.25; Little Light Bearers, no report. Banner district for quarter, Columbus; second honor, Indianapolis; third place, Chicago. Banner auxiliary for quarter, St. Mark, \$52.50; second honor, Springfield, \$46.90; third place, Rushville, \$41.65. Banners will be awarded at Annual Conference at Simpson, Indianapolis, April 23, 1927.—Mrs. C. D. C. Mebane, Treasurer, 134 West Eighth Street, Paris, Texas.

Bryan, Texas—To the District Presidents of The Woman's Home Missionary Society of the Texas Conference and to all concerned: This is to let you know that you are expected to see to it that your district mite box secretaries order and put out as many mite boxes on her or their respective districts as they think will be sufficient, and after each local charge has its mite box opening, report to your Conference treasurer your monies, Mrs. A. D. Logan, Marshall, Texas, and the number of boxes you put out, the number opened, the largest amount in a single box, the total amount in all the boxes, and the name of the person who held the box with the largest amount; the number of members in your auxiliaries, Queen Esther Circles, Mothers' Jewels, and Home Guards. Send this to your Conference mite box secretary. I shall send the report blanks in the near future. There is a banner to be given away this year to the Conference having the largest per cent gain.—Mrs. Ella Mae Blue, Conference Mite Box Secretary, Box 21, Bryan, Texas.

Special Notice

CENTRAL MISSOURI CONFERENCE

All ministers who expect to bring their wives with them to the coming session of the Central Missouri Conference, April 20-24, will kindly notify the pastor *at once*; also state the number of missionary ladies who will attend from your charge.—W. L. Lee, Pastor, 410 North Laurine Street, Sedalia, Mo.

Inquiry

I wish to inquire for Mr. Robert Gamble, last heard of in Washington, Ark., from which place he was supposed to have gone to Texas. Any information will be greatly appreciated. His father's name is John Gamble, of Tolle, Ark. Please send any information to the Rev. James Baxter, P. O. Box 25, Centerpoint, Ark.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, APRIL 21, 1927

To Meet the China Emergency

UPON the urgent advice of the United States legation, our mission workers in the interior of Southern China have been withdrawn to the seaports and in some cases are to be brought home. This is a necessary measure of precaution against perils due to civil war and the accompanying agitation against foreigners.

To remain, under the circumstances, would have been not only to intensify the anti-foreign feeling and so needlessly to imperil missionary lives and property, but also to render more difficult the situation of the Chinese Christians, whose loyalty to their church as well as their nation is assured.

The bishops in China—Birney at Shanghai, Grose at Peking, and Brown at Foochow—are doing everything possible to protect missionary life and property, and their cables assure us that native Christians are giving every possible support to the Church.

The dislocation of many missionary families, their transportation under emergency conditions, and at war prices, for great distances, in many cases exceeding a thousand miles, their housing and support during the period while their work is interrupted, have suddenly brought upon the Board of Foreign Missions large and altogether unforeseen expense, at a time when the treasury is entirely without funds to meet an emergency which is comparable with famine, flood, tempest, or earthquake. There is immediate need of at least \$75,000 to meet this emergency which is pressed upon us by the bishops in China, who are face to face with the situation, and who, with full knowledge of the facts, have authorized the temporary withdrawal of the missionaries.

We place this situation on the heart and conscience of a sympathetic and generous church, appealing for immediate contributions to the amount of at least \$75,000 to care for the pressing needs of the men and women of the Methodist Episcopal missions, whose field is being swept by the whirlwind of the Chinese revolution. Surely Methodism may be depended on to care for its own in this time of trial.

Cheques should be made payable to Morris W. Ehnes, treasurer of the Board of Foreign Missions, Methodist Episcopal Church (150 Fifth Avenue, New York), and marked for the "China Emergency Fund."

JOHN R. EDWARDS,
Corresponding Secretary.

New Orleans District Methodist Brotherhood Holds Meeting

By Dr. A. W. Brazier

THE first annual meeting of the New Orleans District Methodist Brotherhood has closed, leaving a lasting impression upon all who attended. The Methodist Brotherhood met in Wesley Methodist Episcopal Church, South Liberty, between Poydras and Perdido Streets, Wednesday and Thursday, April 6, 7. Dr. A. W. Brazier, its president, was in the chair.

At 9 o'clock, Wednesday morning, the Rev. C. W. Reeves, pastor of Peck Memorial Methodist Episcopal Church, conducted the devotional services; Bros. Robert Armstead and W. R. Butler, convention registrars. Brief remarks were made by the president; visitors were introduced, and strong addresses were delivered by Mr. Marshall Ballard, of the Item Tribune, and Mr. H. H. Ahrens, religious editor of the Times-Picayune; Prof. Pierre Landry, representing Craig School; Prof. W. Barker, representing Willow; Prof. George Parker, representing No. 35 High. Strong addresses were also made by students of New Orleans University, namely: Messrs. W. W. Sarter, Joseph Reson, L. Steward, William Bickham, Eddie Atkins, Octave Lillie, Warren Grant, John Edwards, and David Segue.

Bishop R. E. Jones, resident bishop of New Orleans Area, delivered an inspirational address. Bishop Jones needs no introduction as a platform speaker to the American public; it is only necessary to say that in this address he was at his best, and all felt greatly benefited, lifted, and inspired as a result of his matchless effort. The Hon. Nichols Bauer, superintendent of city public schools, sent a letter regretting his inability to be present, but very kindly permitted the male principals and as many of the male teachers and students in the advanced classes to be present on the morning of the first day. Prof. A. E. Perkins, principal of Danneel School, also sent statements of regret on account of his being out of the city on that day.

Wednesday afternoon, Attorney F. B. Smith presided. Devotionals were conducted by Dr. J. W. Wells, pastor of Trinity Methodist Episcopal Church, and the following topics were discussed: Evangelism, the Rev. M. R. Walker, district superintendent New Orleans District; World Service: The Field and Its Needs, the Rev. F. W. Brown, D.D., pastor of Mt. Zion; Our Imperative Duty, Bro. Robert Armstead, secretary of the District Brotherhood; What Shall the Answer Be, Bro. Andrew Turner, pastor of our church at Mandeville.

The evening session was presided over by Dean R. B. Hayes; devotional services were conducted by the Rev. W. T. Handy, pastor of People's Methodist Episcopal Church and Community Center. Dr. W. H. Rohin, president of the city Board of Health, delivered a very able and instructive address. He called attention to the fact that his board, as well as the State board, stood ready at all times to co-operate with physicians and others of the race in health matters. He paid a tribute to the Negro physicians who have always co-operated with the board, and not one has been charged with violating the laws of the city or State Board of Health. He wanted to know why the health rate of Negroes is so low and the death rate so high, and why the span of life of the average white man has been lengthened while the span of life of the average black man has been shortened. We quote from his speech the following: "Follow the advice of the doctors of your race; you can't go wrong. I have never known a Negro doctor who willfully violated any of the health ordinances of the city. Your men—your doctors—are competent. Learn to take baths; learn to get better housing conditions; make war on mosquitoes. Any man and every man can go a long way towards improving conditions in his immediate neighborhood. Form groups

to improve the health conditions of your people. Help the State and city health officials by reporting cases of contagious diseases. Don't be afraid of vaccination. The diseases which take the heaviest toll among Negroes can be prevented. When contracted they can be cured. Take tuberculosis; it can be cured. But it cannot be cured if you shut all the doors and windows, if you live too closely together with a tubercular without taking any precaution."

Dr. L. B. Landry, health writer for the Louisiana Weekly, spoke briefly on health problems. Dr. H. Roger Williams, a practicing physician of Mobile, Ala., and Dr. J. S. Clark, president of Southern University, both delivered strong and inspiring addresses. Dr. Clark spoke in part as follows: "It is absurd for people of our race to allow all

NOTICE!

In accordance with the provisions of the Book of Discipline, Paragraph 381, Section 2, the Book Committee of the Methodist Episcopal Church is hereby called to meet in annual session Wednesday morning, April 27, 1927, in the Edgewater Beach Hotel, Chicago, Ill., at 10 o'clock.

*William F. Conner, Chairman.
Ezra S. Tipple, Secretary.*

our insurance to go into a high-priced casket in which to be put into the ground while our children are left naked and unfed. There should be a clause in these insurance policies providing that at least a certain amount should go to the dependent survivors. More than \$100,000 was spent in New Orleans last year in Negro funerals. In 1920 the city of New Orleans had 100,930 Negroes; 6,000 of them were ill all the year; their loss earnings amounted to more than \$750,000."

Thursday morning, Dr. Thaddeus Taylor presided. Devotional services were conducted by Dr. E. D. Williams, pastor of St. Peter African Methodist Episcopal Church. Topics for discussion: The Laymen in the Annual Conference. First, the minister's viewpoint was very ably discussed by Dr. C. S. Stanley, pastor of First Street Church, and the layman's viewpoint was ably looked after by Dr. Thaddeus Taylor, a practicing physician, formerly of Natchitoches, now residing and practicing in the city of New Orleans. These topics were very ably discussed by others, and a solo was rendered to the delight of all by Mr. B. McHubbard. Address, Christianity vs. Religion, Dr. H. Roger Williams, Mobile, Ala. Dr. Williams again was at his best, and his hearers were delighted to listen to him.

Thursday afternoon, Dr. Brazier presided. Devotional services were conducted by Dr. A. C. Yearwood, of Petty Metropolitan African Methodist Zion Episcopal Church. Topic, Gulfside (Waveland, Miss.) Activities: Its Needs and Possibilities, was very ably brought to the attention of the convention. New Orleans University: Its Present Outlook, was discussed by Dr. O. E. Kriege, president. What the Local Church Can Do for the University was discussed by Drs. G. C. Haywood, E. D. Williams, W. Scott Chinn, and others.

Thursday evening the great meeting reached its climax, with Dr. F. W. Brown conducting the devotional services. Topic, Social Service Activities. Address, Sylvania F. Williams' Community Center, was ably discussed by Mr. C. K. Stalnaker, executive secretary. A very excellent solo was rendered by Mr. George L. Johnson, of the Recreational and Playground Activities of America.

Dr. Phil Deschner, pastor of Napoleon Avenue Methodist Episcopal Church, recently

elected president of Blinn Memorial College at Brenham, Texas, delivered a very strong message. Dr. Deschner is an able and convincing speaker. Our group hears him gladly at all times for the reason that he practices what he preaches. We can safely say, with Dr. Deschner we have a friend "in court."

Segregation: Its Baneful Influence, very ably discussed by Attorney F. B. Smith. Attorney Smith is one of the strong laymen of the Methodist Episcopal Church, having attended five or more General Conferences. He was one of the leading attorneys in the segregation case which came up in Washington before the United States Supreme Court.

The brotherhood is doing effective work in the various churches where local chapters have been organized. More and more men are coming to realize their duties and responsibilities to the great church. The meeting closed with the following resolutions unanimously adopted:

The stages in the progress of the human race have always demanded a commensurate leadership. When thoroughly aroused to the situation, men have never failed to respond and tackle with a will the problem that confronts them.

The outstanding religious movements of the past developed an illustrious leadership. The birth of the Methodist Episcopal Church marks one of the great stages in the world's religious movements. She has ever been on the alert. Her ringing call for service shall not go unheeded. Therefore be it

Resolved, That the New Orleans District of the Methodist Brotherhood, in its first annual session, here and now renews its pledge of loyalty to the great church and its world activities, and declares it our purpose to loyally stand by in every way its religious, moral, and civic movements for the uplift of humanity at home and abroad.

We urge a greater manifestation of the man power of the church in its local as well as its world-wide movements.

We further urge the organization of the brotherhood in every local church in the Louisiana Conference, to the end that the men of the church may plan a larger program of service in the various activities that have to do with the betterment of mankind; and we hereby pledge our support to work in harmony on any proposition put forth.

We look with pride upon the increased influence and recognition of the New Orleans University and commend the present administration.

We unqualifiedly endorse the Gulfside movement as one of the outstanding agencies for the religious, educational, and social uplift of our people.

We sincerely appreciate the aid of the press rendered us during these meetings.

Our thanks are heartily extended to the pastor, officers, and members of Wesley Church for their hospitality.

SOUTHWESTERN CHRISTIAN ADVOCATE

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THE METHODIST BOOK CONCERN

Evangelism — Why?

AFTER Easter there is observed well-nigh universally throughout Christendom the custom of feverish evangelistic activity. Both in its intensity and the area of extent is this phase of church energy noticeable. It is a species of periodic evangelism. It has its sufficient grounds of justification within the program of the church, as no mean sanction being found in the magnificent results recorded annually by the churches when their reports are all in. It is perhaps a fact of laudable church pride that the bulk of the recruits to the ranks of Christianity are obtained through the Easter season efforts of the churches.

Reflection as to the reasons for such extra stimulation in evangelistic effort as is manifest during this particular period would show that there is the general conviction among church workers that this is the most favorable occasion of the year for making the evangelistic appeal. And such conviction is an accurate one, if we cease to think in terms of sustained evangelistic effort. For periodic evangelism, of all periods, Easter is without doubt the most disposing occasion. Christmas is a good time, but lacking in that element of seriousness and reflection which characterizes Easter. In the festivities of the Christmas season, the modern masses have sadly lost the significance of the new-born Christ for the world's salvation. Not quite so with the Easter event.

That drama has as its dominant theme the Risen and Ever-living Christ. To the public thought He is now not merely the Babe of Bethlehem, to whose triumph over world forces we look forward with solicitude, but He is to this and coming generations the victorious Christ, having conquered death and the grave, and He who, during nineteen centuries, has been steadily conquering and winning undisputed sway over the individual personal and group life of mankind. The scenes and incidents of His life immediately preceding and following His resurrection are the most dramatic and thrilling of the entire series of His marvelous life; and more than any other they have captured the interest of men during all the subsequent centuries. The Easter season is dynamic with evangelistic appeal as is no other period of the year.

At this time also is the religious consciousness of humanity tenderer than at other times. Now human sympathies are awakened and ally themselves passionately with the purposes and mission of Jesus. With Him they enter the struggles and sacrifices which He experienced to make possible the attainment of His object. In a sense Jesus did tread "the wine-press alone." But today, in another sense, He does not tread it alone; for there are unnumbered thousands who abandon themselves to as complete sympathy with Jesus in the full scope of His suffering as is possible for human beings to enter in partnership with the Divine. When men are thus emotionally disposed, it is a good time to make the appeal for their loyalties, even of those who have not previously declared their attachment to Jesus and their professed declaration to follow Him.

Likewise there arises in the atmosphere of the empty

tomb a fresh sense of humanity's common kinship and of our responsibility for the spiritual well-being, each and all, for the other. Under such wholesome reflections, both the evangelistic urge and reaction thereto by the objects of our endeavors, find a happy medium for expression. That other men are akin to us is a fact that impels us even to the point of anxiety to seek the enrichment of their lives, the guarantee of their spiritual satisfactions, by helping to bring them under the influence of that One who came that men might have the Life abundant and eternal. And it is an earnest of success and of divine approval on its work that the church of Jesus Christ as never before is finding the hearts of men responsive to her message and reciprocal toward her earnest activity.

Similarly it should be urged that evangelistic activity at Easter time is well directed effort in that it gives opportunity for the church itself and society to restudy the institution upon which society looks and is dependent for keeping alive the Christian religious tradition among men. Other social institutions frankly avow this is not their mission, and accordingly are pursuing the objects that accord with their purpose and genius. With this other type of social institution the church joins hands and interest in every point that makes for the construction of the spiritual nature of men. This function with the church is primary; 'tis all the business of the church to effect the spiritual regeneration of human society.

That which is primary with the church is secondary with these. In the light of this service to society, the Easter season affords a most favorable background from which men may view and appraise the church for its social worth. And nothing could contribute more to a favorable appraisal of its value for the eternal good of mankind than that the church should be studied in the prosecution of its evangelistic task at the time of the Easter urge.

Easter evangelism is justified by the urgent need as well as by the occasion. Merely as an organization, the church needs the recruits. It is said that there are in the United States to-day at least seventy-five millions of people to whose thinking the church makes no appeal; who go on living just as though there were no church in their midst. There is a virtual decrease yearly in the number of recruits to the ranks of the churches. In the Methodist Episcopal Church were recorded more than 10,000 baptized children in 1923. In 1925 not more than half this number were reported. Irregularities in record keeping, etc., may be pleaded, but other evidence adds to the proof that recruiting to the ranks in the modern church appears to be on the wane. Our Methodist records revealed a slump of practically three-fourths in the net gain of membership in the year 1925 as contrasted with that of the year 1923.

Easter evangelism is valuable as a method of reinforcing membership loyalty to the churches. What must be said respecting the loyalty of those thirty-five per

cent of our total Methodist membership who fail to contribute support to the benevolent program of their denomination? In their attitude is involved a vital principle as deep as is their membership vow. The obligation which they break is sacred; and the breaking of such an obligation works a reflex detriment on personal character. In recreating a keen sense of personal obligation and loyalty on part of the membership toward their denominational institutions, the Easter evangelistic activity is worth while.

But not in the appropriateness of the season nor even in its purpose to satisfy such secondary needs as the rehabilitation of itself as a formal institution does the church find its supreme reason for evangelism at Easter time. It is rather in the conviction, stronger at Easter because of the stirring tragedy of the hour, that sin is the most destructive fact in human experience; that, only through the passion of Jesus, sin can be conquered; that the church is divinely ordained to preach this truth to lost men; that the task is an immediate one; that its performance faithfully through His Spirit will result in the conversion of men not only as to their intellectual beliefs, but in their moral attitudes so that

there will be definite commitment of men to the way of life advocated and exemplified by Jesus, the crucified, risen, and ever-living Christ. Herein is a world of force, an irresistible constraint, that makes the church of Jesus Christ restive as long as she is aware that there is a life in which Jesus has not been accorded first place, and that there is a realm of group life that is not permeated by the mind of the Master.

Evangelism has as its inspiring cause and overmastering urge the double fact of sin and salvation therefrom. Contemplating these in the light of the resurrection, the church at this time most appropriately beholds her risen Lord mysteriously standing in her midst, saying, "Receive you the Holy Spirit for this task; and go forth and evangelize the hearts of men, and thus make Christian the relationships of human society. Always I am with you." To supply this heart yearning of humanity for the values which Christ offers mankind, and to fill the measure of His will concerning us, the church goes forth to sow the precious seed through the process of evangelism, trusting to the Holy Spirit for the results which we seek—regenerated hearts and a Christ-centered social order.

The Dancing Mania

WE have no moral hobbies. Any kind of hobby is, indeed, repulsive in the long run. There are, however, certain convictions which are deliberate with us and for which we never find it necessary to apologize. And these convictions we are frequently expressing—not because we hold them, but because their expression is in the direction of a fundamental social benefit.

One set of such convictions, those to which we now specifically allude, concern the practice of dancing, favored social sport of modern times. To inveigh against the terpsichorean art is to provoke a howl of protest from the patrons and practitioners of the modern world's deified indulgence. Because dancing is so popular, universally prevalent, and "everybody" does it, is no logical defense for it. Nor would such claims afford an adequate validation of its moral value for society.

It is safe to analyze our universe into physical and spiritual phenomena. Not only is this an ancient concept, but it coincides with individual personal experience. It is of the genius of religion to put the major emphasis of life upon culture of the spiritual facts and relationships of the world of mankind. The Christian ideal is to keep the physical subservient to the ascendancy and dominance of the moral and spiritual element in the human consciousness, and in our reaction to our whole environment.

To this admittedly desired end dancing makes no contribution. Hardly any of its most ardent advocates would make for it such a high claim. It does not make for high exaltation of the spiritual over the physical within the person of the individual, nor does it promote real spiritual attraction between those indulging in it—usually opposite sexes. Grant that it does give gracefulness to one's form and carriage as a means of exercise. But in its serpentine movements more than bodily grace is promoted. And bodily grace, thus obtained, is not the most desirable good for human social well-being.

For the Christian the pearl of great price is a virile,

vital, dominant spiritual principle and passion to which the whole earthly experience pays its tribute, all our bodily members acting in concert therewith. "Bodily grace" is another route by which we go speedily into that realm of values which are of the earth "earthy." The Greathearts of spiritual combat and conquest have squandered little time with the dance. The spiritual "fanatics" and "fogies," who have changed the face of spiritual continents in human experience; who have given Christian civilization its pattern moral ideals; who have been the reservoirs of spiritual power by which our present social order has arrived at its heights of spiritual victory, were not men and women who tarried on the dance floor. The dance does not enrich the inner spiritual life of the individual or enhance real spiritual relationship within the group who dance.

One fact is certain. If the present period of civilization needs any stimulant to sex excitement, it has this in the dance. Than it we know of no more powerful, irresistible stimulant in the history of human contacts. Not its value as a promoter of bodily grace, but its known utility as a powerful sex-complex stimulant, rests its popularity as well as its ground of defense by those who indulge in its "graceful" movements.

The dance is chief instrument for evil worship in the hands of a generation that is joy mad and jazz crazy. It is the leading act in the drama of the debasing of the senses in the riot of the sensual. It is glorified worship of the physical as over against the claims of the spiritual. It is enthronement of the god Pleasure, and adherence to a physical pleasure cult that embraces the whole retinue of diversions and pastimes and sports which tend to spiritual paralysis and hence cannot be indulged in "in the name of the Lord."

Dancing tends to produce damaged goods. It tends to lessen individual piety. It hastens social decay. It fosters domestic disintegration. It litters the social highway with wrecks in body and in soul. Avoid the dance.

Contributed Editorial

The Christlike God

IT is doubtful if Bishop FRANCIS J. McCONNELL has ever rendered a larger service to the religious thinking of his time, great as has been his service in that field, than in his latest volume, just published, *The Christlike God* (Abingdon Press). This book marches directly into the very center of the pivotal question of religion to-day, the nature of God. The book exhibits Bishop McConnell's unique faculty for discussing abstract subjects in a style which is clear as sunlight, simple in structure, and yet with a logical penetration that finds the weak spots in a shaky argument or position. One of the many attractive features of the book is that there is hardly a current theory in philosophy or religious discussion which does not find treatment in this volume, and it is frequently treatment with the rapier.

The theme of the book is an examination of the so-called "attributes of God" when brought to the test of Christlikeness. "The modern demand," says Bishop McConnell, "is not so much for a proof of the existence of God as for a conception of His character in which we can trust." The author points out that the real debate to-day is not so much about the divinity or deity of Christ as it is on the Christlikeness of God. The purpose of the volume is not to seek to prove the existence of God so much as it is to see how the common philosophical and theological statements about God must be interpreted if we think of God as Christlike.

Again and again in a variety of arguments it is maintained that Christ is so great a phenomenon in the world that He can only be explained on the assumption of a Christlike God. Anything else is inadequate to account for the fullness and intensity of the moral passion of the Christ life. All through the volume the metaphysical attributes of God are brought to the Christian test and weighed by the Spirit of Christ.

"The Christlike God" is a rescue party which sets out for the rescue of a "Lost Battalion" of great words. These words are such impressive standbys of Christian theology as omniscience, omnipresence, omnipotence, unity, and creator. In the tangles of such great words the simple Christian faith has frequently been lost and the inquirer is tempted to say, "They have taken away my Lord, and I know not where they have laid Him." In this book these philosophical ideas are brought into subjection to Christ.

EMERSON once said of CARLYLE that he was a trip-hammer with an Æolian attachment. That would be a fair description of Bishop McConnell, for there is the music of faith as well as the drive of logic in this book.

How Red Is America?

WILL IRWIN has done a large and timely service in contributing to the current discussions of "Bolshevism" in America, an element which is ordinarily entirely lacking, namely, a real statement of facts concerning the extent of radical organizations in the United States. His dispassionate presentation of cold facts will be a dose of cold water to many over-heated orators. His findings are published (J. H. Sears & Company) in his new book entitled, *How Red Is America?*

Here are the figures and facts:

"Compared with the enormous total population of this

country, the Communists are a most insignificantly small faction. When they split off from the Socialist Party in 1919, they numbered at least 50,000 committed zealots. In 1925, the Chicago headquarters reported 20,000 members of the Workers' Party; and in 1926 it listed 16,000.

"The I. W. W. has now probably about 16,000 members. This organization is dying; it has no fringe left. To that we may add perhaps 3,000 simon-pure Anarchists. Finally there are no more than 75,000 Communists, party members and fringe alike. Very well, 16,000 plus 3,000 plus 75,000 equals 94,000. To be liberal, and to make calculation easier, let us throw in a thousand and say that the adults of the deep red revolution element in the United States may number 95,000. There are 57,000,000 or 58,000,000 adults among our 117,000,000 souls. The revolution-radicals, therefore, amount at the most liberal calculation to one sixth of one per cent of our population.

"Never since the great Eastern and Southern European influx began in the last years of the last century did American radicalism stand at so low an ebb as in the winter of 1926-27. I repeat: the 'revolutionary reds,' according to the best estimates I can find, number at most liberal estimate only one sixth of one per cent of our population; and the whole strictly radical elements, revolutionary and evolutionary together, certainly not more than one per cent. This may comfort those nervous citizens who still have nightmares of shooting behind the barricades. It will perhaps give less consolation to certain propagandists whose business it is to advance special interests by playing on the fear of a social revolution."

The Passing of the Anti-Evolution Agitation

THE legislative record for the year just closing shows that anti-evolution bills have been defeated in six States, Oklahoma, West Virginia, Arkansas, Missouri, New Hampshire, and Minnesota. The fight was not close in any of the States where the proposal was defeated. These defeats indicate that the agitation has about exhausted itself. The only States that actually have the statute on their books are Tennessee and Mississippi, and they are allowing it to become a dead letter and are expected to repeal it within a year or two.

The passing of this particular agitation, approaching sometimes to hysteria, is a happy event for the Christian church. Dr. LUCIUS H. BUGBEE, pastor of the Hennepin Avenue Methodist Episcopal Church, Minneapolis, Minnesota, delivered a very effective address when the anti-evolution bill was pending in the Minnesota Legislature. One paragraph of his address well summed up "the conclusion of the whole matter":

"Evolution is not anti-Christian or anti-biblical. It is not necessarily atheistic or irreligious. It is an interpretative principle of life which has been substantiated by so many facts that it commends itself to many of the greatest minds. To forbid by law the teaching of such a principle would be contrary to every tradition of American freedom and fairmindedness. It can, of course, be misinterpreted, misread, and misused like every other body of truth, but the remedy for such a situation is not prohibitive legislation. It lies rather in filling the atmosphere of our great educational institutions with a religious attitude toward life and introducing into all processes of education those character controls which will correct the errors of immature minds and kindle reverent devotion and childlike surrender to righteousness and truth."

L.

Some Parents I Have Known

By Ernest R. Groves

Professor of Sociology in Boston University

PARENTHOOD is many-sided. The needs of children are so various and changing that no father or mother feels equal to all the obligations that his children put upon him. Moreover, few parents can give themselves exclusively to their children. For most fathers there are the stern demands upon their time that earning a living entails, while the majority of mothers, even in these modern days, face a never-ending series of household responsibilities that cut into the allotment of time and energy reserved for comradeship with their children. Under the circumstances it is hardly strange that no parent attains one hundred per cent efficiency.

There is, however, a vast difference between inability to meet all the demands of one's children and failure as a parent. When we run across parenthood failure we always discover in the children serious consequences that have resulted from the mistakes of the home, results that the child has to carry as an affliction throughout his life.

Contrary to the opinion of many people, parents who fail are not always lacking in love or concern for their children. Parents stumble into failure with the best of intentions. Good parenthood requires knowledge of how to help children as well as the driving impulse of affection.

The attention that parenthood technique is now getting in so many quarters is evidence of a growing understanding that fathers and mothers need something more than general intelligence and right purposes if children are to be given a fair start in life.

Parents Who Fail

Anyone who comes frequently in contact with parents who have failed, who even admit their failure and seek the help of the specialist, finds himself grouping the mistakes of parents, since certain blunders appear again and again. The best way to bring out the most common causes of parenthood failure is to describe family situations that express the kinds of difficulties that are constantly repeated.

The most self-satisfied parent, were he to meet continually the same type of family disaster, would see in their flesh and blood revelations of parenthood failure an invitation to stop, look, and consider.

These are not happy days in family A. Both the father and the mother are sad and puzzled. They are having trouble with their two sons. They cannot understand what is the matter. The older boy has tried several employments, failing in each of them in turn after a very short trial. He is shiftless, lacking in industry, unreliable, and extravagant. The father, who is a professional man with a comfortable income, has been obliged again and again during the past year to pay debts that his son has recklessly contracted, until he has been driven



IN THE WAKE OF A QUARREL

to desperation. The father is ambitious and successful; having a deep sense of family pride, he is disgusted with the behavior of the boy who, although twenty years of age, is less responsible than most boys ten years younger.

The younger son is sixteen. He is beginning to develop the characteristics of his older brother. The parents are quicker now, as a result of their experience with their older son, to detect the unpromising traits, so the second child has been removed from public school and placed in a private military school, where he is receiving an exacting oversight and discipline.

At first the visitor seeing this family would assume that the parents were in no degree to blame for the careers of their children. The home is cheerful, easy-going, and affectionate.

Too Busy to Make Real Contacts With the Children

The student of human nature would soon uncover the faults of this particular family. As a matter of fact, neither son has ever had genuine contact with his parents. The father has been content to be a good provider who has seldom meddled with the children except when he has been obliged to punish them upon the complaints of their mother. The latter, too, has given very little to the children. She has always been busy with matters outside the home. Her delight has been in doing all sorts of so-called public service. Any civic organization endeavoring to put across some new form of community service could count upon her. She has been liberal in giving time to church work, being especially happy when engaged in getting up some entertainment, social, or supper. Affectionate and generous with her children when she has given them any attention, she has seen little of them, and they have actually been brought up by a servant, who for many years has taken charge of the family, but who has cared much more for housekeeping than for the children.

The trouble with the children is that they have been the victims of parental neglect. Neither the father nor the mother has ever given them any comradeship or has

helped to guide them in a sense of responsibility. Neither son has any family loyalty; their only desires are for pleasures, and they look upon both parents as merely means for the attainment of their wishes. Never having been incorporated into a real family fellowship, they are as destitute of home ties as if they had been orphans.

On the other hand, the generous giving of both father and mother, whenever it has been possible, to satisfy the desires of the children for comfort or pleasure, has prevented the latter from developing any sense of self-control or personal responsibility. They have had the protection of the family coupled with the irresponsibility of one who has never had a home. When pushed out into life upon his own initiative, the older son revealed his meager preparation and the softness of his character. The parents are ashamed, but only now are they beginning to understand the real cause of their trouble.

Where the Child Gets Too Much Attention

The trouble with family B is exactly the opposite of the situation just described. In this home the one child has received too much attention, particularly from his mother. Since the mother nearly died when the child was born, and in early infancy the child was not very strong, it was not strange that both father and mother, being exceedingly affectionate, should have been tempted to over-express their feelings; yet, as they are both extremely intelligent persons, had they been given any clue as to their danger, they would have passed through their ordeal without much trouble. Apparently, however, they have never had until recently any understanding of the tragedy that comes to the child that fixes itself upon one of its parents and does not mature. In this instance, as one would expect, the son has become the victim of his mother's excessive expression of affection. Her one interest in life has been her boy. Start her talking on any topic whatsoever, and she soon reaches the point where her emotion leads her to bring the conversation back to her child. She has been jealous of everyone in whom her son has become interested; she is even jealous of her husband in so far as his influence operates upon the child in a way to jeopardize her own.

The "Smothered Child"

The most casual observer would see where the difficulty is in this family. The mother is attempting to thwart nature and prevent the child from growing up. She is struggling to create in him a mother-fixation that will prevent his developing an independent self. Her method of continuing her dominance over the child has been a fussy interference with all his doings. Her attention, as well as her affection, has concentrated upon her son. She follows every detail of his life and gives him no freedom. Whenever he gets in social difficulties, she,

of course, blames other people; for he, to her, is always faultless.

As the boy has come into adolescence he has struggled manfully to escape the tentacles of his mother's affection, but without success. He is conceited, opinionated, lacking in self-confidence, utterly unable to cope with the problems life is beginning to thrust upon him. His mother has spoiled him, and now, much too late, she is beginning to recognize the mischief she has done.

No one would question what is the matter with family C. The two boys are always in trouble and have been moved from one school to another. They are untrustworthy, troublesome, and in all sorts of ways mean and disagreeable. The boys have more than the average mental ability and, given a fair chance, both of them would surely have met life with success.

When Family Quarrels Ruin the Child

They have been weighted down with the burden of a family incompatibility. The father and mother are always quarreling. Apparently it has been so from the beginning of their marriage, and they have especially quarreled about the children. Whatever one has wanted, the other has disliked. Any discipline imposed by one parent has received the protest of the other. The children have hated their home and have lived on the street as much as possible almost from the time they began to walk. They respect neither parent; indeed, they respect nobody, and as a consequence are always making trouble both for themselves and for others. With their bad habits thoroughly established, it is difficult to see how they are likely to recover and become happy and useful.

The "Temperamental" Father

Family D has been injured by a temperamental father. He is a man of intelligence, very fond of his children, and interested in his home. His outstanding fault is his emotional instability. He is flighty, extremely sensitive, pugnacious, and even at times meanly jealous. The children are girls, and

as they have grown older they have reacted more and more to the temperamental outbursts of their father. Although they are very fond of him, for at his best he is generous and a delightful comrade, they are ashamed of the fact that he is always in trouble, and they have the judgment to recognize that the fault is his. Their experience has made them timid and self-conscious and over-mature. They seem always on guard, fearful that something will happen, and gradually are tending to withdraw from life and to protect themselves from the shame they feel by keeping away from people. It now looks as if they would never marry. Whatever their future career may be, they must carry the scar of the hurt they have received from their temperamental father.



WHERE THE PARENT PLAYS FAVORITES

I have never met the parents who are responsible for the tragedy that has happened to E. E is an impressive personality who is now on the western side of middle life. In spite of her years she is noticeably attractive and must have been a very winsome person in her girlhood, yet she has never married, even though she has strong home impulses and is extremely fond of children. Her cravings for a home of her own have been substituted for by her choice of a life profession. She is a teacher of home economics, and extremely successful.

From her viewpoint her life is a tragedy. In my opinion she sees things clearly. She knows now what has been the trouble. Her mother, like many other mothers, was anxious above everything else to protect the girl from the dangers of sex. She began her process of protection as soon as the child arrived at early adolescence, and her instruction succeeded, but at fearful cost to the child. Sex very quickly became to the girl a morbid thing, too unpleasant even to be thought about; and since men represented sex, they also became taboo. She feared them, kept away from them as much as possible, never had any association with boys; and even her romantic day-dreaming, when she played with the idea of home and children, excluded the male. It has been hard for her to face squarely the consequences of her mother's teaching, but this she has done, and she has found it an advantage at least to recognize the losses of her life rather than to go on blindly concealing from herself her fundamental desires. Her one ambition now is to save her younger colleagues from her own tragic mistake. She also in a heroic manner is doing all she can to fill the void in her life by cultivating friendship.

The Curse of Too Much Discipline

The trouble with F family has been too much discipline. Upon the death of her brother, Miss X came into control of two young children, a boy and a girl. Miss X was an austere New Englander, believing in repression and strict obedience. The children were brought up according to a rigorous schedule. The aunt had an all-seeing eye; nothing escaped her. The slightest infraction of her program, and she had immediate recourse to the whip. When any of her relatives remonstrated with her for her severity, she answered that physical punishment was good for her children, they expected it and needed it. In short, she was a woman saturated with the love of power. The children gave her the opportunity she had always craved to dominate. She made the most of it. She satisfied her power-complex, but ruined the children. They grew up to be deceitful, crafty, vicious, double-faced in all their behavior.

The Fear Complex in the Child's Mind

G illustrates the evil that comes from inculcating fear in the growing child. Circumstances made it easy for Mrs. G. to over-protect her boy. Her husband had died early of tuberculosis, and the mother naturally concentrated not only her affections, but her anxiety upon her little boy. It was perhaps well she took good care of him, but it certainly was unfortunate that she increasingly built in him morbid anxiety and lack of confidence. As a matter of fact the boy developed into a very healthy youngster, and any careful physical examination would have demonstrated that if he continued to take good care of himself, he had no reason for worrying lest he go the way of his father.

As he grew toward manhood his mother felt more and more the risk of his slipping from his childhood dependence upon her, so she made use of his worry about health to tie him firmly to her. He married, but his marriage was only partial. He could not commit himself to his new home because he was so largely imbedded in the life of his mother. From the start his wife had to be satisfied with a small portion of his interest. Soon the mother extended her dominance into the new home and moved near the son and wife that she might better control things. She immediately discovered that ambition might carry the boy away from her clutches, so she encouraged him to get on as easily as possible. Eventually she destroyed any desire on his part to exert himself and become more than a mediocre teacher.

Recently the son, mother, and wife have met with a catastrophe. The young wife had given birth to a child and resents the effort of her mother-in-law to dominate the newly-arrived baby. She has rebelled, and is hopelessly trying to win the allegiance of her husband. Also, his years of subserviency to his mother's selfishness are making it impossible for him even to understand why his wife feels as she does in regard to his mother. Husband and wife are rapidly drifting apart, and were it not for economic pressure, one would prophesy that in a very short time the young mother would leave her husband.

The "Pollyana" Mother

H represents a family that has gone on the rocks for a reason one does not meet quite so commonly as the causes that have just been described, yet it is frequently a contributing cause of family disaster. Mrs. H has had a very definite philosophy in dealing with her children. Apparently she has determined never to recognize anything troublesome. When one of her children said something disagreeable or reported an unpleasant experience or expressed fear or hostility, the mother insisted that the child did not really feel as he said or had not actually had the experience he rehearsed. No matter how honest or frank the child tried to be, he made no headway. What the mother wished to have true was always true. Eventually the child gave up in his attempt to state the facts as they were. The mother apparently felt the kind of treatment she was carrying on would most certainly lead the child to come up to her expectations. What she did not notice was that she was always dishonest, that deceit was forced upon the child even when the child tried to be truthful. As the children grew older, they gave up all hope of dealing frankly with the mother and accepted the gulf between what they did and thought and what their mother insisted was true as something that was inevitable. It was not strange that these children became extremely deceitful, and each of them in turn led a double life. The mother was awakened from her day-dreaming by the suicide of the oldest girl before she was twenty, and the court sentence of the boy, who committed a serious crime in early adolescence.

Do mothers more often injure their children than fathers? Well, if they do, it is because the fathers contribute so little to the family life. Both parents are equally responsible, but the father's harmfulness is often due to his negative attitude toward family life. He leaves the children to the mother, and as a result they run the greater risk of being warped when the mother is selfish or unwise.

BOSTON, MASS.

Gunboats and the Gospel in China

By Bishop George R. Grose

WHAT is to be the future policy of Western nations for the protection of foreign business and missionary interests in China? The present policy of policing foreign concessions and treaty ports with military force and gunboats has seemed to be necessary because of the lack of a stable government to give adequate protection. It has been urged in support of the present policy that foreign property and life would be immediately endangered if foreign soldiers and gunboats were withdrawn.

What are the facts in the present situation? Within the past twelve months there is scarcely one of the treaty provisions for the protection of foreigners that has not been ignored or violated with impunity. There has been wanton destruction of property and frequent encroachments upon business. More than a score of lives have been sacrificed. Some of the foreign governments have made repeated gestures threatening to use force for the protection of their nationals, with at the same time a steady loss of trade and prestige. The very presence of foreign naval and military force in China's inland waters is a source of provocation to the Chinese.

There is no question but that the gunboat is a safeguard to those within reach of its shots. But this is an insignificant number in comparison to those residing in the interior whose safety is imperiled rather than promoted by the gunboat policy. When a foreign gunboat is at hand and occasion arises for the use of force for the protection of foreign property or life, which protection is duly guaranteed by treaty provisions, extreme measures will likely be used. The few nearby will be protected. But their safety will be purchased by the added peril of the larger number in the interior who will become the victims of mob spirit.

The Futility of Forceful Intervention

But there are larger interests involved than the personal safety of foreign traders or missionaries in a given locality. The continuance of Western trade in China and the large property interests of foreigners are menaced to-day as they have not been in the past twenty-five years. The future of missionary work is at stake. Business interests urge quite generally upon the foreign powers a policy of forceful intervention, or at least of military protection in any locality where foreign property or trade is in jeopardy. One nation is quietly pursuing the policy of peaceful penetration. Another is subsidizing and promoting agitation, strikes, boycotts, and violent uprisings under the guise of peaceful friendship. Another European nation, with no gunboats in Asiatic waters, is rapidly extending its trade to the interior of China with a friendly attitude on the part of the Chinese. The result of the gunboat policy, as seen in the incidents of the Yangtze River ports and in the recent experience of Hongkong trade, is the steady decline of foreign business and the alienation of the Chinese people to the point of open hostility. Simply in the interest of promoting trade the policy of forceful demands upon China has proved futile.

The occasional use of gunboats to protect life or property, foreign press innuendos and public platform

threats of armed intervention have been followed by more strikes, boycotts, and increasing hatred of foreigners. The most alarming sign of the times is a growing disrespect for foreigners as such and a disregard for what Western nations think or do. In the awakened national spirit in China there is a consciousness of power and a sense of independence such as foreign nations have never had to reckon with before in their dealings with China. An apostle of force said to the writer recently: "One hundred and fifty thousand British, American, and Japanese soldiers would bring China to her knees in six weeks." Even so. How long would it be necessary to keep her on her knees? What assurance of true repentance would be required before the penitent nation were allowed on her feet again? And what guarantee of good behavior would be adequate from a country of 400,000,000 people with approximately two million soldiers under arms? Bringing nations to their knees at the point of bayonets promotes neither trade nor piety.

What, then, is the alternative? Under existing conditions, to withdraw immediately all foreign protection would undoubtedly jeopardize in some localities the lives of both commercialists and missionaries. But it is perfectly evident that the present policy is giving satisfaction neither to foreigners nor to the Chinese people. Unless some other basis of action is found, it will not be long until foreign trade and philanthropic work is driven from China. Even though China were brought to her knees, she knows how to work the boycott and peaceful resistance with deadly effectiveness. In the first boycott of the Japanese, the Japanese residents in Shanghai found they had nothing to do except to take in each other's washing, which soon ceased to be either exhilarating or remunerative. The best and only adequate safeguard of foreign trade interests and of Christian missionary work is the good will of the Chinese people. If the American government would withdraw all gunboats from China's inland waters just as soon as the property and lives of Americans are assured responsible protection, it would promote amazingly all the mutual interests of China and America.

How the Gunboat Policy Hinders Christian Missions

The gunboat policy vitally affects the work of Christian missions. The spiritual commodities of the missionary are unlike the material commodities in which the commercialist deals. They are not liable to tax or to seizure as are the goods of the tradesman. The missionary escapes the rivalry and competition with which foreign business must contend in the Orient. The chief asset of the missionary is the confidence and respect of the people among whom he labors. When the missionary depends for protection upon military measures, he at once in the mind of the people discredits his cause. The spread of the gospel is placed on the same level in the thought of the Chinese as the distribution of oil or tobacco, with a more active demand for the latter. The spirit of the gospel and the gunboat policy are irreconcilable. The greatest hindrance to the Christian movement in China at the present time is its suspected alliance

with foreign trade interests or with political designs of foreign nations. And this suspicion is supported by the presence of the same gun protecting both tradesman and missionary alike.

The Missionary Asks No Favoritism

Facing facts, then, as they are, and not as we would have them, it is clearly evident that the Christian missionary is placed in a most delicate and difficult position. He is a loyal citizen of his government, to which he owes an obligation. He also owes a duty to his fellow countrymen who are in business and who are as much entitled to protection as commercialists as he is as a missionary. He has no right to become a law unto himself regardless of the safety and rights of others affected by his course of action. He has no right to demand a kind of consideration for his class and for his work that would be inimical to the interests of his fellow foreigners who are engaged in trade. At the same time he may rightfully insist that his government have due regard to the hu-

manitarian and philanthropic enterprises which the Christian Church is promoting, as well as to trade interests.

But whatever policy may be adopted, two things should be borne in mind. First, that the peace of the Orient, if not of the world, depends upon what Western nations do with respect to China and upon what China does in the next decade. Here are illimitable potentialities either of a higher civilization increasingly enriching the world, or of military tyranny, political chaos, and moral anarchy threatening the civilization of the Far East. Second, whatever missionary and international policy may be adopted, the work of the Christian missionary in China for years to come will be both a venture and an adventure. Let us face the facts squarely, the gospel herald must make a venture with his life as he makes this great adventure with God. But since his is an adventure with God, he needs no gunboat for protection in his venture with the gospel.

PEKING, CHINA.

Essentialist

By Bishop Adna W. Leonard

ON SUNDAY, MARCH 28, 1926, in preaching the Conference sermon before the members of the Newark Conference, in Paterson, New Jersey, I used for the first time in any definite way the word "essentialist" in an attempt to express my position relative to the continuing controversy between what is generally known as modernism and fundamentalism. *The Christian Advocate* published that sermon in its entirety in the issue of April 1, 1926. Since its publication, I have received numerous letters and communications from ministers and laymen assuring me of their appreciation of the term "essentialist," many of them stating their satisfaction in the discovery of a word free from the qualifying conditions and associations characteristic of the terms, "modernism" and "fundamentalism."

If this word should come to be used by any particular group or large number of people, I hope it may not be attached to any "ism." I have carefully avoided in my public use of this word, as well as in private correspondence, the term "essentialism." We have all the "isms" we can stand.

Furthermore, I desire to have it distinctly understood that in making this statement I am not endorsing the publication that has recently changed its name to "The Essentialist," nor assuming to interpret the theological positions of its editor. Neither have I authorized anyone to state for me my understanding and meaning of this term. If there is anything worthy or significant in the term "essentialist," and I believe there is, I sincerely trust that it may serve a useful purpose and that it may tend to lessen rather than intensify mere controversy.

With some of the contentions of fundamentalism I am in hearty accord, and with some I am not. Recognizing certain Christian positions incorporated in fundamentalism as now understood, it is, nevertheless, impossible for me to accept all for which that controversy stands. The fundamentalists insist upon so much more than I can approve or defend.

On the other hand, I cannot accept all for which some modernists stand, for I take my position with those

who accept the deityship of Christ, the historical basis of Christianity, the creeds of the church, apostolic authority so far as the definition of Christianity is concerned, the divinely appointed place of St. Paul in the apostolic group, the absoluteness of Jesus Christ, the distinctive doctrines of divine grace, and the inspiration of the Bible, although not from the standpoint of absolute liberalism. Hence, I cannot classify myself as a modernist.

I have, therefore, used the word or term "essentialist," which expresses a reaction against fundamentalism and modernism, a term which, in my own thinking, is constructive and stands for a sane, scholarly, Christian type of Biblical interpretation and criticism. Without mental reservation, it holds Jesus Christ to be the divine Son of God and the burning center of our faith.

The Christian church will not break the test-tube in the laboratory nor shackle the mind of scholarship. All that is really truth helps rather than hinders the Christian faith. The need of the hour is a discerning mind and the ability to interpret scientific truth in such a way as to make it an aid to and not the enemy of religion.

When the church in North Africa became a disputing church and spent most of her time in the discussion of doctrinal matters of a more or less technical nature, Christianity became very largely an intellectual proposition. As a result of the bitter controversies of that day, the church became hopelessly divided. If the Methodist Episcopal Church should come to the place where her interest in orthodoxy would be greater than her interest in men, it would be a tragedy unspeakable. On the other hand, if she were to become hyper-intellectual, and cease to be an army for spiritual conquest, the disaster would be equally great.

There is no reason why the Methodist Episcopal Church should be forced to accept all for which some modernists stand or be forced to accept all the positions of fundamentalism. She will do neither. Between these two the "essentialist" may take his stand with utmost loyalty to Jesus Christ and to historic Christianity.

BUFFALO, NEW YORK.

Delaware Annual Conference

By Rev. R. B. Thompson

THE sixty-fourth annual session of the Delaware Conference met in Asbury Methodist Episcopal Church, Atlantic City, N. J., Tuesday, March 29. Adequate accommodations for the ministers were secured by the local church committee in Wright and Ridley Hotels. The church is well arranged, with dining room and facilities for entertainment, with several extra rooms for committee work. The cuisine was superb, and the service regular and orderly. Expectations were met and exceeded. Atlantic City, "The Empress of Seaside Resorts," afforded ample reception for the thousands of visitors who came for the week-end to attend our most notable Conference.

The vanguard arrived Tuesday afternoon and began to confer in committees preparatory to the formal opening on Wednesday morning. At 2 P. M. Conference Board of Examiners: accrediting candidates and preachers in courses of study; 4 P. M., district superintendents and pastors reviewed statistics and reports of pastors; reception to Conference, 7.30 P. M. The presence of Bishop Luther B. Wilson, in advance of the formal opening of the Conference, was a fitting crown to the formal reception tendered this fraternal foregathering of the members and friends of the Conference. Welcome addresses were made as follows: On behalf of the city, His Honor Mayor Ruffu; on behalf of the Ministerials Unions of the city, Dr. A. C. Sanders; greetings from well-wishers of Asbury; greetings from local church by the pastor, Rev. A. L. Martin; response by Dr. F. J. Handy, Camden, N. J. The annual sermon to the Historical Society was delivered by the Rev. E. E. Parker, serving his forty-eighth year as a pastor.

After devotions, 9 A. M., Wednesday, the Conference was organized by electing James M. Dickerson, secretary; E. O. Parker, statistician; W. J. Helm, treasurer. The holy communion, administered by the bishop, was an impressive service.

Three ministers died during the Conference year: J. E. A. D. Grigsby, R. H. Wallace, L. Y. Cox. The following widows are deceased: Hattie R. Showell, Sarah Hammond, Elizabeth Parker, Mrs. E. H. Pierce, Mrs. J. E. A. D. Grigsby.

At 12 o'clock Bishop Wilson conducted the first of a series of daily devotional half hours, exhorting the pastors to a more devout and diligent ministry. In these addresses the bishop was transcendent, with a style of simplicity and incisiveness, graced by a manner quiet yet forceful. Statistical reports were received from pastors at 2 P. M.

Thursday, regular business session. The report of the Easton District was read by J. W. Jefferson, district superintendent; also report of the New York District, by M. A. Thompson, district superintendent; 2 P. M., business session; report of W. C. Thompson, Philadelphia District.

Friday, 9 A. M., special executive session. The occasion brought out the rare judicial ability of the bishop. The brethren of the Conference also showed restraint and discretion in handling matters of an acute problematic sort. Charitableness with due regard for discipline was the order of the day. Reports: Wilmington District,

T. H. Woodley; Salisbury, J. E. A. Johns. Ministerial relations: George W. Downs, C. W. Shockley, and J. M. Whittington were retired; C. W. Winder, F. A. Lusan, J. W. Brown left without appointment for one year, by request. Reinstated: J. I. Peaco, P. E. Robinson, A. E. Martin.

Saturday, 9 A. M., Conference session. Report of manager of Epworth League Institute, A. J. Mitchell. Fraternal message from the Washington Conference, by the Rev. Dr. J. U. King. Bishop Joseph F. Berry, Philadelphia, was introduced and spoke of the coming Methodist Men's Council of the Philadelphia Area, April 27-29; 2 P. M., reports of secretary of the Conference and statistician. The reports indicate general increase in benevolences, but decrease in membership; \$36,365 received for World Service; \$12,413 for Conference Claimants; received for local Conference support, \$1,276; total membership, 39,000.

At the annual meeting of the Historical Society on Tuesday evening, the fact was brought out that the manuscript of "The History of the Delaware Conference," prepared by Dr. W. C. Jason, was ready for the press, awaiting funds necessary for its publication. The cost is estimated at not over \$400.

On Wednesday evening the anniversary of the Board of Temperance, Prohibition, and Public Morals was held; address by Dr. Clarence T. Wilson, in which he pointed out the urgent necessity of educating the present-day youth on the evil effects of alcoholism upon the human system. At 9.30 P. M., anniversary of Board of Pensions and Relief; address by Dr. E. M. Jones.

Thursday, 3 P. M. The missionary sermon was preached by the Rev. L. S. Moore, pastor at St. Daniel Church, Chester, Pa.; special feature, the ministerial choir. At 7.30 P. M., anniversary of Philadelphia Missionary and Church Extension Society; address by Dr. W. A. Ferguson. The society expects to project a five-year program of church extension in the growing sections of the city and vicinity; 9 P. M., Morgan College Crusade rally for endowment. Speakers: Dr. J. O. Spencer, Dr. T. H. Kiah, Dr. A. J. Mitchell; 10.15 P. M., anniversary of Home for the Aged; music, Asbury choir.

On Friday, at 10 A. M., the anniversary of Summer School of Theology was held, the Rev. F. J. Handy, dean; 10 A. M., laymen's meeting, Shiloh Baptist Church; 2 P. M., the Southwestern Christian Advocate; address by Dr. L. H. King, "Religious Journalism and Modern Issues"; 3 P. M., Woman's Home Missionary Society met at Shiloh Baptist Church; raised a special collection of \$100; 7 P. M., Young People's anniversary, or Epworth League and church-school meeting. A demonstration of "The Junior Church in Action" projected by Mrs. Louise Maxwell, with group from Asbury Methodist Episcopal Church. An address by Dr. F. H. Butler, "Modern Youth on the Trek." At 9 P. M., Dr. W. A. C. Hughes delivered the address at the anniversary of Board of Home Missions and Church Extension of the Methodist Episcopal Church. He evaluated the work of redeeming the Southland.

On Saturday afternoon, at 3 P. M., a delegation from the Laymen's Association was received and made a report

including a resolution asking the Conference to consider the admission of laymen for membership in the Annual Conference, favoring an amendment to the constitution of the Methodist Episcopal Church. The evening address was delivered by Prince Blayechettai, of East Africa, or Abyssinia, "The Biblical Negro." An address was also delivered by Mrs. A. P. Camphor, wife of the late Bishop Camphor, herself a returned missionary of Liberia, West Africa, auspices of Foreign Missionary Board; music by St. James African Methodist Episcopal Church choir.

The rising tide of inspiration which was notable throughout the week broke in a deluge of spiritual blessing upon those who went early to the love feast at 9 A. M., Sunday, at Asbury Methodist Episcopal Church, and at the Globe Theater, on the boardwalk, where the main services of the day were held. For the second time Mrs. Alice Bushrod, a member of Asbury Methodist Episcopal Church, secured the lease (free of charge) of the Globe

Theater, compliments of Mr. Joseph Snellenburg and Mr. John McCarron, proprietors. The spacious theater at Charles Place and the Boardwalk, seating 2,500 persons, was easily overflowed by the nearly 5,000 persons who sought to enter. As is customary, a committee on worship appointed suitable ministers to preach in all the churches among the colored people, and also some were secured for service in white churches. The bishop preached at 11 A. M. Ordination service at 3 P. M. at the Globe Theater, after which Dr. C. A. Tindley preached.

The appointments were read at evening at Asbury Methodist Episcopal Church. There were fifty-four changes in the pastorates. The most important was the change of Dr. A. L. Martin from Atlantic City to Philadelphia after seventeen years. He was succeeded at Asbury, Atlantic City, by Dr. W. B. Perry, of Philadelphia.

The next session of the Conference goes to Tindley Temple, Philadelphia, by unanimous vote.

Report of the Sixty-fourth Session Washington Annual Conference

Held at Charleston, W. Va., March 22-28, 1927

DELIVERING his concluding charge to the brethren in grim staccato phrases—crisp and with the insistence and regularity of machine-gun fire—Bishop Wm. Frazier McDowell, senior pastor and brother beloved of the Conference, scathingly denounced a professional attitude on the part of pastor toward Kingdom work instead of the idealistic attitude, which is far better. The reports of treasurer and statistician were read and approved; the Committee on Appreciation read resolutions; the appointments by districts were given by the bishop; someone, everyone, began spontaneously and with intense feeling, "God be with you till we meet again, Keep love's banner waving o'er you, Smite death's threatening wave before you," etc. The bishop gave the benediction, and the sixty-fourth session of the Washington Annual Conference, meeting in Simpson Methodist Episcopal Church, Charleston, W. Va., was history; and with a curious sort of reluctance, pastors, laymen, and visitors by automobile, train, and the ubiquitous Ford, began leaving for home.

It was an extraordinary Conference session. The calendar of Conference business was full to the bulging point. The Titans out of the East were there to do battle for their own and peculiar interests. A. J. Mitchell, the "Borah" of the body, filibustering for Morgan College; W. Alfred C. Hughes, a greater compromiser than Calhoun or Clay at their best; Dr. Ernest Lyons, dour and doughty, busy all along the battle's line; Dr. J. W. E. Bowen, his talons somewhat blunted, his great soaring wings somewhat weary, but the eagle still, feared and respected; and as these and others fulminated and gesticulated and pointed the index finger, it was grand, it was heroic, it was epic. God rest you, merry gentlemen; may nothing you dismay.

Since the sitting of this Conference the phrase, "Southern hospitality," loses its meaning. The wealth and culture of West Virginia is massed at Charleston, its capital city. Here dwell its Cabots and Lowells and Lodges—the Cabots speak to the Lowells, the Lodges speak only

to God. It is privately said that books on etiquette had a huge sale at bookstalls, as pastors "dead game" faced resolutely the invitations to teas, receptions, included in every day's program.

On Wednesday morning, at 9 o'clock, Bishop McDowell, assisted by District Superintendents Naylor, Trigg, Carroll, Jackson, Jenkins, and Dean, administered the holy communion. The organization of the Conference was effected with the Rev. C. S. Briggs as statistician, and the Rev. C. S. Harper as secretary. The Rev. D. M. Pleasants was elected reporter. In the absence of the Rev. N. M. Carroll, the memorial service was conducted by Dr. C. H. Matthews. The brethren memorialized were: Jas. E. Tanzy, L. E. S. Nash, J. S. Cole, Julius C. Love, Jas. T. Moten, J. B. Arter.

The obituaries and eulogies of ministers' wives who died during the year were ordered printed in the Minutes.

Greetings in code were received from Bishop Matthew Clair via Paris, France. A reply was ordered sent.

The following welcome addresses were delivered: On behalf of the State, His Excellency Governor Howard M. Gore; on behalf of the city, His Honor Mayor Wertz; on behalf of the professions, Attorney J. H. Love; on behalf of the fraternal organizations, Attorney T. G. Nutter; on behalf of the business men's league, Mr. C. H. James; on behalf of the Preachers' Meeting, the Rev. A. L. Browne; on behalf of the Laymen's Association, Mr. I. M. Carper.

The Rev. D. M. Pleasants, of Parkersburg, preached the missionary sermon from the text, "Whereupon, oh King Agrippa, I was not disobedient to the heavenly vision." Dr. Clarence True Wilson, in his characteristic vein, delivered a great address on the prohibition situation in the world to-day. A superb demonstration under the caption, "The Visit of the Missionary Family," was arranged and presented by Mrs. Florence Dongee Carroll, Mrs. Lulu M. Johnson, and Mrs. Mamie P. Thomas, officers of The Woman's Home Missionary Society. Dr. W. Alfred C. Hughes, in a masterly way, gave a résumé of the

work of the Board of Home Missions and Church Extension, with special emphasis upon work accomplished in rural sections and mining and industrial centers.

Friday was a high day in the Conference schedule. At daybreak, already having breakfasted and in holiday spirit, the members of the Conference and visitors were carried to Institute, W. Va., by special train, to hold that day's session in the auditorium of West Virginia Collegiate Institute, where Bishop McDowell gave a great address to the student body of that institution and where also, at the special instance of Governor Gore, dinner was served to the Conference in the spacious refectory of the college. President Davis made a lasting impression on the Conference, not only by his scholarly and Christian bearing, but also by the evidences of the tremendous work being accomplished there.

Sunday morning, at eleven o'clock, in the beautiful Kearse Theatre, Bishop McDowell preached his masterpiece on "Quench not the Spirit; despise not prophesying. Prove all things; hold fast that which is good; abstain from all appearance of evil." A feature of the worship here was the music under the direction of Miss Maud Wanzer, a graduate of the French Academy of Music at Sorbonne, and who is the organist and chorister at Simpson Church.

Sunday afternoon the ordination sermon was preached at the First Methodist Episcopal Church by Dr. John Waters, of Baltimore, on the text, "And when I saw him I fell at his feet as dead." Music was rendered by the choir of First Church. Two large classes were ordained.

At the evening worship in Simpson Church, Dr. L. H. King, with matchless oratory and irresistible logic, laid upon the Conference the burden of the Southwestern and World Service. Dr. Spencer, of Morgan College; Dr. Wade, of Chicago; Dr. Oaten, of the Board of Pensions and Relief; Dr. I. G. Penn, of the Board of Education, were present and spoke at various times.

The Conference voted to meet at Metropolitan Church, Baltimore, next year, the Rev. E. S. Williams, D.D., pastor.

The adjectives that describe this Conference must be superlatives. The weather was sunny and perfect, the atmosphere was balmy and bracing, the total environment physically and otherwise was ideal, classic, never-to-be-forgotten. Dr. J. D. Browne, entertaining pastor, his officers, members, and friends set up a standard of hospitality, efficiency, and courtesy that makes this sixty-fourth session the most historic of them all.—D. M. Pleasants, Reporter.

Report of Dr. E. M. Jones

Special Representative, Board of Pensions and Relief, for Year 1926

IT IS indeed very gratifying to report the growing interest our colored ministers are manifesting in the welfare of their Conference claimants. Some years ago very little interest was shown. Many pastors reported nothing for this cause—that was the rule, but now the reverse is true and you can rarely find a pastor who does not report something. The offering may not be large, but an offering nevertheless. This is heartening and a healthy sign, and means a good deal in the near future.

Annual Conference Visitation.—I have visited the following Annual Conferences: Tennessee, East Tennessee, Central Alabama, Atlanta, Central Missouri, Florida, South Florida Mission, Lexington, Little Rock, Texas, West Texas, Louisiana, Upper Mississippi, Mississippi, and Washington.

At these Conferences I have presented the interest of the Board of Pensions and Relief before the Conference sessions, and held successful anniversaries. I have been cordially received and given ample time to speak for our cause.

All the resolutions and memorials pertaining to the Ministers' Reserve Pension Fund which I have presented have been adopted by these Annual Conferences.

Permanent Funds.—I have been stressing the necessity of Conference Permanent Funds, and as a result all the colored Conferences are increasing their Permanent Funds, all money collected being placed with the board, in trust. The twenty colored Conferences increased their Permanent Funds last year from \$30,000 to \$47,332—a gain of about \$17,332.

Expense Fund.—If the Mississippi Conference, which meets shortly, holds its own, we shall have raised this year about \$6,602.54 for the Expense Fund. All the Confer-

ences in the area have paid their share of the expenses and had a nice little sum for local distribution.

Homes for the Old Preachers.—Three of the Conferences in this area have taken steps to secure homes for their old preachers, namely, the Mississippi, Upper Mississippi, and Texas Conferences. The two Conferences in Mississippi are jointly raising money to build at Waveland, Miss., and the Texas Conference has secured quarters near Houston.

Teaching in the Summer Schools.—I am now on the faculty of both of the summer schools which meet annually at Gulfside, Miss. All the undergraduates of seven Conferences are required to attend. Besides the undergraduates, many of the rural pastors are in attendance. Here I have the privilege of teaching the principles and policy of the Board of Pensions and Relief. These two schools run for about eighteen days—this gives me a fair chance to do some constructive work.

Donations of Property.—While we have several persons in the area who are planning to give their property to the board for the claimants, we have not succeeded in getting the deeds for the same. More will be done along this line this year than ever. The Mississippi Conference ordered a house and lot to be sold, but we have not as yet found a buyer, since Bolton, Miss., where the property is located, is a small town and there is not much demand for property.

District Conferences.—There are forty-one District Conferences held in this area annually, and I get to most of them by attending about three each week for two months. Here we meet not only the pastors, but the church officials and great crowds of laymen. When I am not attending Annual or District Conferences, I visit the local churches of the area.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PETER'S DENIAL AND REPENTANCE

SECOND QUARTER. LESSON V. MAY 1

Scripture Lesson—Mark 14. 53, 54, 66-71; Luke 22. 61, 62.

Peter, the man who only a few weeks ago had the remarkable vision of our last lesson, who only a few hours ago with clenched fist declared that he was ready to die with Jesus rather than to deny Him (Mark 14. 31), and who has just a little while ago drawn his sword in defense of his Lord—this Peter not only lies now with clenched fist concerning his relation with Jesus, but lies with even curses and oaths. Instead of being willing to fight for his Lord, he is now more willing to fight anyone who accuses him of any knowledge of Jesus. It would seem that again an angel of light has become a devil and has fallen from the highest heaven to the lowest hell. But instead of indulging in vehement denunciations of him, let us rather try to understand this Peter of our lesson. Jesus did not denounce him, because Jesus understood him better than we do, and better than Peter understood himself.

Psychological Cause of Peter's Weakness. It will not explain Peter to say that he was a weak-willed man. He was probably a normal man. "Weak-willed" must be a relative term. A man may be very immoral (using morality in its broadest sense) and yet be of a strong will. The will is strong when a strong temptation is necessary to cause it to act contrary to its characteristic or established course, whether this course be good or evil. It is a weak will when it is not established in any course of conduct—when one is as apt to act in an immoral as in a moral way—when a person is characterless. So a strong will, to be morally valuable, must be a will that is strong *against* evil and weak *toward* good. If it is strong against good, it is weak toward evil. In that case it is morally better that one be weak-willed, for then he is just as apt to do good as evil.

Now Peter did not become bad all at once; no man does. This was not the first time he had cursed and sworn. Doubtless he had often cursed that old fishing net of his, and other people with whom he had become angry. It was not the first time he had lied, either. Doubtless he had often lied about what he had or had not done whenever it seemed convenient for him to do so. Remember Peter volunteered the confession of his sinfulness to Jesus (Luke 5. 8); and that confession did not arise from any keen reflection on the contrast between his high ideal and his inward tendencies. He meant sinfulness which everybody who knew him knew about. Doubtless as a young man he had no reputation in the community for refinement in language and in conduct, but as a sort of rough fellow who may have been too good to be called bad, but certainly too bad to be called good. It was this formerly rough Cephas who dashed furiously onto Malchus with his sword (John 18. 10). And it was this same rough immoral Cephas whom Jesus promised to convert into a moral character—into a *fisher for men* instead of what he was, a fellow who brooked no provocation, but who was always flying off the handle at them and cursing them and lying to them. (We know that John and James were violent fellows.)

While he was with Jesus, as far as his outward life was concerned, he was morally good—tamed down and more polished in his language. He was under the influence of Jesus' teaching and the more vitally wholesome influence of His comradeship. The environment was wholesome, so that there was no occasion for his characteristic disposition to manifest itself. Accordingly, the old Cephas slumbered in him. But no great change

had taken place in his heart and spirit—the springs of his conduct. Such permanent changes cannot so soon take place without the influence of some profound and soul-stirring emotion like frequently comes at conversion, and like came to Peter at Pentecost. And even with such emotions these permanent changes do not always come without continued self-watching and prayer.

But when Peter came to the trial of Jesus there was a strong emotional and intellectual temptation for his former old self to reassert itself. It was emotional because he was very afraid. He feared not so much because he had been a disciple of Jesus. That was no serious charge, even though Jesus should be condemned. John was there, too. But he feared because he had wounded the high priest's servant with a sword. If that should be brought against him, there would be no possible way of his fighting his way successfully through so many enemies. That would be a serious charge should he be identified as the assailant. He might free himself from suspicion by denying that he even knew Jesus. It was intellectual because his faith in Jesus' ability to defend Himself and His disciples had been greatly shaken. He had been thinking all the time, not of *moral*, but of *physical* defense—either by the sword (Luke 22. 38, 49) or in some other miraculous way. But now he has come to despair of all such defense. In this situation the real Cephas temporarily reasserted itself. Current psychology would say that the real Cephas was still in the neurones and synapses of Peter.

Significance of Peter's Weeping. After his moral relapse Peter caught the eyes of Jesus, and went out and cried sorrowfully. Was it the cry of repentance or simply the cry of sorrow? These two cries may be the same, but not necessarily so. When one repents of a deed, one is so sorry for having done the deed that one will not willfully do the like again. Now if that maid had followed Peter outside and again accused him of discipleship to Jesus, I wonder if he would have finally admitted it, or would not have again denied it. If he would have admitted it, the trial was not over—nothing hindered him from going inside like an honest man and between sobs making the admission. Judas gave better evidence of repentance than Peter. To say the least, when he had realized his mistake, Judas had manly and moral courage enough to go back and confess it; and because he could not undo it, he preferred death to life. But Peter had ample opportunity to tell the truth to the same people about the same thing which he had told them a falsehood about. But he would not. It seems clear that his sorrow was not so much because he had done the deed, as because of the whole situation which made it (seem) necessary for him to do it—because of the pathetic situation into which his beloved comrade and Lord had (apparently) helplessly been brought.

But Jesus knew Peter better than Peter knew himself. He had studied all of His disciples just as any teacher of a small group studies his students individually. He knew that Peter would have courage to follow Him to the trial and would falsify if a situation arose apparently dangerous to Peter. So He had prayed that Peter might recover from his moral relapse and henceforth be the Peter which He had been trying to make him (Luke 22. 31-34); and He had urged Peter to pray that he might be spared any incentive to moral relapse (Luke 22. 40, 46). But Peter did not know the value of prayer for moral strength; he had too much confidence in himself and his sword, and in Jesus' protection. In the whole New Testament we have no finer evidence of Jesus' patience and sym-

pathy and charitableness with respect to our moral weakness, and faith in the character that we may become in spite of our present moral weakness, than is furnished by His attitude toward Peter's denial of Him both before and after it was done.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MAY 1, 1927

"Thou also wast with Jesus of Nazareth"

(By the Rev. D. D. Martin, D.D.)

No one can be long with Jesus and not show it. Peter had been called and had been a foremost follower of Christ, and when he was seen in the company of unbelievers and scoffers, he looked out of place. Both his looks and his speech indicated he was a follower of Christ. The language and life of Jesus will become second nature to one who has left all, as did Peter, and follows Him. It is not easy or natural to sin as it has been, and Peter was undertaking the impossible in trying to look and act as though he had never known the Lord.

Being with Jesus does not mean that we cannot slip. Many ardent followers of our Lord have broken step with Christ at the crucial moment, bringing sorrow and disgrace to themselves and to their associates. Such lapses are especially injurious on the mission fields. It has been sadly true in a few instances that trusted missionaries and mission leaders, having taken their eyes off Christ in the midst of their work, have fallen victim to some temptation, and the whole cause in that field has suffered irreparable loss. This shows the necessity of great care in the selection of missionaries and all who are to assume responsibilities in Kingdom building.

It is also true that young converts to the faith on mission fields often prove unequal to the test which temptation subjects them to. Christ is no more popular in countries not Christian than He was in Jerusalem in the days of Peter. It requires courage to withstand assaults by the enemies of Christ such as Peter needed, and too often new converts to the faith are off guard and lose out. The danger is in feeling too sure. Peter thought he could die for his Lord, and fell when a little maid accused him of being one who had been with Jesus. It requires experience to own Christ everywhere.

We have some remarkable instances of heathens who have stood the test and remained firm in paying the supreme sacrifice. Such were the Chinese converts in time of the Boxer uprising, and many faithful African converts. Chinese Christians are again being put to the test in the revolution which has shaken the empire, and created much prejudice against all foreigners. This has made it hard for the Chinese missionaries to remain loyal to the missionaries and the church of Christ. Almost to a person they are true.

OAMMON SEMINARY.

Crescent City Notes

NOTICE

The annual meeting of The Woman's Home Missionary Society of the Louisiana Conference will convene at Williams Chapel, New Orleans, June 17-19. Dear Sisters: Allow me to call your attention to our work and responsibility. We have done well in the past; we are looking forward to a greater success in the future. We must have nothing less than complete success spiritually and financially. We must not and we cannot fail. The time is near; let us pray and plan for a great time by raising our full apportionment and make a round report. Let each of us do our bit to make this meeting the greatest we have held. Do your best to have all monies in the hand of the Conference treasurer before June. Faithful and true, Mrs. Amella Turner, Conference President.

The Methodist Episcopal churches of the city are making preparations for a mammoth singing contest among the seventeen choirs, under the supervision of Bishop R. E. Jones.

Fifty dollars in prizes will be given by the bishop—\$25, \$15, and \$10. The purpose of the contest will be to stimulate interest in the music of the various churches. Proceeds will go for the benefit of the Lafon Old Folks' Home. Speakers are being sought to discuss the place of the choir in the church. Monday night, April 25, 1927, has been set as the date of the contest, to be held at Wesley Methodist Episcopal Church, on South Liberty Street, between Poydras and Perdido. All roads lead to Wesley on that date. This church was selected because recently there was installed at Wesley a \$6,000 pipe organ. A committee composed of G. C. Hayward, chairman; W. T. Handy, Mrs. Georgia Greyer, Mrs. C. Lomax, Mrs. Alma L. Hubbard, Mrs. O. A. Smith, Mr. J. Hensley, Mrs. Susie Wilson, Miss Pauline Jackson, and Mrs. A. C. Simms has been appointed to work out the details, with the Rev. M. R. Walker, district superintendent of the New Orleans District.

WILLIAMS METHODIST EPISCOPAL CHURCH

On a recent Sunday morning, at 11 o'clock, a very practical sermon was preached by the Rev. F. Jones, of the Sixth District; subject, "Confidence in God." At night a sacred concert was given by Mrs. Varney, Mrs. Carey, and Miss Anna Messiah. Those present enjoyed an excellent program.

Sunday, at 5 P. M., the stewardess had a social at the residence of Mrs. S. Obey, in honor of Mrs. M. Bartholomew, who was leaving for Chicago, Ill. Delicious refreshments were served. Among those present were: the Rev. and Mrs. J. Wesley Turner,

Mrs. Oscar Lewis, Mrs. August Terrence, Miss Anna Messiah, Mrs. Harriet Bullins, and Mrs. Arthur Fletcher. At the last regular monthly meeting of the Wilson-Messiah Clinic the following report was made: From February 1 to March 7, 1928, number of patients treated, 22; number of children treated, 17; number of house visits made, 5; number of free treatments given, 43; one baby born, February 21, 1927; services rendered by Dr. Thaddeus Taylor amounted to \$110; services rendered by A. Messiah, registered nurse, \$20; drugs donated by Dr. Taylor, \$4; gas donated by the Rev. Turner, \$2; gas donated by Dr. Taylor, \$4; drugs donated by friends, \$1.55; two sheets donated by Mrs. Esther Jones; three ounces wood alcohol by Mrs. V. Thomas, 25c; charity box, 85c; by effort of a friend, \$5.50; total, \$149.65.

Dr. Alston and M. R. Walker were visitors at the clinic.

On March 7, 1927, a very delicious luncheon was served in honor of the Rev. J. Wesley Turner, president of the board of directors of the clinic, and Dr. Thaddeus Taylor, who is so faithful. Mrs. S. Obey was chairlady of the committee.

Among our visitors during the past few weeks were: the Rev. Arthur Robinson, pastor of St. James Methodist Episcopal Church, Shreveport, La. who preached a very interesting sermon; Mr. and Mrs. Adam Mitchell, and Prof. McAllister, business manager of the Southwestern Christian Advocate. Prof. McAllister made some very interesting remarks. We were glad, indeed, to have the above-mentioned persons with us; also Mr. Briggs, a visitor.—The Rev. J. W. Turner, Pastor; Miss E. C. Charles, Reporter.

Montgomery, Ala.—Sunday, March 20, was a high day at St. Paul Methodist Episcopal Church. We had our own Dr. E. M. Jones with us, and he was at his best and at home with his many friends. He preached an able sermon on "The Indestructible Church," from the text, "Upon this rock I will build my church." Mrs. Jones, the wife of Dr. E. M. Jones, entertained the pastor and family with a splendid dinner. We invite all ministers to St. Paul when they are passing through our city, and give us a sermon. St. Paul is destined to take her place with the leading appointments in the Central Alabama Conference.—F. J. Jacobs, Pastor.

Marion, Ala.—Sunday morning services were conducted by the pastor, Rev. G. W. Brown, who took for his text, "Quit you like men, be strong," John 6. 35. At the Sunday night service, the Rev. Roberson, of the Methodist Episcopal Church, South, preached to an audience of about 300, using for his text, 1 Cor. 13. 13. The Ladies' Aid Society rendered a splendid program on Friday, March 18; subject for discussion, "My Place in Redeeming the Human Family." The subject was beautifully discussed by Miss V. B. Young and others. We are glad to say that Zion Methodist Episcopal Church is still alive and doing a great work.—Rev. G. W. Brown, Pastor; Miss V. B. Young, Reporter.

DeKalb, Miss.—Sunday, April 3, was a high day at St. Mark Methodist Episcopal Church. The Rev. E. H. Williams preached two noble sermons. At 4 P. M. the Rev. Williams and his good people were with us from Blues Chapel, Scooba, Miss., and he preached a great sermon. We had on a great drive for World Service. The captains were as follows: Mr. G. W. Fox, \$50.70; Mr. H. Jack, \$28; Mrs. Annie Gully, \$22.35; Maggie Hampton, \$13.25; Mrs. E. Scott, \$13; Scooba and public collection, \$10; pastor, \$20; total raised during the day, \$157.30. We are planning to put every program over in the church.—Rev. E. H. Williams, Pastor; Miss Hezzie C. Scott, Reporter.

Itta Bena, Miss.—Dr. M. T. J. Howard, representing the Department of Rural Work of the Board of Home Missions and Church Extension in the bounds of the Upper Mississippi Conference, came to us Thursday, March 17, and was greeted by at least four hundred people, a large number of whom were young men and young women. The pictures presented and lectures given were of a high order. His very informing message served to put new life and energy into the entire congregation. A resolution was unanimously passed, thanking Bishop Jones for securing the service of this great man for the New Orleans Area and a promise to raise our quota in this charge.—J. W. Winbush, Pastor.

Sealy, Texas.—Coles, Downey, and Wesley Chapel Methodist Episcopal Churches are bringing things to pass. They have surprised the parsonage with front and back porches and eleven window panes. Mrs. F. D. N. Brooks being the propagator, raised the first \$7.50. Mr. J. H. Hills made himself responsible for the balance, and the work is done. The work was done by the following trustees: J. H. Hills, P. P. Newsome, R. L. Anderson, E. W. Brooks, L. Holliday, L. Anderson, Wm. Garland, E. R. Anderson. My wife and I are delighted with the membership and how they are submitting to the program of the church. May God add them blessings untold. The New Orleans Area can depend on us. Look for our reports after Easter.—A. A. Frank.

Bowling Green, Ky.—College Street Methodist Episcopal Church was called together about February 15 to consider winding up of the Conference year. Our pastor, the Rev. Britt, lectured to the membership on the need of sending up a round report with all claims taken care of. In his talk to the members he said it would take \$380 to make a round report, and at the close of the meeting the entire membership present resolved to go to work with the determination to take care of every phase of the Conference claims, together with our pastor's salary paid in full.

Little Stories of Achievement

What the Churches Are Doing

Handsboro, Miss.—The Willing Workers' Club met at the home of Miss J. Riley, March 2. The meeting was called to order at 3 P. M. by the president. After the business of the club was transacted, delicious refreshments were served. This club is doing a great work for the church.—E. Smith, Reporter.

McMinnville, Tenn.—Fingers Chapel, McMinnville circuit: On Sunday, March 13, Sunday school was opened as usual, and the attendance was large. The pastor, Rev. W. M. Holden, filled the pulpit at the eleven o'clock service, and preached a wonderful sermon from the text found in Galatians 6. 8. We are proud of our pastor, and may God help these people to open their hearts that they may be inclined to receive the gospel.—Mary E. Durham, Reporter.

Cotton Plant, Ark.—Recently a great storm struck the parsonage and left 120 pounds of fine groceries on the table. We feel grateful to our members and friends for their loyal support. We take this method to thank them. The storm was led by Mrs. L. Humphries, Mrs. Viola Jones, Prof. B. Jones, Bro. O. J. Clemons, Mesdames O. R. Darby, O. J. Clemons, B. Brinkley, M. Blake, C. B. Holland, Frances Darby, Bro. A. Darby, and many others.—Rev. and Mrs. A. T. Stephens.

Lake Charles, La.—The Warren Methodist Episcopal Church Unity Christian Social Club met at the home of Mrs. L. Champ in Franklin Street, with C. Lewis, president, in the chair. The meeting was nicely conducted. A splendid address was given by our district superintendent, the Rev. W. Hampton, also from our good shepherd, the Rev. E. Rolax. A two-course menu was served to thirty-three persons. Collection, \$23.45. We are now working on window funds. We are marching onward under the leadership of the Rev. E. Rolax.—Mrs. Callie Lewis, Reporter.

Hobson City, Ala.—The pastor rejoices with the members of Rising Star Methodist Episcopal Church in the very fine way in which the benevolence budget is being carried forward. On Sunday, March 27, came

the first report, which was \$50.45. We acknowledge our appreciation to the bishop and his cabinet for the return of our pastor and wife. He is a man of character and ability. He is not a leader because he is a preacher, but a preacher because he is a leader.—Rev. J. R. Taylor, Pastor; Mrs. Iola Bailey, Secretary; Mrs. O. Thomas, Treasurer.

Carthage, Ark.—The World Service Council, Group No. 3, met in Parham Chapel, March 29, with the district superintendent in the chair. The district officers were elected, as follows: Rev. S. B. Branch, chairman; Rev. J. T. Tolbert, vice-chairman; Prof. B. Parham, secretary; Mr. E. D. McClain, treasurer. The meeting was a very interesting one. Dr. W. L. Turner, of Hot Springs, was present with his African exhibit. He made a very lasting impression upon his hearers. We welcome Dr. Turner back to our city.—Rev. S. B. Branch, Pastor; B. Parham, Reporter.

Forsyth, Ga.—Kynett Methodist Episcopal Church: The spring rally of our church was a success, both spiritually and financially. Report by clubs: No. 1, Mrs. W. M. Hubbard, \$21.21; No. 2, Mrs. Willie Smith, \$20.63; No. 3, Mrs. Wade H. Brown, \$19.06; No. 4, Mrs. J. W. Davis, \$23.25; public collection, \$11.01; total, \$95.16. Under the leadership of our efficient pastor and his enthusiastic wife, every auxiliary is functioning. We have an excellent attendance in the Sunday school, and a Sunday-school training class, which is putting much interest in the work. We are praying that this be our "banner year."—Rev. J. W. Brown, Pastor; Mrs. V. S. Curry, Reporter.

Bengin, Ark.—Duncan Chapel Community Club held its meeting at Mrs. Hattie Jordan's, March 22, the president, Mrs. P. E. Clark, presiding. A number of members were present. The meeting was called to order with song and prayer; at the roll call contributions to the amount of \$3.50 were collected. A donation was given to the old people of the community, also to the pastor and wife of Duncan Chapel. Sister Clark is doing a great mission work in this community; she knows how to put things over. Cash and donations amounted to \$15. The church and community cannot suffer with Christian workers.—C. H. Brooks, Pastor; Miss Frankie Smith, Reporter.

Sister M. H. Bathie, captain of Club No. 1, gave a concert on Wednesday night, March 30, for the benefit of the rally. The church was not large enough to accommodate the crowd that came to witness the concert. Mrs. Bathie is a great church worker, and never fails at anything she starts to do. We closed Sunday, April 3, with a \$100 rally. Our Conference report will be the best we have had in several years.—Reporter.

Newport, Ark.—Emory Chapel Methodist Episcopal Church is growing, both spiritually and financially, under the leadership of our much loved pastor, the Rev. L. E. Neal. He has only been with us a short time, yet much good has been done. He got the scattered membership together and started all to work, and when he had been here two months, we had somewhere to worship. He has done the seemingly impossible. The city is suffering one of the greatest financial depressions ever known in its history, yet through Providential guidance and the faithful leadership of our pastor, we are steadily moving upward. During this quarter a large amount of money has been raised. Our Sunday school is much alive and doing good work, with Bro. Wm. Spinks as superintendent. The membership is increasing, and very soon all the departments of the church will be at work. Our second Quarterly Conference was very good. Our district superintendent, the Rev. Hatchett, is a live wire, and always inspires the membership to do greater things. We are hopeful of doing more in the next quarter. We feel that we have in Bro. Neal a clean Christian gentleman here to do the work for the Master. Our hope is to build a church here in the near future and add many new souls to the Master's kingdom. Pray for our success.—Mrs. S. F. Clark, Reporter.

Starkville, Miss.—At the beginning of the year 1926, our church buildings on the Starkville circuit were condemned, and we were afraid to hold service in them, but the good bishop sent the Rev. G. W. Weatherly as pastor. He came as manager, preacher, and leader. He began by organizing the membership into financial groups, and we were able to report in our first Quarterly Conference, March 18, 1927, which met in New Prospect Methodist Episcopal Church, with the Rev. J. H. Talbert presiding. The pastor's report showed an advancement along all lines of church work. We have built a new church at Zion Franklin, a new church at New Prospect, each having three rooms, neat and modern. After the pastor's report, the district superintendent introduced Prof. Pearson, one of the teachers of Rust College, who made a short talk in the interest of Rust endowment fund. The officers were present with written reports. On Saturday night Prof. Pearson spoke to a crowded house. A collection of \$17 was taken for Rust endowment. Sunday was a high day spiritually. The Rev. Pearson preached a strong sermon and assisted the district superintendent in administering the sacrament to seventy-five persons. Raised for district superintendent, \$22; for pastor, \$15; for Rust College, \$17; total, \$54.—Miss Rossie Rogers, Reporter.

Nolensville, Tenn.—A time of depression in any industry is always the best time in which to take a searching look over its past and throw the spotlight upon its progress, if it has made any. We now bring before you the progress made by Ebenezer Church under the leadership of the Rev. L. M. Miller. Under this captain, who has never lost a battle, the members seem to conceive the idea that we are not our own, but bought with a price, that precious blood of Jesus Christ. The women of the church are doing splendid in raising emergency funds. They are engaged in what is known as a home-coming drive, which was fostered by the deceased Mrs. Mitchell. Limited space will not permit us to mention the names of those participating in this drive. As we rejoice each Sunday in a handclasp and the entire congregation sings, "Coming Home," we believe that Sister Mitchell joins in with us with a smile of contentment. Sister Guthrie started off in high, and still has the lead. The home-coming picnic will be held April 30 in Sunset Park. We are doing great things, and have greater

things planned. March 20 marked a date that we shall always remember; we paid the district superintendent, Rev. Mitchell, in full, the first time this has happened in sixteen years. The school program on March 19 and 20 was a success.—Rev. L. M. Miller, Pastor; Prof. E. J. Hickman, Reporter.

Blodgett, Miss.—St. Paul Methodist Episcopal Church held its World Service roll call, March 27, the afternoon service being a baby contest rally. Baby Horne, represented by Sister A. Harper; Baby Wright, by Sister E. Jones; Baby Baker, by Sister F. Holloway; Baby Hudson, by Sister C. Hall. The prize was awarded the baby whose captain raised the most money. No. 1 reported \$36; No. 2, \$21; No. 3, \$7; No. 4, \$9. Baby Horne received the first prize, and Baby Wright the second. Total for the afternoon, \$75. Rain prevented many from attending the evening service. At the roll call, however, the follow-

ing reported: W. M. Mauldin and Abe Cooper, \$10 each; H. Holloway, W. Bankhead, T. Spelis, B. Jones, R. Harper, L. Williams, G. V. Lindsey, A. Harper, \$5 each; F. Israel, L. Lindsey, \$4 each; M. Cooper, \$3; A. Spells, A. Martin, C. Hall, F. Holloway, L. Bankhead, H. Milner, \$2 each; F. Parker, A. Robinson, F. Griffin, A. Young, L. King, E. Lindsey, D. Robinson, R. Robinson, Wm. Frierson, Brother and Sister Ed. Pickens, Rev. G. W. Hawkins, \$1 each; E. Jones, \$1.50; E. Spencer, J. Bankhead, 50 cents each; Ben Hinds, 25 cents; total for the evening, \$100; grand total, \$175; net total for the expense of the contest, \$155. We went \$55 over the top. Everyone is glad to have the Rev. G. W. Hawkins back this year, and pledge to stand by him and the church. The board of stewards raised the pastor's salary \$50 this year. Our slogan is, Over the top.—W. M. Mauldin, Reporter.

District Activities

Quarterly Conferences

ARDMORE, ALA.

Ardmore Mission and Johnson Chapel: We had with us, March 26 and 27, our district superintendent, the Rev. J. W. Whitfield, who held our first Quarterly Conference. He preached a soul-stirring sermon from the subject, "What Shall I Do to Be Saved?" We are more determined than ever to put the program over. We have only forty members on this charge, and we raised \$12.82 for the superintendent. We have a splendid pastor here at Ardmore Mission; this is his third year here and he is proving worthy. When he came to us two years ago we had six members; death claimed one in June and left only five members, and yet another in August, leaving only four members. Our pastor spoke words of comfort to us and urged us not to be discouraged. We have the church record for Ardmore—fifteen members—who are working earnestly. The Rev. Jones, the pastor, is working hard. He has recently taken over the work at Johnson Chapel, Tanner, Ala. The superintendent was enthused over the work accomplished here.—Mary Dozier, Reporter.

DES MOINES, IOWA

The fourth Quarterly Conference of Burns Methodist Episcopal Church was held March 20 and 21, with the Rev. E. W. Hannah, district superintendent, in the chair. Sunday morning and evening he preached two soul-stirring sermons. In the afternoon, the Rev. Fisher, of Kyles African Methodist Episcopal Church, delivered a powerful message. Seventy-five persons partook of the Lord's Supper. Collection for the day, \$52.50. On Monday evening, after devotionals, led by Bro. Bush, the meeting was turned over to the superintendent; reports from all departments showed much progress; raised \$289.26 during the quarter by stewards; \$1,906.65 by congregation for the year. Our district superintendent was much pleased with the work accomplished. Under the leadership of our pastor, the Rev. H. L. Overton, we intend to put the program over.—Blanche E. Lee, Reporter.

GULF HAMMOCK, FLA.

Our first Quarterly Conference was held by the district superintendent, April 3. The Sunday service was well attended. After devotions, the pastor presented the superintendent in well-chosen words, who delivered the message of Christ from Rev. 21. 12. This sermon will long be remembered. Our church is on the main line, and is headed for success. The Rev. R. S. Tyer is the man for the place. He is loved by the people of every denomination. The people of Otter Creek and Cedar Key were invited to worship with us on Easter. The pulpit was well supplied with the Revs. Kerney Jennings and Geo. W. Tyer, of College Hill, Tampa, each of whom gave valuable service. The collection for the day amounted to \$14. The superintendent was

paid in full, and a donation given to the new church in Tampa.—G. Gaskin, Reporter.

HOLLY SPRINGS, MISS.

The first Quarterly Conference of the Potts Camp charge was held March 26, with the Rev. A. G. Cole, district superintendent, presiding. The Conference was the best ever held in the history of the charge. It was well attended. The district superintendent stressed the importance of raising the quotas for World Service, Rust Endowment, Southwestern Christian Advocate, and all of the benevolences of the church. After the business session of the Conference was over, the ladies served a delicious repast. The district superintendent was paid in full. He preached two very able sermons, and administered the sacrament at both churches. The future looks bright for a great year. The Conference was held at Calvin's Chapel. The total collection Saturday and Sunday was \$44.—Rev. G. Orange, Pastor.

LAMPTON, MISS.

Lampton and Zion Ridge: Our first Quarterly Conference was held in Zion Ridge Church, April 2 and 3, with the Rev. G. W. Coleman, our district superintendent, in the chair. After devotional service, Bro. J. B. James, secretary, called the roll, and many of the officers were present. The business of the Conference was dispatched with much smoothness and brevity. Much enthusiasm was expressed concerning the World Service, and over the top on Easter. Sunday services were highly enjoyed. The district superintendent preached an excellent sermon at 11 A. M. and at 7.30 P. M. Raised during the quarter, \$50; paid the superintendent in full. Thus closed a very good quarter. We all left, to enter upon another session of activities.—Mrs. Myra Stepney, Reporter.

LUCY, TENN.

Friendship Methodist Episcopal Church: The district superintendent was with us on April 2 and 3, on his second round this Conference year. The Rev. B. W. Crenshaw was full of the Spirit, preaching a wonderful sermon on Sunday, using for his text, "The Return of the Angel." Amount raised during the Conference, \$16.50; paid the superintendent in full; paid pastor, \$5.62. Music was furnished by Mrs. R. L. Neison, of our public school.—B. C. Tyler, Reporter.

NEW ALBANY, MISS.

The first Quarterly Conference of the New Albany circuit was held March 12 and 13 at Adkins Chapel, with the district superintendent, Rev. A. G. Cole, in the chair. After the devotional service, the Rev. A. G. Cole preached a stirring sermon from John 22. 41. The entire church was spiritually awakened. We raised in the collection \$18.75 for the Old Folks' Home.—Mrs. E. Nowell, Reporter.

OCEAN SPRINGS, MISS.

Our first Quarterly Conference convened at Ocean Springs, Miss., April 2 and 3, 1927,

the Rev. E. A. Wilson presiding. The business session of the Conference was held Saturday evening. Nearly all of the officers were present with good reports, showing progress along all phases of the church work. The district superintendent preached two impressive sermons. The spiritual tide ran high, and everyone present experienced a spiritual shower. Reports were as follows: St. Stephens, Gantier, Miss., raised \$18.50; St. James, Ocean Springs, Miss., \$22. The district superintendent was paid in full (\$30) for the quarter; raised for the pastor, \$10.50; total amount raised during this quarter, \$160.50.—Rev. J. B. Campbell, Pastor; J. C. Jacobs, District Steward.

OXFORD, MISS.

The first Quarterly Conference of the Alesville charge was held at Salem Methodist Episcopal Church on March 5 and 6, with our new district superintendent, the Rev. A. G. Cole, presiding. After serving a delicious dinner at 1 P. M., the house was called to order for business with song and prayer. A number of the officers were present with good reports. Paid the superintendent in full on Saturday, \$30. Dr. Cole made some timely remarks on what the churches need and on Rust endowment fund. Sunday, at 11 o'clock, Dr. Cole preached a splendid sermon and administered the Lord's Supper. We are proud of our superintendent and our new pastor, the Rev. P. R. Jenkins. The members of the Alesville charge intend to put the program over, God being our helper.—Miss Daisy B. Taylor, Reporter.

STATE LINE, MISS.

Our first Quarterly Conference on the State Line charge was held at Mt. Zion Methodist Episcopal Church, March 30 and 31, with the district superintendent, Rev. W. H. Smith, presiding. The Rev. and Mrs. Smith and the pastor, Rev. Sam Harris, were cordially invited by Mr. L. N. Knobles, a leading merchant of the town, to attend a zone missionary meeting of the Methodist Episcopal Church, white. They accepted, and were made welcome by the district superintendent, pastor, and congregation. After listening to their excellent reports and addresses, they were served a most appetizing dinner, which they enjoyed very much. Wednesday evening, at 8 o'clock, the Rev. Smith held his quarter. Most of the officers were present with splendid reports. The superintendent was paid in full. On Thursday evening Sister Smith met the women of The Woman's Home Missionary Society and delivered an address that will live long in the hearts of those who heard her. On Thursday night we motored to Pleasant Ridge Church, and there the Rev. Smith preached a soul-stirring sermon to the delight of all present, from St. Mark 1. 17. Total amount raised during the quarter, \$167.55. The Rev. and Mrs. Smith seemed well pleased with the work.—Rev. Sam Harris, Pastor; V. Harris, Reporter.

STONEHAM, TEXAS

Pleasant Grove Methodist Episcopal Church: March 27 was a high day on this charge. The Rev. A. J. Newton, district superintendent, held his second Quarterly Conference on this charge and preached three wonderful sermons. The spiritual tide ran high. The sermon will live long in the minds of those who heard him. He also administered the sacrament of the Lord's Supper to fifty-three. Total amount raised for the day, \$41.—Mrs. Effie Williams, Reporter.

SYLVANIA, GA.

The second Quarterly Conference of the Sylvania charge was held at Oak Grove Methodist Episcopal Church, March 5 and 6, with the Rev. J. S. Stripling, district superintendent, presiding. On Saturday, at 11 A. M., the service was opened by the superintendent. The Rev. R. W. Broboy, one of the local ministers of the charge, preached a brief and interesting sermon from Acts 2. 12. The order of business was taken up, and a display of loyalty of the officials was shown when forty-eight answered to the roll call with well-prepared reports representing every auxiliary of the charge. Class leader James

Jackson led with \$5.85, and retained the banner. The various churches of the charge rendered financial reports, as follows: St. Andrews, \$17.91; Simpson, \$18.57; Oak Grove, \$13.85; Malory, \$1.75; total, \$52.08. Sunday was a high day. At 10.30 A. M. Brother Wm. Nixon conducted devotion; at 11 A. M. the district superintendent preached a wonderful sermon from 2 Tim. 4. 7, which gripped our souls. An offering was received from visiting friends, which swelled the amount to \$70. Immediately after service a well-prepared dinner was spread and enjoyed by all who attended. The success of these services was due to the effort on the part of the pastor, Rev. J. F. Robinson, to bring his plans to pass. The district superintendent, Rev. and Mrs. J. F. Robinson, dined with Mrs. Mamie L. Cummings on Monday afternoon. The Quarterly Conference will be remembered as one of the greatest in the history of the charge.—W. S. Lawton, Reporter.

District Conferences and Conventions

BASTROP, LA.

The preachers of the Monroe District met in regular session at Bastrop, March 9, in Mt. Olive Church. The Rev. J. L. Jackson is the popular and efficient pastor. He had things well in hand for the occasion. The president, Rev. B. R. Jackson, being absent, the district superintendent, Rev. C. Spears, presided. The meeting was opened by singing, with prayer by the Rev. S. Robinson; Scripture lesson by the Rev. I. E. Badie. The superintendent made some very timely remarks about the work of the district and World Service, which were very inspiring. The following were present and made favorable reports: the Revs. S. Robinson, Washington Chapel, \$56; J. L. Jackson, Bastrop, \$50; I. E. Badie, Mt. Nebo, \$41, and J. E. Brown, Lake Providence, \$32. All pastors present were very optimistic about World Service, and for this reason the Rev. Spears, district superintendent, is all smiles. A very sumptuous dinner was served by the ladies. Too much praise cannot be given the good ladies for their faithful service. The Rev. S. Robinson preached a soul-stirring sermon at night. All the pastors of the Monroe District have pledged themselves to stand by the superintendent, Rev. Spears, their leader, in putting over the World Service.—J. E. Brown, Reporter.

DURANT DISTRICT COUNCIL

The District Council of the Durant District convened in Wesley Chapel, February 23, with the district superintendent, the Rev. C. V. Heffner, in the chair. After a spiritual devotion, led by the Rev. W. D. Reed, G. W. Hunt was elected secretary. The district superintendent addressed the council in an earnest and painstaking way, setting forth the desired plans for this year. At 2.30 P. M. we were favored with the presence of Dr. L. M. McCoy, president of Rust College, Holly Springs, Miss. He addressed the council in the interest of World Service. His text was, "Prepare for a great drive for World Service; do it now." This district is pledged to raise \$4,000 for World Service this year and \$1,000 for Rust College, a total of \$5,000. The district was carefully gone over by charges and quotas were assigned. The council raised about \$20 for Rust College. The Rev. R. B. Adams and his good people know how to take care of their guests, for each preacher was looking happy on returning from dinner. We judge the district will not lag, being in safe hands.—G. W. Hunt, Reporter.

KNOXVILLE DISTRICT GROUP MEETING

The Knoxville District group meeting, called by the superintendent, Dr. F. D. Johnson, convened in the First Methodist Episcopal Church at Morristown, Tenn., March 17, 1927. A morning session at 10 o'clock and a 2 o'clock afternoon session were held. The superintendent conducted the devotional services, which were full both in spiritual

THE TEACHER

CLARENCE E. FLYNN

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The love of the race is his own.
The heart of the world will reward him
With a name that is more than a throne.
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Earth is lit by the flame he is tending
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richness and lasting impressiveness. The superintendent stated that the nature of the meeting was to inform, inspire, and receive reports of money collected for World Service benevolence and the Endowment Fund for our Morristown Normal and Industrial College. The Rev. E. L. Wright, pastor in charge at Morristown, was elected secretary, and authorized to send a statement of the meeting to our Southwestern Christian Advocate.

The body formed two group meetings—an Eastern, to be known as the Greenville Group, and a Western, to be known as the Knoxville Group—subject to assemble at the call of the superintendent. A committee composed equally of ministers and laymen and appointed by the chair was authorized to prepare the program and outline in general the activity of the two groups.

Reports from the several charges showed that the district is wide-awake. The district had raised for World Service from last session of Annual Conference until date of meeting, \$322, viz.: Clinton, \$19.60; East Vine, \$107; Greenville, \$45; Johnson City, \$6; Jefferson City, \$2.75; Morristown, \$100; Mountain City, \$7; Newport, \$10; Pineville, \$4; Rising Sun, \$13; Seney Chapel, \$8. The district had raised in same period of time for the Endowment Fund of Morristown College, \$138, viz.: Clinton, \$10; East Vine, \$84.65; Greenville, \$7; Morristown, \$25; Newport, \$10; Seney Chapel, \$6.

We acknowledge with appreciation the following introductions and greetings: the Rev. P. S. McDaniel, pastor Friendship Holiness Church; the Rev. P. A. Flack, a Sunday-school worker in the Presbyterian Church; Mrs. J. C. Sherrill, Mrs. Martha Smith, Mr. C. J. Sams, Mrs. Hattie R. Walker. At 12.30 o'clock the morning session recessed from business to the parsonage, where a sumptuous dinner was served the delegation and city pastors of our sister churches. Promptly at 2 o'clock the group reassembled. Dr. J. C. Sherrill was introduced and addressed the group on "The Needs of the World." Dr. J. S. Hill was introduced and spoke on "World Service Shortcomings." Dr. J. D. Zedler, dean of the college, was introduced and spoke very acceptable words.

A resolution of appreciation was presented by the Rev. W. A. Jackson, thanking the pastor and church for the cordial reception given. Present: the Revs. F. D. Johnson, J. C. Sherrill, J. S. Hill, H. R. S. Dykes, W. A. Jackson, W. A. Webber, Frank Bewley, E. L. Wright.—E. L. Wright, Reporter.

MORRILLTON, ARK.

Group No. 3 convened at Wesley Chapel Methodist Episcopal Church, February 16, 17. The president, Rev. M. McCrosky, was in the chair. The afternoon session was opened with a discussion on the budget system. A paper on "How are the group meetings helping the local charges to put the program over?" was read by a Cleveland delegate; sermon by Mrs. T. Balenton; program by the local talent. Reports from all departments showed an increase in all departments of the work. The district superintendent, Rev. J. L. Bryant, was introduced and spoke words of encouragement. Officers for the ensuing year were elected as follows: president, the Rev. M. McCrosky; secretary, Miss Mary Bush; treasurer, the Rev. I. P. Parker; reporter to Southwestern, Miss Lavada Brown. Our motto is, "The Southwestern in Every Home." Thus closed one of the greatest group meetings ever held. The next meeting will be held April 27, 28.—Reoprtter.

Obituaries

CRAWFORD—Mrs. Mary E. Crawford, one of the faithful members of St. James Methodist Episcopal Church, Temple, Texas, died February 10, 1927. She was born August 16, 1892, in Limestone County, and was converted in 1901 at Grosebeck, Texas, under the Rev. G. W. Perry, and joined the Methodist Episcopal Church under the Rev. L. R. Parker, deceased. From that time she was a loyal member to the church of her choice. She moved to Temple, Texas, in 1920, and joined St. James Methodist Episcopal Church under the Rev. M. L. Wyatt's administration, and indeed she was a brilliant light. She was assistant superintendent of the Sunday school here until the end. In 1922 she was married to Mr. E. E. Crawford, July 24. Three children were born to their union, one of which preceded her. She was also an exhorter in the St. James Methodist Episcopal Church at this place. She leaves to mourn their loss two brothers, three sisters, two children, and a host of friends. The body was laid to rest February 13.—Reporter.

INGRAM—On January 9, 1927, death claimed the Rev. E. A. Ingram, who was a faithful member of New Prospect Methodist Episcopal Church, Amory, Miss., also a local preacher, district steward, and chairman of the Laymen's Convention. He was loved by all who knew him. In the absence of the pastor, Rev. S. S. Brown, the Rev. J. M. Marsh was called to take charge of the funeral service. He leaves to mourn their loss three children and a host of relatives and friends. Amory Circuit has lost one of its brightest jewels.—Henrietta Jackson, Reporter.

KEY—Bro. Thomas Key departed this life on January 2, 1927, in full triumph of faith at Rockyford, Ga. He was sixty-nine years of age and one of the oldest members of Graee Methodist Episcopal Church. He was a faithful and earnest worker. His work will still live in the memory of the people here. He leaves a wife, six daughters, five sons, two stepchildren, and a host of friends to mourn their loss. The Rev. J. B. Simpkins, pastor, officiated.—Reporter.

LUNDY—Sister Ellen Lundy was born in Poke County, China Grove, Miss., in the year 1851, and died January 20, 1927, aged seventy-five years. Her parents were Aaron and Chaney McConnell, members of Pleasant Grove Methodist Episcopal Church. She was married to Mr. Henry Lundy in 1877, and to this union three children were born. She moved to this place in 1879 and united with Jerusalem Methodist Episcopal Church on the Craig (Miss.) circuit, and was a loyal member for a number of years. She was a consistent Christian and an ideal wife and

mother. She leaves three children, three grandchildren, one great-grandchild, also a brother and a host of friends to mourn her passing. The funeral services were conducted by the Rev. W. C. Clay at Jerusalem Methodist Episcopal Church, George, Miss.—Corinne Creighton, Reporter.

LEWIS—Sister Mary E. Lewis, wife of Bro. J. L. Lewis, departed this life January 18, 1927, in full triumph of faith. Sister Lewis was the mother of Trinity Methodist Episcopal Church, Gary, Ind., and was loved by all who knew her. She lived a consistent Christian. She died at the age of fifty-seven years. "Servant of God, well done." The funeral was conducted by the pastor, Rev. F. S. Delaney, assisted by the district superintendent, Dr. Gorham, of Chicago, and Dr. Seaman, of the city church, white. She leaves to mourn her passing a husband and a host of friends.—Mrs. J. M. Drummond, Reporter.

LIVINGSTON—William Livingston, a faithful member and official of St. Paul Methodist Episcopal Church, departed this earthly life Sunday morning, January 23, 1927. He was stricken with apoplexy Tuesday morning, January 4, and never rallied. Brother Livingston was truly a faithful steward, serving his church as leader, trustee, steward, and his class led the whole church every month. He was a real inspiration to the other classes. As a fitting tribute to his memory, the church held the funeral services in the main auditorium of our new church. Going from Port Arthur, Texas, to St. Martinsville, La., he united with the African Methodist Episcopal Church when we had no organization here, but told them it was for the purpose of having a shelter and as soon as his denomination was organized, he would go to it. This he did several years ago. The funeral sermon was preached by the pastor, assisted by the Revs. Scipion, Johnson, and Coffee, of the Baptist, Colored Methodist Episcopal, and African Methodist Episcopal Churches, respectively. The remains were carried to St. Martinsville, La., where the pastor, Rev. Lewis, delivered the funeral sermon in his home church, and the body was laid to rest in the old home cemetery. His class was represented by Sister Rosa Clark, and a resolution was read by Sister Ida Maldry, both presenting floral offerings from Class No. 3 and St. Paul Church. We deeply mourn his passing.—W. D. Lewis, Pastor.

McCOMBS—Mrs. V. B. McCombs, an active, faithful, and energetic member of Wesley Tabernacle Methodist Episcopal Church, East St. Louis, Ill., while at work in her cleaning and pressing shop, had the misfortune of being severely burned as a result of a gasoline explosion, December 21, 1926, about 4 P. M., and five hours later, in St. Mary's Hospital, she crossed the bar. The funeral service was held at St. Luke African Methodist Episcopal Church for the sake of accommodation, and yet only about one half of the attendance could be accommodated. The attendance was a fitting tribute to her usefulness in church and civic activities. The following secret orders paid due honor to her memory: Eastern Star, Heroines of Jericho, and Sisters of the Mysterious Ten. Resolutions were read for the choir and church by Mrs. Teer and Mrs. Watkins, respectively. In appreciation of her service as district organizer of The Woman's Foreign Missionary Society, a fitting resolution was read by Mrs. Clareth M. Barrett, of Union Memorial Church. Miss A. M. Williams, dean of the Standard Teacher-Training School held at Union Memorial Church, St. Louis, briefly commended her usefulness. The Rev. H. G. Kirkpatrick, pastor, officiated, preaching from Deut. 1. 6-8. He was assisted by M. L. Jackson, A. J. Williams, and R. F. Fisher. Other pastors present were J. A. Randolph, P. A. Lampley, C. M. Kirkpatrick, and the Rev. Christine. She is sadly missed as church organist and director of religious education. A father and mother, Mr. and Mrs. R. Harrison; also husband, together with other relatives, mourn her passing.—Reporter.

REDDICK—The Rev. E. J. Reddick was born September 25, 1879, and departed this life January 9, 1927, aged forty-eight years. He died in full triumph of faith in the par-

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sonage at Fowlkes Station, Tenn. He professed a hope in Christ at the age of nine years, and lived a consistent Christian life until the end. At the age of fifteen years he was a licensed exhorter, and a local preacher at the age of seventeen years. When he was nineteen years old he joined the Tennessee Conference and labored for about twenty-one years with much credit to himself and the Conference. The Rev. Reddick was a good shepherd and a God-sent man. Ross Chapel has lost a faithful pastor. "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." He leaves a devoted wife, Sister Ruth Reddick; three sons—E. J., Jr., Thirkield, and John Wesley—and one daughter—Alma. "Servant of God, well done. Rest from thy loved employ." The funeral was conducted by the writer, assisted by the Revs. J. S. Hughlett and R. I. Sumner.—Jesse P. Price, Reporter.

SCRUGGS—Bro. William Scruggs, a member of Scruggs Chapel Methodist Episcopal Church, Marianna circuit, was born January 11, 1902, and was converted in the year 1912 under the pastorate of the Rev. J. A. Brooks. He was a faithful member until death. He bore his illness patiently for twenty-six days. He leaves to mourn their loss a wife, one child, father, two brothers, one sister, and other relatives and friends. The funeral was largely attended. The following ministers spoke on his lifework as a member and class leader: the Rev. Henry Wilder, of the African Methodist Episcopal Church; the Rev. C. W. Thompson, the Rev. J. R. Sain, and the Rev. H. Adams, of the Baptist Church. Remarks were made by the pastor, R. B. Maxwell.—R. B. Maxwell, Reporter.

WILLIAM—On Saturday morning, January 15, 1927, Sister Lille William passed from labor to reward. She was one of the faithful members of Jerusalem Church, Indianola, Miss., serving as superintendent of the Sunday school for a number of years, and president of The Woman's Foreign Missionary Society. She was a faithful worker in the church, and was loved by all who knew her. Not only the bereaved home and church mourn her passing, but the entire community. She leaves to mourn their loss a mother, father, two sisters, two brothers, and a little son. Funeral services were conducted by the pastor, Rev. F. P. Leonard; funeral sermon by the Rev. E. H. Holmes.—Mrs. E. K. Leonard, Reporter.

Cards of Thanks

We wish to thank the big-hearted pastor, Rev. J. D. Wheaton, and loyal members of St. Paul Church, of Hattiesburg, Miss., for the purse given me to help me off to the Annual Conference. May God's richest blessings be showered upon them all.—D. F. Dudley.

The Rev. and Mrs. J. D. Wheaton take this method to thank the members and friends of the St. Paul Church, Hattiesburg, Miss., for the storm that came to our home and left many pounds of groceries. Mrs. Fannie McGlaun and Mrs. Nola Madson led the way. We thank you; come again.

I take this method of thanking the good people of Mt. Zion Methodist Episcopal Church, Natchitoches, Louisiana, for their liberal gifts for Christmas, among which were more than one hundred pounds of choice groceries. We pray God's blessings upon these good people.—The Rev. Z. Smalley and wife.

We thank our many friends for the many kindnesses shown our dear mother during her short sickness, and for the way they ministered to her until death. Too, we are grateful to them for the beautiful floral designs. We trust that they may have many years to enjoy the rich blessings of our heavenly Father, and thus serve Him by serving humanity.—B. W. Wynn.

I desire to thank the pastor and members of Neely Church, Baton Rouge, La., for a surprise given my family during my absence. In the stillness of the night a song was heard at the door which aroused the inmates of the home. The door was opened, and a company of well wishers, led by Mrs. Jessie Brooks, came in and laid upon the table nearly one hundred pounds of selected groceries, with a cash purse, presented by the pastor. God bless you; call again.—B. J. Reddix.

The pastor and wife wish to thank Mrs. Tressa Jackson and her workers for the fifty-two-piece set of dishes for the parsonage, on behalf of the Hartzell Methodist Episcopal Church, of which she is a well wisher. Mrs. Jackson is connected with the Catholic Church, but her view is broad and she does much in a financial way to support the church of which her husband, Bro. M. Jackson, is a staunch member. The pastor and wife pray God's blessing upon this young woman and those who gave to this cause.—The Rev. and Mrs. I. H. Catherine, Slidell, Louisiana.

I wish to thank the good members and friends for their liberal contributions to purchase for me a suit of clothes for the Annual Conference. The following deserve credit: Hopewell, P. Thomas, \$8; S. Harper, 95 cents; E. V. Wilson, \$1.15; M. Parker, \$1.25; Carra Clark, \$1.25; L. Cooper, \$5.20; E. Williams, \$2.05; S. Carter, 50 cents. Minter City Church: R. E. Hinton, L. King, W. Dixon, 50 cents each; P. Simmons, 45 cents; S. Simmons, 25 cents; C. Vassa, \$1.30; H. McLe-more, \$2.40; H. Jackson, \$1.01; A. Moore, \$2.60; L. Wallace, \$1.40; M. L. Laurence, \$2; W. Lomax, 10 cents; total, \$34.36. Thank you. May God's choicest blessings be upon you.—P. A. Lemon, Pastor, Minter City, Mississippi.

Special Notice

QUARTO CENTENNIAL JUBILEE

To every Methodist within the bounds of Lincoln Conference, and every friend of the Great Cause represented, Greeting:

In the month of April, 1902, a child was born, then the youngest child of Methodism, and the sainted Bishop Warren named it "Okaneb." One year later the child's name was changed and the Lincoln Conference was formally organized, with Bishop John W. Hamilton presiding. Albert W. Talbert was elected secretary, and J. A. C. Wade was made treasurer. Our stock in trade consisted largely of a few ambitious men with a burning passion to make some sort of record in this new, hard field.

Tuskegee Institute Summer Quarter

TEN WEEKS: JUNE 6 TO AUGUST 13

FIRST TERM: June 6 to July 9.

SECOND TERM: July 11 to August 13.


Recitations six days in the week. Twelve weeks' work in ten weeks. Credit granted toward High School and Junior College Diplomas in Teacher Training.

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Born in Louisiana, Mo., and christened in Guthrie, Okla., a year later, the young child has grown to manhood. It is befitting, we think, to come together after twenty-five years, in a jubilee service; tell of our successes and failures, and as it were, make an inventory of our little stock in trade and plan for the larger work of Kingdom building. Hence our celebration, April 26-29.

We trust every church within the bounds of Lincoln Conference will be represented, and such a wave of holy enthusiasm as shall sweep on into achievements hitherto not dreamed of.

The meeting will be held in Mason Memorial Methodist Episcopal Church, Kansas City, Kans. Bishop C. L. Meade will lecture on "The Black Knight."

As a charter member of the Conference, and as district superintendent of the district in whose bounds the celebration is to be held, permit me to extend to all a hearty welcome. COME.—D. G. Franklin.

The address of the Rev. Jesse J. Harde-man, district superintendent Corpus Christi District, has been changed from Box 538, Luling, Texas, to P. O. Box 100, Goliad, Texas.

IN · AS · MUCH · AS · YE · HAVE · DONE · IT · UNTO · THE · LEAST · OF · THESE

Freedom from City Dangers

IF we knew the pathos of those who pass on the crowded street. The danger! The waverings! The struggles! Down dirty alleys. In stuffy tenements. Between canyons of brick and steel. Here a jobless, homesick girl shambles thru the grey morning, hunting for an honest chance. Here a bright-eyed, cooing baby is left abandoned in a basket on a bench. Here a derelict, seeks an arm to lean on just long enough to start again. Here an old and infirm woman, someone's mother, forsaken, seeks a home. Here a tottering, grey-haired unfortunate, with usefulness lived out, wants to find a place to settle where a room is warm.



As our social workers, deaconesses, nurses, goodwill employees, Bible distributors, temperance advocates fight for the meager chance to help a few of the many, we must not fail to help them. Think on these things! Ponder! Lend a helping hand.

Set Christianity to work with your contribution to the World Service Roll Call. Every cent is invested. It isn't a duty; it is a privilege.



World Service includes :

- Home Missions
- Foreign Missions
- Christian Education
- Direction of Hospitals and Homes and Deaconess Work
- Pensions and Relief Supervision
- Temperance and Prohibition
- Bible Distribution

WORLD SERVICE ROLL CALL

Inquiry

I wish to inquire for my brother, Fletcher Coleman. When last heard of he was in the Delta of Mississippi. Anyone knowing his whereabouts will please write his sister, Patsy Coleman, Ackerman, Miss.

World Service Receipts

The World Service receipts on apportionment for the month of March were \$662,253.36. This makes a total for the first ten months of the World Service fiscal year of \$5,511,967.95. The World Service fiscal year closes May 31. In order to equal the income for the last fiscal year, there must be received during the months of April and May, \$2,607,571.44. The receipts for these two months last year were \$2,169,347.17, which means that if we are not to show a decrease by the end of the year, the church must raise \$438,224.27 more than it raised in these two months last year.

This needed increase is not a large sum in comparison with the normal receipts for April and May, nor is it too much to expect when we think of the true resources of the church.

If in every charge the May roll call is thoroughly organized, if the available World Service literature is wisely used, if every possible contributor is solicited, if all subscriptions to World Service are collected in full to-date, and if all World Service moneys in the local church treasury are remitted to the treasurer of the World Service Commission at 740 Rush Street, Chicago, before May

31, there will be no question about making much more than the increase for the two months of April and May which will be necessary to equal last year.

The annual World Service roll call in May is the one time in the year when all churches in the connection are majoring on missions and benevolences. *This roll call will be a success only if it be carried out in every church, and if the last member is canvassed.* Let there be no failure on the part of any church or of any Methodist in this important matter.—Orrin W. Auman, Treasurer, World Service Commission.

All Stereopticon Records Broken

February was the greatest month in the history of the Stereopticon Department of the World Service Commission, according to the report just issued by the Rev. Hiram G. Conger, secretary. Although the shortest month of the year, it showed a total booking of 4,018 illustrated lectures and hymns. This is an increase of more than thirty per cent over the previous high record, which was 3,072 bookings in January, 1927. March, 1924, when the first general World Service lecture was launched with seventy-five sets, was the high-water mark before this year. The stereopticon department has been in existence fifteen years.

"The remarkable increase in the use of World Service lectures and hymns is an indication of reviving interest in World Service," said Mr. Conger. "Making ample allow-

ance for double bookings, the February record shows that fully 650 congregations saw and heard the World Service message each week during the last month in a graphic way. Particularly noticeable has been the expanded use of stereopticon lectures in connection with church training night and mission study classes."

The stereopticon department has recently received a large number of reports from pastors on the helpful effect of these illustrated lectures in arousing World Service interest and increasing World Service giving. Without exception the churches state that results have been beneficial. All sets are furnished to the churches without charge from conveniently located depositories. Parcel postage is paid one way, and the only expense to the churches is the return or forwarding transportation of sets.

Wesley Memorial Hospital, Chicago, Ill., received a bequest of \$350,000, it became known when the will of the late Charles Deering, former chairman of the board of the International Harvester Company, was filed for probate at Miami, Fla. The gift is to be added to the Deering memorial fund of the hospital, which was started with a \$150,000 gift by Charles Deering in memory of his father, William Deering, for many years a trustee of Wesley. Mr. E. S. Gilmore is superintendent and Mr. G. W. Dixon is president of the board of trustees of the hospital, which cared for more than 8,000 patients in 1926 and had to refuse admittance to half as many more as it admitted because of insufficient bed space.

THE SOUTHWESTERN
CHRISTIAN
ADVOCATE

CINCINNATI, OHIO, NEW ORLEANS, LOUISIANA, APRIL 28, 1927

The Question Is—

Have we determined to be world Christians or do we wish to be merely home-town Christians with a limited horizon and a correspondingly limited purpose?

If we wish to be world Christians, will we attempt to meet our world obligations with the smallest response our conscience will permit, or with the largest response our generosity can devise?

If we are determined to be world Christians in the largest possible way, will we be content if only a few members of our local church have the world vision and the world purpose, or will we want them all to have the joy of a share in the spiritual conquest of the world?

If this is our desire,

The Answer Is—

The Annual World Service Roll Call in our local church completed to the last member.

May is pre-eminently World Service month, when the whole year's educational program should culminate in the enlistment of every last member in definite and regular World Service praying and giving.

If the canvass has been completed earlier in the year, every remaining non-contributor should be solicited in May.

All World Service pledges should be collected to date and all World Service money remitted to the treasurer of the World Service Commission, 740 Rush Street, Chicago, before May 31.

Personal and General

—The latest reports from Dr. M. P. Burns, of the Board of Home Missions and Church Extension in Philadelphia, indicate a continued improvement in his condition. In fact, his recovery has so far advanced that he has left the hospital and returned to his home, and it is confidently expected that in due time he will be able to return to his office and take up the leadership of the Department of City Work.

—The Rev. T. A. Thomas, D.C., our pastor at Fort Washington, Md., Washington Conference, was among the twenty-seven students who recently graduated as Doctors of Chiropractic and Hydrotherapy at the Pennsylvania College of Chiropractic and Hydrotherapy, Philadelphia, Pennsylvania. Mr. Thomas has been principal of Grammar Schools for many years, and also was instructor for nearly a year at the State University, Louisville, Ky. The Fort Washington charge had a very successful year under his pastorate.

—Because the management of West Baden Hotel, West Baden, Ind., refused to accept its colored secretaries as guests, the National Employed Officers and Staff Conference of the Y. M. C. A. have changed their place of meeting to be held May 26 to June 1, to the Edgewater Beach Hotel, Chicago. Concerning the affair, Dr. Channing H. Tobias, senior secretary Colored Work Department, states that the National Y. M. C. A. Council is committed to the policy of holding its meetings only at such places as will agree to the entertainment of all its secretaries and delegates regardless of race. Such a principle, long time operative in the Methodist Church, if practiced by all religious bodies, would in due time break down the unchristian barriers that operate too frequently in public places and religious gatherings to the embarrassment of colored delegates and to the discredit of the Christian spirit of fraternity.

The Methodist Review

MAY-JUNE, 1927

A considerable portion of this issue, which will doubtless be in the mail before the end of this month, is given to the subject of "Worship."

The leading article is by Dr. James A. Beebe on the theme, "Some Reflections On Public Worship." It ably portrays the change going on in Protestant ideals of worship in America and makes most inspiring suggestions for its improvement. This is followed by a "Symposium on Church Worship," contributed by one bishop: William P. Thirkield; three pastors: Drs. King D. Beach, of Chicago; Oscar Thomas Olson, of Baltimore; and Hugh D. Atchison, of Dubuque, Iowa; one official on church architecture, the Rev. Elbert M. Conover; one president of the National Organist Association: Reginald McAll; and Carl F. Price, the well-known hymnologist. This is a noble double quartet. The editor joins in this symposium and also offers an editorial on "The Sermon As a Sacrament." (The Biblical Research Department furnishes a brief study on public worship in the Bible.)

There is a notable poem which deals largely with worship, "Brownie's Christmas Eve," interestingly criticized by Professor A. W. Crawford, of the University of Manitoba.

This is also a Wesley number, as John Wesley's heart was "strangely moved," May 24, 1738, and he was first born June 17 (O.S.), 1703. Professor Charles W. Hargitt, of Syracuse University, discusses "John Wesley and Science" as a "challenge from the Eighteenth Century," and the Rev. W. C. S. Pellowe presents "Wesley's Use of Science" in a rather more conservative manner. Their instructive treatment of Wesley's *Survey* is followed by a poem on Wesley by Major Harry Webb Farrington.

Useful for the Pentecostal season is Professor Irwin Beiler's article, "The Pauline Criterion of the Spiritual," and Professor Karl Stoltz ably annihilates the materialistic element in "The Behavioristic Propaganda." The editor presents a sermonic editorial on

"The Lord of Life," and also adapts the House of the Interpreter department to Whitsunday.

Dr. Edward König writes concerning "The Problem of Suffering," largely based on the book of Job. Another Biblical article concerning "Universal and Provincial Figures of Speech in the Old Testament" is contributed by Dr. Neil E. Stevens, of the Pathologist Bureau of Plant Industry in the United States Department of Agriculture.

"The Doctrine of Original Sin in Methodist Theology" is quite thoroughly presented by the Rev. Benjamin Franklin Holmes.

Many readers are becoming entertained (and we hope instructed) by the Bi-monthly Brevities, those editorial paragraphs in the Notes and Discussions. They will also find some good wrestling in The Arena of this number. Our Bookshelf is crowded with volumes fairly reviewed by efficient experts, and the Reading Course is at its best in the presentation of *The Psychology of the Methodist Revival*, an empirical and descriptive study, by Sidney G. Dimond, and many other treatises on evangelical experience.

The *Methodist Review* has probably as large a circulation as any theological journal in America. But, like all the rest, it suffers from a financial deficit. This could easily be overcome by its being taken and read by all our ministers, and also by the support of our most educated laymen.

Crescent City Note

Williams Chapel—On Sunday, April 3, Captain N. McNeal, of the Volunteers of America, preached an able sermon from the subject, "Jesus the True Foundation of the Soul." One hundred and eighteen persons received the sacrament of the Lord's Supper. On Thursday, April 7, the baby contest was quite a success. The first prize was won by Louise Joyce Davis, \$5 in gold; second prize, \$2.50 in gold, by William Henry Brown. Edna Minor was given \$2; total amount raised, \$50.60. Sunday, April 10, at 11 A. M., the Rev. H. J. Brown preached a good sermon. At night we were delighted to have Prof. and Mrs. S. C. Walker, of New Orleans College, worship with us. Prof. Walker preached an interesting sermon. Easter Sunday was a big day at Williams. The resurrection sermon was preached by the pastor. At 11.30 A. M. the Sunday school rendered the Easter program, which was excellent. At 8 P. M., the Rev. W. C. Hayward preached. We were proud to have Deaconess Pugh, also Mrs. McDonald, worship with us. We went over the top with our World Service; \$268.95 was raised. The attendance was good. Worship at Williams; all are welcome.—Rev. J. Wesley Turner, Pastor; Miss Elsie C. Charles, Reporter.

Woman's Column

Inverness, Miss.—Hale Chapel Methodist Episcopal Church: The Woman's Home Missionary Society met with the president in the chair, and a very successful meeting was held. A band consists of a few who are true and tried. Our leaders are frank and bold; our aim is over the top.—Melza Walker, President; Layuna Hale, Secretary.

Brookhaven District—The Brookhaven District meeting of The Woman's Home Missionary Society will convene at New Zion Methodist Episcopal Church, Lampton, Miss., May 27-29. We are expecting all auxiliaries to render in the meeting good reports along all lines. We are expecting our Conference treasurer to be with us, Mrs. Hall, also the Rev. D. R. Bentley will preach for us on Sunday. We hope to have a great meeting.—S. A. Dukes, District President.

Tupelo District—To the Presidents of The Foreign Missionary Society of the Tupelo District: We are now in the third quarter of our work. Through the gloomy winter the Lord has kept us; now let us wake up to the sense of our duty. Our motto is, "Renew and strengthen on every line, till nineteen hundred twenty-nine." Let us get into the work whole-heartedly with prayer and supplication to God and put the job over. Let each president make a good financial report

to the annual treasurer by the 10th of June; Mrs. W. H. Golden, annual treasurer.—Mrs. Rachel Hadly, District President.

Basley, Ga.—Savannah Conference: Savannah District session met at Odum, Ga., with New Hope Methodist Episcopal Church. We shall never forget this glorious and spiritual session. We had our district president, Sister Lucy Lovette, with us, who presided with love and care over all departments of the work. The session was a success financially and spiritually. Nine persons came forward for prayer. Raised \$153.65. The Savannah District knows no failure. We are going to ask the other three districts to come on, but we cannot wait on you.—Alice B. McNeal, Reporter.

Laurel, Miss.—To The Woman's Home Missionary Societies of the Hattiesburg District: Dear Coworkers—The Woman's Home Missionary year is rapidly drawing to a close. Let each president get busy and raise your pledge so that you will be able to make a round report at the convention to be held at Enterprise, Miss., in May. Each auxiliary president is asked to raise their pledge, as follows: Laurel, St. Paul, \$8; Hattiesburg, St. Paul, \$12; Laurel, Wesley, \$1; Laurel, Mallalieu, \$2; Hattiesburg, Bentley, \$2; Sumrall, \$2; Purvis, \$2; Ellisville, \$2; Blodgett, \$2; Bay Spring, \$2; Heidelberg, \$2; Paulding, \$3; Mount Jordan, \$2; Friendship, \$1; Enterprise, \$2; Qultman, \$3; Desoto, \$3; Shubuta, \$3; Shubuta Ct., \$3; Marthaville, \$1; Waynesboro, \$2; State Line, \$3. Let each and everyone do her best to make this the greatest convention ever held.—Mrs. Lena Blalock, District Corresponding Secretary, 810 S. 6th Ave., Laurel, Miss.

WOMAN'S DAY AT THE WASHINGTON ANNUAL CONFERENCE

The program for Woman's Home Missionary hour was unique in character, but intensely interesting from beginning to end. An evangelistic service, conducted by Mrs. Susie C. Love, was followed by a real old-fashioned Methodist love feast. Jubilee plans were explained, and those present were urged to join our ranks. To emphasize stewardship, which goes hand in hand with evangelism, the beautiful pageant, "The Feast of the Candles," was given. A group of Queen Esther girls sang, and one of the number gave the history of the society, which will soon celebrate the fiftieth anniversary. About forty Mothers' Jewels and Home Guards entered the church singing, "Onward, Christian Soldiers." They contributed several numbers to the program. Prof. David Jones, president of the Woman's College, Greensboro, N. C., was present and brought a very encouraging message from the college. Mrs. Florence D. Carroll, the Conference president, presided, and Mrs. Mamie P. Thomas, the Conference corresponding secretary, had charge of the program.—Reporter.

SOUTHWESTERN CHRISTIAN ADVOCATE

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Put God Into Our Education

QUESTIONNAIRES are commonplaces nowadays. They prove nothing conclusively, not even among those who circulate them. They do, however, contain some significance for social thinking and acting, even when circulated among students. In February a questionnaire was circulated among the students of Princeton University. Results of the canvass showed more than 1,000 responses from an enrollment of about 2,200 students. These questions centered around faith in a personal God.

It is said that there were 557 votes of negative belief in a personal God against 504 positively believing in a personal God. Before entering the college there were 657 of these students who believed positively in a personal God as against 418 who did not. The interest here lies, not in the small majority (53) of negatives in the first instance, but in the fact that there should be at all so many of the youth of the land indicated by the 557 who have no faith in the generally accepted fact of a personal God. In the second instance, concerning the 657 believers before going to college as against the 418 who apparently lost their faith after entering college, it is quite easy and natural, as well as logical, it would appear, to infer that their college life or their college studies wrought havoc with their faith. This seems the more probable since "belief seems to have lost ground in proportion to the length of the college course."

Among a complex of causes determining an event or circumstance or deed it is difficult to isolate and determine the cause. After a student leaves a religious atmosphere in a well-regulated home and goes to college, if he loses the faith which he formerly avowed, the college to which he goes and where he suffers recession in his faith can hardly be held innocent of having, in some aspect of its life, been an iconoclast to that student's faith which *was* but is no more.

The questionnaire revealed only about 100 atheists, but 573 agnostics. Which few atheists would not be atheists at all if they were honest enough to give sober, sustained thought to the problem of personal existence, to say nothing of the marvelous mysteries of the vast universe, our physical environment. The agnostics *do* not know God because they *will* not know Him by the method taught and exemplified by Jesus Himself. The agnostic tries to know God through the *unaided intellect*, ignoring the power of spiritual discernment through the channel of faith. One must not expect to know all about God with one's finite intelligence; enough may be experienced for one's salvation which is not by intellectual knowledge, but by faith.

In a day of expanding democracy, liberty of action, and freedom of speech, it would be expected that there should be found in great educational institutions a medley of faith, unbelief, infidelity, and agnosticism. And we do not know what is being done at this particular institution to cultivate or clarify or conserve religious con-

viction in the interest of general human progress or of the nation's welfare. We do know that such great social institutions sustain by virtue of their existence a definite social responsibility to the community. And, in a nation which is founded upon faith in a personal God and the imperativeness of the sanctions of a moral universe, the nation's institutions should direct the life currents of those they train into channels that will uphold those national ideals. To this extent secular schools should be moral and Christian.

It is an arresting, alarming fact that during their period of life and study at one of the greatest educational plants in the nation, 145 students testify to having lost their faith in those spiritual values that derive from our Christian concept of a personal God. It is time for us to begin another query—Is the endowment of great educational institutions of our times with their multi-millions of dollars to the end and purpose that they shall become better plants in which to make frigid and sterile the faith of our youth in their attitude toward the big moral fact of the universe, the focal fact of all life? What is to become of our civilization and our souls if our educational institutions are to become mere mobilizing centers for the armies of skepticism, infidelity, and atheism? American educational enterprise must discover some content and technic in educational ideal and process that will arrest the present tidal wave toward fatalism and turn back these erratic tides of our souls into the deep channels of vital faith in the Christian's God.

Of course, the numerous church and denominational schools of the country, for the most part, are ringing true to the Christian ideals espoused by their churches. Which fact must be the constantly dominant factor inspiring to larger giving and completer loyalty for their maintenance. Also the fact that the State supported schools *do* not, renders it all the more necessary that the nation's church supported schools *shall*, adhere rigidly to the program and ideals of Christian education. It is the spiritual coloring in any civilization that gives it its permanent content of value. Fighting for the conservation of all that is best and worth while in modern civilization, the church, with her Christian agencies, summons loudly the nation to her support in the effort to put God into our educational concept.

—It pays to check yourself up.

—The way to find Christ is to seek Him.

—The world's work never appeals to the idler.

—God so loved the world, is the greatest mystery in the world.

—The girl who never makes a confidante of her mother sooner or later gets into trouble.

—Parents who quarrel before their children need not be surprised if they finally quarrel with them.

"An Educational Creed for the Church"

By the Rev. W. S. Bovard, D.D., LL.D.

Corresponding Secretary, Board of Education

Delivered on formal opening day, January 26, 1927, at Drew Theological Seminary

BECAUSE of the importance of Christian education, I propose to state an educational creed for the church. We have a creed of every sort these days, a political creed, a social creed, a religious creed—why not an educational creed? I am a great believer in reducing creeds to just as few articles as possible. In fact, one of the joys of my early experience in a theological school was to discover that some men had dared summarize our systematic theology in a single volume called "Outlines of Christian Theology." I think it is certainly the spirit of the times in which we live to give outlines in suggestive fashion and let the reader fill in the content.

My educational creed has four articles. The first article is the primacy of persons. High above all other values must be placed the values represented in persons. Persons alone are of sufficient worth to be called ends in themselves. All else belongs in the realm of means. What is it in the home that really counts? It is the family, not the furniture. What is it in the church? It is the people, not the pews. What is it in the community? It is the citizens, not the cash or the material in the factories. What is the bond between the church of the past and present? What connects it with the future? It cannot be only doctrines, it is the stream of human life that gives continuity to past, present, and future. It is the stream of humanity that gives continuity to the affairs of the kingdom of God. The physical universe can only find a rational explanation in its contribution to the potentialities of human life. I think we must catch the spirit of Tennyson, who said, "What know we greater than the soul?" Persons must be recognized as holding the place of primacy over and above all other values. Human beings must be treated as ends in themselves, with all other things subordinated and determined for their worth and use in the world according to their relationship to human beings.

The second article of my educational creed is that truth must be personalized and vitalized and energized. God personalized and vitalized the revelation of Himself in Jesus Christ by having him walk on earth. Only truth that is *lived* has any real significance or meaning. The one thing of value we can export to foreign lands is Christian living. And as a matter of fact our only hope of making Christian truth effective in India, China, Africa, Japan, and the other countries, is to have Christian living embodied in the individuals who represent it. When truth is personalized and vitalized and concentered in a life day after day and year after year, that is the unanswerable argument and the one argument that will close the mouth of skepticism.

My third article is that the school in the home, in the church, in the university, the college, the theological seminary, is the supreme method for putting truth into life. I think the church should be regarded as an organism rather than an organization, and therefore subject to the laws of life and growth. And I like to think of

the school, not so much as a factory, but as a great growing institution into which we put the finest human stuff and as a place where truth and life shall grow together into a great and glorious Christian character. Bishop Bashford gives as the definition of education: "Education is the process by which we learn to live together in a way that is mutually helpful." I insist that there is one other factor: "Education is the process by which we seek to become the biggest and finest personalities that it is possible for us to be." In other words, we need to think of educational institutions as great opportunities for the instilling of Christian truth in living persons in order that they may be the biggest and finest Christians it is possible for them to be.

The fourth and last article of my creed is that economic prosperity may find a spiritual significance and really immortalize itself by being transmuted through the school into the moral and spiritual fiber of Christian manhood and womanhood. Our Christian task will not be completed until we see that the material values have a real spiritual meaning. I have had some interesting conversations recently with Oriental brethren with reference to Western civilization. One had just visited a Chicago stockyard. He returned and told me that there wasn't a bit of use in our trying to get Christian civilization into his own civilization because our spiritual sensibilities had been deadened by material prosperity, and all of America was crassly materialistic. I admitted the force of his criticism, but told him that I should like to ask him a question. "How do you feel," I asked, "when every year thousands upon thousands of your native fellow beings die of starvation, of disease or plague, simply because you have neglected the development of a sound economic basis for your civilization? You condemn our economic system, yet you depend on our shiploads of produce to stem the tides of famine and pestilence."

America need not apologize for her economic prosperity. No nation has ever reached any lofty height of culture or spiritual strength without a solid foundation of economic prosperity. On the other hand, we must not treat our wealth as an end in itself, but should devote it to the end of character building and spiritual values. We must transmute our wealth into Christian manhood, our cash into character, and our property into personality.

The school is the supreme opportunity for this transmutation of lower values into higher values, for the school is the means of putting truth into human personalities. We must get the captains of industry to see that the school is the supreme opportunity of exchanging material wealth for ennobled and enriched human life and the achievement of the kingdom of God on this earth. Then shall there be established one great, glorious Christian educational brotherhood, and the prayer of our Lord shall be fulfilled, "Thy kingdom come, thy will be done on earth as it is in heaven."

Contributed Editorial

Massachusetts on Trial

ABOUT eight years ago a Governor of Massachusetts, who has since become rather well known, Mr. CALVIN COOLIDGE, published a book entitled *Have Faith in Massachusetts*. The rest of the country is doing its best these days to have faith in Massachusetts; but the pronouncement of the death sentence on SACCO and VANZETTI has placed a great strain on that faith. And if the State of Massachusetts allows these men to go to their death for the simple reason that its courts refuse to examine the new evidence as to their guilt or innocence, that faith will be shattered. More than that, the faith in America held by many people in other countries will be shattered. The names of Sacco and Vanzetti have become world famous. They are the two Italians charged with the murder of a paymaster, in South Braintree, Massachusetts, in April, 1920. The case has become internationally famous and the refusal of the courts of Massachusetts to grant a new trial has made a situation by which it is not so much these two Italians but the State itself which is on trial.

The question at issue is not whether these two men are guilty or innocent but simply the fact that in the judgment of many of the ablest legal minds of the country they are entitled to a new trial because there is real question as to their guilt.

Professor William Ernest Hocking of Harvard University put the issue in one sentence when he declared that "the sentencing of Sacco and Vanzetti discloses the essentially disgraceful situation that men may be sent to their death in Massachusetts because the courts refuse to hear relevant evidence."

The right of these men to a new trial rests on two contentions. First, that their first trial was unfair due to the fact that their being Communists led to violent prejudice which deflected justice. The trial occurred in the dark and shameful days when A. MITCHELL PALMER was Attorney General of the United States, when the red hysteria was at its height. Those are days over which thoughtful and patriotic Americans may truly hang their heads in shame. In a thoughtful and careful article on the case of Sacco and Vanzetti, in the March issue of the *Atlantic Monthly*, Professor FELIX FRANKFURTER, Professor of Administrative Law in the Harvard Law School, formerly Assistant United States Attorney for the Southern District of New York, thus estimates this sinister influence:

"In 1921 the temper of the times made it the special duty of a prosecutor and a court engaged in trying two Italian radicals before a jury of native New Englanders to keep the instruments of justice from the infection of passion or prejudice. In the case of SACCO and VANZETTI no such restraints were respected. By systematic exploitation of the defendants' alien blood, their imperfect knowledge of English, their unpopular social views, and their opposition to the war, the district attorney invoked against them a riot of political passion and patriotic sentiment; and the trial judge connived at—one had almost written, co-operated in—the process."

The second contention is that the new evidence produced since the trial has never yet been heard by a Massachusetts court, except by Judge THAYER, who presided at the original trial. It was Judge Thayer himself who denied the appeal for a new trial. Concerning his judicial pronouncement denying the trial, Professor Frankfurter gives this considered judgment:

"Speaking from a considerable experience as a prosecuting officer, whose special task for a time it was to sustain on appeal convictions for the government, and whose scientific duties since have led to the

examination of a great number of records and the opinions based thereon, I assert with deep regret, but without the slightest fear of disproof, that certainly in modern times Judge Thayer's opinion stands unmatched for discrepancies between what the record discloses and what the opinion conveys. His 25,000-word document cannot accurately be described otherwise than as a farrago of misquotations, misrepresentations, suppressions, and mutilations. The disinterested inquirer could not possibly derive from it a true knowledge of the new evidence that was submitted to him as the basis for a new trial. The opinion is literally honeycombed with demonstrable errors, and a spirit alien to judicial utterance permeates the whole. A study of the opinion in the light of the record led the conservative Boston Herald, which long held the view that the sentence against these men should be carried out, to a frank reversal of its position."

Apparently the only recourse now is for intervention by Governor FULLER to commute the sentence until the evidence may be reviewed by a committee of citizens who command the confidence of the State. It is to be hoped that Governor Fuller will take this action and enable us to continue to have faith in Massachusetts.

Free Speech in Pennsylvania

ONCE again the issue of the freedom of American citizens and the freedom of teaching has arisen—this time in Pennsylvania. The attempt of the principal and trustees of the West Pennsylvania Normal School to suppress the Liberal Club of that institution for permitting a debate in the course of which criticism of the Nicaraguan policy of the administration occurred, has attracted nation-wide attention. Two teachers implicated in that debate have been dismissed from their position. The local chapter of the American Legion has been vociferous in raising the hue and cry against these men who disagreed with Mr. KELLOGG on policy in Nicaragua. The dismissal of the two teachers is attributed by many close observers to the expressions of their opinions and the campaign of the American Legion against them.

In some aspects, of course, a situation like this is a farce comedy. It is almost unbelievable that people in their senses would consider the divergence of opinion about Mr. Kellogg's Nicaraguan policy as a matter for suppression of speech or the dismissal of teachers. There has been more criticism of the Nicaragua intervention than of any government policy in recent years. Responsible leaders of public opinion all over the country have joined in the sharpest protest against that policy. If all the people who disagreed with the Kellogg policy were to be punished a considerable section of the population would be in jail.

Such incidents raise the question: Is this Russia, or Italy, or is it still America? Is the country being governed by the Constitution or is it operating under the by-laws of the American Legion? Fortunately such an intelligent and public-spirited chapter of the American Legion as the Willard Straight Post of New York has made a vigorous protest against the action of the League Post in Westchester. It was this post which itself called upon Mr. Kellogg a few weeks ago for a frank statement of the Nicaraguan policy.

The whole incident makes very timely the vigorous word of LYNN HAROLD HOUGH, to be found elsewhere in this issue: "The attempt to check free speech, to stifle the unfettered expression of opinion, produces an unrest which no brilliant military discipline can counteract. Full freedom of speech and full freedom of investigation are the very foundation upon which a republic rests." L.

Some American Obstacles to International Fellowship

A Frank Examination of Some Current Trends in American Life

By Lynn Harold Hough

Pastor Central Methodist Episcopal Church, Detroit, Michigan

THE whole world is passionately and wistfully longing for fellowship. And the suspicion which is the antithesis of fellowship is banking great storm clouds all about the edges of our sky. All the world is looking upon us with anxiety. All the world is looking upon us with fearful questioning. With tragic rapidity the United States is coming to have the place in the mind of the world which was so lately held by Germany. If we do not find a better way of life we will become the best hated country in the world. Bankrupt, war-torn, world-weary Europe looks upon us with irritated amazement. Our blatant materialism and our crass lack of understanding of the actual situation all about the world have made a deep—I am afraid an indelible—impression upon all mankind.

The New Military Propaganda

And at this moment, with the bankrupt world at our feet, we have suddenly produced from some sordid center of our life a military passion new to our country. Before the war less than two hundred officers were engaged in giving military training in our schools. Now there are nearly two thousand. Why this sudden increase? Who is our foe? What menacing dread prompts the hysterical appeals of the military party in the United States? At the very moment when we can afford to give the world a supreme example of hearty good will, we are developing a self-conscious military ambition of the most curious character. The great foe of the democratic party in Japan is the military party in America. Germany in its most belligerent days never gave military training to the boys corresponding to those in our high schools. But with us a vigorous propaganda is being carried on to make the high school a center of military activity.

Campaign of Slander Against Opponents of Military Training

We are even told that those sane and clear-sighted people who oppose the emotional debauch of military enthusiasm are inspired—innocent though their intentions sometimes are—by sinister influences from Moscow. Who are some of the innocent and easily deluded people who find it easy to drink in uncritically suggestions which would poison our patriotism? Well, there is an unsophisticated and untutored gentleman named Dr. Roscoe Pound, who is dean of the Harvard Law School. It is easy to see what sinister influences must have had their way with his

uncritical mind. (Dr. Pound is a member of the Massachusetts Committee on Militarism in Education.) There is Dr. S. Parkes Cadman, who, to be sure, has been a citizen of two hemispheres and has had contact with the best life in many lands. But evidently his mind, too, is of that unsophisticated character which makes him the easy instrument of influences from Soviet Russia. There is President Glenn Frank, of Wisconsin University, who with all his network of significant relationships has, it would seem, been quite deluded at this one point. (Wisconsin University has recently abolished compulsory military training.) When we sing "America the Beautiful" we think of Katherine Lee Bates. She, too, has set her face firmly against the military spirit, which she feels promises anything but good to the Republic. So, too, has President Wooley, of Mount Holyoke, and many another. Much of the best of the character and intelligence of the Republic has set itself firmly against the fomenting of a military spirit at the very time when the world needs above everything else the spirit of good will. And the attempt to question the judgment, to throw doubts upon the intellectual acumen, or even to besmirch the character of this group is one of the strangest of the phenomena which accompany the uprush of the military spirit.

The next war, the scientists tell us, will be of unbelievable deadliness. The front trenches will be everywhere. Women and children will share as they have never done before in the tragic menace of its farflung campaigns. A city like New York will suffer in quite a new fashion from the deadly chemicals which will do duty in the next world conflagration. And civilization itself can scarcely survive another vast cataclysm of conflict like that between 1914 and 1918. If another world war comes, it will not matter much on which side you fight. Nothing worth keeping will remain to either when the vast conflagration has come to an end.

Putting Matches in the Powder Magazine

In a situation like this, when above everything else we must keep matches away from the powder magazine, we are being told that patriotism demands that the high schools become centers of military training. The high-school boy gives character to the future of the nation. If his hero is a soldier, if the contentious spirit of war is planted in his heart, there are dark days ahead. It is the good will of the schoolboys of to-day which will keep the peace of the world of to-morrow.

Even if a quite new situation in military science had not made all the difference in the world in the whole matter of the menace of war, it would still be true that a nation free from the subversive poison of the military spirit would be best prepared for struggle at the point of arms. We all know the splendid record made by the Canadians and the Australians in the late war. Their initiative, their audacity, their daring courage, formed part of the most splendid record of the war. The explanation was put in a sentence by a Canadian minister of state who crossed the U-boat infested Atlantic on the same ship on which I journeyed over the sea in the fall of 1918. "It is an army of citizens," he said proudly. The military machine can never produce such fighting men as the freedom-loving republic, where the individuality of each citizen is preserved in proud and unhesitating strength.

To be sure, there must be such a thing as a nation's police force. And voluntary military training has its place in colleges and universities. But in these days of a new military technique it is a poor arm upon which to lean. It is our genius in the practice of good will, and not a new edition of the goose step, which is to make us able to deal with the critical and baffling situations which will arise among the nations in the years which lie just ahead.



The Peace Crusade in Great Britain

I suppose it is the knowledge of these elements in the whole world-wide situation which has caused some very eminent men to take almost unprecedented action. Dr. Frederick W. Norwood, the powerful minister of the City Temple in London, has been giving most of his time for months, and will continue to give most of his time for months to come, to a great campaign for peace all about Great Britain. Sunday after Sunday men stand in his great pulpit while his own congregation gladly lends him to the whole nation for this far-reaching enterprise. And the Archbishop of Canterbury has taken the quite unprecedented step of suggesting that Anglican cathedrals and churches everywhere welcome him to their pulpits. So Anglican and Free Churchmen are joining in a tremendous endeavor to speak to the conscience of England and Scotland regarding the iniquity of war. The tragic need of the world has spoken its own word to the conscience of great leaders. And they are speaking to the world the word God has given them to speak.

It is not strange that it should be so, for the fight for fellowship is the great battle of the church, and the call of the great forces which make for peace may well command its very mind and conscience and heart.

Perhaps after we have done our best civilization will go down in the terrible holocaust of war. Perhaps after every cry of prophet and sage the wild passions of men will be too much and we shall lose all the slowly garnered treasures of the civilization of the whole great world. In 1914, before the last bitter conflict broke out, I attended a great military pageant at the Olympic in London. It took the form of a sham battle representing the last fight of Roman soldiers in Britain before that land

was given over to the barbarians with the waning strength of Rome. Mr. Asquith, then prime minister, sat in the Royal Box that afternoon, and I have often since wondered what his thoughts were that day. Did he suspect that soon dramatic presentation would be succeeded by grim reality?



The Church's Supreme Obligation

It was a brilliant and remarkably staged spectacle. The last stronghold maintained by Roman soldiers was making its final stand against the barbarians. The wild, fierce men charged madly. And one by one the Roman soldiers fell, overcome by the sheer force of numbers. Every Roman sold his life dearly. But the disciplined courage of the very few was no match for the wild and impetuous ferocity of the great mass of foes who pressed upon them. Finally there was but one grim and stalwart soldier left upon the wall. He fought with desperate energy. His sword did marvelous execution. But at last he went down. And his body fell from the wall. So the light went out for centuries. And the order and peace Rome had brought vanished from the land. It may be so after we have done our best to save the world for fellowship and good will. But even in the face of that last and unbelievable catastrophe there are those who in a situation not unlike that of the grim Roman left alone upon the wall, would have courage enough to give themselves to the very end to the great and high purpose of calling the fierce and wayward minds of men to ways of peace.

I do not believe, however, that such a tragic close is to come to the tale of the civilization of the world. I do not believe that we are to go down in ruin at last. I do believe that the forces of good will are stronger than the forces of hate. I do believe that the steadiest hands and minds in all the world are committed to a policy of conciliation and good will.

To be sure, there are those who declare that fellowship is impossible in the United States because we are living upon the brink of a volcano. Social unrest influenced by malignant forces from Russia has become so menacing that a terrible eruption may come at any moment. A nation with its arms ready and its youth trained to meet any emergency is our only safety.

The Anti-Red Hysteria in the United States

It is just a little hard to take this sort of thing seriously. There are people in England whose frayed nerves responded to the same fears. But since England has gone through the astounding and testing experience of a general strike, with Russia doubtless straining to see what would happen next, and ready to aid and abet in any possible fashion, and that general strike passed off practically without a casualty, the Red hysteria will hardly lift its head for a long time in the British Isles. Yet if there has been such a thing as a real danger from Soviet influence, it was doubtless more menacing in England a year ago than it has ever been in the United States. If in the difficult days through which England has passed a few people had lost their heads as completely as have

some people in the United States, one does not like to think of what might have happened.

The truth is that really subversive propaganda only thrives where there are open sores of social maladjustment. Starving workers are likely to produce menacing unrest anywhere. At the moment the prosperity of the United States makes a social uprising laughable. And when the menace of later days, when our increased population presses against our food supply, actually comes, the way to meet the danger will be by squarely facing the problem along economic lines and not by a wild attempt to shoot the surplus population. In every country the righting of social and economic wrongs is the way to counteract all the influences which would threaten the orderly movement of life.

Shall Free Speech Be Stifled?

On the other hand, the attempt to check free speech, to stifle the unfettered expression of opinion, produces an unrest which no brilliant military discipline can counteract. When in time of peace men are invited to join groups where they are to hear menacing facts stated in solemn secrecy, wise men will pause and think long, long thoughts. In a republic where every citizen has a right to know all the facts, why this strange and solemn secrecy? Is it because the alleged facts will not bear investigation? Men of trained minds with some historical perspective know that tyranny always has thrived upon assertions which for patriotic reasons could not be investigated. Indeed, one of the terribly poisonous aspects of war itself is just the fact that so many assertions made in solemn and austere secrecy prove to have no foundation at all when they are investigated in the cold, clear light of the days when the war is over. Any discussion which will not face the light of day is utterly without foundation in the days of peace. And the dastardly and conscienceless misuse of secrecy in days of war leaves a blight behind from which the nations are long in recovering. Full freedom of speech and full freedom of investigation are the very foundations upon which a republic rests. It is the furtive whisperer afraid to come into the light as he passes on his ugly suggestions of menacing forces in the republic who has already passed across the line of patriotism into the dark and boggy regions where the foes of the republic dwell.

Do Not Call the Creed of Brute Force Christian

To be sure, there are hard and capable men who quite repudiate all the defining Christian principles. They believe that life is a battle to the death. They believe that unethical force is the only power upon which a man or a nation can depend. They believe in a race of blonde beasts holding a cowering world at bay. This philosophy of the jungle has a certain commanding virility. With the present development of military science it would lead to the suicide of civilization. At least it has its own commanding energy. One can have at least a kind of scornful respect for it when, casting aside all subterfuge, it appears in its own naked, ugly honesty. But at least let us keep this sort of thing free from any entanglement with that lofty and exhaustlessly powerful Personality who founded the Christian religion. Let us at least insist that the great Lord of good will, who was nailed to the cross because He refused to surrender His own high loyalty to moral and spiritual values, shall not be entangled in the activities of the cult of Mars. Let us

insist that men shall at least show enough respect for the name which has put a new conscience into Western civilization to leave that name free from entanglement with that worship of unethical force against which His whole career was a protest, and which at last nailed Him to the cross. Let no man claim His authority for the very principle which hounded Him to death.

The Christian church in just as far as it is loyal to its Master does believe in the far-reaching power of impalpable moral and spiritual forces. It does believe in good will. It takes its stand firmly on the ground which its Founder occupied. It closes the door against suspicion and hate and all the clever lies by means of which the vast military systems of the world have built up their strength.

The Hope of To-morrow

The Christian church believes that the time has come for a world-wide experiment of clear-minded good will. It welcomes the news of such a long and fruitful conversation as that between Herr Stressemann and Mr. Briand at the little eating place near Geneva, when at last Germany and France met to face together the facts of a difficult situation, putting aside suspicion and meeting each problem in direct and earnest co-operation.

The way of fellowship is a great and gracious highway. Only men of great faith walk in it. And as the light of God falls upon them they know that a divine imperative calls them into it. We have seen in how many ways the principle of the fellowship of moral and spiritual light relates itself to human experience. It is the light in which individuals must live. It is the light in which institutions become nobly fruitful. It is the light in which nations are to find their way from old barbarities to gracious civilization. The Founder of Christianity put a new principle into the life of the world when He said, "I, if I be lifted up, will draw all men unto me," and when He followed the word by the deed. Jesus Christ is the creator of that fellowship which is the hope of the world.

Brass Tacks

By John Andrew Holmes

- Preaching is human love speaking for divine love.
- The preacher should make the bread of life out of flour, not flowers.
- Church etiquette note: In driving past a church during service, one invariably sounds the horn.
- There are some churches where a minister who remains more than a year is run out of town on the charge of loitering.
- To make oneself great and good, and then, molten with fervent love for men, to pour oneself forth—this is preaching at its best.
- Whatever is Christ's business may be made the business of the church and brought within the mighty sweep of the gospel of Christ.
- Those people who hesitate to abolish war until they can find a moral equivalent for its heroism need look no further than brave preaching.
- Thrift Sunday has been proposed as if it were an innovation, whereas people have always been more saving at church than at any other time.

The New Muck-Rake School of Literature

With a Glance at Sinclair Lewis as a Specimen

By Fred Lewis Pattee

Professor of English Literature, Pennsylvania State College

THE so-called "muck-rake school" of a generation ago, which for a period filled the magazines with "The Shame of the Cities," "Corrupt and Contented," and similar articles, had as its justification the old eighteenth-century precept that

"Vice to be hated needs but to be seen."

If the citizens really knew the truth, it was argued, they would rise in their wrath and smite until their hands clave to the sword. Not much smiting followed, to be sure, but the articles, all of them, were written with the need for smiting made devastatingly plain. It was the last spasm of the Puritan conscience.

It is becoming clear now that another muck-rake era is upon us, if it be not already at full tide. One has but to examine the spring books. And it is a muck-rake era without a vestige of reform intent or of reconstructive purpose. The new "school," born for the most part in small towns of the Middle West, trained in the smartness and the Gomorrah ethics of Baltimore and New York City journalism, has puritanism as its devil and befouling of its own nest as its one constructive accomplishment. Muck for muck's sake it is now, muck for entertainment's sake, the pitiful weakness and ignorance and littleness and filth of humanity held up with the limelight upon them for jeers and enjoyment. And for its motto read this: "Whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report," swat those things, "debunk" them, ignore them: romance is dead, religious is ridiculous, love is lust, every man has his price and it's small, God never was, man is a mere animal and nothing else—consider these things and be entertained. Open your *Americana* and laugh.

"Muck for Muck's Sake"

Is the statement too strong? Read "Up from Methodism," by Herbert Asbury (Up where? I have failed to find him. He is not even in "Who's Who"); read his "Life of Bishop Asbury," whom he claims as his great-uncle and then befools; read Rupert Hughes' "Life of Washington" with its gloating emphasis upon the worse side of the man; read the new Comstock biography, compiled almost solely from the caricatures of his period to the utter neglect of the really serious side of the reformer, a ridiculously one-sided volume and yet one dignified by being placed as the initial venture of the new book "guild"; read Mencken *passim*, especially his "Americana" department of monthly rakings by means of clipping bureaus from the entire press of America, with everything winnowed out save those scraps that tend to belittle our civilization; read the rank and file of our monthly list of novels; read "Elmer Gantry," by Sinclair Lewis, the "leading novel of the year," say the publisher's circulars, a novel advertised like a cigarette or a soap, the name stretching across whole pages of newspapers

and magazines, a novel chosen as the April selection of the "book a month club" and piled in heaps into every bookstore window. Let us take this "Elmer Gantry" as a type specimen of the work of the new muck-rake school, the school that seems to know only swine and has but one literary act that it can perform with originality and perfect technique: the butchering of these swine on the altars held holy by whole races, and who call the gasps of horror that result "literary fame."

First of all, the book is not a novel at all: it is yellow journalism; it is the work of a newspaper man set out to get a series of "feature stories" for sensational display on the front page of the Sunday edition. Viewed from this standpoint it is well done: there is a "punch" in every paragraph. It was good journalism to send Mencken to report the Tennessee evolution trial: he could

live the punch; it was good journalism to have Sinclair Lewis Babbittize in a series of articles (for the book is not a unit, but a collection of units—a series of episodes each with its own cast of characters) those American institutions that would cause the greatest outcry if they were properly held up with jeers. It was pure yellow journalism that was required. "Main Street," like Anderson's "Winesburg, Ohio" and dozens of other small-town picturings, had been a series of photographs of hog pens, all of them real, but to the utter neglect of the flower gardens and lawns also to be found in the town, and these photographs had been so presented as to imply that everything everywhere was hog-pen. "Elmer Gantry" undoubtedly is all true; a series of notes might be prepared verifying with actual cases every episode, but the thing that defeats the book and destroys its whole effect is its yellow journalistic method: it presents but *one side* of Main Street; it tells only of scandals and weaknesses and it tells them in such a way as to make them appear to be the *whole* truth. It is a dramatizing of Mencken's *Americana*, a making of the small percentage appeal like the entire unit. And this is the sin of sins in the literary world; to practice it means speedy oblivion to its practitioner, means to be forgotten with the issue of the yellow journal that contained it. The first requisite of the novel is Truth,—Truth.

Elmer Gantry an Overdone Marionette

Again, in a novel we demand living characters, not automatons, and Elmer Gantry is no more a living man than Sparkplug is a horse. He is a Frankenstein monster fabricated of scraps from Mencken's *Americana* column and from newspaper clippings concerning the Hall murder case and similar trials. At no single point in the tale do we have sympathy with him—I mean the sympathy of comprehension. He is an overdone marionette; he is but a frame to hang ministerial failing and monstrosities upon. And there is Bishop Toomis—who in all America ever heard a bishop talk like him? Read his conversation aloud to your friends and hear them ex-

plode. "I shall laugh myself to death at this puppy-headed monster." And the lady evangelist with her mystical upper room in the Southern castle—there is nothing like it in all literature or life save in Augusta Evans Wilson's "St. Elmo." What a hodge-podge! A few of the minor characters are alive, like Lulu, the deacon's daughter, and her vigorous old father, but the ministers are all of them papier maché images illustrating hypocrisy, feebleness of intellect, voices of apostasy, victims of a remorseless machine.

That the book was written for notoriety is evident if one read but the jacket of the volume. "The controversy aroused by 'Main Street,'" says this flamboyant "blurb," "was small compared with the sensational discussion inherent in 'Elmer Gantry'!" There lies the whole matter in a sentence. To quote Jay House, the columnist, "Lewis doesn't give two whoops in a rain barrel what the people say, so long as they say it. Very likely Mr. Lewis is a great artist. Certainly he is a grand showman." Truth indeed. Unless he is in the front-page headlines he is in hell. To attain them he will refuse, with elaborate gestures even, the grand prize of the year. It is precisely the same urge that drove Steve Brody to jump from the Brooklyn Bridge. Where could there be a reaction comparable to that gained by the implied charge that *all* Baptist and Methodist preachers are lecherous perverts, drunken, profane, insincere, ignorant; that all Christians, Protestant and Catholic alike, are hypocrites and morons, in the game simply because of abysmal ignorance or for selfish gratification? The vision that he ascribed to Gantry of making himself a world figure, causing bishops to squirm and even the pope to turn pale, was his own vision. He dreamed of doing what Mencken declares he *has* done: "The book may turn out to be a bugle blast to topple over the evangelical wall, now so high and frowning. It may be the bomb fore-ordained to blow up the citadel." With this world-shaking dream intoxicating him, he set out with preparations worthy a general laying siege to a city. It was like a special correspondent sent to work up a "story" or a young graduate starting to work out a Ph.D. thesis. He joins the clipping bureau, he surrounds himself with a formidable library, he subscribes for church papers, he procures hymnals and Methodist Disciplines, and he hires someone to supply him with the proper religious argot and ecclesiastical realism, and then with enormous toil—the herculean task impressed even Mencken—by main force he completed his thesis.

The Cult of the Sneer

And a thesis the book is, not a novel. One feels often the absence of footnotes verifying cases. He could use as many as did his fellow artist *up* from Methodism, in his "Life of Asbury" concoction. The book is a thesis: the Bible is a moron volume and Jesus a sleight-of-hand performer, who borrowed all His teachings and mixed them lamentably—so lamentably indeed that the few who are *up* like Herbert Asbury and Mencken and Lewis sit back and laugh and jeer at His impotence. And to float this huge weight of propagandic prose, these whole chapters of exegesis, and to keep the story-loving reader from throwing down the volume in despair of getting anywhere in the tale, he was forced to lard the story thick with immorality. Without the huge animality and the gross amours of Elmer, the book would be intolerable to the general reader.

But the exegesis has been the novelist's undoing. So long as he confined himself to the mistakes of Christians and the human frailty of preachers he could defend himself, but when he attempts Biblical destruction he lays open his whole right flank and rear. If he has enemies, surely at this point the Lord has delivered him into their hands. He has exposed his mentality and his scholarship to the verge of indecency. Those who have lived with college students recognize the sophomoric stage of Biblical criticism. How familiar all these questions are to one who has lived with adolescents! How long would Lewis last with, say Bishop McConnell? He has eyes, he can see the surface of life that he wills to see, but he has little above his eyes when it comes to genuine thinking. He is voluble to the feminine degree of rattle, but he is as shallow as a brook over pebbles. He reads only to secure confirmatory material. What he needs is to leave the newspaper whirl and superficiality and sensationalism, and to read with contemplation and with a view of the *whole case*, a thing that never for one moment has he ever done.

"Menckenettes"

Something has happened to the man. A novelist should be constantly improving, and this is the worst of all his creations: worse even than "Main Street." It is poor art. At times there are flashes of power, but the book as a whole is a slump and every critic who is honest thoroughly knows it. What can have happened? Read the dedication, "To H. L. Mencken with profound admiration." The secret is out. The asteroid has sailed too near the infernal Baltimore Jupiter and he has become simply one of that growing cloud of nebula dust that I have called the "Menckenettes." His very style has become Menckenized, and his manner of thinking. I imagine I hear a hoarse chuckle in the den of the Baltimorean. What a fat fly to entangle in one's web, this best seller, this man in the limelight next to Mencken himself! Of course he reviews the book with superlatives. Of course he will consider Elmer as typical of the Methodist preacher, for he is created after his own pattern designed years ago, a creature who mounts the pulpit each week "to vomit forth the immemorial bilge of his order" while the "morons in front of him respond with hosannas." We expect this of Mencken and we are used to it, but one Mencken in a generation is positively all that we can endure. Doubtless it is salutary to have a jester in every king's court, and a death's head may sometimes be a useful furnishing for a banquet, but Menckenettes are intolerable. And now Lewis steps up beside Herbert Asbury.

The collapse of the man is undoubtedly the chief literary tragedy of the year. The book does not arouse in me the fighting spirit as I expected it would, nor does it alarm me in the least as to its effect upon the church: is too extreme to be dangerous. So eager has he been to create a sensation that he has loaded both barrels to the muzzle and the result has been the bursting of the gun. Rather has it brought me a feeling of pity. There was a time when I believed that Lewis had it in him to write the novel that we so sadly need, the great work of art that will be commensurate with what America really is, a work of art that we may show with pride to Europe and the rest of the world. The dream is over now, but let us not revile the man. Let us rather

"Walk backward, with averted gaze
And hide the shame."

Liberia Conference

By Miss Anna E. Hall

THE ninety-fourth session of the Liberia Annual Conference convened at Grand Cess, Maryland County, Liberia, West Africa, January 27-31, 1927, Bishop M. W. Clair, LL.D., presiding.

The Conference was called to order at 10 A. M. After devotional exercises, conducted by the bishop, he, assisted by F. A. Price, R. V. Richards, J. T. Dayrell, and W. B. Williams, district superintendents, administered the sacrament of the Lord's Supper. L. W. Wah, secretary of the last Conference, called the roll. Several of the brethren were absent, due to distance and inconvenience of travel. J. D. Johnson was reported as having died during the year. The Rev. T. E. Ward, pastor of First Methodist Episcopal Church, Monrovia, was unable to be present because of the illness of his wife. He had taken her to Cape Coast, Gold Coast, for medical treatment. She was reported improving.

The Organization—L. W. Wah was elected secretary; G. E. Nuckles and J. O. W. Garber, assistants; J. E. Padmore, statistical secretary; J. D. Brent and J. R. Harris, assistants; J. T. Kink, treasurer; N. B. Whitfield and J. N. F. Russ, assistants.

The district superintendents reported the work of their districts in fair condition. All things considered, they felt we were holding our own and making some little progress. Several of the charges—First Church, Monrovia, and Mt. Scott, Harper—had been blessed with gracious revivals, which left them in good spiritual condition. W. P. L. Brumskine, a promising young man, was received on trial.

The evening program consisted of welcomes. The principal address was delivered by Chief Jack, a very remarkable character. His address was inspiring. He spoke in the Kru dialect with enthusiasm. Chief Jack had been interpreter for Bishop Taylor and is still a devout Methodist. His wife, the chief lady of the town, is president of the Ladies' Aid. Following him were addresses by P. F. Simpson and other government officials.

This being the first time a Conference was held in a native town, our native brethren were at their best to make the members of the Conference comfortable and happy. They deserve much credit for the manner in which they responded to the call of their district superintendent, W. B. Williams.

Sunday was a high day. At 6 A. M., love feast was conducted by N. B. Whitfield and T. V. Cummins; at 11 A. M. the bishop preached to a crowded house; music was furnished by the native vested choir. They sang in their native Kru tongue; the harmony was exceptional. The collection was \$265, which went to their building fund. This year they will build a new church costing \$4,500; already they have raised \$2,650. This native church has about 600 members. In the afternoon the following brethren were ordained deacons: D. J. Robertson, A. T. Savage, and C. W. Williams. The services throughout the day were seasons of spiritual refreshing from the Lord.

Mrs. Clair's presence was an inspiration to the women. Her interest in the work was very evident.

The reports of the missionaries were full of interest and encouraging. In many of them were high spots of

success. The Conference is beginning to pay special attention to the work of education. The following are our important schools: St. Paul River Industrial Institute, C. H. Henry, principal; College of West Africa and Stokes Bible Training School, R. L. Embree, president; Hartzell Academy, J. T. Daryell, principal; Sinoe River Industrial Institute, L. W. Wah, principal; Nana Kru Mission School, Mrs. N. W. W. Williams, principal; Garraway Mission and Station, Miss Anna E. Hall, superintendent; Cape Palmas Seminary, Miss Rosa E. Lee, principal. These are all doing a splendid work, but could do much better if more adequately supported. Thousands of young men and women in Liberia are begging for a chance, but our equipment will not permit us to do more. The new Hartzell Academy is nearing completion. The walls are up, the roof is on, and the windows are in. The inside work is yet to be done. A little more help from the home field will greatly encourage the people and we will have here a beautiful building, worth \$25,000. The ground, worth \$4,500, was donated by Mr. J. L. Dounoum, commonwealth commissioner. He is a loyal member of First Methodist Episcopal Church, Lower Buchanan. The people are ready and willing to do for themselves, but they need our help. They are standing, looking toward Christian America, saying, "Come over and help us."

This year the Cox Memorial Building, College of West Africa, will be erected. This will be the best school building in the entire republic, occupying a prominent site in the city of Monrovia. When completed it will be the pride of Liberian Methodism. These two buildings are to be dedicated when the bishop is holding the next session.

Ganta is our far interior station. It is planted in the midst of 200,000 native people who will be looking to this mission for their educational and religious training in the years to come. Our plan is to develop this mission on a very large scale. The Rev. H. T. Miller is in charge.

Already the attention of the people is being attracted to this work, though we have scarcely begun. Liberia means opportunity and responsibility.

The appointments of the Conference follow:

BASSA DISTRICT

T. J. KING, *Dist. Supt.*

P. O., Lower Buchanan, Liberia

Bexley, J. Griggs, supply. Edina, J. J. Johnson. Farmington, J. S. Dickerson. Fortsville, M. F. Parker. Harlandville and Camphor Memorial, J. T. Innis, supply. Hartford, A. A. Pierre, supply. Kitikpo, J. D. Striker. Lower Buchanan: First Church, J. D. Johnson, supply; Krutown, S. D. Sottro, supply. New Sottro, J. H. Deputie. Paynesbury, W. P. L. Brumskine. River Cess, J. A. Washington, supply. Sanquin, J. S. Jellity, supply. Timbo and Grand Colloh, D. J. Robertson, supply. Upper Buchanan, C. F. Innis.

CAPE PALMAS DISTRICT

D. D. STARKS, *Dist. Supt.*

P. O., Harper, Cape Palmas, Liberia, West Africa

Barraka and Stations: J. R. Harris, Thos. Newton, George Stephens, Ross Taylor. El-Bethel: A. R. Harmon, supply; S. B. Bowman, Danlet Neal. Garraway: Toy Tabernacle, Bestman Kolenky, supply; Training School and Stations: Annie E. Hall, supply; Claris O. Lewis, matron; Mary Johnson, Clara Harmon, Donald Kolenky, George Purser, Jas. Wilson, John Coffee, Timothy Toe, Paul Smith, Glasgow Dosla. Grand Cess and Stations: J. O. W. Garber, Dan. D. Tweeby. Harper: Potter Memorial, C. H. Campbell, supply; Mt. Scott, D. D. Starks; C. E. Gibson, superintendent's assistant; Tuskegee, T. N. Twich. Mt. Tubman, C. W. Williams. Picanini Cess and Stations, W. B. Geebey. Plebo, J. K. Starks, John Nimley. Wedabo, J. F. Yancy. Cape Palmas Seminary, Rosa E. Lee, principal.

KRU COAST DISTRICT

W. B. WILLIAMS, *Dist. Supt.*

P. O., Greenville, Sinoe, Liberia, West Africa

Anoaka, Jos. Tipley, supply. Betu, to be supplied. Bluntsville and Lousiana, C. H. Railey, supply. Big Fishtown, to be supplied. Bolo: Beach, J. C. Weak, supply; Bush, J. S. Doe, supply. Calvert Webb, C. S. Fineah, supply. Dewh, G. B. Robertson. Ebenezer, J. S. Bollo, supply. Greenville: First Church, N. B. Whitfield; Kru-town, J. N. F. Russ. Jacktown, L. W. Wah. Lexington, to be supplied. Martha Nah, J. S. Nabeh. Nana Kru: Asbury, J. N. Natt, supply; Mary L. Allen Memorial, M. W. Williams, supply. Plymouth, R. G. Tobah. Sasstown: Delaware Avenuc, G. W. Natt; Newtown, J. J. Jerreh. Sobobo, Ben Nua, supply. Wah Country, to be supplied. Wahteh and Stations, to be supplied. Webahtown, Peter Jipley, supply. Wissipo, A. T. Savage.

MONTSERRADO DISTRICT

R. V. RICHARDS, *Dist. Supt.*

P. O., Monrovia, Liberia, West Africa

Bensonville, to be supplied. Brewerville, J. H. Davis. Bushrod Island, Z. N. Brown, supply. Caldwell, G. E. Nuckles. Careysburg

and Kadenda, J. E. Sims. Clay Ashland, P. T. Barker. *Crozierville, J. E. Padmore. Gardnersville, J. H. Marshall, supply. Johnsonville, A. L. Willams. Marshall, to be supplied. Millsburg, J. A. Clarke, supply. Monrovia: First Church, T. E. Ward; Patton Memorial, C. S. Sanso. New Georgia, J. A. Wilson. Owens Grove, M. B. Gordon, supply. Paynesville, W. N. Ross, supply. Robertsport, R. W. Gordon, supply. Robertsville, to be supplied. Sasstown and Fendell, J. D. Brent. Talla, G. N. Emmons. Virginia, to be supplied. White Plains and Harrisburg, R. R. Sims.

SANAQUELLI DISTRICT

H. T. MILLER, *Dist. Supt.*

P. O., Monrovia, Liberia, West Africa

Ganta Mission: H. T. Miller, Dr. C. W. Harley, Kate W. Miller, Winifred J. Harley. Tappitown, T. V. Cummins.

J. A. Dingwall, superintendent Government Hospital; member First Church Quarterly Conference, Monrovia.

J. T. Dayrell, principal Hartzell Academy; member First Church Quarterly Conference, Lower Buchanan.

Missionaries on furlough: Hattie Hooks, Virgil Adams, Myrtle W. Adams, F. S. J. Robertson, L. J. Price, F. A. Price.

Conquest of Coal Field Church

By the Rev. Arthur D. Williams, A.M., S.T.B.

THREE and one half years ago the East Tennessee Conference gave me an appointment to the coal field charge, Pocahontas, Va. A minister who had served another church in the same town sent word by my father that if I could stay in Pocahontas, then torment would not be unknown to me, for this town was one step this side the city of the dead, and one step be-



yond the city of the devil. Each day in the more than a thousand days in this field has justified my questioning the good judgment of this otherwise good man.

A church that can consistently pay its full benevolent apportionment within less than one month after Conference, as this church has done, is not dead! A church that can increase its membership seventy-five per cent in this time is not going into the hands of the receiver. A church of 115 members, none wealthy, or listed as professionals, that can support two social work-

ers as assistants to the pastor, organize the first radio concert hour, promote the first daily vacation Bible school, supported in part by the State Board of Education, deserves a right to live, and to the glory of God deserves a good name! Dr. W. A. C. Hughes, of the Board of Home Missions, in his annual report concerning this church, said: "Their daily vacation Bible school was the best in our entire rural work. A four-room school building was used for this purpose, and during the two summer sessions of the school eight teachers were regularly employed."

The Yale Divinity School's classes in religious fellowship invited the pastor to relate this pioneering enterprise during last December. Perhaps the two features which have gained greatest praise were the first successful miners' welfare conference, and the securing of an absolute deed to the church site.

The occasion for the conference grew out of a research made by the pastor in an effort to obtain data on the social, economic, and religious life of the American miner.

An exhaustive search showed that there was little or no literature or facts available in this desired field. The miners' conference brought together many of the nation's leaders of church and statecraft. These leaders for the greater part of one week worked on nine respective commissions. Their findings were arresting and awakening. Among the facts which were clearly shown were that the church buildings were more uninspiring than those among any other large industrial or rural group. Another concomitant observation was that where the churches are unsightly, the homes of its constituents are degraded in appearance. The answer to why the property was below the average lay in the fact that in this non-union field, for reasons altogether obvious, all of the property is controlled by the mining interests, who usually give the churches ground with reservations against being used for any other than religious purposes—not to be sold, and all mineral rights reserved. The boards of the respective churches cannot grant aid to struggling churches under these conditions. The people anxious for a place in which to worship very often, with little or no aid, and incompetent builders, erected houses of worship of a very poor type. They are sometimes without chimneys.

It was again found that while the miners were among our best paid unskilled workers, they had less in economic values to show for their labor.

It was also shown that whereas the miners were among the most responsive laborers to benevolent appeals, there had been less done for them in the way of developing an adequate religious program than for any of our industrial groups.

Many other corresponding problems were uncovered. Suffice to say, the challenge had been given the church. The next step to take was to have a survey made of our parish. This gave us a grasp on the problems, and at once our work was begun. Before long, men of the nation: Bishop W. P. Thirkield; Governor E. Lee Trinkle, Richmond, Va.; Congressman Geo. C. Peery, Washington, D. C.; Drs. B. J. Martin, Bluefield, W. Va.; I. Garland Penn, Cincinnati, Ohio; N. D. Shamborguer, Chicago, Ill.; W. A. C. Hughes, Philadelphia, Pa.; Fred H. Butler, Chicago, Ill.; J. S. Hill, Tennessee, together with a long list of judges, lawyers, physicians, and ministers, visited the field and gave this work their endorsement.

The past December 17, 1926, will be recorded in whatever progress the church makes in the coal field as an epochal day. It was on the said date that our church, through the vigorous efforts of Messrs. James Ellwood Jones, general manager of the Pocahontas Fuel Corporation; W. A. Bishop, the chief engineer, and Robert Wallace, local superintendent, secured the first fee simple absolute deed, rated by the New York Trust Company as a \$10,000 transaction. Two months later finds our church razed to the ground and every effort organized in our drive for a modern institutional church, with a staff of workers who are determined to carry on the conquest of the church until the American coal fields are won to Christ.

Miss Hall Writes from Africa

"Not for Ourselves, But for Others"

Ganaway Mission, Cape Palmas, Liberia.

December 27, 1926.

My Dear Dr. King—

For fear you and our many friends who read the Southwestern will think we are sleeping over here, we want to let them know we are not.

Our District Conference of Cape Palmas was held as usual in our church at Lubmantown. The unusual and what was not so much as dreamed of, neither had it entered into the heart of man, that an automobile would call at the seminary and take the district superintendent, Missionary Ladies' Aid president, and drive regardless of speed limit, and in ten minutes slow down at the church door. This really happened. The superintendent of Maryland Co., in the person of Hon. A. Yancy, took his car and did this. It's due to his untiring efforts that we have the good road over which his car can go. How different to my trip down from Ganaway by hammock the day before! I wonder if former district superintendents ever dreamed of such?

The devotions were conducted by the district superintendent, Rev. F. A. Price. "Led By the Spirit" was the keynote. The holy communion was administered by the superintendent, assisted by the elders and ordained ministers.

The roll was called. Three had answered the roll call up yonder: Prof. James B. Gray, the first secretary of the Conference; the Rev. W. Johnson, and Charles Richards. Memorial services were held for these, Sunday, P. M.

Officers were elected, and the business of the Conference was taken up. The reports were good. Not anything startling in numbers of conversions and in financial efforts, but there is a steady increase. Two hundred dollars were raised to supply the cut and help with self-support work.

The passing of characters and renewing of licenses was the work of Saturday, P. M. Sunday was a high day. The love feast was a good old-fashioned one. At eleven, District Superintendent Price preached to a packed house. In the P. M., the Pentecostal consecration service, as well as the memorial service, prepared us for the evening service. The District Superintendent made the altar call. The young men came, and soon the altar was crowded. The dear Lord met us, then the power came, and men and women fell. It seems they were swept from the altar. They came up praising God! The meetings were already going on in the African Methodist Episcopal Church in Cape Palmas. It seems the whole city was moved, and many precious souls have been saved, baptized, and added to the churches.

The Southwestern was represented, and one half dozen names were given. I am waiting for the cash so as to send them in.

Despite the "cut" and other drawbacks, our district is alive and active. We are trying to help ourselves where we can. Self-help is a household word now, and all are trying; in some instances the effort is very feeble.

The dear Lord is very good. The Rev. Price has the work of district superintendent, doctor, acting pastor, and our mission treasurer, and so is kept busy. The Lord is blessing us. There is much to be done.

Pray you for laborers in this field.

Yours "in His name,"

ANNA E. HALL.

Stirring Substantial Campaign for Greater Morgan College

AFTER hearing the masterly report from Dr. Albert J. Mitchell, financial field secretary for Morgan College, the Washington Conference, which met in Charleston, W. Va., and Delaware Conference, which met in Atlantic City, N. J., took unanimous action recently to organize an intensive collection campaign to raise immediately \$100,000 from the communities which comprise the territory of these two Conferences.

The dates of May 8-16 have been fixed by both Conferences, and will be known as "Victory Week for Morgan College." All subscribers are urged to pay out their subscriptions before the end of May 16. A pilgrimage is planned to the college on May 16, at 11 A. M., when it is hoped that a sufficient amount will be reported on the pledges and from other cash collected to meet the condition of the General Education Board. The organization will take shape under Bishops McDowell, of the Washington Area; Berry, of the Philadelphia Area; Clair, of the Covington Area, and the district superintendents and pastors of both Conferences.

A large organization of laymen will be effected in every community, and the collection program will go on simultaneously in New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, West Virginia, and the District of Columbia.

The success of this campaign will mean a greater Morgan.

Clafin University Day

*Held in New York at St. Mark's Methodist Episcopal Church.
Alumni Start Movement for Greater Clafin*

By Cleveland G. Allen

THE first annual Clafin University Day to be held in this city took place on Sunday afternoon, April 3, at St. Mark's Methodist Episcopal Church, and started the movement by the alumni of this city for a "Greater Clafin," that will rank in the class of A-grade colleges. The meeting was sponsored by the New York Club of Clafin University, and was under the auspices of the St. Mark's lyceum.

The meeting brought together for the first time in a public meeting former students and graduates of Clafin, and was one of the most enthusiastic gatherings ever held by graduates of any institution of the race. It showed the spirit of Clafinites, and their willingness to rally to the call of alma mater.

A touching feature of the meeting was the tribute paid to Dr. W. M. Dunton, who served the university as president for forty-three years, and who is still president emeritus. George W. Hodges, president of the lyceum, and former student of Clafin, told of the part that the institution played in the development of the leadership of the race.

The principal address was delivered by T. A. Dixon, of the Northeastern Life Insurance Company, and the president of the New York Club of Clafin University. He traced the growth and development of Clafin from its beginning in 1869, and told of the wide influence that it has had upon the lives of graduates and students. He said that Clafin had sent forth over 2,000 graduates, who were holding their ground. He said that the school had had only three presidents. He praised Dr. Dunton, and said that his labors, together with those of Mrs. Dunton, had endeared them to all Clafinites. He told of the ambition of Dr. Dunton to see Clafin become a standard college, and said that is the hope of every Clafinite. He told of the work that the New York Club will do to assist in that effort.

Musical numbers on the program, all given by Clafin graduates, were: vocal solo, Charles Williams; piano solo, Miss Reba McClain; vocal solo, Miss Lulu Hunt, former director of music; piano solo, Mr. DeYampert; vocal solo, Jacob Williams; and vocal solo, S. C. Thompson. Mrs. Katie Marshall Barr, a former member of the faculty, was present at the meeting. Clafin is now seeking an endowment of \$300,000, and is conducting a campaign to that end. The officers of the Clafin Club in New York are: T. A. Dixon, president; Miss Ada Dore, vice-president; Miss Lulu Hunt, recording secretary; Mrs. Gertrude Coleman, corresponding secretary; James Williams, treasurer; Mrs. Lillian Rector, chairman of the program committee; and Cleveland G. Allen, director of publicity.

NEW YORK CITY.

Deathblow to Our Methodism in the West

By the Rev. M. T. Reeves

GEORGE R. SMITH COLLEGE should be rebuilt, and that at once, by all means. The peculiar circumstances surrounding us as ministers and laymen of this section of the country makes a building plan at George R. Smith College more imperative every day, and this intense feeling and growing sentiment of the mass of the public, both in and out of our church, is embarrassing us in many ways. In a short while it will embarrass us in raising our World Service and other church claims. Many of our laymen are asking now, "What about George R. Smith College?" and adding, "I don't care about giving so much to World Service until I hear something about what they are going to do about our college."

And this situation will grow more serious as time goes on. This is an age of democracy. The day of taxation without representation is past. If the Board of Education of the Methodist Episcopal Church is going to do anything toward rebuilding the college, or intend giving the patronizing territory a program, the sooner it is done will be the better. The delay is causing unrest in the church. It seriously embarrasses every pastor in the two Conferences—the Central Missouri and Lincoln Conferences—and virtually is tying the hands of every loyal layman. Why keep us in suspense? Why not come straight across with a flat "yes" or "no"? As it is, we are like a stranded seaman on a lonely island, bewildered and forlorn, watching and waiting for a ship to heave in sight to rescue him from his peril. We are sure no fair-minded man or woman could or would blame us as members of the great Methodist Episcopal Church for protesting; and, in fact, it would be a reflection on our manhood and womanhood not to say anything about our race or church pride if we did not contend with all of our powers for the rebuilding of our college.

Right here in Missouri there is a Missouri Wesleyan, the Central Wesleyan, and the Ozark Wesleyan Colleges, and in a short time there will be the great Lincoln and Lee University at Kansas City for our white Methodism. Now we do not envy them, we doff our hats to them for the great interest they are taking in the education of their children and for the fostering of Christian education for their group. Now in the face of all this, should we not have at least one little ewe lamb in the educational field to which we could send our children for a Christian education?

In spite of the fact that Missouri has her great State university, every denomination of any considerable numbers has its church school for the Christian training of its youth. Therefore we do not believe that members of the Board of Education of the Methodist Episcopal Church as a whole know all the facts in the case concerning the educational conditions of this section of the country, and the great and urgent need of rebuilding George R. Smith College at once.

May the Board of Education untie our hands and let us go. In a time like this we need men. Every man in the Central Missouri and Lincoln Conferences should pray, work, and give and use his influence to realize this benign accomplishment for God and humanity.

LEXINGTON, MO.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PETER AND THE RISEN LORD

SECOND QUARTER. LESSON VI. MAY 8

Scripture Lesson—John 20. 1-10; 21. 1-23.

Had Jesus been willing to defend Himself with the sword, all eleven of His disciples would have fought with and for Him and, if die they must, to die with Him. They would have been willing to die fighting, but not to die as sheep. Their spirit was not the spirit of Jesus—he was the Lamb, they would be the lion—He would fight with truth, with reason, with moral and spiritual persuasion; they would fight with fists, with sticks, with swords. He was willing to be a martyr for truth, being fully persuaded that if truth and justice should be defeated in Him, it would be only a temporary defeat—it would rise again to conquer. He identified Himself with truth. They were but partially armed—there were two swords among them. Jesus had said these were sufficient. They expected Him to use these miraculously to destroy whatever enemy should come against Him. When the enemy came the armed disciples asked whether they should begin the attack; and before the answer came Peter wielded his sword. But Jesus stopped him. They saw but two alternatives—fight or flee. Jesus would not permit them to fight, so they fled. *They simply did not understand Jesus.* And Jesus knew that they did not understand. But He had to leave it to His Father to reveal it to them (John 16. 12-14). This was one reason why He had such great faith in what they would become in spite of what He knew them to be. He knew that they loved Him as a man; but did they have any rational and contemplative love for the principles for which He stood? His greatest faith was in Peter—I suppose because of Peter's remarkable ability for leadership. And it seems that after Jesus' death the other disciples were quite willing to follow Peter's leadership. They assembled from time to time to discuss what they should do. On one of these occasions Peter decided that he was going back to his old trade—fishing, and the others present were willing to follow him in this. We can see, therefore, why Christ selected Peter for questioning and exhorting in our present lesson. He had not doubted the love of any of them because they had forsaken Him. But even their leader doesn't seem to understand how to show his love.

Peter, said He, do you love the principles for which I stand (that meaning is carried by the Greek word which He used for "love") more than these other disciples do, or more than you love these fishing tackle (the meaning of the "these" is not clear either in the Greek or English)? Peter replied that he loved Him (that meaning is carried by the Greek word which Peter used for "love"). Well, feed my lambs, said Christ. Again, Do you love the principles for which I stand—maybe you say you don't love "these" or "these" don't love Me, and any love for Me would be more than "these"? Again Peter replied as before. Well, tend my sheep. And again, Well, do you love Me? Peter was grieved because Christ seemed to be doubting that Peter loved Him, to say nothing about His principles. But he replied somewhat as before. Well, feed my sheep. Three times Peter had denied Jesus; and three times he was required to attest his love for Christ. Peter's denials were climactic, the strongest coming last (Matt. 26. 70-74); but his attestations of love are anti-climactic, the weakest coming last. *Peter's experience at the trial of Jesus destroyed much of his confidence in himself and increased his confidence in Christ's knowledge—a better thing than which could hardly have happened to him.*

"Lambs" here is usually interpreted as meaning children, though it is also probable that it means the other disciples who were so

dear to the Master. In the latter case the injunction is the same given to Peter before Jesus' death (Luke 22. 32). The "sheep" means the men and women of the world. They are to be *tended* during their active life and *fed* during their old age. This is clear from the immediately following statement which reminds Peter of his helpless old age, when he will be as a child (John 21. 18), though John interpreted it otherwise (21. 19).

What the Lord says to Peter, then, is, Peter, you loved Me when you did not understand Me; now do you love Me after you have come to understand Me better? You loved Me as Jesus; now do you love Me as Christ? If you love Me better than you do everything else; if you do not love Me better than anything else, but love Me dearly and thoughtfully; or if you don't love Me dearly and thoughtfully, but love Me at all—whatever your love for Me may be, you cannot show it by spending your time fishing. You have seen that you have fished all night without catching anything, but with my help you have caught sufficient in a little while. If you love Me at all, get on the job. Do the thing that is dearest to My heart. Prosecute My cause. Nurture little children in My faith and truth; guide grown-ups in My faith and truth; and again nurture old folks in My faith and truth. That's your job—*follow Me!* This seemed a hard task to Peter. He had been willing to die fighting for Jesus. Now Christ gives him the opportunity and duty to die fighting for Him—but with a spiritual sword as He had fought with—*follow Me!* Peter wanted to know whether John would be given as hard a task as that. He did not care what happened to the others—he did not want his former rival for easy honors, John, to have an easier time than he. But Christ would not answer his question. On this occasion He officially delegated to Peter His former place of visible leadership among the disciples, and His place of visible shepherd of the people in general. What Christ said to Peter that morning He has been saying to His ministers ever since, and is saying to His ministers to-day—to you and to me—Feed My lambs; Tend My sheep; Feed My sheep—if you love Me! This is the only sure proof of your love for Me.

To-day, however, one may do all of these things without any love for Christ—for the principles for which He stands, and for His

spirit. One may simply exchange the work of "fishing" for the work of a spiritual shepherd for economic reasons. In that case He is still fishing for fish while using men as a bait. In other words, He is fishing for men in order to use them as bait to catch fish. The primary and ulterior motives determine everything. Let each man examine himself.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MAY 8, 1927

"Thou knowest that I love thee"

(By the Rev. D. D. Martin, D.D.)

The resurrection of our Lord is the fact of greatest significance to the whole world, and the burden of the resurrected Lord was to get its truth of hope and life to all the world. There was a conspicuous member of the little group. He had in training who, under strain and temptation, had denied his Lord. Jesus tarries before His ascension to seek him out, and have a heart-searching conversation with him to make Peter more conscious of our Lord's abiding nearness and more certain of his duty.

Peter was alert and ready. Only John could outrun him toward the empty tomb. Could he be relied upon to hasten with the message to a lost world? It was a question of unfailing love to Christ which always includes passion for those for whom Christ died. Peter must declare his love for Christ to exceed his love for his business gains, or as the question might be interpreted, "Lovest thou Me more than others love Me?" Peter's reply spoke for all his life thereafter, "Thou knowest that I love Thee."

With each answer Peter was more deeply stirred, and our Lord gave him with each a new emphasis to his commission. Feed the sheep, the sheep being My own sheep, and the "other sheep" not of this fold. The world is such a hungry world, and there is but one Source of living bread. That Peter had found, and there was just one thing for him to do, and that was to help satisfy this world with Christ. From that hour of close touch with the heart of Christ, Peter never wavered. The sick and faint were healed and fed, and multitudes were turned to God.

The world was never more hungry or more in need than now. If we love Christ, we will care for those for whom He died. He knows if we love Him, the world about us knows if we love Him, and the heathen world knows if we have the Christ-spirit toward them. Our business is to find the sad and hopeless of earth, and feed them with the bread of life than they may hunger no more. If we are real missionaries, this will be our life work. If we do not have this thought and care for others, we can never say to Jesus, "Thou knowest that I love Thee."

GAMMON SEMINARY.

Epworth League Topic

MAY 8

By the Rev. J. W. Haywood, D.D.

WITH CHRIST IN THE OUT-OF-DOORS

(Mark 6. 30-32)

At first glance, this topic seems more poetic than anything else. It is, however, more than poetry; it is a practical statement pregnant with suggestiveness. Let's dig into it a little.

Where Is God? The old catechism answer is, "God is everywhere." Practically, however, few of us believe this answer. We are like the Samaritan woman, we think of God as being localized in some special place. With us modern folk, that place is the church house. Now, our institutes are doing a big and significant job when they habituate the young folk to thinking of God as having no specially fixed location.

Extending the Bounds of Religion. Religion with us is generally such a narrow thing. Singing and praying is about all there

is to it. It is just a little segment of our lives, and requires only a little fragment of our time. These institutes, with their varied program of activities, are calculated to give the young people the wider, more inclusive religious outlook. Tennis, volley ball, yelling, and studying come to be things of religious import. In short, religion is no longer a special part of life, but all life. This is just the thing that should happen. We need to think of religion as co-extensive with the whole of life. Religion ought to be the sauce and flavor of all we do. Not what we do, but how we do what we do, makes us religious. A baseball game may be as much a means of grace as a prayer meeting.

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Tiptonville, Miss.—Sbady Grove Methodist Episcopal Church: We are glad to have with us the Rev. P. S. Pegues as pastor, and the Rev. A. G. Cole as district superintendent. We are working hard to put the program over this year, and pray that God will send His blessings upon us this year that we may do a good year's work.—G. J. Prather, Reporter.

Bessemer, Ala.—The good and faithful members of Readers Church came to the pastor's room on Tuesday night, April 12, with a storm of many pounds of choice groceries, which they laid on the table. The visit of these good people brought surprise and left much joy. It was led by Brother Paul Dumas and wife, Sister Fannie Burnett, Brother Cook, and others.—Rev. J. H. Duffie, Pastor; Paul Dumas, Reporter.

Greensboro, N. C.—St. Matthews Methodist Episcopal Church rendered a sacred cantata, conducted by the choir, Sunday night, April 10, entitled, "The Seven Last Words of Christ." A solo was rendered by Mrs. Loder. This event gave rise to a large and welcome audience. Many white friends were present to witness the great event. Mrs. Anna Stewart is director and organist.—Dr. R. T. Weatherby, Pastor; J. O. Copeland, Reporter.

West Point, Tenn.—We had with us on April 10, the Rev. J. O. Dixon; also Mr. O. Z. Summerhill, the district president of the Epworth League. The Sunday-school lesson was beautifully taught by Mr. Summerhill, and at 11 A. M. the Rev. Dixon preached a soul-stirring sermon, taking for his subject, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." The Rev. Dixon was at his best, and our hearts were made to rejoice. Collection for the day was \$11.05.—Miss S. J. Cathey, Reporter.

McMinnville, Tenn.—Clarks Memorial Methodist Episcopal Church: April 3 was an enjoyable day. The Rev. Patillo was full of the Spirit and preached an able sermon, which was enjoyed by all who sat under the sound of his voice, choosing for his text, Phil. 3. 13, 14. The sacrament was administered to a large number. Collection, \$4.25. We are praying for a spiritual revival to break out among the Christians, and that every Christian will do his or her whole duty to make the church just what it should be.—Martha Martin, Reporter.

Union Mills, N. C.—March 27 was a high day at Isham Chapel Methodist Episcopal Church. We had with us the Preachers' Union from Bessemer City, which brought to us many inspiring messages. At the close of the night service everyone had been made to feel glad. We thank these good brethren, and hope to have them with us again soon. The good ladies of the sister churches helped serve dinner, which was enjoyed by all. Our membership is small, but we are planning to put the program over. Collection, \$15.65. Pray for us.—Mrs. Lula V. Morris, Reporter.

Flatwoods, Tenn.—Sunday, April 10, at Oak Grove Chapel Methodist Episcopal Church, the Rev. W. M. Carter preached a soul-stirring sermon from John 1. 4; subject, "In him was life, and the life was the light of men." The sermon was enjoyed by all present. On April 2, the Rev. and Mrs. W. M. Carter, Mr. Leslie Carter, and Miss Kitty Nesbit made a flying trip to Flatwoods, en route to Waynesboro, and spent the night. We are proud to have them with us. We are preparing to go over the top with World Service this year.—Josephine Harvell, Reporter.

Clarksville, Texas.—We are rejoicing over our new church at Freehope, which we began to reconstruct right after the last Annual Conference, with but little means to start with, but with a mind to work and strong perseverance. We have now at this place one

of the best and most attractive buildings on the Paris District. We also take pleasure in thanking Prof. Matthew Hinds, the principal of our public school, for a program rendered in favor of our new church, from which we realized \$18.68. Too much praise cannot be given him.—Rev. J. H. Mann, Pastor.

Windsor, Mo.—The Rev. C. D. Hester, pastor, preached his farewell sermon Sunday night. There was a large audience present to hear him. The meeting was enjoyed by all, and the pastor was paid in full. The offering for the day was \$56. The pastor was well pleased with the reports. We hope that he will be with us next year. The Epworth League held morning watch Easter morning, and after the meeting the president served a buffet breakfast to all present. The League is doing a great work.—Lockey Sykes, President; Jewell Willis, Reporter.

Simpsonville, Md.—The Sunday school of Locust Methodist Episcopal Church is doing good work, and the attendance is very good. The Epworth League is held at 1.30 every Sunday, and is doing an excellent work. Mrs. Kate Kelly is president. Preaching services are held every other Sunday; the Rev. R. D. Jennings is pastor. The Ladies' Aid is still making progress under the direction of Mrs. Eliza Thomas, president. All members are doing their part towards the cause. All who wish to subscribe for the Southwestern Christian Advocate, see Mrs. Hennie Boardley.—Reporter.

Goliad, Texas.—Sunday, March 27, was a high day at Fannin Street Methodist Episcopal Church. Sunday school opened at the regular hour, conducted by the superintendent, Prof. J. B. Whitby. At 11 A. M. the Rev. R. W. Allen preached a noble sermon. We feel that the Rev. Allen is the right man in the right place. At 8 P. M. he preached again to a crowded house. All auxiliaries are organized and this assures a successful year's work. The Rev. Allen is on his job, and we have lined up with him to put the program over. Collection for the day, \$30.41.—Mrs. Rozena Taylor, Reporter.

Liberty, S. C.—The young life of Robinson Chapel Methodist Episcopal Church is in full bloom. The following is the Sunday-school report for the first quarter: Amount received in January, \$14.46; February, \$12.63; March, \$19.52; total, \$46.61. The various auxiliaries of the church are alive and doing work for God and humanity. The baby contest at Liberty on the first Sunday was a delight to all who attended. The amount raised was \$146. During our seven years' stay among you, you have become very dear to us, and have bestowed on us your confidence. We trust that the ties of friendship will ever bind us closer through time and eternity.—Rev. I. V. Manning.

Pelahatchie, Miss.—We arrived here from the closing of my school, April 5. My mother and husband came to the work immediately after Conference. They notified me of the pleasant way in which the people received them. The night I arrived, I found that the half had not been told. While sitting in the parsonage, talking over the plans for a successful year's work, we heard the voices of a host of singers at the door. They were invited in, and brought many choice groceries, some cash, and other things for the comfort of the pastor and family. They expressed themselves that we would be well cared for. Come again, good people; you are always welcome.—Mrs. N. L. Patterson, Reporter.

Lebanon, Tenn.—Pickett Chapel Methodist Episcopal Church closed out a successful revival, with thirteen converts and seventeen additions to the church. The Rev. G. R. Gray, of Nashville, assisted the Rev. J. W. Satterfield in the revival services. Our Epworth League has grown as never before. Our Sunday school is growing also. Dr. F. D. Butler was with us on April 14. Fuller detail of his visit will be given later. We thank Bishop Jones and the district superintendent for the return of our beloved pas-

tor, who spares no pains in leading the people. A collection of \$69 was raised for the pastor the first Sunday in March. Pray that we may continue to grow.—Rev. J. W. Satterfield, Pastor; Mrs. A. L. Anderson, Reporter.

Dickson, Tenn.—Bowman Chapel Methodist Episcopal Church: Sunday, April 3, being the first Sunday, after a warm discussion of the Sunday-school lesson, the Rev. A. Ransom preached a soul-stirring sermon at 11 A. M. and administered the Lord's Supper, assisted by the Rev. Jessie Standfield, of Indianapolis, Ind. At night, the Rev. Standfield preached a wonderful sermon, which was enjoyed by all. The following Tuesday night, April 5, Sister Ida L. Ransom, with her club, known as the "Young Christian Workers," conducted a wonderful program that was really worth while. Sister Ransom has also organized another club of junior girls known as the "Busy Bees," and they are really busy doing things for the church.—Gilbert H. Beck, Reporter.

Louisville, Ky.—New Coke Methodist Sunday school is on the upward climb. Reports for the first quarter were as follows: Quarter ending March 28, average attendance for the quarter, seventy-five per cent; total of new members in all classes, nine; total visitors during the quarter, twenty-two; joined the church during the quarter, six; the average attendance of teachers, sixty per cent; the present enrollment of the school, 186; total in all departments, 211; regular collection for the quarter, \$63.47; missionary collection for the quarter, \$19; special collection for the quarter, \$14.17; total raised during the quarter, \$96.98. Mrs. Beulah Sanders is superintendent; J. H. Madison, acting superintendent; Ora L. Taylor, secretary; the Rev. R. D. Hines, pastor.—J. H. Madison, Reporter.

Vicksburg, Miss.—Hope Chest Contest, Wesley Chapel: The effort was launched by the women of the church, led by Mrs. G. H. Hibbler. The men were their true allies. The effort was to pay the indebtedness on the organ of the church. The chest was valued at \$50, and was to be awarded to the one who raised the most over that amount. The following were the contestants: Miss Pauline Smith, \$1.20; Miss Rosa Barnes, \$2.50; Miss Marcina Allen, \$3.05; Miss Ethel Hankin, \$7.35; Miss Hazel Truley, \$8; Miss Owens, \$8.37; Miss Annie Johnson, \$13; Miss A. K. Lewis, \$18.40; Mrs. P. B. McCarthy, \$24.40; Miss Z. M. Foley, \$51.35; Miss Jannie Foote, \$56.80; Miss Mildred Kemper, \$100.10; total, \$331.60. We thank all the friends and members for their assistance and contributions.—W. B. Barnes, Reporter.

Cincinnati, Ohio.—The Rev. W. L. Darius has just closed a week's meeting at St. Mark Methodist Episcopal Church, and we were made to rejoice because of the mighty presence of God. Sunday, April 3, was a day never to be forgotten. This was the last day of the week's meeting. The pastor, Rev. W. L. Darius, preached at 11 A. M. He preached a stirring sermon, and our hearts were made to rejoice. A rally was held on this day, which was the ending of the meeting, for the purpose of the benevolent claim. The Rev. J. T. Moore, at 8 P. M., preached a wonderful sermon. At 7.30 P. M. our pastor brought to us a message from 1 Samuel; subject, "Bring Back the King." We are well pleased with our pastor, and we are going to do all we can this year to go over the top. We raised for our pastor, \$30.80; for benevolence, \$76.20; grand total for the day, \$106.50.—Mrs. A. Bullock, Reporter.

Hermitage, Ark.—The members and friends of St. Paul Methodist Episcopal Church have taken on new life under the leadership of our new pastor. We are organized for service, and expect to go over the top with all claims. We are thankful to the bishop and the district superintendent for sending to us the Rev. R. J. Tolbert as pastor. On Sunday, April 10, the pastor preached from Exodus 14. 14. Seven were baptized. Class meeting was held in the afternoon, and every one was filled with the Holy Spirit. Our second Quarterly Conference convened April 10, with Dr. W. S. Sherrill presiding. He preached an able sermon. God bless Dr.

Sherrill, and may he live long to preach the gospel. The class leaders reported in full. Collection, \$14.45. We ask the prayers of the Conference that we may go over the top and do great things this year for Christ and His cause.—Rev. R. J. Tolbert, Pastor; Minnie B. Couser, Reporter.

Springfield, Tenn.—Springfield circuit: We are moving upward and onward. The weather has been disagreeable almost every Sunday since the Annual Conference convened, still we have kept our forces intact and expect to make a better report this year than we did last year at this time. The members and friends are standing back of their humble servant in every way. On Sunday, April 10, Dean H. H. Sutton, of Walden College, was with us and delivered a great message; subject, "The Bull Tongue Plow." He left us thinking deeply concerning our future. Dean Sutton received \$10 in cash and \$8 in subscriptions for Walden College. Collection for the day was \$56.67. On the first Sunday we were at Bigbee Chapel, and collection was \$46. On the third Sunday we will be at Coopertown, and at Paynes Chapel on the fourth Sunday. Pray for our success. We are doing all we can to advance over last year.—M. S. Johnson, Pastor.

Jasper, Texas.—The Ladies' Aid Society of Holmes Chapel Methodist Episcopal Church, under the presidency of Mrs. Effie C. Johnson, entertained the pastor, Rev. W. L. Sonier, and some of his co-laborers and friends, with a nice reception, Friday evening, March 15. After the business hour a splendid program followed. Among the selections was a paper by Mrs. Lenie Barnes; subject, "The Object of the Ladies' Aid Society"; solo by Mrs. Rena Barkley. The lesson topic was also inspiring. Among the visitors was Mrs. Lizzie Hadnot, of Nealy Grover. During this session the treasury increased to the amount of \$6. Mrs. Ella Sonier, the pastor's wife, spared no pains in helping to make it a sweet affair. The committees were Mrs. Ella Sonier and Mrs. L. W. Armstrong. Those serving were Miss Eva Armstrong and Miss Emma Mae Hadnot. A delicious menu was served.—Gladys M. Johnson, Reporter.

Memphis, Tenn.—The auxiliaries of Warren Chapel met at the home of Mr. and Mrs. M. Parker, March 28. The meeting was conducted by Mrs. Annie Bowers, president of The Woman's Foreign Missionary Society. The meeting was largely attended, there being about eighteen present. Plans were completed for the Mock General Conference which we are planning to have. We are expecting to put the program over for World Service. Each auxiliary is working hard to do their part with the help of the loyal pastor, Rev. T. W. Davis, who has the work at heart. On April 4 the auxiliaries met at the home of Mr. and Mrs. Henry Johnson and Mrs. Jennie E. Parks, president of the Ladies' Aid, presided. We had a splendid meeting. The topic for discussion was beautifully outlined and a general discussion of the lesson was held. The auxiliaries are planning to raise their quota for World Service. We ask your prayers for our success. A delicious menu was served.—Lillie E. Lloyd, Rec. Secy.

Lovejoy, Ill.—Smith Chapel Methodist Episcopal Church: The Rev. L. W. Smith, our beloved pastor, has succeeded in doing what was said to be the impossible. Three years ago he organized our great church, and just recently closed the greatest revival in its history, adding four new members to the church. The Rev. A. S. Cooper, the evangelist of this city, set the spiritual fire burning in every heart, and kept it burning throughout the two weeks. Our beloved district superintendent, Dr. L. R. Woolridge, of the Central Missouri Conference, St. Louis District, who always brings us a burning message, was with us one night, and on the following Sunday evening held his fourth quarter and preached to a full house, and from all indications he was at his best. He administered sacrament to a goodly number. The total amount of finance raised during the revival and Quarterly Conference was \$32.95. The district superintendent was paid in full; also our World Service.—L. A. Gullledge, Reporter.

Beeville, Texas.—Jones Chapel Methodist Episcopal Church is proud of its pastor, the Rev. L. W. Roberts. He is now serving his third year on the Beeville circuit. On April 9 and 10, our second Quarterly Conference was held, with District Superintendent J. J. Hardemon presiding. He preached three strong sermons to a packed house; standing room was at a premium. One young woman was happily converted and joined the church. The entire Corpus Christi District is well pleased with its district superintendent, and feel that under his leadership the district is assured of success. Since he has been on this district we have had forty-six conversions and fifty-six accessions to the church. In the Quarterly Conference he stated that he desired to have at least 100 converts and accessions by the District Conference, May 8-8, when we meet at Beeville. The bishop and his cabinet made no mistake when they organized this new district and placed this gospel hero as its chief administrator. He knows his work and is always on the job. We raised our full quarterly assessment. Watch us grow.—Reporter.

Bailey, Miss.—We are indeed glad to have the Rev. I. L. Hunt and family with us again this year. Too much praise cannot be given Sister Hunt, who stands loyally by the side of her husband, ready and willing to help put over the program of the church. On April 8, the Rev. Hunt celebrated his sixty-second birthday anniversary with his family, members, and friends of Hopewell Methodist Episcopal Church, which broke all records for Fort Stephan charge. It was really a grand feature. A delicious dinner was served. His daughters, Mrs. Francis May and Mrs. Maggie Carter, of Meridian, Miss., were present and presented their father valuable presents. His daughters and son-in-law, of St. Louis, Mo., Mr. and Mrs. White, and Mrs. Marzella Echols, presented him with a gold watch and chain, valued at \$45. He also received many presents from members and friends of Hopewell church. Among the distinguished visitors were Miss Hannah McCall, of Detroit, Mich.; Mrs. Alma Roach, Mr. L. Hale and family, Meridian, Miss.; Mr. and Mrs. J. Hunt, of Bailey, Miss. We are working and praying to put the program of the church over.—Rev. I. L. Hunt, Pastor; Cora Gordon, Reporter.

Springfield, Ohio.—The Springfield Group Meeting of the Columbus District, Lexington Conference, met for its fifth meeting in Richard's Chapel, Troy, Ohio, March 28, 29. In the absence of the president, the Rev. J. E. Burton, of Dayton, Ohio, whose wife was very ill, the Rev. J. A. James, first vice-president, Springfield, presided. The following churches were represented in missionaries, Aids, Sunday schools, Epworth Leagues, and Brotherhoods: Springfield, missionary, \$92; Aids, \$676.38; Broadus Chapel, \$50; Dayton, Ohio, Aids, \$125; Troy, Ohio, \$70.15. This was a three-months' report. Urbana and Crown Point, Dayton, are missions. The Rev. T. L. Ferguson, district superintendent Columbus District, was present and brought a message on World Service. "The Christian View of Missions" was handled in a wonderful way by Mrs. B. C. Jeton, Dayton; and a paper on "Why the Southwestern Christian Advocate Should Be In Every Home," by Stella Huffman, Springfield, was well received. The sessions were very inspiring, and the topics discussed ably and helpfully. Delegates spent two profitable days at Richards Chapel, and adjourned to meet at McKinley Church, Dayton, Ohio, in July.—Abi Daniels, Reporter.

Nashville, Tenn.—On Wednesday evening, March 2, the Ladies' Aid and Brotherhood of Patterson Memorial Methodist Episcopal Church surprised their pastor, the Rev. J. D. McCord, with a birthday banquet. A number of distinguished visitors, with the local church membership, gathered in the main auditorium. There the organization held its weekly meeting with the president, Mrs. Alberta Patton, in the chair. After this meeting, the Rev. G. W. Lewis, pastor of Clark Memorial Methodist Episcopal Church, was appointed toastmaster. He directed the entertainment of the audience, while the committee on refreshments prepared a table in the community

Supposin'

you were a primary kiddie, and when you went to Sunday School, instead of having the teacher just tell you a story she gave you a pair of scissors, some fascinating patterns, and lovely colored paper, and told you to cut out two little Indian boys in brown suits, a black and white doggie, or a big chief riding home on his brown and white pony to his brown and orange tepee, so that, with the other little girls and boys, you would have made a pretty panel for your class room? Well, just supposin'?

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provides "cut-outs" each month. Are the kiddies in your school having fun cutting them out, thus providing activity by which the little hands can express God's simple truths for eye and mind and heart?

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room, almost the full length of the room, covering it with snow-white linen, and placing an exquisite birthday cake, covered with candles, at the head of the table. A part of the committee prepared the delicious menu which was later served. There were three district superintendents present: the Rev. J. A. Pickett, Chattanooga District; the Rev. Crenshaw, Memphis District; and the Rev. Mitchell, Nashville District. There were also present: Dr. Kendrick; Mr. Crowder, undertaker; Mr. Copeland, of the Star Realty Co.; Mr. W. D. Hawkins, president of the People's Bank, and many other distinguished visitors. Many fine talks were made during the evening, and as a part of the surprise the pastor received a handsome purse, presented by Mrs. Alberta Patton. The pastor and family, together with all others, left happy and feeling uplifted.—Mrs. Mamie Hendley, Reporter.

Cleveland, Tenn.—With the Rev. E. T. Anderson as a noble speaker, a well thinker, a hard worker, and a man that has really walked and talked with God, we look forward to accomplishing great things. The Ladies' Aid Society, or the Live Wires, as we usually speak of them, are still doing great work. They have just had some papering done at the parsonage. The ladies have also presented our pastor with a lovely suit of clothes, and the trustees gave him a hat and a pair of slippers. We find in Mrs. Anderson a very useful woman and one whom we greatly admire. The members of our church cannot find words to express our gratefulness to Mr. and Mrs. J. J. Shepard for providing and sacrificing a place for us to hold our services when we were without a place to go. Thanks to God and our friends that on Sunday, April 3, at 10.30 A. M., a goodly number marched from Mr. Shepard's auditorium to the Sunday-school room of our church, on 32d and Berry Streets, which has not been completely finished as yet. Already about \$2,500 has been spent on the Sunday-school room. At 8 o'clock Sunday, April 3, we had a very interesting program; every minister of the different congregations and some of their members were present and responded to our call for help. On Monday night another interesting program was rendered, at which

time the keys were presented to the trustee board. The sum of \$270 was the amount taken in at the opening. To show you that someone else has been busy, the stork has within the past six months added four to our flock: Margaret Ernestine White, Sarah Bell Anderson, Mary Louise Pearson, Patsy Rebecca Hall. All were christened on April 17. Our mid-week service is always inspiring. The Junior and Senior Epworth Leagues seem quite progressive under the leadership of Prof. J. W. Howard and Mrs. J. J. Shepard. The Sunday school seems to be climbing with our efficient superintendent, Mrs. Anna Spriggs. The Bible class is the much-talked of class, led by one who really is qualified, Prof. Senter.—Golda Hall, Reporter.

Eastport, Md.—The Rev. C. C. Brown, pastor, is rejoicing in the fact that the Conference year has closed with success along all lines. There are two churches on this work: Mt. Zion, Eastport; and John Wesley, Annapolis Neck, Md. Both churches have been spiritually blessed. A revival at Mt. Zion beginning watch meeting night, running five weeks, resulted in eighty-five conversions. At the close of this meeting, John Wesley began a series of meetings, with twenty conversions to date; the meeting continues. There have been 102 accessions to the charge. More benevolences have been raised than ever before, the debt on Mt. Zion church has been reduced, all furnishings paid for, no outstanding debts but the mortgage on the church. The usual special days have been observed. Beginning with Girls' Day, Easter Sunday, 1926, conducted by Mrs. Mary B. Thompson; Mothers' Day in May, Mrs. J. C. Love, chief speaker; Children's Day in June, conducted by Mrs. C. C. Brown; with two camps closing the season. Men's Day at Mt. Zion proved to be one of the best. Many young men have been added to the church, and they helped to make the day a men's day, indeed. The pastor preached to the men at night. The Rev. E. A. Love, S.T.B., pastor Asbury Church, Annapolis, preached to the men at

8 P. M. He was at his best, and heard gladly by all; \$130 was raised. Women's Day was quite a success also. The Rev. Mrs. Florence F. Williams, evangelist, was the speaker, afternoon and evening. Sister Williams has power, both in song and preaching. Six persons were converted. The collection was \$198. There is always a contest between men and women in these rallies, raising money. Men and Women's Days at John Wesley were successful. This is rural work. The inclement weather hindered the men from having their special service. Mrs. Emory, evangelist, of Baltimore, preached to the women in her own inimitable manner. All who heard her were pleased. The men and women at this point raised \$103. Mrs. Iva Turner, president of the Ladies' Aid, assisted by the women of the church, served a fine supper at close of the last Quarterly Conference. Everybody was well served and happy. The Beulah Sewing Circle, Miss Della Snowden, president, presented the pastor's wife \$5.75 as a token of their love. The Rosary Sewing Circle, Mrs. Louise Offer, president, gave the pastor and his wife \$17.60 as a token of their appreciation. The Ushers' Club, which is composed of young men recently converted, was organized by the pastor since the revival. This club gave the pastor and wife \$50 to help on their trip to Conference and to bring them back. They have come back full of enthusiasm to attempt another year's work for the Master. The membership of these two churches is 157, with 102 probationers. The closing year records \$500 benevolences, \$143 Morgan College, \$1,302 stewards, \$1,199 trustees, with other organizations totaling \$3,238. The year's work has been the best in this pastorate. We are blessed to start work afresh another year, beginning with eleven subscriptions to the Southwestern, looking forward to Girls' Day the third Sunday, and church debt rally the fourth Sunday of this month. We have faith in God to achieve more for Him this year with the help of these faithful members.—Mrs. Mary E. Broun, Reporter.

as you can from other subscribers. Be sure to bring the money yourself or have it at Morgan College on Monday, May 16, 1927. We must not fail Morgan College now. Praying God's blessings upon you for success in soul winning and the financial obligations of the charge.—Julius S. Carroll, 1810 W. Lanvale St., Baltimore, Md.

VICKSBURG DISTRICT

Second Round—Edwards, April 30 to May 1; Cary, 6-8; Vicksburg, 18-16; Bolton, 20-22; Russum and Reddicks, 24, 25; McNair, 28, 29; Harriston, June 4, 5; Fayette, 10-12; Union Church, 18, 19; Natchez, 21, 22; Centerville and Liberty, 25, 26; Bude, July 1-3; Meadville, 9, 10; Meadville Mission, 12, 13; Kirby, 16, 17.—J. R. Ross, District Superintendent.

Quarterly Conferences

COOKEVILLE, TENN.

The first Sunday, April 3, our third quarterly meeting was held, with the district superintendent present. He preached at Algood at 3 P. M., and at our church here at 7.30 P. M. The Rev. J. S. Nance, our beloved pastor, was at his post and conducted the morning service. At 8.30 P. M. the Rev. W. A. Waters, of Sparta Station, paid us a visit and brought to us a wonderful message. At 7.30 P. M. the Rev. F. N. Collier, district superintendent, conducted the service and brought to us a stirring message from the subject, "The Multitude, Christ, and the Disciples." The Rev. Collier is loved by all; he is a man with a broad vision for the work and Christ. We pray for him much success in his work. Our church is on the upward march this year.—J. S. L., Reporter.

DARLING, MISS.

Duberry Chapel: The first Quarterly Conference was held April 1 and 2, with the Rev. C. W. Butler presiding. The officers were present with written reports. Our new pastor, the Rev. A. Marsh, had things well in hand. The Rev. Butler preached a great sermon on Sunday morning from St. Luke 17. 61. He also administered the Lord's Supper. Raised \$42.75; paid district superintendent in full, \$35.—Mrs. Julia King, Reporter.

GREENSBORO, N. C.

Our second Quarterly Conference convened at Goshen Methodist Episcopal Church, March 20 and 21, with Dr. P. P. Morris, district superintendent, presiding. Sunday he delivered two masterful sermons. At 11 A. M. he preached at St. Peters Methodist Episcopal Church and administered the Lord's Supper. At night he was at his best, and preached a soul-stirring sermon at Goshen Methodist Episcopal Church. On Monday night he held his quarterly. Most of the officers were present with good reports, which showed much progress in the work. We paid the superintendent \$42.95. The superintendent delivered a strong message concerning the young people attending the regular church services, Sunday school, and Epworth League, which will prepare them for future life and service.—N. C. Clapp, Reporter.

HANDBORO, MISS.

Our first Quarterly Conference was held March 26 by the district superintendent. All officers were present with good reports. The superintendent was present in our Sunday school and spoke very interestingly concerning the lesson. At 11 A. M. he preached a wonderful sermon, and many souls were made to rejoice. At 7.30 P. M. a program was rendered by the Ladies' Aid. Dr. Wilson delivered a stirring message. Total amount raised was \$50.—Edward Smith, Reporter.

MEADEVILLE, MISS.

New Fork Methodist Episcopal Church: Our first Quarterly Conference was held April 2 and 3, with the district superintendent in the chair. After some brief remarks, the district superintendent, Rev. J. R. Ross, opened the business of the Conference; with love to all and malice to none. All officers were present with good reports. Paid the superintendent in full, \$30. Total raised dur-

District Activities

District Rounds

BROOKHAVEN DISTRICT

Second Round—Brookhaven Ct., April 29 to May 1; Bridgeville, May 7, 8; Crystal Springs, 14, 15; Hazlehurst, 20-22; Wesson, 21, 22; Kenolia, 25; McComb, 27-29; Summit, 28, 29; Riles and Oma, June 4, 5; Columbia, 8, 9; Lampton, 10-12; Hub, 11, 12; St. Paul and New Bethel, 17-19; Tylertown, 18, 19; Florence, 25, 26; District Conference, July 28-31, at Hazlehurst.

Dear Brethren: We appreciate very much what has been accomplished during the first quarter, but let us not stop here. Owing to the fact that our District Conference will convene in July, we hope each one will be prepared by that time to make a round report on the following: Southwestern, Episcopal Fund, Conference expenses. Let us work as never before for the sake of the upbuilding of the Master's kingdom. Don't forget your evangelistic services. Your co-worker.—G. W. Coleman.

DURANT DISTRICT

Second Round—Durant, April 29 to May 1; West, April 30, May 1; Kosciusko, 6-8; Kosciusko Ct., 7, 8; Lexington, 18-15; Lexington Ct., 14, 15; Pilgrim Rest, 21, 22; Goodman, 28, 29; Sulphur Springs, June 8-5; Ackerman, 4, 5; Weir, 11, 12; Louisville, 17-19; Louisville Ct., 18, 19; Sallis, 25, 26; Pickens, July 1-3; Ebenezer, 2, 3; McCool, 9, 10; Sturgis, 9, 10.

Dear Brethren: Now that the Easter drive is over, you remember that we are to begin our campaign for Rust Endowment Fund in May. Since you have received the assessment to your charge, you are requested to make a liberal report by the first of June, at which time the commencement exercises will be in session.—C. V. Heffner, Dist. Supt.

OKLAHOMA DISTRICT

Third Round—Okmulgee-Weleetka, May 1 (A. M.), and Weleetka (afternoon); Boley, 1, 2; Vernon, 3; Tulsa, 8, 9; Chelsea-Grand River, 10, 11; Elliott-Big Creek, 12, 13; Pawhuska, 14, 15; Terilton, 15; Cleveland Ct., 16; Porter, 15, 16; Muskogee, 15, 16; Sapulpa, 17; Depew, 18; Chandler, 19; Wellston, 20; Meridian Ct., 22, 23; Langston, 22; Guthrie Ct., 26, 27; Quayle-Oklahoma City, 29, 30; Clair-Oklahoma City, 29; Hennessey, June 1, 2; Shawnee, 3; Seminole Ct., 5-7; Purcell, 10; Chickasha, 11, 12; Anadarko, 12-14; Altus, 17-19; Waurika, 21; Ardmore, 26, 27; Colbert, 29; Davis Ct., 30 to July 1; Grant-Gay, 1-3; Hugo, 3, 4; McAlester, 8; Eufaula, 3, 4.

Our District Conference is July 6-10, at Boley, Okla. Sunday School Institute, Wednesday afternoon. Epworth League Institute, Thursday afternoon. Woman's Home, Foreign, and Ladies' Aid Societies, Friday afternoon. We will be looking for you on time with your report. See your pastor and secure your report blank. This is to be the largest District Conference ever held in the State. Many outstanding persons are invited, and will be on the program. Be there; Boley is making ready in fine shape.—J. H. Ellis, District Superintendent.

SOUTH BALTIMORE DISTRICT

First Round—Atholton, May 5; Mt. Hope, 6; Chesapeake Beach, 7; Catonsville, 10; Davidsonville, 13; Mt. Zion, 20; Churchton, 21; Sparrows Point, 23; Balnew, 25; Broadneck, 26; South River, 28; Glenburnle, June 8; Ellicott City, 4; Brooklyn, 6; Patapsco Park, 7; St. Paul (Balto.), 9; Magoth, 11; Annapolis, 14; Eastport, 15; Waterbury, 16; North Point, 21; Gillis (Balto.), 22.

Dear Brother: Remember, May 8-16 is Victory Week for Morgan College. Pay on your own pledge, and then collect as much

ing the quarter, \$44.40. We want to thank Bishop R. E. Jones for this great man. This is his third year, and the district has taken a new life. The pastor, Rev. P. S. Olive, shared no pains in making the Conference a success.—P. S. Olive, Pastor; Mrs. M. A. Olive, Reporter.

NORTHWEST GREENSBORO, N. C.

The second Quarterly Conference of the Northwest Greensboro charge was held in the Warren Street Methodist Episcopal Church, April 8-10, with Dr. J. P. Morris in the chair. Notwithstanding the inclement weather and bad roads, a number of the brethren were on hand with written reports. Dr. J. P. Morris, district superintendent, is a splendid presiding officer, and looks after the business in detail. The brethren are elated over the way he conducted the business. On Sunday Dr. Morris preached a very forceful sermon, one that will linger long in the thoughts of the members and friends who heard him. We raised during the quarter, \$430.50. Of this amount the pastor received \$183.97; the district superintendent received \$27.40; Bennett College, \$65; and the remainder, \$154.13, went to the trustees. The same was applied on the indebtedness of the church. We plan to double our World Service giving. My people are heroic, and need the prayers of the church in their struggle.—N. S. T. Shamborguer, Pastor.

SHREVEPORT, LA.

Dr. J. D. David preached at the evening service, Sunday, March 3, to an appreciative audience. The members of St. James are always glad to have the Rev. Davis in their midst. The second Quarterly Conference was held Tuesday evening, April 5. The reports were indeed gratifying. The reports showed that there was an increase along all lines, and the future of the church seemed brighter than ever before. The average amount collected for the quarter was \$75 per week. We can truthfully and proudly say that this closes one of the best Quarterly Conferences ever held in St. James. The church has grown both financially and spiritually. It has met all financial obligations to date. Someone is taken into the church at each service. A revival meeting will be conducted by the pastor and local preachers of the church. The services began April 10. The church was crowded at both services on the first Sunday in April; more than 200 communed.—Elaine D. Brown, Reporter.

SOUTH HIGH POINT, N. C.

Brooks Memorial Methodist Episcopal Church: The Rev. J. A. Baxter, district superintendent, held his second Quarterly Conference March 8. The reports showed that the church is still growing under the leadership of the Rev. W. E. Hairston and his good wife. Since Conference there has been several accessions to the church and the entire church has put on new life and is about to purchase a plot for a new church and parsonage to be built in the near future. We have on hand over \$200 for our project. We had paid the pastor up to the present; the district superintendent has been paid, and have paid \$25 to Bennett College. The old parsonage has been remodeled and made to look like new for the pastor and his loved one.—N. M. Gannaway, Reporter.

STATE LINE, MISS.

The first Quarterly Conference of the Salem and Morganhill charge was held April 5 and 6, with the Rev. W. H. Smlth, district superintendent, in the chair. He called the Conference to order and attended to the business in a brotherly way. The Conference was a success, and the district superintendent preached two wonderful sermons, which were enjoyed by all. We paid our district superintendent for the quarter, \$15; pastor, \$32.30; total amount raised, \$37.30.—A. Bivins, Pastor.

TYLYERTOWN, MISS.

Our first Quarterly Conference convened at St. James Church, Dr. G. W. Coleman, presiding. He was received cordially, and addressed the Conference with dignity, and afterward dispatched the business of the Conference. Officers made excellent reports

on Saturday. On Sunday, at 11 A. M., Dr. Coleman preached to the delight of all who heard him. At 8 P. M. Dr. Carruthers, of the Methodist Episcopal Church, South, preached a great sermon. It was enjoyed by all who heard him. At 7.30 o'clock, Dr. Coleman again preached to the delight of all. Three young ladies came forward and joined the church. Dr. Coleman urged the Conference to raise the World Service quota in full. Raised during the Conference, \$52.10; raised during the quarter, \$117.35. Paid district superintendent in full.—I. H. Hammond, Reporter.

Obituaries

BAGLEY—Mrs. Julia Ann Bagley was born at Liberty Hill, Texas, March 28, 1874. She was the daughter of John and Hannah Moore. At an early age she was converted to the Christian faith and joined the Methodist Episcopal Church. She was married to Mr. James Bagley, June 6, 1890, in the city of Lampasas, Texas, and to this union were born ten children, five boys and five girls, two of them dying in infancy. Eight with their father survive her. She was a loyal, faithful wife and a loving mother. She was a charter member of Emanuel's Chapel Methodist Episcopal Church and a class leader, and lived a consistent Christian life. She leaves, besides her husband and children, three sisters, one brother, and a host of friends to mourn their loss.—Reporter.

BLACKMON—Bro. John Blackmon was killed by a grist mill February 20, 1927, at McNair, Miss. Brother Blackmon was well known and well thought of by all who knew him. He was president of the Home Burial Society for about seven years. He was a dutiful and loyal member of the Methodist Episcopal Church, and was also a class leader. The funeral was conducted by the Rev. H. J. Poster and the Rev. D. D. Armstrong. He is survived by mother, two sisters, wife, and many friends. He was forty-seven years of age.—M. Devoll, Reporter.

BOWMAN—Harry Bowman departed this life February 27, 1927, at the age of eighty-five years. He was a local preacher, and during his active days he rendered valuable service. He joined St. Mark Methodist Episcopal Church, Opelousas, La., fifty-seven years ago. He leaves to mourn his passing four daughters, twenty-one grandchildren, two great-grandchildren, and a host of friends. The funeral was conducted by the Rev. L. H. Smith, pastor, who was assisted by the Rev. W. J. Hampton, district superintendent. Mr. Boagni, a white gentleman that Bro. Bowman worked for fifty-three years, was present and spoke of his faithfulness and honesty. "Servant of God, well done! Rest from thy loved employ. The battle fought, the victory won, enter thy Master's joy."—Reporter.

DORTON—On March 1, 1927, death claimed Bro. James Wesley Thompson Dorton, a faithful member of Charles Wesley Methodist Episcopal Church, Abingdon, Va., for more than forty-five years. He was also a member of the Grand United Order of Odd Fellows, Harrison Lodge, since January, 1898, and a member of the Mt. Pleasant Masonic Lodge, No. 31, since January, 1896. At the time of his death he was eighty-three years of age. He was a faithful husband, a dutiful father, and had many friends of both races. He leaves to mourn his passing a wife, two children, and a host of friends. The funeral was conducted at the home by the pastor, Rev. F. D. Thomas. Remains were laid to rest in Taylor's Hill Cemetery with Odd Fellows and Masonic honors.—Mrs. Hazel Moss Thomas, Reporter.

MILLER—Bro. J. Miller was born in the year 1865 and died February 7, 1927. He was a faithful member of Pleasant Grove Methodist Episcopal Church, Toombsville, Miss. His life was an inspiration to all who knew him. He was ready to answer the roll call. He leaves three brothers, four sisters, several children and grandchildren, and a host of relatives and friends to mourn. The funeral was conducted by his pastor, the Rev. A. Nelson, and the Rev. Harvey Thompson of the Baptist Church.—Floyd Ott, Reporter.

"The Amen Corner"

Rent for "Amen Corner" paid by Board of Pensions

The "National Convention of Methodist Men" declared their loyalty to the "Supreme Claim of the Retired Ministers."

and at their Washington Meeting the Bishops demanded that the "Supreme Claim be given the Supreme Place," and pledged themselves and the church to "full and loyal cooperation with the Board in its efforts to bring a new and better day to the Church we love and the Men we honor."

Never did our Chief Pastors evidence a finer, more wholesome, or more potent leadership. Some of the voices that in 1915 made this pledge are now still, and all whose names are now on the Episcopal Roll, from Bishop Cranston to Bishop Brown, are loyal to the SUPREME CAUSE.

New times have brought new conditions. It costs money to be voluble in the *Advocate*; but we have rented a quiet "Amen Corner" in which to tell "what God has done for the souls and bodies of his Aged Servants, and to talk over our new, safe, and sure *Ministers' Reserve Pension Fund*; while parsonage *Priscillas* whisper persuasively, "Speak for yourself, John."

In 1915 the Bishops reported a million dollars paid to Conference claimants, and urged the Church to "go on to perfection"—an exhortation so well heeded that the income is now \$3,498,495; while investments have increased tenfold. Had the proposed scientific pension system, based on contributions, compound interest, and reserves, been in operation the present deficiency of a million and a half dollars would not exist.

The "Amen Corner" will be quite crowded, but has neither ceiling, roof, nor clouds to hinder our earnest prayers that the General Conference will be wise and forward-looking and will register a great advance. The "AMEN CORNER" will be "Broadcasting Station M. R. P. F."—*Ministers' Reserve Pension Fund*, and will broadcast the new sane, safe, and scientific Plan. Send suggestions to "Amen Corner," 740 Rush Street, Chicago, Ill.

May the Great Broadcaster's Message of Eternal Love register in our hearts as we sing, "I Love Thy Kingdom, Lord." Amen.

JOSEPH B. HINOOLEY, Cor. Sec.

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Cards of Thanks

The pastor wishes to express his appreciation to the ladies of St. Michael Methodist Episcopal Church, Webb, Miss., for \$16 given on the purchase of a Conference suit. The project was led by Sister L. E. Roberts and other good sisters. I thank you all for the amount given me.—R. D. Reed, Pastor.

I take this method of thanking the good women of Dekalb, Miss., for helping the pastor to secure a suit and make ready for Conference. The good women reported as follows: Sisters R. Fox, \$3; C. Love, \$3; E. Lee, \$3; E. Scott, \$3; M. Jones, \$2.50; S. Riley, \$3; C. Scott, \$2; L. Grady, \$1; M. Jack, \$1; Sister Clark, \$1; Sisters O. Scott and L. Love, 20 cents each. I pray God's richest blessing upon these good people.—E. H. Williams, Pastor.

We take this method to thank The Woman's Home Missionary Society and good friends of the New Haven Chapel Methodist Episcopal Church for the storm which struck the parsonage Saturday night, February 5, with one hundred pounds of choice groceries and a splendid purse. The party was led by Sisters Viola Tillman, Mattie Smith, Lillie Sanders, Jessie Murray, Jannie Braddock, and Bro. Y. Williams, Jr. With bowed heads around the table, God's blessing was invoked upon this party. You are welcome to come again at any time.—The Rev. J. H. Oliver, Pastor, Hensley, Ark.

The pastor of St. Paul and Spring Hill Methodist Episcopal Church takes this method to thank the following members for a suit of clothes for Conference: Mesdames E. Carter, Ida McCoy, I. Heidleburg, R. Evans, F. Arrington, M. Arrington, Miss Annie Evans, \$3 each; Mrs. Louisa Johnson, \$6; Mrs. M. J. Button, \$1.50; Bro. Dan McCoy, \$1.80; Bro. Dave Husband, 60 cents. May God bless this untiring committee. We also wish to thank the children of the Mothers' Jewels and Home Guards for their surprise party which brought many choice gifts, ties, socks, handkerchiefs, and other things. God bless you all.—The Rev. G. W. Johnson, Shubuta, Miss.

Marriage

OLIVE—RANDOLPH. The Rev. P. S. Olive and Miss M. A. Randolph were united at matrimony at the residence of Mr. A. A. Randolph. Miss Randolph is the daughter of Mr. A. A. Randolph, a successful vegetable grower of Jefferson County, and treasurer of the Vicksburg District. This couple were united in matrimony by the Rev. J. R. Ross, district superintendent, at 4.30, April 4. A grand reception was given at the home of the bride, after which they returned to the parsonage, where they enjoyed a nice reception given in honor of the Rev. P. S. Olive and wife by the Ladies' Aid, Epworth League, and Sunday school. The Rev. Olive is a successful pastor of the Meadville charge. We pray God's blessing upon pastor and wife.—Miss L. V. Metryer, Reporter.

Special Notice

CENTRAL ALABAMA CONFERENCE

The minutes of the Conference are now ready, and just as soon as remittance, in keeping with the resolution at Conference, is made to the Rev. P. P. Wright, treasurer minute fund, the minutes will be sent to each superintendent for distribution. Please do not delay the matter any longer. The minutes could have been sent out a month ago if the money had been reported.—J. L. Wilson, Secretary.

Inquiry

Annie Graham Lacy wishes to find her uncle, Henry Graham, who lived in Greensboro, N. C. He is now about seventy years of age. He is the youngest brother of her father, whose name was John Graham. Please send any information to her pastor, the Rev. R. B. Adams, Box 11, Durant, Miss.

Tuskegee Institute Summer Quarter

TEN WEEKS: JUNE 6 TO AUGUST 13

FIRST TERM: June 6 to July 9.

SECOND TERM: July 11 to August 13.

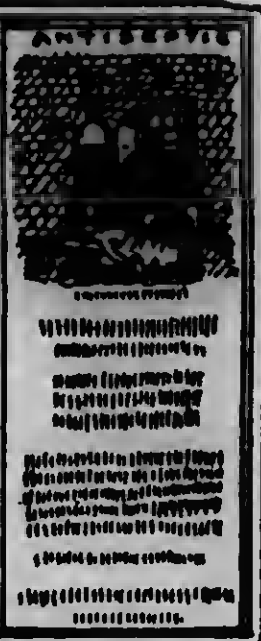
Recitations six days in the week. Twelve weeks' work in ten weeks. Credit granted toward High School and Junior College Diplomas in Teacher Training.

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Gretchen is a little girl who runs away from school tired, dirty and discouraged. With the aid of the birds and flowers she is convinced that life is really lovely and gets back into her stride with all the enthusiasm life deserves.

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The Prize Winning
CHILDREN'S DAY
PROGRAM for 1927

Gretchen's Wondrous Adventure,
by Mae M. Rideout, is the program selected from the many submitted to the Children's Day Program Contest for publication this year. The qualities that won for it this distinction will help immeasurably in making your celebration a success.

Send for a free sample copy.

.....ASK AND YE SHALL RECEIVE.....

Send me a free sample copy of "Gretchen's Wondrous Adventure," the Children's Day Program for 1927.

Name

Street and Number

Place

The Board of Education of the Methodist Episcopal Church
740 Rush Street, Chicago, Illinois

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MAY 5, 1927

MAY

WARPED indeed must be the soul of the one who has no glad welcome for the magic month of May! What marvelous transformations a few warm days make! One day Mother Nature appears very unattractive in her shabby winter garb of dull browns and grays. But, behold! the soft southwest wind stirs through her rags; the sun gazes at her with fiery ardor one moment, and the dripping shower refreshes her the next; when suddenly she comes before our wondering eyes robed in garments of tenderest green and filling the air with languorous blossom scents. Ever new, ever delightful is the gracious beauty, the revivifying influence of the early spring. The Giver of all good has indeed placed us in a most beautiful world. But how many of us go on our way with unseeing eyes, shutting out all the sweet influences of this wonderful outer sanctuary, and never allowing ourselves to come near to the great throbbing heart of Nature, whose shy secrets she is so willing to impart to her true disciples. We are too unready to learn the lessons spread on the open book of God's wide out-doors—lessons that only he who understands can interpret aright, so intangible are they, so elusive; but, when once comprehended, how sweet, how satisfying, how holy is the communion with nature and nature's God!

Personal and General

—Dr. J. U. King, who for five years was pastor of Asbury Methodist Episcopal Church, Washington, D. C., and recently appointed district superintendent of the Alexandria District, wishes to announce his new address as 2620 Georgia Avenue, N. W., Washington, D. C.

Central Missouri Conference Appointments

HANNIBAL DISTRICT

C. S. WEBSTER, *Dist. Supt.*

2109 Hope Street, Hannibal, Mo.

Bowling Green, Alfred Clay. Clarksville, Badie Ray. Columbia, M. L. Jackson. Elsberry, C. C. Cato. Fayette, Spencer Ray. Foristell, A. C. Smith. Fort Madison, A. C. White. Fulton, J. C. Jackson. Hannibal, J. C. McGinty. Louisiana, James McKnight. Mexico, A. H. Higgs. Moberly, E. F. Pate. Montgomery, W. C. Ellis. New Bloomfield, E. T. Carrington. Sturgeon, C. G. Glaspie. Troy, W. H. Smith. Wellsville, J. W. Terrell. Truesdale (J. C. Grady).

KANSAS CITY DISTRICT

E. W. HANNAH, *Dist. Supt.*

1619 Norton Avenue, Kansas City, Mo.

Armstrong, F. D. Avant. Blackburn Ct., C. C. Reynolds. Des Moines, H. L. Overton. Glasgow, R. G. Williams. Glasgow Ct., L. F. Payne. Independence, J. H. McAllister. Kansas City: Centennial, M. L. Mackay; Clark Chapel, T. J. Jones; St. Mark (P. Overton). Lexington and Wellington, H. T. Reeves. Malta Bend and Gillian, Harmon J. Harrison. Marshall, W. H. Wheeler. Marshalltown, C. N. Wright. Mason City, Iowa, A. L. Woolfolk. Slater, R. H. Young. St. Joseph, W. F. Walker. Sioux City, H. W. James.

SEDALIA DISTRICT

E. L. McALLISTER, *Dist. Supt.*

213 West Morgan Street, Sedalia, Mo.

Beaman Ct. (R. Twyman). Butler Ct., W. H. Huston. Carthage, W. A. Payton. California Ct., Ernest Scott. Clinton, D. J. Mitchell. Dresden Ct., A. M. Sommerville. Greenfield Ct., M. Denney. Georgetown Ct., C. D. Hester. Holden Ct., to be supplied. Joplin, E. A. Graham. Knobnoster (S. A. Graves). Lebanon Ct., R. Colder. Neosho Ct. (J. A. Holt). Osceola Ct., Arthur Sanders. Rolla, H. C. Shaw. Sedalia, W. L. Lee. Springfield, L. R. Grant. Sweet Springs, F. D. Woodford. Versailles Ct., R. G. Smith. Warrensburg, E. M. Madden.

ST. LOUIS DISTRICT

G. D. HANCOCK, *Dist. Supt.*

St. Louis, Mo.

De Soto, J. C. Guyton. East St. Louis, H. G. Kirkpatrick. Farmington, Clarence Banks. Fredericktown-Ironton, W. D. Rivers. Festus, A. J. Williams. Jackson-ville, Ill., F. S. Bowles. Lovejoy, L. W. Smith. Malden, Mo., M. D. Giles. Neatherlands-Steele (P. Dantzler). Peoria, A. E. Miller. Poplar Bluffs and Sikeston, L. C. Dawkins. St. Charles, J. H. Boone. Springfield-Buffalo, A. M. Todd. St. Louis: Asbury, A. E. Diggs; Howard Place, Thomas H. Parish; Kinloch Park, C. W. Sims; La Salle, Robert Woods; Union Memorial, B. F. Abbott, L. E. Vincent; Webster Groves, LeRoy Woolrich; Samaritan, A. L. Reynolds.

Wiley College Notes

The Older Boys' Y. M. C. A. Conference held at Temple was evidently an impressive one, as judged from the glowing reports from several delegates passing through Marshall, and who stopped by Wiley College. Reference was made especially to the large attendance, which reached practically 200 boys; "and if they averaged anything like as high a personality test as the group that visited Wiley," says this correspondent, "the 'Y' is to be both congratulated and felicitated upon its idea and its ideals."

President Dogan, who is connected with the

"Y" in a State and national capacity, was at the meeting, and he says the type of boys who composed the personnel of the Temple Older Boys' Conference are a credit to the aspirations of the race—"a fine group," was the way this educator designated the delega-

Help the Flood Sufferers

There is great distress among our ministers, members, and others in the Mississippi, Upper Mississippi, and Louisiana Conferences along the Mississippi River.

Mr. R. H. McAllister, business manager of the Southwestern Christian Advocate, reports the situation as follows: "Impossible to describe Vicksburg situation. Pitiful, pathetic, heart-rending are mild terms. Your assistance will mean much to this suffering humanity."

Bishop and Mrs. W. P. Thirkield are moved by the distress and suffering of our homeless people, and the Bishop and his good wife send a check for \$100.00 to start off the New Orleans Area Flood Sufferers' Fund.

I am requesting our churches to take a collection and our well-to-do laymen to send special contributions at once to my office, 631 Baronne Street. All contributions will be acknowledged through the Southwestern Christian Advocate.

MONEY RECEIVED

Bishop and Mrs. W. P. Thirkield,

\$100.00

R. E. Jones and wife..... 100.00

Prompt response urgently requested.

R. E. JONES,

Resident Bishop.

tion. It is the further opinion of Dr. Dogan that because of the increasing interest showing among local Hi-Y clubs, the Older Boys' Conferences are destined to become sources of great dynamic, moral, religious, and social forces. Among the leaders attending this conference were President Dogan, of Wiley; Dr. E. W. Kelley, pastor Wesley Tabernacle Methodist Episcopal Church, Galveston; Dean O. A. Fuller, Bishop College; Prof. H. B. Pemberton, Marshall. Prof. S. H. Fowler, of Fort Worth, was director of the conference.

President Dogan was on program to discuss "The Negro's Contribution to His Own Progress," at a two-day conference of church leaders on race relations held at Austin, April 5, 6. Referring to this conference he said, "I have never before attended an interracial meeting that impressed me more profoundly with the absolute sincerity of the participants; and that means the white as well as the colored attendants." Commenting further upon the work on race relations and social progress being done by various organizations, Dr. Dogan remarked that the church in all ages apparently has been the slowest to adopt new and liberal ideals. It has been skeptical towards everything that did not conform to staid traditions. At first, he said, there seemed to be a note of skepticism manifest in the Austin meeting; but the situation soon cleared up and everybody was facing the problems in a whole-hearted, fearless way. Among the topics discussed were: "Race Relations of the South—An International Problem," "Changing Racial Ideals," "Negro Health and Housing in Texas," "Institutional Care of Negroes, State and Private," "Negroes and the Courts in Texas," "Negro Education in Texas," "Religious Life and Opportunities of the Negro," "Negro's Contribution to His Own Progress," "How Shall Texas Meet the Race Issue?"

"More frequent conferences of this character," said the Marshall educator, "will go a long way towards removing the causes for and possibilities of race friction."

Just the week prior, Dr. Dogan delivered a paper on "Negro Delinquency," before the State organization of white social workers at Houston, and out of respect for the truth was compelled to admit a good many shortcomings of the race. He says he was glad

of the opportunity to have a comeback and to be able to tell of some of the Negro's strong points as exhibited in the material and intangible contributions which he is making to his own progress.

Samuel Huston College Announces Summer School

Added Attractions Offered

The Samuel Huston College announcements for the summer session, which opens June 8, bring in the form of a neat and takable bulletin full information on courses, faculty, and other attractive features which are offered students and the teachers of Texas and adjoining States.

The fees are higher and more attractive than ever, and the curriculum presents an interesting variety of college credit courses in education—English, sociology, economics, and the natural sciences. To make it possible for students to absolve college entrance units and remove conditions, several high-school courses are offered. Physical education courses, under Prof. Dean Mohr, is also an added attraction. The dining hall and the dormitories for men and women will be open and a regular quarter of school work for regular students, as well as teachers, is emphasized. The summer school will be directed by Acting Dean H. L. Stevens, who is an experienced educator and well-known for summer-school work in Texas. Dean Harry W. Greene, who has been on leave of absence for a year in study for the degree of Master of Science in Education at Columbia, is reported to have charge of his usual subjects.

Twenty-Fifth Annual Commencement Exercises and Exhibit

of the Okolona Industrial School, Okolona, Mississippi, May 12-18, 1927

Thursday, 8 P. M.—Recital, Music Department.

Friday, 8 P. M.—Whittemore Oratorical Contest.

Sunday, 3 P. M.—Baccalaureate sermon by Bishop Theo. D. Bratton, D.D., LL.D., diocese of Mississippi.

Sunday, 8 P. M.—Alumni anniversary.

Monday, 8 P. M.—Okolona Concert Company.

Tuesday, 10 A. M.—Class day exercises.

Tuesday, 8 P. M.—Drama, "The Dream of Queen Esther."

Wednesday, 10 A. M.—Exhibit of industries.

Wednesday, 2 P. M.—Annual meeting, board of trustees.

Wednesday, 8 P. M.—Graduation exercises. Annual address by Dr. J. R. Reynolds, Dean, Haven Teachers' College, Meridian, Miss.

SOUTHWESTERN CHRISTIAN ADVOCATE

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L. H. KIRK, Editor

H. E. LUTCOCK, Contributing Editor

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Can Young People Be Saved?

CONSIDERATIONS of control of the general crime-wave among the youth of the country, of their marked moral laxity, and of their tendency to self-destruction by suicide, have caused a more anxious and determined study of remedial measures for coping with these social ills.

One attitude, representing probably the bulk of those who think in religious terms is, that only by training boyhood and youth to be law-abiding, can the crime tendency be checked. And the church and school afford the proper atmosphere and training ground for this task. That is the position taken by H. B. Chamberlin, director of the Chicago Crime Commission. "If the church and school," says he, "did what they were organized to do, there would be less crime in the world." He thinks this is a situation for which we all are to be blamed. Continuing, he says, "There is certainly need of religious education. Every adult criminal represents a breakdown in the machinery of organized society. Such machinery seems to have been passed on to the courts and prisons because other factors have failed to make him socially fit. If the church and schools cannot do this," Mr. Chamberlin thinks, "we are a long way from the solution of the crime problem," which begins with the boy. This is one of the major problems for discussion in the sessions of the Religious Education Association, recently assembled in Chicago.

That this challenge is keenly felt in other quarters is seen reflected in the new moral education courses just established in the public schools of Cleveland, Ohio. After a year of careful study of the needs to be met, the superintendent and a committee of teachers drew up a course of instruction calculated, it is thought, to combat successfully the widespread and lamentable moral let-down of modern youth. The course, graduated according to approximate age and grade groups, aims to build morale, develop industry, improve scholarship, reduce failure, to stop stealing, develop courtesy, good manners, loyalty and courage, and to place greater emphasis on training emotions, etc., in relation to the moral welfare of the group. It is hoped that this course will foster closer co-operation with the home also. The net result expected is that thus the child's sense of right and wrong will be developed, his will to do right be strengthened, and he will be led to correct social attitudes and habits.

In other words, the modern school must shift, or share, the exaggerated intellectual emphasis now being given the youth, with the moral emphasis. As truly as there are intellectual modes and formulas which are valuable, there are likewise moral formulas of thought and feeling that constitute the highest ideals of life and achievement. To reinforce and create these is the highest function of any social institution. This premier obligation the school cannot evade. It must relate mankind intelligently to our total environment. That includes the moral and religious phenomena that humanity has found an indispensable part of conscious experience.

That institution which does not bring to those whom it serves such an outlook upon life as to include those weightier facts of moral and spiritual destiny; those facts of the relation of man to his fellows in time and thereafter as these facts existed and were interpreted in the mind of Jesus Christ, is unfaithful to its task and falls far short of its opportunity. The moral education of the youth is the one burning task incumbent on church, school, and home if the present generation of youth is to be arrested from the downward tendency which, beyond cavil, is manifest alarmingly in the life of the youth and of the environment which surrounds them.

Whether the tendency can be arrested by these agencies is not certain, for these themselves seem to be undergoing a period of impaired influence in the scheme of ethical control. But at present they are the best yet evolved by society for the purpose. If these fail, until some better institution arises, it is sad to contemplate the moral lapse that will ensue. The moral sentiment of society must be mobilized and brought to the aid of the church, the school, and the home, that these shall become more effective in society's battle to make our youth socially more fit.

A high moral sense and a rededication of those who head up the churches, homes, and schools of the nation to the divine responsibility of snatching youth from the maelstrom of evil now engulfing it, is the present pressing requisite of the situation. Preachers, parents, and teachers, God-filled, are the chief valid instruments of influence. As such leaders relax their tension in devotion and suffer a sag in their ideals, the youth note the fact and are adversely impelled. Age must set the example for youth by itself climbing the ascent of moral and spiritual beauty of conduct and character, if it would have youth to follow.

World Service Receipts

Comparative Statement for Ten Months Ending March 31, 1927

	Second W. S. Year	Third W. S. Year	Over Preceding Year	Under Preceding Year
June	\$322,965 94	\$274,847 05	.....	\$48,118 89
July	355,912 88	333,561 29	.....	22,351 59
August	351,883 76	335,496 72	.....	16,387 04
September	1,145,831 59	1,036,637 58	.....	109,194 01
October	1,895,179 88	1,500,095 08	.....	395,084 80
November	169,498 22	194,297 92	\$24,799 70	.....
December	302,399 65	324,762 40	22,362 75	.....
January	419,563 52	413,187 49	.....	6,376 03
February	400,643 58	436,829 06	36,185 48	.....
March	586,313 20	662,253 36	75,940 16	.....
Total	\$5,950,192 22	\$5,511,967 95	.....	\$438,224 27

NEEDED INCOME FOR APRIL AND MAY

World Service receipts (net) second	
World Service year	\$8,119,539 39
First ten months third World service	
year	5,511,967 95
Needed income for April and May this	
year to equal second World Service	
year	2,607,571 44
World Service receipts (net) April, sec-	
ond World Service year	\$1,151,211 12
World Service receipts (net) May, second	
World Service year	1,018,136 05
Total for two months	\$2,169,347 17
Increase needed during April and May	
this year	438,224 27

Facing Some Country Church Problems

By Warren H. Wilson

I HAVE just finished reading a lecture upon the work of my own church among country people, and I am impressed with its great extent. The country pastors serve the people whose place of residence is determined by their engagement in any of five great industries—agriculture, lumbering, fishing, mining, and oil-producing. These workers attend and maintain three fourths of the congregations of my own denomination. Of the greater denominations in the Home Missions Council even a larger proportion in rural. Here is the greatest religious field of America. As a whole the city churches maintain their own administration. That of country churches centers mainly upon the Board of Home Missions.

That country church work is still a missionary field is disclosed by the studies of the Institute of Social Religious Research, which give a measurement of the degree of penetration of the gospel among the people of the country. Their studies show that only one sixth of the population dwelling in towns, villages, and open country is in any Protestant church, while one community in seven

in this area has no church. They show also that among the churches in the town and country population only one in eight has a resident pastor on full time. That this area is dependent on boards is shown by the low incomes of the greatest class of workers, namely farmers, who constitute sixty per cent of the whole. The Department of Agriculture is responsible for the statement that the average income of farmers in the years 1913-1926 was less than \$1,000. A farmer cannot on this pay for his labor and management support a minister who demands as pay for his services a salary of \$2,000. Most of the pastors in this area are absentees from the churches they serve, testifying in this scant ministry to their necessity of finding an income where they can. Very naturally the greater number of country churches are closed on any given Sabbath day because, being on part-time ministry, these churches have to take their turn from the Sundays out of the month to be closed.

The financial solution of the country problem will not be attained until the churches provide a central fund for the equalizing of the salaries of pastors.

"Love Circle," Ministers' Wives' Association, Annapolis, Maryland

ON A balmy September afternoon in 1925, a sainted mother in Israel called to see the writer of this article. After conversing awhile, she said: "I will soon be leaving here to spend the winter with my son in Kansas City, but before I go I want to organize the ministers' wives in this rural section into an association that they may get together socially, and also help the retired ministers' fund."

This thoughtful woman is none other than the one who is well known throughout the Washington Annual Conference as an organizer among women and children, Mrs. Susie Love, evangelist, wife of the late Rev. J. C. Love, mother of the Rev. E. A. Love, Annapolis; Dr. Love, Kansas City; and two lawyers, Charleston, W. Va.

At the suggestion of Mrs. Love, the ministers' wives, daughters, sisters, and local deacons' wives of Annapolis and rural vicinity, met at the parsonage of Asbury Methodist Episcopal Church. Her plans were stated, discussed, and finally agreed upon. Mrs. Love is thorough in her work. She had a constitution already drawn up. Each article and by-law was voted upon and adopted. The officers were then elected, and the organization consummated. The late Mrs. Harriet Ruddock was elected president. She was a devoted, earnest worker, and her going from us was an irreparable loss. She was the widow of the late Rev. E. J. Ruddock. Mrs. Hannah Harris, vice-president, was then elected president. Mrs. Harris is a minister's widow. Mrs. E. D. Fletcher, a minister's daughter, is vice-president. Mrs. Holt, a local elder's wife, is treasurer. Mrs. J. W. Dockett, assist-

ant secretary; Mrs. E. A. Love, corresponding secretary; Mrs. Anna Evans, widow of the late Rev. J. L. Evans, chaplain; Miss Lottie Ruddock, sister of the late Rev. E. J. Ruddock, domestic science teacher in Annapolis high school, is financial secretary.

The Rev. E. A. Love, S.T.B., deserves great credit for the interest he has manifested in the Love Circle. He has attended the meetings regularly, and has encouraged the women by his help in various ways. His wholesome advice and special addresses have added much to the literary program. After typewriting the constitution and presenting it to the Circle, he had a copy typewritten for each member. The Circle will always be obligated to him as one of its sponsors.

The Circle meets monthly. The membership is small—fourteen, including officers. The endeavors, however, have been to help raise funds that the life of the veterans of the cross may be easier and more pleasant while resting here from their labors, awaiting the last adventure to the great beyond.

From the dues, entertainments, and special collections from Asbury Church, Annapolis, Eastport charge, and Waterbury, it was the pleasure of the Circle to present to the stewards' board of the Washington Annual Conference—Dr. C. H. Matthews, president of the board; Bishop Wm. F. McDowell, Conference president—the sum of \$80.

We voice the sentiment of the Circle when we say that much credit must be given Mrs. Susie E. Love, the organizer, whom we have honored as president emeritus.—Mrs. Mary E. Broun, Secretary, Eastport, Md.

Contributed Editorial

"Little Dollars in the Dark"

EDWIN ARLINGTON ROBINSON has a memorable line of poetry in the description of one of the characters—a miser, in one of his longer poems. This man had

"Eyes like little dollars in the dark."

That line of poetry might be taken as a perfect description of the reply made by the National Association of Manufacturers to the recent appeal of forty-one Southern bishops and ministers and outstanding leaders of civic life to industrial leaders of the South to improve labor conditions. The outlook upon the industrial life expressed in that reply is exactly the outlook which would be seen through "eyes like little dollars in the dark."

It has been a long time since the American public has been furnished as clear cut and shameless an expression of the doctrine that "property rights precede and outweigh human values and human rights."

The appeal made some few weeks ago by these forty-one ministers of the South to the industrial leaders deserved a reply made in the same fine reasonableness and courtesy which characterized the appeal. That appeal was one of the most encouraging actions in the industrial life of the country in recent months. The appeal of the clergymen called on manufacturers to

"Take the initiative in friendly co-operation of employers, employees, churches, educators and State officials in building in the South a greater and more powerful industry constructed solidly upon good-will and co-operation, higher wages, shorter hours, labor representation and the absorption of the mill village by the larger community."

But instead of giving thoughtful consideration, the Manufacturers' Association, through its President, Mr. JOHN E. EDGERTON, simply filed a blanket denial that there is anything the matter with industrial conditions in the South and rather brusquely told the clergymen to mind their own business.

Throughout the reply there is a spirit of sneering contempt of any attempt to incarnate Christian principles in industrial relations. This is exactly the kind of reply one would have expected judging from past performances of both the Manufacturers' Association and its president. They have shown a strong partiality for sneers and an imperviousness to human rights in industry. To these gentlemen the industrial situation in the South is perfect. The Association declares:

"As a matter of fact, American industry today is about the only thing in America that is looked upon with envy by the rest of the world. It has attained a higher degree of success than any of our professions or non-industrial pursuits or any of our other institutions."

There you have the creed in a nutshell. Industry makes money! What more do you want? The old "iron law of wages" reappears in the statement.

This Manufacturers' statement defines the issue clearly. It shows the Christian religion face to face with its ancient enemy "Greed" coupled with contempt for human values. This makes a fine opportunity to recall to ourselves the positive declaration of the General Conference of 1924, standing in utter contrast and deadly conflict with the dollar view of life put forth by the Manufacturers' Association. That statement reads:

"We call upon our members as employers, investors, or wage earners to do everything that lies in their power to initiate and promote measures and movements that make for the realization of our standard:

"A living wage as a minimum in every industry and the highest wage that each industry can afford, and the most equitable division of the product of industry that can ultimately be devised."

"Industry should be made the instrument for aiding men to find that abundant life for which Christianity stands. We call once again not merely for the physical conditions which will make for the Christianization of industry—for a living wage and for all possible safeguards for health and security—but for the higher prerequisites for sound human existence, for the recognition of labor's right to organize, for the laborer's right to be heard through representatives of his own choosing, for an increasing share of responsibility by labor in the control of industry. We believe that the time has come for the serious trying out of plans aiming at doing away with unemployment.

"The elimination of unemployment, the interpretation of property rights in terms of property duties—the emphasizing of the motive of service rather than profit—the encouragement of all measures in every vocation which develop for all workers self-respect, self-control, self-determination, self-consecration, in a common purpose to achieve for each the highest values of life, these are the immediate obligations of the holders of the Christian faith."

The Rebirth of the Missionary Spirit

THERE are some encouraging signs to give promise that out of the danger, perplexity and turmoil of China today will come a rebirth of the missionary spirit in the Christian Church. That has been an inevitable result of such a testing and challenge as is now being made in China. One result in the Methodist Episcopal Church must be and will be a reawakening of that missionary motive and passion which is the very soul of Christianity, and which has been the animating soul of Methodism from its birth hour.

With the critical days in China, when it has again been made clear that the way of the Cross is the way in which the disciples as well as their Master travel to any real victory, when the opportunity for Christian influence looms larger than ever before, in spite of formidable obstacles, there must and will come in the hearts of the Church in America a new springtime in which the old missionary passion will rise up and cry anew:

"Now God be thanked who matched us with this hour!"

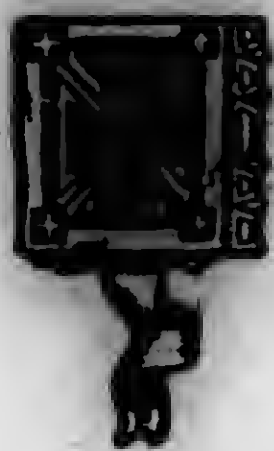
It is instructive and heartening to remember how after the years of the Boxer persecution, Christianity in China went forward by leaps and bounds never approached before.

With this resurgence of the missionary spirit, which has become, in many places, palsied and deadened in recent years, let us hope that there will also come in Methodism the courage to adapt her ministry and service freely and swiftly to the new conditions in China. It will undoubtedly mean a large increase in responsibility to the Chinese and other far-reaching changes.

In its very early days Methodism ran away to sea. It could not be confined by the hedgerows of pleasant England. It had a vision of far horizons that haunted the mind of JOHN WESLEY. Writing of the Anglo-Saxons recently, a student has said: "The most precious possession of the Anglo-Saxon race, and of the British race in particular, is the sea-sense, which always draws them to blue water." Methodism has always had a "sea-sense"; an instinct for blue water that has sent the word of Christianity flying over all the Seven Seas. That mood is beginning to move again in the Church today. Let Methodism again say as expressing its passion:

"I must go down to the sea again, to the lonely sea and the sky,
And all I ask is a tall ship and a star to steer her by."

L.



Why Stay in the Ministry?

By Roy L. Smith

Pastor Simpson Methodist Episcopal Church, Minneapolis, Minn.



THE papers were full, not long ago, of the account of a certain minister who had left his pulpit and gone into business. Numerous reasons were given for the change. Editors commented on it, clergymen discussed it, and plain men on the street had their opinions, but the result was that the church came in for a lot of unfavorable criticism.

With all this returning publicity about leaving the ministry, it may be worth while to record some reasons why men stay in the ministry, for I am one of the host who are glad to stay in it. Moreover, I am going to stay in the pastorate, meet with the official board, make the customary parish calls, assist with the work of the Ladies' Aid Society, and do all the much-scorned things that come in the routine of a pastor.

The "Big Pay"

The preacher who quit said he did so because the pay was too small. I am going to stay because the pay is so big.

I was called one night to find a boy. He had been in our Sunday school at one time, but evil companions had stolen him away, and for some time past he had been pretty wild. His mother, a widow, was almost frantic. I found the lad at the city jail, where he confessed the whole sorry business. The next morning I appeared in court and pleaded for him, with the result that he was paroled to me. That was four years ago. To-day he is a university student, with a fine record, and well on his way to a successful manhood.

I invested less than forty hours in that boy and his mother and I have, to-day, two friends for life, a boy's confidence, a mother's gratitude, and a huge draft on the Bank of Satisfaction, besides a lot of valuable experience. That's pretty good pay for forty hours work!

A young man of my acquaintance entered Y. M. C. A. work because, as he said, he wanted a broader field of service than the church had to offer. I appreciate the wonderful work of the association and honor the men who serve it as secretaries, but they are in a specialized field. I am going to stay in the ministry because it is the *broadest field of service I know*.

My regular work includes boy scout activities, camp fire work, business administration, job hunting, social service, public service on commissions and committees, platform work, and public addresses, besides my pulpit work, radio broadcasting, music, art, educational work, research, travel, etc. I even painted lots of signs for the church one year (a return to my trade of college days). There isn't anything that I can do that I can't do for the church.

"Nothing to Do Till To-morrow!"

During my present pastorate I have addressed Rotarians, Kiwanians, Lions, newsboys, taxi-drivers, tele-

phone employees, meat cutters, hardware dealers, lumbermen, implement dealers, Chambers of Commerce, advertising clubs, bankers' conventions, parents' and teachers' associations, dental societies, medical societies, college and university audiences and convocations, women's clubs galore, public school janitors, department store employees, Jewish clubs, stenographers, fraternal orders, sales girls, labor unions, city councils, State legislatures, ministerial gatherings, young people's societies, shop meetings, men's clubs, etc., etc. There is no business or professional group in my city with which I have not had some personal dealings, to say nothing of industrial organizations. I know of no other profession that would allow me to reach so many people of such divergent interests.

The rewards have been generous in the extreme. I stopped to buy a paper one stormy night in the downtown district. As the little Jewish newsboy folded it up he handed back the two pennies with the paper and said, "Reverner, I can't take yer money; you've done too much fer us kids." That was big pay for the few hours I had spent at their meetings. The owner of a big department store sent me a check for \$1,000 for our new church, saying, "In appreciation of the service being rendered to our town."

I have saved homes from the divorce courts, helped fathers find work, assisted boys and girls through college, counselled with mothers in their difficulties, served on State and municipal commissions, and done all the regular work of an ordinary pastor. In friends, private satisfaction, public esteem, gratitude, appreciation, and influence I have become a multi-millionaire. *I cannot afford to leave the ministry.*

We conduct an employment bureau in connection with our work, and the stream of applicants is sometimes almost depressing. I have served on industrial commissions and have helped to register as high as twelve hundred jobless men in one day. I know what it means to a man to be out of work.

But I have not been out of a job in seventeen years, and no prospect of being out of a job so long as health and good behavior hold out.

I have never lost one hour because of a strike, lock-out, business depression, change of management, closing of a branch, boycott, shutdown, layoff, or walkout. Of course the hours are long, but I do not know of a preacher who would shorten them of his own free will because we get "double time for overtime" all the time. I am going to stay in the ministry because it is a steady job.

The Freedom of the Pulpit

I am going to stay in the ministry because it permits me to be a *free man*. I write occasional editorials, but they always have to pass under the eye of the managing editor. I was once offered a political job if I would

"march with the band." But in seventeen years I have never had any member of my official board tell me what I should or should not say on political, religious, or economic problems. So far as I know, no man has ever cut his subscription to the church expenses because he did not like what I said, and yet on every board I have ever served there have been those whose opinions differed from mine as red differs from green.

I am going to stay in the ministry because of *the variety in it*. After spending my morning at study, not long ago, I went down to the Radisson Hotel to talk to the Commonwealth Club on "What I Learned on the Crime Commission." As soon as I could get away I spent an hour and a half calling in the hospitals. At 3.30 I was addressing a woman's club on "Women in Social Service." At 4.30 I arrived at a meeting of the mayor's Juvenile Crime Commission. At 5.30 I was at home with my boy. At 6.30 I was at a banquet of the taxi-drivers, speaking on "The High Cost of Low Living"; and at 8 I was at my church leading my own prayer meeting.

"Human Interest Stuff"

I am going to stay in the ministry because of its *human interest*. What more fascinating experience could one have than that which I went through with the — family? The father had deserted the mother and five children, leaving them penniless and strangers in the city. We stood by them for four years and saw two of the children graduate from the high school, another one—a boy—get a good job as paper carrier, saw the family become self-supporting, saw the oldest girl dedicate herself to life service for the church, and saw them all rise to positions of leadership and popularity in our various organizations.

The ministry permits me to serve the most fundamental needs. Our bell rang, one evening, just at dinner-time. A young woman came in asking, "May I spend the evening in your parlor? I don't want you to pay any attention to me. Just let me act as if I was in mother's front room back home. I am lonely to-night." She was a girl from one of the rooming houses. All evening she played on the piano, romped with our little boy, read the magazines, and otherwise entertained herself. My wife caught a glimpse of her, once sprawled out on the floor, reading. At 11 o'clock she left, saying, "This is one of the happiest evenings I have had since coming to the city."

A nurse came one afternoon asking, "Can I play on your piano awhile?" Before she left we got the explanation: "They are having a family reunion back home to-day, and I am the only one who could not get back. I thought that an afternoon in the preacher's home would be the next best thing."

A friend sent a poor fellow to me one day with the word, "You're the only man in the city who can help this

chap. None of the rest of us can find out what is the matter with him." After a half hour of fruitless conversation I discovered the secret. Two months before he had gone to the hospital for a simple operation, and while asleep someone had stolen his false teeth which lay on a stand near the head of his bed. Being without money he had been unable to get a new set, and without teeth he could get no work. His spirits began to droop and finally hope died. Too proud to tell his friends for fear of ridicule, he had drifted down and out. Sensing my sympathy (in spite of my amusement), he said, "Doctor, if you can get me some new teeth you can get me on my feet." I did so, and none of his friends can believe the miracle that has happened. He is a new man, energetic and capable, with a new capacity for achievement.

I am going to stay in the ministry because of the *burdens it imposes*. I stand with my people in their moments of highest joy and deepest grief. I see the human soul laid bare. I hear confessions poured out without reserve that could never be wrung from the people by the best criminal lawyers in the land. I share the worries of fathers out of work, mothers of prodigals, wives of drunkards, children of divorcees, employers who want to run their business on Christian principles, workingmen with wives in the hospital, policemen who want to do their duty, students who have flunked and are afraid to write home, and all the anxious cares of the boys and girls who have come down from the country to the big city to find a job. It is under this load of woe and worry that I find another of the rewards of the ministry.

I am going to stay in the ministry because I am striking at the very foundations of evil—the wrong principles of living. I never find a man in trouble that I do not discover the cause of it in some mistaken ideal of life. In the New Testament I find the right ideal and undertake to make him understand. Other agencies will relieve him of many of his difficulties, but *I know that I have the cure*.

No, I cannot afford to drop out of the ministry. I would go bankrupt in any other job within a month. I have become accustomed to such a luxurious life during the last seventeen years that I could never become accustomed to ordinary business again. "I am doing a great work and I cannot come down."

Adventurers

"They sit at home and they dream and dally,
Raking the embers of long-dead years—
But ye go down to the haunted Valley,
Light-hearted pioneers.
They have forgotten they ever were young,
They hear your songs as an unknown tongue. . . .
But the Flame of God through your spirit stirs,
Adventurers—oh, Adventurers!"

—MAY BYRON.

Mother

(Mothers' Day—May 8)

*Your love was like moonlight,
Turning harsh things to beauty,
So that little, wry souls
Reflecting each other obliquely,
As in cracked mirrors,
Beheld in your luminous spirit
Their own reflection,
Transfigured as in a shining stream,
And loved you for what they are not.*

*You are less an image in my mind
Than a luster.
I see you in gleams,
Pale as a star-light on a gray wall,
Evanescient as the reflections of a
white swan
Shimmering in broken water.*

—LOLA RIDGE in "Sun-Up and Other Poems" (Viking Press).

How May Worship Services Be Enriched?

A Few Experiences and Suggestions From Pastors

WORSHIP OBJECTIVES

BY HENRY HOAG FROST

Pastor Trinity Methodist Episcopal Church, Berkeley, Calif.

I hope to learn far more than I can give in the proposed symposium on "How to Enrich Our Public Worship." Here are some objectives I have kept in mind:

1. Prayer with the choir before entering the pulpit that all may be united in the spirit of worship. An occasional friendly exhortation to the group giving guidance to thought.

2. Good music! Organ and chorus choir with a good director; also a quartet to lead if available. All the choir numbers and hymns chosen in harmony with the theme and sung with the desire to deliver a message for that especial hour.

3. An invocation sung softly by the choir following the organ prelude is a helpful call to worship when you cannot have the processional. However, a large robed choir in processional is one of the best means of concentrating the attention and thought of all upon the hour of worship.

4. The public prayer should lift the listeners into conscious touch with the Divine. Study, therefore, to make it thoroughly representative of the spiritual yearnings of the congregation.

5. Call attention often to the fact that we are part of a great host of worshipers. There is a contagious spirit in the psychology of the crowd that may be used to good purpose.

6. Receive offering with a recognition of privilege in sharing the work of the Kingdom as well as a sense of responsibility of stewardship.

7. The sermon should be prepared and delivered with the view of meeting definite spiritual needs of the hour in the lives of earnest struggling people—a means rather than an end in itself. It should answer the questioning mind, hearten the discouraged, renew and strengthen faith in God, and above all, it should point out the Jesus way of life.

8. Acquaintance and fellowship promoted before and after the public service for the sake of a feeling of unity in the worship of the church family.

9. Promptness in opening and closing, physical comfort assured, and worshipful surroundings provided.

10. Hold firmly to the thought of worship in every detail, avoiding excess of announcements, of special pleas and of offerings.

11. Helps to evening worship are a fifteen minute organ recital or a short religious drama, such as Lydia Glover's "Friends of Jesus."

There are many short dramas which have a strong religious appeal and also real values for worship. The organ recital period is a splendid opportunity for the exercise of one variety of worship too little provided for in many churches, that of silent meditation. The organ is too frequently used as a preliminary or postscript.



VARIETY AND UNITY

BY JOHN BENJAMIN MAGEE

Pastor Trinity Methodist Episcopal Church, Kansas City, Mo.

The worship service is intended to reverence and honor God and to uplift and enrich the heart of man. If it does not do this it has failed. To do it most successfully it must not be artificial, but natural. It is natural for a man to bow, to pray, to sing, and to unite in other forms of worship, and such natural elements should be introduced.

Each worship hour should be different. It should have a theme running through it like a symphony. This gives it unity, progress, and objective. It allows for variety and surprise just as an overture may change its beat and melody. But to begin and end somewhere, there must be a plan. That minister is a culprit who has not planned his program of worship.

Everything should be ready like a stage in a theater. There should be no visible shifting of scenery after the play begins. The Bible, the hymn book, the notes, and other papers should have been arranged beforehand. The choir and minister should be mutually respectful as each takes part, for whispering choirs and prancing preachers are not conducive to worshipful attitudes. Ushers should keep late comers quiet, and adjourning church schools should be taught to be silent in the halls.

Some people prefer a formal service and some an informal service. A recent survey of about 300 college young people showed 118 who enjoyed the formal service, and 135 the informal service; twelve liked both; one neither, and fifteen did not think on the subject at all.

The following elements may be suggestive: A processional hymn with the church-school departments all marching in at once; the reading of a common prayer by the people, from a prayer sheet; the consecration of the church-school offering; quiet moments with some of the old chants by the choir (perhaps concealed); children in antiphonal praise with the choir; a hidden reader of the sacred Word, or the reading of it by some distinguished layman.

A REVALUATION OF WORSHIP

BY FRED WINSLOW ADAMS, D.D.

Pastor Trinity Methodist Episcopal Church, Springfield, Mass.

How may we enrich our public worship, and how may we make it more inspiring and influential for the worshiping congregation? The following hints merely indicate direction for such enrichment:

1. By a revaluation of worship itself. We need to persuade people that the cardinal reason for attending church is to worship God.

2. By a better understanding and a better conducted service of worship. More silence and less direction on the

part of the minister. It is better to have the hymns unannounced (if there is a printed calendar or hymn board). The minister should select more objective and less subjective hymns and Scripture lessons—ones that tell a story or paint a picture.

3. By a better architectural setting, making central the altar or communion table, which symbolizes Christ's sacrifice, and by bringing the pulpit forward into the congregation (at the right or left of the communion table), thereby giving a new emphasis to preaching.

4. By the enrichment of music, giving childhood and youth a definite part in worship through the introduction of a series of choirs—girls' choir, boys' choir, junior and adult choirs, and through these choirs introducing some of those wonderful New Testament chants, together with a wider range of hymns.

5. By enriching the service through the development of a more logical order of worship, and an order more in harmony with that given to us by John Wesley, and adopted by the first General Conference. In the main to adopt the principles underlying the Wesleyan order of service would mean merely dropping the Apostles' Creed and Prayer to a position immediately between the New Testament lesson and the announcements, and substituting in their place a collect or general confession, and brief prayer for mercy and pardon, followed by the Lord's Prayer. This need not add five minutes to the length of the service.

6. Enrichment by giving the people a larger participation in the service. Aside from the hymns and the responsive service where this is used, the minister does most of the worshiping for the people. Methodists seem to even have lost the art of saying "Amen." By restoring at least a liturgical "Amen," and adding, as suggested above, a general confession, the people are brought more personally into audible worship. Then, by using an introit just preceding or following the first hymn, and adding a response for the people after the Lord's Prayer and after the Apostles' Creed (in all not requiring over two minutes in time) the people become continuously active in the worship. This enriched order of service may mean more rising and kneeling, but we sit too much and too long, and do not *kneel* any more at all. Methodist worshipers are apt to be too complacent, to come to church for what they can see or hear. Any change in the order of service now current that will transform them into a worshiping congregation and make "God in Christ, reconciling the world unto Himself" a vital fact in their lives, is a consummation devoutly to be wished.

AVOIDANCE OF FORMALISM

BY JOHN E. CHARLTON

Pastor Morrow Memorial Church,
Maplewood, N. J.

In spite of the arguments of some of my friends in the ministry, I am not convinced that worship is enriched in the best sense by reverting to extensive ritual, though I believe that Methodists have just as much

right to it as anybody, and should not hesitate to adopt it if I felt that it would help. My own belief is that ritualism turns to formalism in the long run.

If we mean by "enrichment" to make our services worship in spirit and in truth with suitable atmosphere and dignity, I believe the following simple suggestions should be considered:

The attitude of the minister must not be careless and negligent. Praying with feet crossed, one arm leaning on the pulpit and the other hand in his trouser's pocket, is bad taste and bad example. The posture should be in harmony with the spirit of him who prays. An untidy pulpit, cluttered with papers and hymnals, does not tend to decency and order. He who conducts a service of worship should do so as one who leads his people into audience with the King of kings, and therefore every part of the service should be carefully prepared.

The attitude of the minister is likely to be reflected in the choir and congregation. The choir director should ask first about every selection, "Will this help in our worship?" Often that is the last thought, if it has any consideration at all. When a particular line of thought is to be carried through the service, the director should be informed and his co-operation secured. Blessed is the minister whose choir joins forces with him for *our* service of worship.

Congregations need instruction from time to time on the place and meaning of worship. Anything which will bring the people together to worship rather than to hear Dr. So-and-So is to be fostered. I am not seeking to belittle the sermon. God forbid! Many of them are too little as it is. I am pleading for worship. A reverent and hearty co-operation of the congregation in the service is essential, which means that they must have a part

in it. At our morning worship we have sought to accomplish these things while keeping fairly close to the Disciplinary service. The organ prelude concludes with a signal on the chimes for quiet, all ushering stops, and the quartet sings the call to worship; follows the salutation, "Grace and peace from God the Father and our Lord Jesus Christ be with you," and the invocation which sometimes is a verse of a hymn. The first hymn is sung without announcement and is followed by the communion collect in unison. Then the anthem, the psalter (usually for the day and, when suitable, a part concluded in unison) the second lesson, the pastoral prayer, and Lord's Prayer—the last offered in unison. The offertory is designated as part of the service, and is followed by the doxology; then we continue according to the Disciplinary plan.

This service seems to have sufficient ritual to meet the needs of representatives of fifteen denominations who worship in our community church. The choir is robed, but not the minister—as yet. Given a service of this kind, the enrichment and helpfulness depend principally on the attitude and co-operation of the minister, choir, and congregation.



The House of God

*Like to a seagull wearied in its flight,
Who finds a narrow ledge beneath the rock
Which towering guards the shore, so to the sight*

The little church, crouched by the business block.

*Massive skyscrapers, boasting as the tower,
Acclaim from metal throats the Calf of Gold;
Dazed by their insolence, their din, their power,
The heart grows leaden and the spirit cold.*

*Within the little church a hush prevails—
The brazen boasts without fall back unheard;
The spell of man's achievement dims and fails
As mightier forces deep within are stirred.
Up from the church which lay so still and low,
Man's aspirations to high heaven go.*

—WINIFRED AYRES HOPE in "The New York Times."

ENRICHMENT THROUGH PERSONALITY

BY R. H. SHUETT

Pastor Grace Methodist Episcopal Church, St. Louis, Mo.

The most difficult task I have to perform in my ministry is to lead my people in worship, because it requires greater preparation than does the sermon. I never have been "gifted" in prayer. At no time is my sense of insufficiency so great. The experiences of twenty-five years have never delivered me from fear and trembling as I approach God to bring Him out of the realm of the mystic and indefinite into the lives of needy men and women, inviting them to come and taste and see that the Lord is good. That, of course, is the real object of enriching our public worship.

I know the value of architecture to create an atmosphere for worship; my own church stands as a beautiful example of that. I know the value of music and its ministries. I appreciate the dignity of ritual and order, the beauty of those historical litanies that are rooted in the experiences of the past, but in my own mind I am persuaded that the real enrichment of our services will always be largely a matter of personality; it is in the minister himself. Where does he place the chief emphasis—upon worship or preaching? What does he stress in his advertisements? If he tells men that they can get at his services the same thrill they get at the movie, there will be no great spiritual enrichment. If the climax of the service is the sermon, then all "preliminaries" will be quickly passed by and his appeal will be to the intellect rather than the spirit, though I do not mean to infer that they are exclusive of each other. We are in danger of becoming so eager to describe the blessings and mercies of God that we really make it hard for men to have a chance during the service to enjoy the presence of God. In the realm of the spirit, "the process of reason is often very unreasonable."

Personally I should like to see a "new order of service"; but men that are indifferent to the present order will not be transformed by a new "program." No man can give to a service what he does not possess in his own soul. If the minister himself feels that worship is the important thing in his service, and that the entire order must contribute to making God real, then, though he can't change the architecture of his church, he surely will the atmosphere. His own mind and soul will be reflected in a reverent attitude, a more careful study of the hymns that reveal he has been a close student of the psychology of worship.

THE BLIGHT OF CARELESSNESS

BY ORIEN W. FIFER

Pastor Central Avenue Church, Indianapolis, Ind.

Public worship cannot be enriched by a minister spiritually impoverished. The minister must so prepare and guard himself that, when he enters the pulpit to lead in public worship, he gives the truthful impression that he is well stored with spiritual interpretations and experiences.

The necessity for a more pronounced spiritual tone in the manner of the minister in his pulpit is evident. Some basis exists for the criticism that many public services are marred by careless behavior in the minister's leadership. Sometimes the minister appears hurried and fretted. His announcements of hymns lack evident appreciation and earnestness. His prayer seems unprepared. He gives too little impression in tone and demeanor that he feels the solace and the strength of psalm, hymn, or prayer. His example of quiet self-possession,

giving evidence of spiritual resources within, will impress the congregation and insure a service rich in grace and vision.

Further enrichment will come from music more devotional. Music for display, which may be good in composition but set to inappropriate words, which simply reveals extraordinary skill in vocal athletics, robs any service of real helpfulness. The highest forms of musical composition, however, are of exceptional value when they carry devotional messages. Not long since one of the finest tenors in this city sang "The Ninety and Nine" to the gospel melody with extraordinary effect upon the congregation. A gospel hymn sung by finest talent in musical training has untold possibilities for enjoyment and spiritual strength.

Special song groups like the juniors, occasional antiphonal singing, illustrative pictures and lights are forms of reverent variety worthy of trial. The responsive readings can vary from the calendar assigned with much benefit.

Greater brevity in sermons, with increased clearness and conciseness, will be very welcome to many congregations and make the services more inviting. Small and cheap themes, however, will destroy taste for true worship.

Most essential for the enrichment of public worship is the presence of the Holy Spirit in the hearts of the people.

A NEW ORDER OF WORSHIP

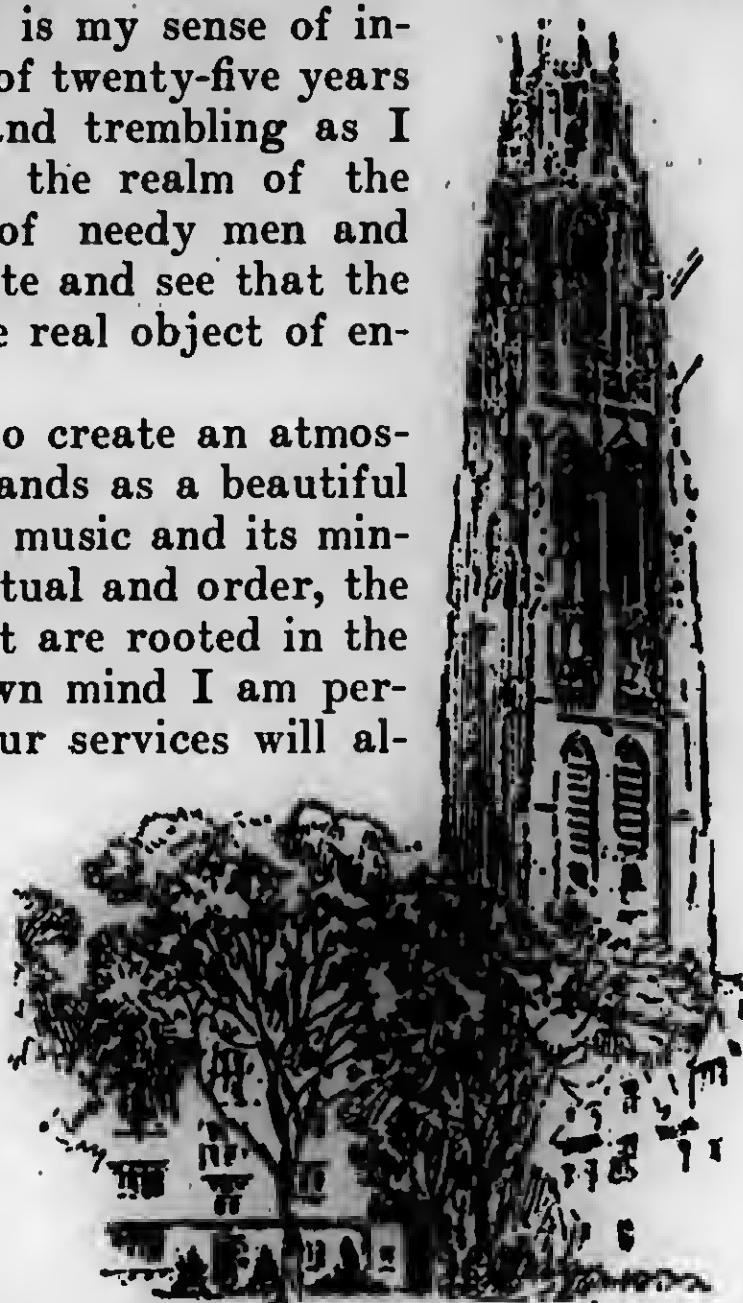
BY M. STEPHEN JAMES

Pastor First Methodist Episcopal Church, Pittsfield, Mass.

I am afraid of two disasters that may befall us in our present mood of dissatisfaction with the old order of worship: first, that we may produce a number of "wild-cat" (and more or less fantastic) services; and, second, and quite the opposite of the first, that without proper study, experimentation, and correlation we may have official and semiofficial orders of service, supplementary orders of service, prayer books, etc., put out.

I have seen evidence of this first danger in several church bulletins that have come to me. Especially there has seemed to be the tendency to add to the service without enriching it, and sometimes only exaggerating the violation of the laws of sequence and order of the service.

As to the second danger, I also feel quite strongly that a great deal of care needs to be exercised if we are to get the best out of the present mood of dissatisfaction with the old. Undoubtedly there will be proposals to formulate another order of worship, and to give it legal standing. There is, I think, a desire on the part of some to bring out an edition of Wesley's Prayer Book. To do simply that, especially if it were also intended to urge it for general use, would be to be too easily satisfied. There are two elements to the present revolt against our order: first, it violates the traditional worship; and, secondly, it is too aloof from modern emphases and materials. My contention is that the period of study ought to continue for some time; that there ought to be an agency for the correlation and study of the attempts made, and that finally we will want a supplementary book of worship and prayers adopted and published that will include Wesley's Services, if they seem best, and also collects and prayers that ring with the modern emphases. That book, when it comes, ought to be at a price that will help to give it wide use, and of a character that will be as acceptable and helpful to the small church as for the exceptional church.



Mrs. Mary Crolley Ascends the Throne

IN THE translation of Mrs. Mary Crolley, wife of the Rev. John Crolley, Warren Memorial Church, the city of Atlanta, the Atlanta Conference, and Methodism loses one of its "grand old soldiers." Mrs. Crolley was born in McDonough, Ga., May 3, 1850. At the early age of five years she was placed on the slave block and sold away from her mother for \$500. At an early age she was converted and became a devoted Christian. At the age of sixteen she was happily married to the Rev. Nerry Bentley, and to this union were given five children. After the translation of the Rev. Bentley she was married to the Rev. John Crolley, who had been a soldier in the Civil War, and to this union were born ten children.

Mrs. Crolley was a natural missionary, patriotic to her country, and believed in the education of her children, seven of whom graduated from Clark University. During the Spanish-American War her son James served as a member of the famous Tenth Cavalry, and was killed going up San Juan Hill, under the leadership of the late Theodore Roosevelt. Edward served in the navy, and Gammon with the American Expeditionary Force during the World War. Not only did she give soldiers to her country in time of war, but she has given strong soldiers to the Christian army; prominent among these are the Rev. N. J. Crolley, district superintendent of the Gainsville District, Atlanta Conference; Mrs. Birdie Wallace, Warren Memorial Church; Mr. Richard Crolley, who for many years has been with the Methodist Book Concern in Chicago, and several times lay delegate to the General Conference.

Mrs. Crolley was a charter member of the Woman's Christian Temperance Union in Georgia; State superintendent of prison work; and was connected with every department in Warren Memorial Church. As a prison worker she touched more people, black and white, with religious advice than any other person in the State, and helped many a lost traveler to find the right road. No

place was too lowly, no night too dark, no day too hot or cold, for this angel of mercy to go about doing good, and preaching the gospel of Jesus Christ to the fallen. To the very last she found joy in this work.

On March 15 she was taken ill, and gradually grew weaker. She knew that the end of the earthly journey had almost come; and as loving ones cared for her, she constantly reminded them that she was going home. She stated that she had no doubts nor fears, and that it was only a step across the river. On the following Sunday, while asleep, she had a vision of heaven, and described it according to John's vision. And as she continued to describe it, she grew even weaker, and pointing up, said, "All is well—heaven."

On March 22, having completed instructions as to what she wanted done after leaving, and being fully satisfied within herself of a life well spent—just at the close of the day, in the quiet of the early evening time, the Master of Destiny entered her room and bore her safely through the valley of the shadow, and escorted her home.

The funeral was largely attended at Warren Memorial Church, March 25. The pastor, Rev. J. F. Demery, was in charge of the ceremonies. Music was furnished by the Warren choir and Clark University quartet. The obituary was read by Mr. J. C. Arnold. The following ministers and laymen took part in the ceremonies: the Rev. D. H. Stanton, Dr. C. L. Johnson, Dr. D. D. Martin, the Rev. J. W. Queen, the Rev. H. E. Burns, Dr. H. W. B. Wilson, Dr. M. S. Davage, Mr. S. Cunningham, and Dr. A. M. Wilkins. Dr. M. M. Alston delivered the funeral oration, and the resolutions were read by Mrs. D. B. Whitaker.

As the sun gently sank to rest in the lap of the golden West, the Revs. J. W. Queen, W. B. Wood, H. W. B. Wilson, H. E. Burns, C. L. Johnson, and H. M. White deposited the body in the vault at Southview, and thus ended that which is earthly. "Servant of God, well done."

Missionary Convention

THE annual Missionary Convention of Clark and Gammon, March 31 to April 3, was a pronounced success. The reception to the senior classes of the two schools, with the Gammon Ladies' Club as hostesses, was a charming event. There were several distinguished guests present.

The program rendered by the seniors of Clark on Friday afternoon was a masterful discussion of the race question in its relation to Christian missions. Friday evening was given to the oratorical and hymn contest by Gammon students. The honors in oratory were given to G. W. McCorkle, of the middle class, and to Alfred Clay and H. H. Jones, of the senior class, in the order named. The honors in the hymn writing were awarded to E. A. Paul, of the junior class; W. A. Harewood, of the middle class, and to H. H. Green, of the junior class, in the order named. No stronger contest has ever been held.

Saturday forenoon's program was featured by three symposiums—two by Gammon seniors and one by Clark seniors—each discussing some phase of the world situa-

tion. There were also two numbers by the School of Missions, both well timed, on social service topics. Saturday evening was the contest by Clark University students. It maintained the high standards of previous years in grade of work and type of oratory and music. The honors in oratory were awarded Lucretia Wright and Mary Lee Crosby in order named, and in hymn writing to Sydney Johnson and Sarah O. Neal in order named.

Sunday was a great day, beginning with a joint Y. M. and Y. W. meeting, at 8.30, which was well attended, followed by a missionary program in the union Sunday school, directed by Miss I. M. Henry, of the Clark faculty. The annual missionary sermon was delivered by Marshall McCollum, of the senior class in Gammon, and was a masterful deliverance from whatever viewpoint judged. He was assisted in the service by W. R. Gregg and E. H. Beard.

On Sunday afternoon there were several addresses of high interest from returned missionaries and others; also greetings from Atlanta University, Morehouse College,

and Spellman College, by the president or representative. On Sunday evening the Le Zoute Conference on Africa was brought to us by Dr. A. B. McCoy. He was there and understood how to reproduce it. The situation in China was made clear by Mr. Eugene Turner, who was

born in China, and knows the situation. Both addresses were enjoyed and profitable and made a happy closing of a memorable student missionary convention, the seventeenth held here under the auspices of the Stewart Missionary Foundation.

Epworth League Institutes—Season of 1927

DATE	PLACE	DEAN	LIFE WORK SECRETARY	MANAGER
May 18-22.	WILMINGTON DISTRICT, North Carolina Conference, Charlotte, N. C.	Prof. J. A. McRae, Reidsville, N. C.	Rev. R. S. Abernethy, Red Springs, N. C.	Rev. G. M. Phelps, Box 601, Hamlet, N. C.
June 13-19.	BENNETT COLLEGE, North Carolina Conference, Greensboro, N. C.	Prof. J. A. McRae, Reidsville, N. C.	Rev. R. T. Weatherby, Greensboro, N. C.	Prof. David Jones, Bennett College, Greensboro, N. C.
June 27 to July 3	CHATTANOOGA DISTRICT, East Tennessee Conference, Cleveland, Tenn.	Rev. C. K. Brown, 504 Lookout St., Chattanooga, Tenn.	Rev. E. E. Hamblen, Chattanooga, Tenn.	Rev. J. A. Pickett, Chattanooga, Tenn.
July 5-10	BEAUMONT DISTRICT, Texas Conference, Port Arthur, Tex.	Prof. T. B. Echols, Austin, Tex.	Rev. E. H. Holden, 201 Moore St., Marshall, Tex.	Rev. J. W. Gilder, 1430 Ash Ave., Beaumont, Tex.
July 11-17	GULFSIDE INSTITUTE, Mississippi Conference, Waveland, Miss.	Rev. J. W. E. Bowen, Church St., Jackson, Miss.	Rev. A. L. Holland, Bay St., Louis, Miss.	Rev. D. L. Morgan, Meridian, Miss.
July 18-24	RUST COLLEGE INSTITUTE, Upper Mississippi Conf., Rust College, Holly Springs, Miss.	Rev. A. G. Cole, Holly Springs, Miss.	Rev. C. H. Pearson, Holly Springs, Miss.	Rev. W. H. Golden, Holly Springs, Miss.
July 18-24	LEXINGTON CONFERENCE INSTITUTE, Rushville, Ind.	Rev. F. H. Bunton, 3737 Dirr St., Cincinnati, Ohio.	Rev. C. T. Parker, 820 Thornburg, Newcastle, Ind.	Rev. J. M. Hayden, Rushville, Ind.
July 18-24	SAN ANTONIO DISTRICT, West Texas Conference, San Antonio, Tex.	Rev. R. M. Davis, 1024 So. Main St., Ft. Worth, Tex.	Rev. R. M. Mosby, Box 105, Cuero, Tex.	Rev. K. W. McMillan, Sta. "A", Box 508, San Antonio, Tex.
July 25-31	LITTLE ROCK CONFERENCE INSTITUTE, Philander Smith College, Little Rock, Ark.	Rev. B. F. Neal, Ft. Smith, Ark.	Rev. W. H. Turner, Hot Springs, Ark.	Prof. Geo. Taylor, Philander Smith College, Little Rock, Ark.
August 1-7	BLUEFIELD DISTRICT, East Tennessee Conference, Bluefield, W. Va.	Rev. Wesley J. Manning, Gary, W. Va.	Rev. A. D. Williams, Pocahontas, Va.	Rev. Howard, Bluefield, W. Va.
August 1-7.	WACO DISTRICT, West Texas Conference, Rocky Ct., Rocky, Tex.	Mr. M. B. Burkley,	Rev. R. S. Mosby, Box 105, Cuero, Tex.	Rev. J. W. Downs, 1025 So. 10th St., Waco, Tex.
August 8-14.	MORGAN COLLEGE, Washington and Delaware Conferences	Rev. W. C. Thompson, 5837 Race St., Philadelphia, Pa.	Rev. D. H. Hargis, 2249 Oxford St., Philadelphia, Pa.	Rev. A. J. Mitchell, 529 Sanford St., Baltimore, Md.
August 16-21.	DALLAS DISTRICT, West Texas Conference, Waxahachie, Tex.	Rev. R. M. Davis, 1024 So. Main St., Ft. Worth, Tex.	Rev. J. D. Rice, 1814 Burford St., Dallas, Tex.	Rev. J. H. Childs, 1814 Burford St., Dallas, Tex.
August 22-28.	ATLANTA, Clark University, Atlanta, Ga.	Rev. D. H. Stanton, 202 N. Ashley St., Atlanta, Ga.	Rev. Crolley, So. Atlanta, Ga.	Rev. Burns, Atlanta, Ga.
August 22-28.	TENNESSEE CONFERENCE, Walden College, Nashville, Tenn.	Rev. G. W. Lewis, 919 First Ave., Nashville, Tenn.	Rev. J. D. McCord, 268 Whitsitt Ave., Woodbine Station, Nashville, Tenn.	H. H. Sutton, Walden College, Nashville, Tenn.
August 1-7.	CHICAGO DISTRICT, Lexington Conference, Chicago, Ill.	F. H. Butler, 740 Rush St., Chicago, Ill.	Rev. H. C. Carroll, 3011 Prairie Ave., Chicago, Ill.	Mrs. M. M. Higgins, 4406 Indiana Ave., Chicago, Ill.
June 27 to July 3.	WILEY "U", Texas Conference, Tabernacle Church, Galveston, Tex.	Rev. J. S. Scott, 2314 St. Charles St., Houston, Tex.	Rev. E. H. Holden, 201 Moore St., Marshall, Tex.	T. H. Patriek, 814 28th St., Galveston, Tex.
July 4-10.	SEDALIA INSTITUTE, Central Missouri Conf., Sedalia, Mo.	Rev. B. F. Abbott, St. Louis, Mo.	Miss Hanson, Kansas City Training School, Kansas City, Mo.	Rev. Lee, Sedalia, Mo.
July 4-10.	ROCKY MOUNTAIN DISTRICT INSTITUTE, Lincoln Conference, Manhattan Conference.	Rev. M. W. Clair, Jr., Denver, Colo.	Rev. Tipton, Colorado Springs, Colo.	Rev. B. R. Booker, 1415 N. 9th St., Kansas City, Kans.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PETER AT PENTECOST

SECOND QUARTER. LESSON VII. MAY 15

Scripture Lesson—Acts 2.

The Commission. In our lesson last Sunday Peter received from Christ his commission to begin the Christian ministry. He had been called to that work when Jesus called him to follow Him (Jesus), promising to make him a fisher of men. His call to the work was first a call to preparation for the work. He had to spend some time in preparation before he received his commission. Unfortunately there are still too many men who confuse the call to the ministry and the commission to begin the ministry—they "pass up" the preparation side of it. Peter's call came with the promise of his becoming a fisher of men; and his commission came as Christ was questioning him whether he loved Him more than he loved fish. We pointed out in our last lesson that the "these" of John 21:15 may have meant either "these other disciples" or "these fishing implements." But upon further reflection I am fully persuaded that it meant "these fishes." And that simply meant, Do you love me more than you love something to eat? Jesus had decided the issue between the principles involved in this question in His first temptation in the wilderness—physical food was not to be put first in one's strivings. And again in the Sermon on the Mount He had greatly stressed the same idea (Matt. 6:25-33). So on this occasion some of the disciples, led by Peter, had been vainly toiling all night to get something to eat. They must have been very hungry. Christ appeared when their thoughts and desires were most anxiously centered on fish, and not only assisted them in getting fish, but even prepared the fish for them. Without His help they would not have caught any fish. After they had satisfied their hunger, he enquired of Peter whether he loved Him more than he loved those fishes lying there in the net. If so, he was no longer to spend all his time and thought in trying to get a living, but was to help Him build up the kingdom of God. He was no longer to be thinking first about feeding his body; but was to be thinking first about the feeding of Christ's lambs and sheep (Matt. 6:25-33). He was no longer to fish for fish, but henceforth was to fish for men.

The Spiritual Baptism. Some days passed, however, before Peter actually began the work. Even if any fitting opportunity had presented itself, he lacked the inward prompting or "drive" for the work—the passion and enthusiasm which causes one to forget oneself and all personal consideration and become lost in a cause. Such zeal does not normally come through teaching or exhortations or injunctions; but it usually originates in some very vital emotional experience. It came to Jesus at His baptism—but He knew how to control the physical expression of His emotions. It came to Saul at his conversion. And it came to Peter at Pentecost. It is the gift of the Holy Spirit. Not only does the Holy Spirit produce zeal and enthusiasm in and for a cause, but He produces also power and persuasiveness in one's words. Like Jesus, we may call men to the Christian ministry and persuade them to accept the call. Like Jesus, we may prepare them spiritually and intellectually as well as we can for the work. And like Jesus, we may commission them—even through ordination and consecration. But without the passion and power created or aroused in them by the Holy Spirit, their ministry cannot be very vital and effective except for the raising of money and the building of churches. One may have the spirit of Jesus without having the Holy Spirit. Remember, the Holy Spirit came also upon Jesus at His baptism; and not until then did He become fired with a burning passion to save men! And remember, that in Jesus' first and probably only sermon at home, He de-

clared that the Holy Spirit was upon Him, and gave that fact as a reason for His ministry (Luke 4:18-21). Reflect on this for a moment, and then remember that Jesus did His mighty works by the Holy Spirit (Matt. 12:28-32; Luke 4:1, 18; and various other references). Christian character may be the result of teaching and training, but spiritual passion and power and the like come not except by the Holy Spirit. But we should not be over-concerned about the emotional expression attending the baptism of the Spirit, but about the moral and spiritual qualities produced by Him. The emotional expression depends largely upon the emotional nature and cultural control of the individual. The real test of the baptism of the Spirit is the nature and consequent social activity of the supposedly baptized. Better by far if we placed greater stress on the baptism of the Spirit than on the baptism by water.

The Psychological Moment. Pentecost was a very fitting time for the inauguration of the Christian movement. Just fifty days ago, at the last national religious celebration, Jesus was put to death. Now at the next such celebration the same multitude that witnessed the crucifixion hear the first public proclamation of His Messiahship. So far as the public was concerned, this was the true spiritual resurrection of Jesus, though for the disciples He had been raised seven weeks earlier. Ever since He had been put to death, things had settled down to very much like what they had been before John the Baptist began preaching. Both of these reformers had been killed. If the public thought of Jesus at all, it thought of Him because this celebration recalled what had happened to Him at the last celebration. Doubtless many of them, coming up to Jerusalem for the celebration, came as do some who attend any great denominational conference or convention to-day—came thinking that there might be some "heretic" to be dealt with. All eyes were kept open. All ears were kept pricked. Every unusual act was closely observed. But the very unusual thing happened. The disciples of Jesus receive the Holy Spirit. They act exceedingly strange. Word is hastily passed around concerning their behavior. A curious crowd speedily surrounds them. Spiritual tension is high among the disciples. Amazement is breath-taking among the crowd. They are possessed with demons, say some. No, they are drunk, say others.

The Sermon. But interest is deepened as the strangely acting men suddenly become normal. Peter became the spokesman of the group. He ceased to speak in tongues, and spoke in his mother tongue. His sermon was simple. He explained the cause of their strange actions. He testified in a historical argument that Jesus was the Christ. He

maintained that Jesus' crucifixion was a serious sin against God. And he pointed out the way by which this sin might be atoned for. His sermon went home to many. A large number accepted Jesus as the Christ. So many who had taken home with them from the Passover the story of Jesus' crucifixion are compelled to take back with them from the Pentecost the story of His resurrection and lordship over the world. But Peter's sermon would not have been so successful but for the attitude caused on the part of his hearers by the unusual emotional expression of the disciples attending their baptism of the Holy Spirit. Never have such strange actions been more justified by their consequences than at Pentecost. The end here amply justified the means.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MAY 15, 1927

"And to all that are afar off"

(By the Rev. D. D. Martin, D.D.)

The Pentecost had a farther reach in its significance than just those in attendance in the upper room, or to those who chanced to listen to the Pentecostal preaching of Peter. It was a great day at Jerusalem and for the disciples of our Lord, but its full meaning will not be known until people of every continent and the isles of the sea shall realize its gift of power and life. "For the promise is to you and your children and to all that are afar off."

The clannish spirit of the Jew could not comprehend any visitation of heaven which would include the Gentile races represented in the throngs at Jerusalem; much less could they see such blessing falling on those remote from Jerusalem, the chosen city of God. The promise did include the Jews and all at Jerusalem, also those who were remote in residence, or in race, or in religion. The promise is to them afar off, and this vision has led the missionaries of the cross to leave home ties and carry the good news to the ends of the earth.

That day, people from every land received the Word, and were baptized. "And the same day there were added unto them about three thousand souls." The people we count farthest are often most ready to accept the Word. For the same effort and the same money the response will be, many feel, greater in the foreign fields than on the home field. These strangers to us are just as dear to the heart of the Christ, and we should, with eagerness, bear the message to them that all who are afar may have an even chance to accept the Word.

God has called them, and called us to help them. When He shall call us to report on the task assigned, it will then be made clear it is not just for us but for those to whom we are sent that He will be looking. And if we are true, there will be in that "multitude which no man can number" many who are there because we were interested in those who are afar off. Peter was successful because he had a Pentecostal experience which gave him the missionary passion and which bore immediate fruit.

OAKMONT SEMINARY.

Epworth League Topic

MAY 15

By the Rev. J. W. Haywood, D.D.

MEASURING UP TO OUR PAST

(ANNIVERSARY DAY)

(Gen. 26:18-22; Isa. 30:20)

Another League birthday is upon us. The years are so short! One must keep right on the job to get anything done. What shall we do to-day? Let me suggest some things which I think ought to be included in our program:

1. *Retrospection.* We ought to take a look

backwards to see what we have to show for the year's work. Each chapter ought to set out, at the beginning of the League year, with definite goals of achievement before it. If that was done, now is a good time to take stock, make an inventory, see where you are "at."

2. *Special Offering.* This is a good day for the League to make a special offering for World Service. One big object of the League is to train in Christian giving. We have studied stewardship during the last quarter. This is a good day to bring the tithes from the storehouse and send them on their mission. Make this Anniversary Day historic by reason of its sacrificial giving.

3. *Get Anniversary Day Program.* Our Book Concern has a brief pageant which is suitable for Anniversary Day. Every chapter ought to get it and work it up for this day. The price is about ten cents a copy where you get as many as ten copies. Send to the nearest depository of the Book Concern.

MOROAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Chicago, Ill.—On April 16 the Pastor's Social Helpers of the South Park Methodist Episcopal Church gave to the pastor, Rev. H. M. Carroll, a basket of choice groceries, to the amount of \$7.66.—Chas. Johnson, Reporter.

Westminster, S. C.—The following members of Walhalla charge paid their World Service claims on Easter day: Mr. Willie McFall, \$1; Rev. S. Jackson, \$2; Mr. Allen Green, \$1; Mrs. Conie Green, \$1.50; Miss Laurena Agnew, \$1.—Rev. S. Jackson, Pastor.

Sandhill, Fla.—On Easter Sunday, at 11 A. M., our church was too small to accommodate the people who came to hear Dr. Selmore prove that Christ rose from the dead. This Easter will always be remembered by the people of Sandhill. Collection, \$20.—The Rev. J. R. Rutledge, Pastor; M. Chapelle, Reporter.

Lusby, Md.—St. John Methodist Episcopal Church: We are proud of our new pastor, the Rev. W. E. Williams. He is looking into every interest of the church, and the bishop made no mistake in sending him to be our leader for this Conference year. The pastor preached a soul-stirring sermon on Sunday, and the spiritual tide ran high.—Mrs. M. E. Moseley, Reporter.

Bridgeville, Dela.—Easter was warmly observed by Mt. Calvary Church, its people, and community. There was a very large and appreciative attendance at the morning worship. The pastor and people were inspired. According to the report of the stewards, between eighty-five and ninety people received the Lord's Supper. The evening service was also largely attended.—E. M. Hurley, Pastor.

Moss Point, Miss.—An excellent program was rendered April 17, Easter Sunday. Sunday school was held at the usual hour, after which a program was rendered by the small children. At night a pageant, "The Search for the Risen Christ," was rendered. After the program World Service reports were called for. Total raised was \$311. Rev. S. G. Roberts, Pastor; Ariel Hawkins, Reporter.

Shubuta, Miss.—The Easter services were very interesting and enjoyed by all. Mrs. M. L. Fisher, the Sunday-school superintendent, was punctual and conducted a splendid Sunday school. At Mt. Zion, Bro. Dottie, superintendent of the Sunday school at Pleasant Grove, conducted a delightful service. Mrs. Ada Trotter knows how to deal with the young people. Collection for the day was \$101.—W. R. Walker, Reporter.

Mt. Brook, Fla.—Sunday will never be forgotten at New Home Methodist Episcopal Church. At 6 P. M. the superintendent held the business session of the Conference, and at 8 P. M. delivered an able sermon from John 20: 25. Five came up for prayer. Collection, \$14. We have but six members, but they are sincere. We paid the superintendent, Dr. Selmore, in full, \$10.—M. E. Edwards, Reporter; the Rev. J. Bell, Pastor.

Hattiesburg, Miss.—St. Paul Methodist Episcopal Church: The little card class No. 10, taught by Mrs. Mary V. Halls, enjoyed a lovely Easter entertainment Saturday afternoon, April 16, on the beautiful lawn at their teacher's home in Scott Street. There were forty or more children and adults present, who enjoyed an egg and peanut hunt.

A neat sum was realized, which these little tots gave on their World Service quota. Mrs. Halls has these little folk well in hand.—Reporter.

Marion, Ala.—Sunday morning, April 17, the Rev. R. G. Morris, of Chattanooga, Tenn., preached for the Rev. G. W. Brown, pastor of Zion Methodist Episcopal Church. The subject was, "The Conversion of Simon." The sermon was enjoyed by all. Sunday night the Rev. Morris spoke on World Service, after which a beautiful Easter pageant was rendered to the delight of all. The Ladies' Aid put over another splendid program.—Rev. G. W. Brown, Pastor; Miss Velma Young, Reporter.

Potts Camp, Miss.—On April 18 a splendid program was conducted by Mrs. A. Jackson and Mrs. J. W. Wade at St. Mary Methodist Episcopal Church. An able sermon was preached by the Rev. Pitts, of Holly Springs, at 3 P. M. The choir rendered beautiful music. The public collection amounted to \$15; list collection, \$15.05; total, \$30.05. We are now trying to repair our church, and desire the prayers of everyone. The title of our Easter pageant was "The Search for the Risen Christ."—Lucille Street, Reporter.

DeKalb, Miss.—Preston Circuit, Bethlehem Methodist Episcopal Church: The first Sunday in April was a high day with us in putting over our Easter program. The Rev. G. W. Vaughan, our new pastor, preached a soul-stirring sermon from the subject, "Ye May, if Ye Believe." Ten dollars and ten cents were raised for World Service. Though we are few in number, we raised \$4.50 for the pastor, making a total of \$14.60. At the night service the Rev. Vaughan preached another able sermon. We are glad to have this man of God as our leader. Pray for our success.—Arlena Coleman, Reporter.

Chipley, Ga.—Whitesville charge: April 17 was a splendid day at our place. Our dear pastor, the Rev. J. S. Shuman, has been quite ill, but by the help of the Lord he was on the job and preached another great sermon; subject, "Take a Stand for Christ"; text, 1 Cor. 15: 58. He brought us a great message. We are proud to have the Rev. Shuman as our pastor. Easter Day a year ago, pastor's salary was \$10.45; total collection on that day was \$5.75; total, \$16.20. This Easter, pastor's salary was \$18.50; Easter collection, \$18.73; total, \$37.23. We are indeed proud of this advancement. Good leaders make good people.—Mary L. Smith, Reporter.

West Point, Ga.—Whitesville charge: Sunday night, April 17, our Easter program was conducted at Rose Chapel Methodist Episcopal Church, our pastor, the Rev. Shuman, presiding. At the close of the program the pastor made some timely remarks. Easter collection at this place was not what we had hoped for, yet we did well under the circumstances. Collection amounted to \$11; at Pine Grove, \$4.50; total for the day, including collection for other causes, amounted to \$34.23. We are hard pressed for money in this section of the country, but we intend to put the program over by the help of the Lord.—J. A. Knight, Reporter.

Columbus, Ga.—Sunday, April 17, was a high day with Simpson Chapel Methodist Episcopal Church. After decision week services, beginning April 10, at 11 A. M., the pastor, Rev. P. E. Smith, preached from John 11: 25; subject, "The Resurrection Morn." The Sunday school rendered a program at 7:30 P. M., which was well attended. Raised

for World Service, \$13; other collection, \$10; total for the day, \$23. The church has put on new life, and we feel that with the leadership of our pastor, we will go over the top with all causes this year. We thank Bishop Clair for sending us the Rev. P. E. Smith. Our motto is, all claims paid and church improved.—W. T. Ayers, Reporter.

Wateree, S. C.—This charge is composed of two churches: Smyrna and Mt. Prospect. The Wateree charge, with its loyal set of officers and members, is second to none in the South Carolina Conference. Sunday, April 17, was a high day. We raised \$206. We have paid our Episcopal fund in full for the year, and our Pension and Relief and General Conference expenses; also \$100 for World Service and \$40 for Claflin endowment. The district superintendent's claim has been raised in full. Strange to say, this is where the writer was born into the world and also into the Kingdom. These are indeed a great people. You will hear from us at the next Annual Conference.—G. B. Tillman, Pastor.

Cherry Valley, Tenn.—On April 15, a grand day was witnessed at Dowell Chapel Methodist Episcopal Church. The district superintendent, Rev. F. N. Collier, was with us, also the Rev. S. G. Brown, of Murfreesboro. We raised for World Service \$14, and the Rev. Collier preached a soul-stirring sermon. Our trustees have begun work. We have turned over a new leaf. A splendid Easter program was rendered at Richmond, Tenn. The district superintendent was present and preached an able sermon on "World Service." Collection for the day and night amounted to \$26 for World Service. Grand total raised, \$46. Pray for our success.—Rev. A. A. D. Butler, Pastor; C. Butler, Reporter.

Duck Hill, Miss.—Our Easter program was carried out nicely. The resurrection sermon was preached by the pastor, Rev. G. Spencer, from the text, "My kingdom is not of this world." On April 9 a crowd of members from Green Chapel, also Payne Chapel, came into the parsonage and laid upon the table several pounds of choice groceries. Many thanks to them. Our first Quarterly Conference was held March 16, 17, with the Rev. D. Green presiding. A grand service was held on Sunday. The Lord's Supper was administered by the superintendent and pastor. A large number partook of the sacrament. The superintendent was paid in full, \$25; paid pastor, \$159.65.—E. Hoskins, Steward.

Nashville, Tenn.—Clark Memorial: The parsonage club met at the home of the Rev. and Mrs. G. W. Lewis, with Mrs. G. H. Martin and Mrs. E. E. Glenn as joint hostesses. The president, Mrs. G. H. Martin, presided. After Scripture reading and prayer, the minutes of the previous meeting were read and adopted. Flowers were sent to Miss Eureka Martin, who was ill. Miss Martin is one of the most loyal members of the club, also of the church and choir, and we are all praying for her recovery. Our president, Mrs. G. H. Martin, made a very interesting talk to the ladies and visitors of the club, and also reported what had been accomplished under her régime. Too much credit and praise cannot be given our president for the active part and interest taken in helping to make the parsonage club worth while. The Rev. G. W. Lewis made a very encouraging talk. He also introduced the Rev. Armstrong, of Seays Chapel, who spoke briefly on the importance of the club. Members responding with dues and quotations numbered fourteen. Total collection, \$2. After the close of the business session, the hostesses served a delicious menu.—Mrs. E. E. Glenn, Secretary.

Cookeville, Tenn.—On Easter Sunday the rally was conducted by clubs, and the following persons were appointed captains: No. 1, Miss L. Crook; No. 2, Miss M. Murphy; No. 3, Miss K. V. Buck; No. 4, Miss B. Bartlett; No. 5, Miss Vergie New. Each one did splendid work, and were awarded gifts in appreciation of same. At 11 A. M. the Rev. J. S. Nance delivered the Easter message. At 3 P. M. the Rev. Berry, of Algood,

preached for us. At 7.30 P. M. the Rev. Nance was in his pulpit with closing remarks for the day. The musical program was splendid. Mrs. F. H. New presided acceptably at the organ. We raised for the day, \$64.44. Our work is moving on; pray for our success.—J. S. L., Reporter.

Kosciusko, Miss.—The Easter services were all one could expect. At 5 A. M. our pastor, the Rev. J. P. Watson, delivered the resurrection sermon to the delight of all. Too much praise cannot be given Mrs. P. L. Bullocks, the efficient superintendent of our Sunday school, for the pains taken with the children and for the splendid program rendered. The pantomime by Miss Jeanette Robinson was a masterpiece. The male quartet rendered beautiful music, composed of W. H. Cooper, Daniel Shumaker, Henry Bullocks, and John Lloyd. Mrs. Lula McMillian, pianist, was at her best. We did not raise the \$1,000 as we had planned, but all have agreed not to stop until it has been raised. The collection surpassed that of previous years.—Reporter.

Brookhaven, Miss.—The Brookhaven circuit is alive and working. The Rev. A. J. Thompson came to us from the Conference, and like a master of things, set about organizing his forces in working order. He first announced to us our quota, then set plans to raise it. He went after World Service with a similar spirit as he did when he went into the World War. We have made three drives, counting Easter Day. We first raised \$27. On our second drive we raised \$25; then on Easter we raised \$25. We are slowly but surely going on to the top. We are determined as never before to stand by the church in every cause. We heartily thank our good bishop for this keen-sighted leader, the Rev. A. J. Thompson. We are going on.—Walter Brewer, Reporter.

Biloxi, Miss.—Easter was a great day at Biloxi. The resurrection sermon was preached by the Rev. Dr. Leach, of Handsboro, and our pastor, the Rev. Dr. P. H. Rembert, and the camp was stirred from the pulpit to the door. The stereopticon pictures on the Resurrection of Christ by Dr. Leach were the best ever seen in Biloxi. We had a crowded house. Dr. Rembert raised his full World Service quota, \$263, and all of his other claims, and now stands ready to make his Annual Conference report. Mrs. S. A. Rembert raised \$50.85. The other members and friends did fine. Superintendent Moore and his Sunday school made a fine impression on Sunday night. Mrs. C. L. Brown had things in fine shape, and presided at the organ with dignity and ease.—Reporter.

Madisonville, Texas.—Easter Sunday was a high day for the churches on the Madisonville circuit. There were Easter programs rendered at each church to the delight of all who witnessed them. Members from the different churches met at Wilson Chapel Methodist Episcopal Church in Madisonville, Sunday night, and witnessed the final Easter program, and there reported the grand total for the Easter rally. Our worthy pastor, the Rev. J. C. Stripling, and wife, spared no little pains in trying to put the program over, assisted by the loyal members of the Madisonville circuit. Total raised, as follows: For World Service, \$137.25; for Wiley College, \$26; for other causes, that is, Waveland, \$5; grand total, \$168.25. Do we realize that this world needs Christians of serv-

ice—willing and ready to do what the Master requires of them?—I. B. Green, Reporter.

Kenolia, Miss.—Easter was a success on the Kenolia charge. Our pastor, immediately on his arrival here from Conference, lost no time in making preparation for the Easter drive. He first organized the entire congregation into working units, after which, like a general leading an army, he led the charge in the every-member canvass. On Easter we made an attack on World Service. Our first battle was fought at Pleasant Grove. We raised \$30, with our captain, the Rev. A. Jones, and his lieutenant, Mrs. Rosa Crisler, our pastor's wife. Every member played the part of a valiant soldier. At the evening service we engaged in a severe battle at Wesley Chapel, with Captain John Smith leading, with Lieutenant Rev. A. Hillard supporting his every charge. We raised \$40; total, \$70. We are not over the top yet, but we are bound to win the battle with our great general, the Rev. Joe C. Crisler, leading.—A. Jones, Reporter.

Waycross, Ga.—Easter was very beautifully celebrated at King Solomon Methodist Episcopal Church, this city. The Junior Department rendered a beautiful program Sunday night, with sixty-five participants. The department was under the direction and supervision of Mrs. Jessie Smith, one of the efficient school teachers of the city. Monday night following, an Easter pageant was given, entitled, "The Sacred Flame," under the auspices of the intermediate and senior departments of the Sunday school. This pageant was directed by Mrs. Lilla L. Odum, the efficient wife of the district superintendent of the Waycross District, who is also the Sunday-school superintendent. Twenty-five characters and a chorus of twenty voices participated. The music was excellent, and was handled by Mrs. L. M. Jones, the accomplished organist of the church. Quite \$50 was realized from this effort, which leaves the pastor, Rev. D. R. Cooper, all smiles.—Reporter.

Meridian, Miss.—Haven Chapel Methodist Episcopal Church: We have closed two very successful drives. The first drive was put over by Brothers Lagrone and Edwards on the second Sunday in March, which brought in \$276. After completing this drive, the trustees selected two young ladies as captains in the person of Miss Hines and Mrs. Hampton. The contest was planned to raise our quota in the World Service program, the honor as president of the church for the year 1927 to be given the lady raising the highest amount. Therefore each captain was given a group of members to work with. Much enthusiasm was aroused on both sides, and many plans were put on to help both captains. Mrs. Hampton and her group gave a three-night bazaar. Miss Hines and her group had a great baby contest, which brought in \$22. A few rally and a State rally, in which every State in the Union was represented with a dollar. The State rally aroused much interest, and a number of the States reported more than the amount asked for. Mrs. Hampton raised \$163; Miss Emma Hines raised \$215. Many congratulations were extended Miss Hines for raising the highest amount ever raised by a lady of Haven at one time; also her many helpers, with Mr. Edwards as sponsor; Mrs. Spencer, secretary; and Mrs. M. A. Chapman, treasurer. The church is getting along nicely, and has a great working spirit for raising money.—Rev. G. W. Williams, Pastor; Emma Hines, Reporter.

best. We must not fall now. May we all be led by the Holy Spirit in all of our varied activities for the Kingdom. District Conference at Leesburg, Va., August 16-21; Morgan College Epworth League Institute, August 8-15.—James U. King, Dist. Supt. 2620 Georgia Avenue, N. W., Washington, D. C.

ALEXANDRIA DISTRICT

Third Round—Benson, May 4; Trenton Ct., 5, 6; Shady Grove, 7, 8; Robellne Ct., 9, 26; Pelican and St. Mathew, 10, 11; Pleasant Hill, 12, 13; Zoola, 15; Bayou Sea, 16; Many Ct., 20-22; Marthaville and Rosa, 23, 24; St. Paul and Allen, 25, June 5; Powhattan, 6; Natchitoches, 7-12; Cane River Ct., 9-12; Grand Ecure Ct., 13, 14; Campiti, 15, 16; Colfax Ct., 17-19; Boyce and Rapides, 20, 21; Boyce and Village, 23-26; Newman, 27 to July 3; Pineville, June 28 to July 3; Bunkie, June 29, 30; Cottonport Ct., July 1, 2; St. Paul, 4-10; Wilton, 5-10; Boonville, 17; Le-compte Ct., 24.

Dear Brother Ministers: Easter is over, and you have wrought wonderfully well. I am very grateful to you for the great success in the Easter drive. You have labored unceasingly, and have brought honor to yourself and to the great old church. But we must not stop here, for the goal has not yet been reached. The World Service year closes midnight, May 31. May I not ask that each of you who did not go over the top to put forth every effort to raise the balance of your quota and forward it to the office, 740 Rush Street, Chicago, Ill., in time to reach the office before midnight of May 31? Remember Children's Day for Education for New Orleans College, and the Southwestern in every home. Remember, brothers, the race is not given to the swift nor to the strong, but to him that endureth to the end. We want to be able to give each minister his voucher for the full quota of World Service Fund at the District Conference, July 27.—S. S. Earles, District Superintendent.

GAINESVILLE DISTRICT

Second Round—Archer and Alachua, May 8; Liberty Hill and Arredondo, 15; Cedar Key, 22; Otter Creek and Gulf Hammock, 29; Newberry, June 5; Pinesville, 13; Brooker, Newbell, and LaCross, 19, 20; Jonesville, 23-27, including the Sunday School and Epworth League Convention; Union Bethel, 30; Sandhill, Mt. Brook, and Williston, July 2-4; Nebo, Benington, and Texan, 10; Gainesville, 15-17; East Gainesville, 21; Bennetts Lake and Hainesworth, 24; Bell and Williford, 25.

My Dear Pastors: Allow me to congratulate you and your loyal members for your wonderful work on Easter. You have proven to our dear Bishop Richardson that you are men called of God to preach the gospel. You have won for yourselves a name that will be spoken of around the world. Our next drive will be for the Bethune-Cookman College. Let us put on the table at Cedar Key, August 25-28, \$1,000 for our school. I ask you to please stand by Sisters Celia Green and Rosa Davis in the work of home and foreign missions. They will call on you in May and June to show your love for these two great causes. May 23 will be the final roll call for World Service. Let every pastor on the district get in line with Debose, Certian, Lundey, Neal, Tyer, Clifton, Brown, and Murry, who are standing at the 100 per cent mile post. Don't forget to bring your Episcopal Fund to the District Conference. Let us not forget to call and see our fallen comrade, the Rev. L. C. Foster, and carry him a donation and a prayer. Read the Southwestern, and tell others about it.—D. S. Selmore, District Superintendent.

KANSAS CITY DISTRICT

First Round—Armstrong, May 7, 8; Slater, 14, 15; Gilliam, 16; Marshall, 21, 22; Lexington, 28, 29; Centennial, June 5-7; St. Joseph, 11, 12; Sioux City, Iowa, 14; Malta Bend, 16, 17; Glasgow Ct., 18, 19; Wellington, 25, 26; Independence, July 2, 3; Blackburn, 9, 10; Clark Chapel, 12; St. Mark, 14; Des Moines, Iowa, 17, 18; Oskaloosa, Iowa, 20; Marshalltown, Iowa, 24, 25; Mason City, Iowa, 31; District Conference, St. Mark, Kansas City, Mo., August 10-14.

Brethren: We must increase our World

District Activities

District Rounds

ALEXANDRIA DISTRICT

First Round—Roanoke (8 P. M.), May 2; Salem (8 P. M.), 3; Buchanan and B. V. (1 P. M.), 4; Stewartville (1 P. M.), 5; Leesville (1 P. M.), 9; Pittsville (1 P. M.), 10; Waynesboro (3 P. M.), 18; West Staunton (1 P. M.), 19; Staunton (8 P. M.), 19; Grottoes (3 P. M.), 20; Highland (3 P. M.), 22; Richmond-Asbury (8 P. M.), June 7;

Richmond-Leigh Street (8 P. M.), 8; Lexington (8 P. M.), 15; Brownsburg (1 P. M.), 16; Harrisonburg (8 P. M.), 17; Bridgewater (1 P. M.), 20; Woodstock and Luray (8 P. M.), 21; Strasburg (1 P. M.), 22; Winchester (8 P. M.), 23.

Dear Brother: Let the motto of our district be, "For Christ and Humanity." To this end our first great call is to Morgan College. Victory Week from May 8-16. Let each pastor pay on his own pledge and then urge each member and friend to do his very

Service offerings; send monthly reports to the office; all other claims to be provided for; each official a subscriber for the Southwestern Christian Advocate. We solicit your co-operation in the entirety in all departments of church work. Faithfully yours, E. W. Hannah.

MONROE DISTRICT

Third Round—Mt. Nebo, May 14, 15; Mt. Sinai, 21, 22; Washington, 28, 29; Bonita, June 3-5; St. James, Monroe, 10-12; St. Paul, 17-19; Bastrop, 24-26; Lake Providence, July 1-3; Jones and Fairbanks, 9, 10; Wisner, 16, 17; Casper, 23, 24; Rayville, 30, 31; Ruston, August 6, 7.

Dear Brethren: Our World Service reports thus far exceed those of last year. The Easter drive was on in all churches. Every pastor's slogan was, "A Clean Sweep for World Service." The district is growing stronger, both spiritually and financially. The amount on quota raised to date is \$989. I take this method of thanking each pastor and member for his wonderful aid given in this worthy cause. I am, yours for service, C. Spears, Dist. Supt.

WAYCROSS DISTRICT

Third Round—Liberty Hill, May 14, 15; Barnesville, 21, 22; Forsyth, 28, 29; Macon Station, June 4, 5; Waycross, 10-12; Blackshear, 17-19; Waycross Ct., 17-19; Cordele, 25, 26; Folkston, July 2, 3; Eastman, 9, 10; Patterson, 16, 17; Bainbridge, 23, 24; Valdosta, 29, 30.

Brethren: Accept my compliments for the splendid work done last quarter. You have the program before you; put it over, and all will be happy at Blackshear. World Service to the office monthly; Southwestern in every home; all claims looked after; especially remember Clark University. Let us make this a revival season, and help each other to fight against the powers of evil, establishing truth and righteousness within our borders. District Conferences: Lower End, Patterson, Ga., July 14; North End, Forsyth, Ga., August 18. Bring all World Service claims to the District Conference.—W. H. Odum, Dist. Supt.

Quarterly Conferences

ANGIE, LA.

Easter World Service was a high day. On the 16th the second Quarterly Conference was held by the Rev. M. R. Walker, district superintendent, who, in a masterly way, dispatched the business of the Conference, and was paid in full. On Easter morning at 3.30 the Rev. M. R. Walker preached the resurrection sermon at the church in Varnado. A great message was delivered to the delight of all, and a large amount of World Service money was raised at this service and was reported at the 11 A. M. service held at the Wesley Ray Church at Angie, where the pastor, Rev. S. C. Williams, preached the resurrection sermon at 3.30 P. M. to a very appreciative audience. Rev.

S. C. Williams also preached at the 11 o'clock hour to a large audience. It was one of the best sermons ever heard at the old Wesley Ray. We are proud of our pastor, who is a noble preacher and a great leader in this community. After the message, invitation was extended to sinners; five accepted prayer and ten souls have been added to the church during the Easter campaign. The Rev. McGruder, of the Baptist Church, was present with us also. Bro. Jefferson, deacon of the Baptist Church, was present and lifted the offering, and more than \$150 was laid on the table for World Service. At 7.30 the service was opened at the Live Oak Church; devotion conducted by the pastor, Rev. S. C. Williams. The membership of Live Oak was out in full bloom. The Rev. Peters was introduced by the pastor and he preached a noble sermon. World Service collection was taken and more than \$50 was laid on the table. The Live Oak members are happy and are ready to put over any program that the pastor gives them. The building funds are being raised on a new Live Oak Church. The pastor, Rev. S. C. Williams, wishes to thank Sister Ida Brown and a number of members and friends for the sum of \$5.50 on a new pair of shoes for Easter.—S. L. Brown, Reporter.

GAINESVILLE, FLA.

The Gainesville District, of which the Rev. Dr. D. S. Selmore is the efficient district superintendent, reported on April 18 the sum of \$800 for World Service and \$9 for evangelism. This is \$300 above that reported on last Easter. The work moves on.—Reporter.

LIBERTY, TENN.

Liberty and Alexandria circuit held their third Quarterly Conference April 16, 17, the Rev. F. N. Collier, district superintendent, presiding. The business session was well represented with reports of the churches. The Rev. A. D. Butler, pastor of Cherry Valley circuit, was present and made a splendid talk on Methodism and the progress of the race. Sunday, April 17, was a high day. Sunday school was held at 9.30 A. M. At the 11 o'clock service the Rev. Brown, of the African Methodist Episcopal Church, Murfreesboro, preached on "The New Birth." Sixty-four persons partook of the sacrament. The Young Jubilee Singers furnished beautiful music. At 3 P. M. the Easter program was rendered. There were visiting friends from the African Methodist Episcopal Church of Dowelltown, also Alexandria. Several white visitors contributed liberally to the World Service collection. The collection on Saturday and Sunday amounted to \$90.08; at Alexandria, \$61.96; total amount raised, \$152.04. We thank the many friends for their liberal contributions; also give much praise to the Rev. J. A. W. Moore, our pastor, for the way he conducts his service for the members of his little flock.—G. W. Groom, Reporter.

LINCOLN, NEB.

One of the most important features of our successful second Quarterly Conference in February was the arrangements made for a revival, which began February 21. Our district superintendent, Dr. B. R. Booker, and pastor, the Rev. S. H. Johnson, realizing the need of a real revival of the Christians of our church and community, divided the entire community into districts for house-to-house prayer meetings for ten days next preceding the revival proper. To each district was assigned one or more leaders for the prayer meetings to be held each evening. These meetings were well attended by representatives of all denominations in the community, resulting in a great spiritual awakening. The preaching service began the first Sunday in March. The church people had by this time done so much cleaning up at the fountain that they were ready for the first sermon by Dr. Booker, from the text, "In that day there shall be opened to the house of David and to the inhabitants of Jerusalem a fountain for sin and for uncleanness." The speaker met his hearers again at 3 P. M. and spoke from the text, "Have faith in God." The subjects for each service during the ten days had such a fitting relation one to the other that the people plainly



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showed their anxiety to hear the next subject discussed. Although the pastor and Dr. J. H. Ellis each preached once during the series, there was no break in the continuity of thought and objective. Measured by the usual standards, the revival was a success. The people were revived, the financial obligations were met, and four adult accessions were made to our church, besides several small children. One adult joined the African Methodist Episcopal Church as a direct result of the revival and one joined the Baptist Church.—The Rev. S. H. Johnson, Pastor; G. B. Evans, Reporter.

MOSS POINT, MISS.

St. Paul Methodist Episcopal Church: Our first Quarterly Conference was held April 9 by the Rev. E. A. Wilson, our beloved district superintendent. The Conference was held Saturday night, with good results. Before going into the business part of the quarter he gave us a short talk which was very interesting and enjoyed by all who were present. The district superintendent was present with us in the Sunday school and gave some helpful remarks pertaining to the lesson. He preached a wonderful sermon at 11 A. M. and also at night. We are always glad when it is time for our district superintendent to come to us, because he always brings good news to us, something uplifting. Total raised for the day, \$72.65.—Ariel Hawkins, Reporter.

SHUBUTA, MISS.

Our first Quarterly Conference was held April 7, with the Rev. W. H. Smith in the chair. He dispatched the business with much ease and dignity, and also preached to the delight of all who heard him.—W. R. Walker, Pastor.

WAYNESBORO, MISS.

The first Quarterly Conference of the Waynesboro circuit was held at Mt. Leavy Methodist Episcopal Church, with the Rev. W. H. Smith, district superintendent, presiding. The Conference was well attended, and each class leader and officer made excellent reports. The superintendent preached a soul-stirring sermon. His wife, Mrs. E. L. Smith, was also with him. The superintendent was well pleased with the progress made. He was paid in full, \$33. We raised in our first Quarterly Conference \$51.87.—The Rev. T. A. Carter, Pastor-Reporter.

WEST JACKSON, MISS.

Our first Quarterly Conference was held at Mt. Beulah Methodist Episcopal Church, April 9, 10. The Rev. J. S. Williams, district superintendent, was present and opened the Conference at 3 P. M. Bro. Joe Greer was elected secretary and called the roll. Eight officers were present with good reports. The business of the Conference was handled with ease, and the superintendent said many good things concerning the work of the district. The district superintendent preached two soul-stirring sermons. The Lord's Supper was administered to twenty-five persons, including Baptists. We are planning to repair Mt. Beulah in the near future. Paid the superintendent in full, \$20.50.—R. B. Anderson, Pastor.

District Conferences and Conventions

BATON ROUGE

The Baton Rouge District Convention convened in annual session at Wesley Chapel Methodist Episcopal Church, Tuesday, April 19, 1927. District Superintendent B. J. Reddix presided. The Rev. A. W. M. Obee conducted the devotions. Ninety per cent of the ministers were present and reported their World Service collections. Fifty per cent of them paid all or a part of their Area Council expense. The report from each charge showed an increase over that of last year for a similar period of time. The full amount paid on apportionment for last year was \$1,291. The amount paid on apportionment from October 27, 1926, to April 19, 1927, was \$1,980.50. Increase this year to date over the entirety of last Conference year is \$689.50; \$52.50 was paid on Area Council ex-

pense. The convention was graced with the presence of Bishop Robert E. Jones, resident bishop of the New Orleans Area, and Dr. I. Gariand Penn, of the Board of Education for Negroes. Bishop Jones, after paying a glowing tribute to District Superintendent Reddix for his excellent leadership, spoke encouragingly to the ministers, praising them for the splendid work they had accomplished. Bishop Jones said in part: "Brethren, I know that the work shown by your reports here to-day was not accomplished by sitting idly by; but it required going through water, mud, and sweating bloody sweat, so to speak. I deeply sympathize with you, and thank each of you out of a heart overflowing with love."

Dr. Penn spoke commendingly of the work done by the pastors; he expressed himself highly pleased with every phase of the work of the district. He spoke informally of the apportionment for New Orleans College and its relation to World Service. Many thanks were tendered the pastor and members of Wesley for the fine way they entertained the convention.

At the conclusion of the meeting the ministers and laymen of the district presented Bishop Jones a beautiful cut-glass water pitcher as a token of their appreciation, love, and loyalty to him as bishop. Miss Helen Evans, a high-school senior, in very choice words delivered the presentation speech. Mrs. J. A. Williams presented the bishop a beautiful basket of Easter lilies. The bishop expressed his appreciation to the donors, thanking them again and again, not forgetting to pay a high tribute to Miss Evans for her fine speech.—The Rev. B. J. Reddix, District Superintendent; J. A. Williams, Secretary.

GAINESVILLE DISTRICT COUNCIL

The Gainesville District World Service Council met Monday, April 18, at Mt. Pleasant Methodist Episcopal Church, Gainesville, Fla. The meeting was opened with singing and prayer. The superintendent read the Scripture lesson from 2 Tim. 4. Prayers were offered by the Revs. W. P. Player, B. E. Hall, and W. M. Murry. Dr. S. B. Wilson was elected secretary and the Revs. A. Miles and W. P. Player receivers. The Rev. H. M. Trapp was appointed receiver of all monies except for World Service. The roll was called and the pastors made their reports to the amount of \$810 for World Service, and \$8 for rebirth of Methodism. Those who made 100 per cent were: the Revs. G. W. Debose, S. L. Brown, Robt. Neal, C. B. Lundey, R. S. Tyer, C. A. Clifton, W. M. Murry, and J. C. Certain. The next meeting will be held at Mt. Pleasant, May 23, at which time all the pastors will be in the first magnitude. Dr. Selmore is a leader of men. We mean to put the Gainesville District in the front rank of the Atlanta Area. We want our bishop to see that he made no mistake when Dr. Selmore was put at the head of the district. Our next move will be to raise our quota for Bethune-Cookman College. Some of us are ready now. We love the old church and mean to stand by every cause handed down to us by the great heads.—S. L. Brown, Reporter.

SUNDAY SCHOOL AND EPWORTH LEAGUE CONVENTION

La Grange District

The Sunday School and Epworth League Convention of the La Grange District, Savannah Conference, convened at Rust Methodist Episcopal Church, April 7-10, 1927, at Greenville, Ga. Thursday at 8 P. M. a sermon was preached by the Rev. A. L. Smith. This was a spiritual feast. There were welcome addresses from the following: From the city, by the Rev. Scott, of the Methodist Episcopal Church, South; from the Baptist Church, by Mrs. Marie Hammond; from Rust Methodist Episcopal Church, by Miss Ada Lovejoy; response by the Rev. F. R. Bridges, of the Zebulon charge. These were enjoyed by all present.

Friday at 8 A. M. the convention was organized with the Rev. J. B. Maddox in the chair. Miss Hattie Mas Dawson was elected secretary, with Miss Willie Lee Godwin and Master Nathaniel Harrison, assistants. Mrs.

"The Amen Corner"

Rent for "Amen Corner" paid by Board of Pensions

Kansas City, Mo., May 1, 1928. The General Conference opened to-day and the *Ministers' Reserve Pension Fund* awaits formal approval. The thousands of Methodist preachers and laymen who co-operated in the development of an adequate, safe, sane, and common sense pension system have done their part. The professional advisers—most distinguished actuaries—declare that the new *Fund* is based on the latest pension science, and that its resources equal its liabilities, and have given to it their unreserved professional approval.

On this first day of the General Conference we declare that *we have done the best we could*. But, in all good conscience, we declare that the Methodist laymen and preachers have done more than we. For they pointed out the way when we halted before three apparently immovable obstacles, viz.: How carry on during the period while both plans will be in operation. How provide a larger pension for ministers, whose salaries have been small. How change from an endowment to a reserve plan, utilizing both present and future resources.

Ministers solved for us the first problem; the actuaries solved the second; and business laymen solved the third. These three immovable obstacles met the irresistible force of common sense and scientific pension laws and were dynamited out of the way. Hence, we begin the first day's session in the mood of Isaiah:

"A highway shall be there. Wayfaring men, though fools, shall not err therein. The ransomed of the Lord shall return with joy and gladness. Strengthen ye the weak hands, and confirm the feeble knees. Be strong! Fear not!"

It would sound modest and pious if we said, "We might have done better." But it would not be true, for *we have done the best we could*—believing the best to be none too good for our 20,000 Methodist preachers and their 20,000 wives, widows, and children for whom the new *Ministers' Reserve Pension Fund* has been set up:

A Plan which conserves to the last penny the ministers' pension annuity savings.

A Plan by which the Church provides sure and substantial old age pensions.

A Plan which furnishes financial protection against disability.

A Plan which pays a death benefit to the minister's family.

A Plan which deals liberally with the young widows whose husbands died early, and for the orphan children.

A Plan so flexible in its relation to salaries as to adapt itself automatically to possible changes in the Church's salary policy.

A Plan with no preferred list; in which every minister bears his own burden, and all churches help to bear the total pension burden and to increase materially the pensions of those who served in hard places on poor salaries.

A Plan so adjusted to the present retirement system as to make it possible to bring, immediately or gradually, as Conference finances may permit, the entire ministry under the munificent operations of the new *Fund*.

A Plan which shatters the iron bands which bind the retired ministers into segregated Annual Conference groups and brings them into one connectional or denominational *Fund*.

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Without exception our Editors—the 20th Century Prophets—stand back of the new Plan of the *Ministers' Reserve Pension Fund*.

JOSEPH B. HINCHLEY, Cor. Sec.

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Carrie Newson was elected treasurer, and the Rev. P. E. Smith, reporter to the Southwestern Christian Advocate. The reports from the superintendent showed a marked advance along all lines of Sunday-school and League work over the district. All of the Sunday schools were represented and their reports rendered. These reports showed that the district is bringing things to pass, both in spiritual and financial uplift over the district.

The following ministers preached during the convention: Revs. A. L. Smith, C. W. Prothro, A. H. Jemerson, W. C. King, and P. E. Smith. All of these sermons were masterpieces.

The Woman's Home Missionary Society had a fine session Saturday afternoon, with Mrs. M. V. Smith presiding. The district arranged their plans to go to the June convention with good reports at Zebulon, Ga.

Too much cannot be said of the Rev. J. H. Pinkney and his good people for their entertainment of the convention. We pray that they may invite the convention again. We closed to meet at Columbus, Ga., in April, 1928.—P. E. Smith, Reporter.

WORLD SERVICE CONVENTION

Held with the Warren Methodist Episcopal Church, Lake Charles, La.

April 21, 1927, was a high day on the Lake Charles District. Warren Church was the center of attraction, where each pastor of the district made his report. The Rev. Dr. J. E. Rolax and his good people were the proud, progressive, and aggressive host. All were elated over the fact that Bishop R. E. Jones was with us on business pertaining to Warren Church. The bishop took part in the meeting and was very high in his praises to each pastor and the district superintendent for the way they performed their work on the district.

The old Lake Charles District is on the upper grade, and has taken her place alongside of the other leading districts of the Conference under the wise and brotherly leadership of our beloved district superintendent, the Rev. W. J. Hampton, who is bringing things to pass. We are proud of him. We were also graced with the presence of the secretary of the Board of Education for Negroes of the Methodist Episcopal Church in the person of Dr. I. Garland Penn. He spoke in the interest of education for Negroes, and stressed the importance and necessity of each pastor and people raising their full apportionment for the endowment of the New Orleans University in the Conference educational campaign.

Bishop Jones asked that each church on the district observe Children's Day as Educational Day for New Orleans University.

The Rev. Dr. W. S. Chinn, of New Orleans, and Dr. Wolfolk, of Beaumont, Texas, were also with us. Dr. Chinn is acting secretary to the bishop on his tour. Bishop Jones, Drs. Chinn, Wolfolk, and Penn motored to Beaumont in the afternoon. The bishop was on a tour through Louisiana and Texas. He was well pleased with the work. The World Service rally was good. Six of the pastors went over the top and two went over the top and higher. The amount of \$1,839 was paid in at this meeting. District Superintendent Hampton was all smiles over the results. The place for the next Preachers' Meeting will be at New Iberia, La., May 18, 1927.

At the night service the Rev. Dr. W. M. Caldwell preached an able sermon, which was both logical and spiritual. Text, Eph. 6. 11. The collection was good.

Great praise and appreciation is given the ladies who made possible the palatable and delicious edibles. They are as follows: Mesdames Mary Ganor, Mason Callery, L. Champion, M. E. Benard, Annie Baskin, Estella Callra, and Lillian Nesby. Sweet music was rendered by the choir, and the Rev. Rolax and his members are to be commended for their royal reception given, having only a few days' notice. We shall go back in July.—H. L. Clark, Secretary and Reporter.

Marriages

BRYAN—JENKINS. On April 1, 1927, the Rev. J. L. Bryan led to the altar Miss

Georgia V. Jenkins at the home of her father, Mr. Thos. Jenkins, the Rev. M. McCrosky, pastor in charge at Conway, Ark., officiating. The Rev. Bryan is district superintendent of Fort Smith District, and Mrs. Bryan, while being a teacher in her home town, Clow, Ark., is also district secretary of the Sunday School and Epworth League Convention of Texarkana District, having served in that capacity since 1918; district corresponding secretary of The Woman's Home Missionary Society, Conference secretary of Young People's Department in The Woman's Home Missionary Society, president of local auxiliary of The Woman's Home Missionary Society, and Sunday-school teacher. They will be at home after May 1, 1927, at Conway, Ark.—Reporter.

PETERSON—CLARK. At the beautiful home of Mrs. Belle Clark, Tuesday evening, March 29, 1927, the marriage of her daughter, Augusta Nathaniel, to Mr. Henry Peterson, of Detroit, Mich., was solemnized. The house was beautifully decorated for the occasion. Miss Lucille Foster played the wedding march and Mrs. Louise Brown sang. The Rev. George Brown officiated. The bridesmaids were Miss Bertha Clark, Miss Ann Clark, sisters of the bride; Miss Helen Webb, and Mrs. Louise Whitman, cousins of the bride, who wore satin frocks with hats to match. The bride was gowned in a traveling spring suit, in shades of blue with touches of fur with hat to match. She carried a shower bouquet of brides' roses. Immediately following the ceremony the couple left for Detroit, Mich. The bride is a young woman of culture and charm. She was educated in Lincoln Normal School, Marion, Ala. Mr. Peterson received his education from Lincoln Normal and Tuskegee Institute. They have the good wishes of all their friends.—Miss Velma Young, Reporter.

Woman's Column

Dear Sisters of The Woman's Home Missionary Society of the Lincoln Annual Conference: The annual convention of The Woman's Home Missionary Society will convene at Parsons, Kans., June 1, 1927. Please notify Mrs. Mary Jackson, 1214 East Grand Street, Parsons, Kans., of the number of delegates and the time of their arrival. We are expecting a full delegation. Yours in His name, Mrs. L. Culverhouse, President; Mrs. M. L. Williams, Corresponding Secretary.

San Marcos, Texas.—Notice to the women of the Ladies' Aid Society of the Austin District: We are asked to send to our district treasurer, Mrs. Ella Robinson, 2200 Washington Avenue, Austin, Texas, \$1 for district expenses. Please send this in before the fifth Sunday in May, the 29th. Don't forget our District Conference, as we are planning for a bazaar, and be there with your art work, June 25 to July 1.—Mrs. L. E. Grant, District President Ladies' Aid, San Marcos, Texas.

Hattiesburg, Miss.—To the District Secretaries of the Junior Department of the Woman's Home Missionary Society, Mississippi Conference: We hope you have been busy this year seeing that the juniors are organized in each church. Also hope you are pushing the Balto contest. Use the mite boxes freely; don't fail to send the name of the child that raises the largest amount in their mite box. Their names are to be sent to the national secretary. Don't fail to come to the annual meeting in Laurel in June; also urge each local leader to be present; get all of your membership dues in before the annual meeting. Let us work and pray that this will be the banner year with the children.—Mrs. E. L. Smith, Conference Secretary of Junior Work.

Waycross, Ga.—To the Officers, District Presidents, and Departmental Secretaries of the Savannah Conference, Woman's Home Missionary Society: Our annual convention, which will be held at Forsyth, Ga., June 2-5, is only a few weeks distant. We look forward to this meeting with hopeful anticipation. Let us strive to make this year the greatest in our history from all viewpoints.

Let us make every day which remains count. Use your best efforts to bring up deficiencies in order that our Conference will come up to the 100 per cent standard. We did well last year. We must not fall short this year. Let every department do its full share in reaching the desired goal. Yours in His name, Mrs. Lilla L. Odum, Conference President.

Greenville, Ga.—The Woman's Home Missionary Society met in connection with the Sunday School and Epworth League Convention, April 8-10. The meeting was called to order by Sister P. E. Smith, secretary of evangelism, with Mrs. Louise Warner, president of the local Woman's Home Missionary Society, as secretary. After several fervent prayers, Mesdames Smith and Prothro gave impressive talks of instruction and information which will be remembered by the delegates and members present. Mesdames C. W. Prothro, P. E. Smith, and A. L. Smith are arousing the missionary spirit of the La Grange District, and our task is before us. Let us do our best to report 100 per cent in June. If our efforts are true, prayerfully and carefully planned, we cannot fail. District officers: Mrs. Leila Turner, president; Mrs. Ada Lovjoy, secretary; Mrs. Harriet Baldwin, treasurer; Mrs. Fannie King, first vice-president; Mrs. L. C. Maddux, recording secretary.

Beaumont, Texas—To The Woman's Foreign Missionary Societies of the Beaumont District: Dear Sisters—Our quota for the district this year is \$55. It has been apportioned as follows: Silsbee, Pain Chapel, Voth, San Augustine, \$1 each; Trinity, Dodge, Hemphill, Liberty, and Onalaska, \$1.50 each; Jasper, Montgomery, Willis, and Huntsville, \$2 each; Conroe, Corrigan, and Camilla, \$3 each; St. Paul, Port Arthur, McCabe, Beaumont, and Salem, Orange, \$5 each; Livingston and St. James, Beaumont, \$7 each. I am sure that each of you have received a personal notice ere this. Now let us get busy and raise this small amount and send it at once to the Conference treasurer, Mrs. W. H. Jackson, 2221 Davis Street, Houston, Texas, and receive voucher for the same. Bring or send voucher to the District Conference. Where there is no auxiliary, we are asking each pastor to register his charge with \$1.50. Now, sisters, let's be faithful stewards, using wisely the talents given us, and God will bless the work through our efforts. Yours for service, Mrs. Cora J. B. Hoekless, District President, 207 Stanton Street, Beaumont, Texas.

Enterprise, Ala.—The Tuscaloosa District Woman's Home Missionary Society held its first spring meeting at the St. Paul Methodist Episcopal Church, April 7 and 8, 1927. The first day, the president being absent, was given over to talks and suggestions. At 8 P. M. a sermon was preached by the Rev. G. W. Brown, pastor at Marion, Ala. On the second day, at 10 A. M., after devotion, the president took the chair, and all business was brought forward. Minutes of the district executive board were read and adopted by the district; roll call by charges; \$25.75 was collected for all causes that were represented. By a majority vote, the treasurer was asked to send to the national treasurer a check for the following monies: Ways and Means Committee, \$10; membership dues, \$9; Lenten funds, \$5; thank offering, \$3; total, \$27. The afternoon sermon was preached by the Rev. E. Green, pastor of Akron Circuit, after which we adjourned for dinner. The afternoon was spent in the reading of the laws and methods of The Woman's Home Missionary Society. Several other papers were read, and many helpful things brought out and discussed. A musical program was rendered in the evening, presented by the Queen Esther girls of Tuscaloosa Circle. The Rev. F. W. Williams preached at 8.30 P. M. on "Missions." Vocal solo was rendered by Mrs. Watson Vaughn; an instrumental solo by Miss Emily Murphy. Others rendered all their parts on the program. The Queen Esther girls from the Tuscaloosa Circle and the director, Mrs. R. L. Williams, deserve much credit for this splendid program. We want to thank the district superintendent for his presence, and our Conference president,

Mrs. Kate Williams, for her visit and talks. Too much praise cannot be given the pastor and his loyal people for their hospitality. We hope the district will have come up with all claims by The Woman's Home Missionary Society Conference, June 17 and 18.—Mrs. R. L. Williams, District Reporter.

The public will please note that my address is now 514 West Church Street, Lakeland, Fla.—John W. Wesley, District Superintendent Atlantic District, and Treasurer of the South Florida Annual Conference.

Inquiry

I wish to locate my uncle, who, when last heard of, was in Lumberton, Miss., Greenpond Station, eleven miles from the county seat, Purvis, Miss., in 1923. His father's name was Tellie Harris; mother, Dilsie Harris. My mother's name was Mittie Harris, who married Allen Moore. Any information will be greatly appreciated.—Lillian Moore, Waynesboro, Miss.

Special Notices

Fort Smith, Ark.—Dear Brethren: You remember that Bishop Clair appointed me Conference evangelist, and I am very anxious to be of as much help to all of the pastors as possible. Please write me. Yours for the work, W. H. Simpson, 1819 North 9th Street, Fort Smith, Ark.

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These ambassadors of Christ have sacrificed everything to serve. They wait for your help. Here is your chance. You don't have to roam among savage tribes thousands of miles from home! You don't have to dip in the dregs of life! You don't have to quiver in disease-stricken areas! You don't have to be away from your business or leave your own fireside! They will do those things for you.

Your part is to contribute generously to the World Service Roll Call. It is money invested in priceless security paying eternal dividends to you and the world. Be a Christian.



The only way to finish the furrow is to keep plowing on. Millions are waiting while Christ waits for you.

World Service includes:

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- Foreign Missions
- Christian Education
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- Pensions and Relief Supervision
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- Bible Distribution



Poverty



Hunger



Disease



Superstition

WORLD SERVICE ROLL CALL

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MAY 12, 1927

To Melody

BY GEORGE LEONARD ALLEN

*I think that man hath made no beauteous thing
More lovely than a glorious melody
That soars aloft in splendor, full and free
And graceful as a swallow on the wing!
A melody that seems to move and sing
And quiver, in its radiant ecstasy,
That bends and rises like a slender tree
Which sways before the gentle winds of Spring!*

Ah, men will ever love thee, holy art!

*For thou, of all the blessings God hath given,
Canst best revive and cheer the wounded heart*

*And nearest bring the weary soul to heaven!
Of all God's precious gifts, it seems to me,
The choicest is the gift of Melody!*

Personal and General

—Dean Hayes, of New Orleans College, was the preacher of the baccalaureate sermon for the Washington Parish Training School at Franklinton, La., on April 24. Prof. Dysen is the principal, and the Rev. Bridges is pastor of our church there. Dean Hayes has been asked to preach the commencement sermon for the training school at Franklin, May 22, and to give the commencement address for Biloxi High School, Biloxi, Miss., June 6, and McDonogh No. 24, New Orleans, La., June 10.

District Conferences and Conventions

OPELIKA DISTRICT GROUP MEETING

The World Service group meeting of the Opelika District met in Haven Chapel Methodist Episcopal Church, 10 A. M., Wednesday, April 26, 1927, the Rev. J. C. Chuman presiding, and J. W. Martin, secretary.

District Superintendent J. C. Chuman opened the meeting by an appropriate exhortation to the ministers and delegates to be sincerely devoted to Christ and loyal to the church. His remarks were pertinent and effectual. The district superintendent called for the collection of World Service, to be reported by charges. There are twenty-four charges constituting the Opelika District, twenty of which reported \$1,700 in cash, an approximate amount reported last year at the Annual Conference. Of course this advance, very largely in the rural district where money is scarce this time of year, on the part of the representatives reporting, was the cause of much jubilation.

Ministers and delegates discussed earnestly the possibility and probability of rebuilding the erstwhile Central Alabama College, and they expressed themselves as being willing to go to the task. On motion of the Rev. J. R. Houser, it was voted that the ministers of the Opelika District act as a unit in the interest of rebuilding the only school the Methodist Episcopal Church had in the State of Alabama, to accommodate the children of more than 15,000 loyal members, leading in contributions to the World Service. The Woman's Home Missionary Society meeting of the Opelika District will convene at Lafayette, Ala., May 26, 27, 1927. The women of the district will be given a warm reception. Come!

We all thought the group meeting a success. The meeting closed Wednesday night with a sermon by the secretary.—J. W. Martin, Secretary.

ORANGEBURG DISTRICT GROUP MEETING

Orangeburg District, South Carolina Conference, held its second group meeting in Wilson Chapel Church, Branchville, S. C., Thursday, April 21, 1927, Dr. J. B. Taylor, district superintendent; the Rev. R. H. Cunningham, pastor. The meeting was inspiring to all who attended it. The Orangeburg District seems to be characterized by brotherly love and Christian affection, judging from the brethren's reports and departments. The devotions were conducted by the Rev. S. J. Cooper. Dr. Taylor stated the object of the meeting and introduced Dr. Dunton, who made a most powerful speech in the interest of better education and Clafin Endowment. He also spoke of the sixtieth anniversary of the South Carolina Conference, to be held in Charleston, and urged the brethren to co-operate in making it the greatest Conference in the history of the church.

The reports were then called for and the pastors reported as follows: Branchville, \$57.48, the Rev. R. H. Cunningham, pastor; Columbia Station, \$34.40, the Rev. N. S. Smith, pastor; Denmark, \$20, the Rev. J. E. Goins, pastor; Edistore Fork, \$61, the Rev. A. P. Gillard, pastor; Jamison, \$42, the Rev. S. J. Cooper, pastor; Macedonia, \$90, the Rev. J. A. Summers, pastor; Midway, \$50, the Rev. E. J. Curry, pastor; North, \$24, the Rev. J. S. Miller, pastor; Orangeburg

Station, \$148, the Rev. R. F. Freeman, pastor; Orangeburg Ct., \$10, the Rev. J. A. Thomas, pastor; Pineville and Bowman, \$30, the Rev. I. C. Wiley, pastor; Roseville, \$100, the Rev. M. J. Porter, pastor; Reeseville, \$27, the Rev. M. O. Stewart, pastor; total, \$673. The Rev. N. S. Smith, pastor of Colum-

The Time is Short

The World Service roll call throughout Methodism is rapidly coming to a climax. Hundreds of churches are following the plan of setting the month of May aside for special consideration of the general benevolences of the church and conducting the every-member canvass for World Service. Where the canvass has already been held, a supplementary enlistment of new members, friends, and non-contributors is planned for the completion of the task.

If every one of our 25,000 Methodist churches would stress missionary and educational work at home and abroad during this month, a new epoch of Kingdom advancement would begin! Let every church do its utmost to make the observance of the World Service roll call universal. The time is exceedingly short, yet opportunity remains for action. Three things are urgent:

1. Complete the World Service canvass.
2. Collect all amounts due on World Service pledges to May 31.
3. Remit all World Service funds on hand to Treasurer O. W. Auman, 740 Rush Street, Chicago, in time to reach him before May 31.

In behalf of our world enterprises,
WORLD SERVICE COMMISSION,
R. J. Wade, Executive Secretary;
O. W. Auman, Treasurer.

bia Station, preacher of the day, was introduced by Dr. Taylor. This man of God spoke with power and demonstration of the Holy Ghost. Bros. Isaac Rhodes, of Roseville; Garvin, of Prospect, and Belenger, of Edistore Fork, lifted collection, \$6.55. The benediction was pronounced by Dr. Dunton.

The tables on the outside were laden with all that heart could wish, so we just passed from the spiritual feast to the natural feast; thus were body and soul well fed. Among the many visitors was Mrs. Dunton. We were all glad to see her. The Rev. Summers' wife was sick and he could not attend, but sent in a fine report. The Revs. Henderson and Franklin were absent.

The next group meeting is to be held at Denmark, the Rev. J. E. Goins, pastor. The Rev. L. A. Thomas was elected secretary of the meeting, and the writer reporter for the Southwestern Christian Advocate and the Watchman and Defender.—I. C. W.

THE HUNTSVILLE DISTRICT WORLD SERVICE ROLL CALL

The World Service meeting of the Huntsville District met with the King Memorial Methodist Episcopal Church, Decatur, Ala., of which Dr. J. N. Wallace is pastor. His people were ready and awaiting our coming. The bishop was expected to be present, but owing to other pressing calls, he could not be present. He sent as his substitute Dr. Gammon Morris, the field agent of the Board of Home Missions and Church Extension. Dr. Morris filled the place nicely; he brought to us much information. He was asked to open the meeting, and he gave a spiritual message from 1 Cor. 13, after which the business session of the meeting was opened with the Rev. J. W. Whitfield, our manly and energetic superintendent, in the chair.

The success and progress which this district has enjoyed in the past is still being sustained under the very efficient leadership of our superintendent. The pastors and delegates of the various charges reported their work, which showed that all had been busy. The amount that was taken doubled

that of last year this time. Our district is marching on.—Dr. J. W. Whitfield, Superintendent; Alfred P. Sumter, Reporter.

VICTORIA DISTRICT CONFERENCE

The forty-eighth session of the Victoria District Conference met at Hallettsville, Texas, April 19-24, 1927. Tuesday, at 8.30 A. M., devotional service was conducted by the Rev. A. C. Holden. The Rev. W. M. Ellison, district superintendent, addressed the Conference, and in his usual way gave some very encouraging words. He then proceeded with the organization of the Conference. The Rev. D. F. Vance was elected secretary; the Rev. T. H. Bryant, assistant; the Rev. George Waters, treasurer; the Rev. J. T. Carper, assistant; the Rev. A. M. Mason, treasurer expense funds; the Rev. G. M. Mallory, reporter to the Southwestern Christian Advocate. The following ministers preached during the Conference: Revs. A. M. Harris, R. S. Mosby, A. M. Mason, J. H. Swann, J. N. Hooley, and W. M. Ellison. The Revs. R. S. Mosby and N. J. Moore were made honorary members of the Conference. The Rev. Mosby, our pastor at Cuero, Texas, had charge of the recreational exercises, and also gave several lectures which thrilled our hearts. The Rev. C. A. Reed, of the African Methodist Episcopal Church, and the Rev. T. H. Crowder, of the Methodist Episcopal Church, South, were introduced and addressed the Conference. The report on World Service doubled that of last year. Total for World Service, \$1,228; the Woman's Home Mission, \$99; Woman's Foreign Missionary Society, \$7; expense funds, \$131; raised in the Quarterly Conference, \$34; public collection, \$16.10; grand total, \$1,515.10. Thus we had one of the best Conferences we have had for several years. The Rev. S. D. Mosby, of Victoria, helped to push every cause. Two were converted and joined the church. Mrs. Harry Swann, president Woman's Home Missionary Society, conducted that part of the work with ease and success. Mrs. J. H. Swann, president of The Woman's Foreign Missionary Society, put great emphasis on the work which we feel will prove helpful. Sunday, April 24, was a great day. The contest in the Sunday school among Hallettsville, Columbus, and Victoria, created a deal of interest. First prize was awarded Hallettsville and second prize Victoria. The choir came over from Columbus and rendered excellent music at 3 P. M. The Sunday School and Epworth League Convention will meet in Yoakum, Texas, August 12. Visitors to the Conference were Mrs. F. L. Kirkpatrick, Conference correspondence secretary; Mrs. A. L. Carper, Conference president; visiting ministers, the Revs. R. S. Mosby, Cuero, Texas, and N. J. Moore, Gonzales, Texas. This meeting was one of love and harmony. The Conference adjourned to meet at Columbus, Texas, 1928.—The Rev. G. M. Mallory, Reporter.

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That World Service Roll Call

FOUR million members of the Methodist Episcopal Church are being urged in pulpit and church press of the denomination to fix their attention upon the most important date in the fiscal calendar of our church.

May *thirty-first* is that date—the date of the *World Service Roll Call*—which marks the end of the church year.

It is not a spectacular day. It is too full of serious and sacred significance for human well-being to be regarded with any sentiments of the showy and the sensational. It is a day for facing up to the stern facts involved in the present condition of world society and of the church's relation to a most challenging situation.

May *thirty-first* has deep meaning for the very existence of the church itself as a Christian social institution. Underlying the existence of the church is the assumption which cannot be evaded that there is in human nature a fundamental need left unsupplied by other types of institution; that besides that which he needs, man is conscious of a type of spiritual want incapable of being supplied by any agency that does not give spiritual ministry, and that down in human nature there is the capacity and ability and tendency to yield ready response to that ministry when such service is properly directed.

An equally important assumption of the church concerns herself. The church of Jesus Christ assumes, and is conscious that within her as in no other institution, is the ability to effect through her ministry to mankind that spiritual satisfaction that humanity needs. In this consciousness of fundamental human need and of her ability to meet that need, the church finds her ground of responsibility for service. Besides this moral sanction there is the clear teaching and example of her *Lord*, which must always be for the church as for the individual the imperative urge to duty toward this needy world. For the Son of man came not to be ministered unto, but to minister and to give His life a ransom for many. Following in His footsteps of service is the church's mission and motive.

In the church's assumption of human need and of her ability and responsibility to minister thereto, all of which the facts of experience have vindicated during the centuries of her history, rests the obligation of the individual member of the church. Fellowship with the church, Christ's visible body, has as its requisite and conditioning consideration the ability of each member to share the superb and far-reaching idealism of the group and of the organization to which he belongs. Essential to the very existence of any organization is the sympathetic likemindedness of every unit of the group. It is the common idealism that forms the basis of external unity. This is strikingly true of the church of Jesus Christ wherein there can be little question as to the definite character of the ideals espoused and the objectives sought. The spiritual service idealism of the church is universally known and acknowledged; and men honestly entering the church's fellowship, do so with clear knowledge and understanding of what it all means. Indeed, the idealism

of the church constitutes the essence of membership therein.

Expecting that this fact shall constitute for every one of her members the true basis of their obligation to uphold and foster her ideals, the church expects loyalty of her members to the church program on the basis also of such common attachment as is expected by all other institutions. Considering the degree of intelligent, faithful loyalty shown her by her membership generally, the church of Jesus Christ is perhaps the most successful institution in the world. With her, membership loyalty must in the nature of the case lie in the urge of the spiritual idealism which is at the very center of her life and is the genius of her spirit. Consequently where there is not in the individual real consonance of spirit with the palpitating spirit and motive of the church, the church suffers as an institution. It is in the member's complete identification of himself with the church's ideals that he discovers both his obligation and will to loyally support the program of the church for the betterment of society and the enrichment of individual life.

May *thirty-first* means all of the above and more. The *World Service Roll Call* to be conducted by Methodism's large army of faithful pastors in our 25,000 churches is for the purpose of creating anew within the church her spiritual energies by stirring up to the glowing point in the mind and heart of every one of her 4,000,000 members the fires of appreciation and loyalty to that Christian idealism that has operated so effectively for a century in making our church such a powerful agent in the hand of our Lord to minister to the needs of a suffering, sinful world. Whatever the name given to Methodism's ministry throughout the earth—we call it *World Service*—it matters not. The principle of benevolence, of Christian helpfulness, is ever the same. It is Methodism playing the good Samaritan, showing neighborliness to a suffering world.

The *roll call* on May 31 is simply bringing every member of the church face to face with the condition of the world and relating him to the personal task of doing something to make the burdens of the world lighter, the sufferings of the world less acute, and the sorrows of the world less crushing.

May 31 is the day when the Methodist Episcopal Church undertakes to get a fresh grip on the lever to lift the world a little higher toward her Lord.

May 31 is the day Methodism has sacredly set apart to create fresh currents of hope in the bosoms of earth's dejected souls who find their lives difficult to live under present handicaps.

May 31 has been set apart by the church to give fresh impetus to confidence in religious values by undergirding the forces that maintain the Christian enterprise.

May 31, Methodism's mobilizing day for her array of world forces at her command to withstand against the armies of moral evil—more securely entrenched than ever before to effect the nation's disaster.

"Increasing crime, rampant materialism, selfishness,

exploitation of the weak, vice, gambling, drinking, immorality, oppression, race prejudice, war—all these and a thousand other murderers of the spirit hover above this and other lands.

It is an endless battle to keep down these things that destroy. Only militant warfare will achieve it. An important function of World's Service is the fight against the liquor forces and for the maintenance of prohibition; the promotion of temperance in all things; and ceaseless action in behalf of public morals. Not only is this work carried on in America, but in twenty other countries, helping to bring about a new moral and social order."

To meet the menacing moral evils, Methodism calls for renewed dedication of her millions of members on *May 31*, and not one of our number should fail to answer the roll call on that day. For no individual in human society can escape the ravages of a diseased, decadent social order. Wickedness, crime, and sin are as truly harmful to us all, though it may exist in one part of the world and we in the other. A shot once fired in Europe went all around the world, killing and maiming a dozen million men. Sin committed anywhere cuts right through humanity in its consequences.

We are world citizens alike responsible for the *World Service* task of world salvation. Christians, to the task! Co-operation with the *World Service Roll Call on May 31* will enable our church to support 1,125 missionaries abroad and over 14,000 native workers; to maintain 2,400 schools, with 121,000 pupils; to conduct hospitals serving 150,000 afflicted persons each year; and to minister in forty foreign countries to 672,000 Methodist members.

To carry on home mission work in America among twenty-three nationalities, as well as Negroes, American Indians, and Mexicans; in rural and sparsely settled regions, in lumber and mining camps, among students, in downtown sections of great cities, and in Goodwill Industries, and to build churches in needy fields.

To maintain thirty-two secondary schools, forty-five colleges and universities, forty-one professional schools, and nineteen Negro educational institutions.

To finance Wesley Foundations for Methodist students in seventy-five non-Methodist institutions.

To foster the work of religious education and to promote Epworth Leagues.

To stimulate the work of 175 Methodist Hospitals and Homes for the Aged, for children, and for others, besides deaconess work.

To care for our ministers in old age.

To fight vice, and aid in enforcing the prohibitory law.

To translate and distribute the Bible in our own country and in fifty foreign lands.

Walden College Notes

DR. F. H. BUTLER, assistant general secretary of the Epworth League of the Methodist Episcopal Church, addressed the students and faculty of Walden College recently. Among other things, Dr. Butler said:

"In the general outline of our present educational system, the principle of adult freedom is accepted. When within the educational realm we talk about the freedom of youth, there is a protest. Our teaching method is to-day undergoing a great change. We are getting away from the theoretical and academic processes, and instead finding a way whereby there will be a closer relation to

life itself. Out of this grows the question as to whether or not we can impose upon youth of whatever situation a uniform curriculum or allow a freedom of choice with the proper guidance so that the individual may realize in the largest way the ends of living.

"To my thinking, this has to do with the freedom of modern youth, and helps our understanding of its meaning. It is not a freedom apart from responsibility. If it was, we might better call it the license of youth. The blending of freedom and responsibility means there is a safety valve. It means ballast in the ship; it means that there is a discipline, control, and authority.

"The follow-up of this process will lead to a kind of education that will have the content of character training and the basic principles of religion.

"Unless your college life contributes to high-grade thinking and living, your school life is in vain. You may have learning and be able to meet the technical requirements for a diploma or degree, and not be educated.

"You are to think of your college not merely as an assembly of classes where subjects are taught and credits are given, but also as a place where growing youth gather for a portion of their time that they may have the advice, practice, guidance, and momentum to carry on the high-grade thinking and living of the college in the subsequent life. In proportion, as the college thus projects itself into the community, it is educative; and what I say of the college may be said of the college student and graduate."

Emergency Appeal

For Flood Sufferers from the Board of Home Missions and Church Extension

SIX Annual Conferences serve sections of the flood area of the Southland. There are more than 200 communities in this stricken section where the Methodist Episcopal Church has the major responsibility in religious leadership, with a church membership totaling 40,000. From these communities appeals are coming from distressed ministers, churches, and, in some cases, entire districts, for the Board of Home Missions and Church Extension to send immediate aid. Reports indicate that hundreds of parsonages and churches are completely wrecked. One Conference reports: "Sixty pastors suffering in overflow districts, and fully four-fifths of the charges of the Conference directly affected." A district superintendent reports: "District flooded. Pastor at each church in suffering condition. Send emergency help at once." From the Brookhaven and Vicksburg (Miss.) districts comes the report: "Seventy-five Methodist Episcopal Churches are now under water. Fully 85% of these churches raised their entire World Service quota on Easter Sunday." A number of agencies are at work giving relief to sufferers, but no other agency feels the responsibility for the rebuilding and repairing of church and parsonage property. Applications for aid already received by the Board of Home Missions and Church Extension indicate that more than \$100,000 emergency aid must be provided if we would in any considerable measure meet these needs. In addition to individual gifts, it is urged that this appeal be presented to every congregation on May 15 or 22, and that an offering be taken to help meet this emergency. "He gives twice who gives quickly." Send aid to this flood-stricken country through the Board of Home Missions and Church Extension, 1701 Arch Street, Philadelphia, Pa., William J. Elliott, Treasurer.

Contributed Editorial

Governor Smith's Declaration

THE reply of Governor ALFRED E. SMITH to the open letter of Mr. C. C. MARSHALL in the Atlantic Monthly, has won the attention of the whole country. It has also won the respect of the country at large as a frank and sincere personal declaration.

This utterance of Governor Smith's will have influence in many directions entirely aside from its political effects. Indications are already at hand in the reception which the utterance has received that it will do much to lift the coming political campaign out of the region of bigotry and deadly religious animosity. It will have much effect in causing the opposition to Governor Smith to center its attack on legitimate political grounds such as his opposition to prohibition and other political policies, instead of centering opposition to him on the grounds that he is a Roman Catholic.

Many of the inescapable implications of Governor Smith's statement, however, have not been noted in a majority of the comments.

For one thing, it is a devastating blow to the whole Roman Catholic theory of temporal power. The blow is all the more effective in that it was not made by an outsider but by a favorite son of the Catholic Church. To the citations made by Mr. Marshall from orthodox Catholic documents, showing the claims made by the Vatican to authority greater than the State, Governor Smith's reply reduced to its simplest terms is: "What of it? The theory of the Vatican is nothing to me!" This reply topples over the whole pretentious structure built up by Roman Catholic theorists throughout the centuries. Governor Smith demonstrates that such theory and dogma are impossible and un-American.

In the second place, the statement in a very real way puts the Roman Catholic Church on record: It amounts to a repudiation of the claims of temporal power. Of course, the statement is merely that of one individual. Nevertheless it has all the values of a rather official document. It has received the widest approval from official Catholic sources. It was prepared with the advice and the knowledge of responsible church officials. It must make exceedingly interesting reading at the Vatican, for it has some characteristics of being a declaration of independence from Vatican promulgations on the part of at least a considerable section of American Catholicity.

This statement will afford a standard which the populace can check up: the movement, actions, and expressions of Catholic forces. The document in a real sense is something to be lived up to.

The Fine Art of Saying Nothing

MR. ROBERT H. DAVIS, the veteran magazine editor, in his very readable column of reminiscences in The New York Sun, has reprinted a trick speech written by a professor in Princeton which should cause earnest searching of heart of every public speaker, particularly to those who are gifted with that mysterious endowment known as the "oratorical" temperament. For this speech is a demonstration of how eloquently words may be put together so as to mean absolutely nothing at all!

The speech was written by A. PARKER NEVIN, of

Princeton University. Mr. JOB E. HEDGES said of it: "You can call it 'The Crisis,' 'Justice,' 'Solution,' 'Destiny,' or anything you want. It covers the whole range of human thought and is unanswerable." The following is a part of the speech:

"Mr. Chairman, Ladies and Gentlemen:

"It is indeed a great and undeserved privilege to address such an audience as I see before me. At no previous time in the history of human civilization have greater problems confronted and challenged the ingenuity of man's intellect than now. Let us look around us. What do we see on the horizon? what forces are at work? whither are we drifting? Under what mist of clouds does the future stand obscured? My friends, casting aside the raiment of all human speech, the crucial test for the solution of all these intricate problems to which I have just alluded is the sheer and forceful application of those immutable laws which down the corridor of Time have always guided the hand of man, groping, as it were, for some faint beacon light for his hopes and aspirations. Without these great vital principles we are but puppets responding to whim and fancy, failing entirely to grasp the hidden meaning of it all. We must readress ourselves to these questions which press for answer and solution. The issue cannot be avoided. There they stand. It is upon you, and you—and yet even upon me—that the yoke of responsibility falls.

"What, then, is our duty? Shall we continue to drift? No! With all the emphasis of my being I hurl back the message NO! Drifting must stop. We must press onward and upward toward the ultimate goal to which all must aspire. But I cannot conclude my remarks, dear friends, without touching briefly upon a subject which I know is steeped in your very consciousness. I refer to that spirit which gleams from the eyes of a new-born babe; that animates the toiling masses; that sways all the hosts of humanity past and present. Without this energizing principle all commerce, trade and industry are hushed and will perish from this earth as surely as the crimson sunset follows the golden sunshine. Mark you, I do not seek to unduly alarm or distress the mothers, fathers, sons and daughters gathered before me in this vast assemblage, but I would indeed be recreant to a high resolve which I made as a youth if I did not at this time and in this place and with the full realizing sense of responsibility which I assume publicly declare and affirm my dedication and my concentration to the eternal principles and receipts of simple, ordinary, commonplace JUSTICE."

This sort of speech is technically known as a "knock-out." One wonders whether the Church has not really suffered more from such knockout oratory than from most other causes combined. There is a seductiveness about mouthing of grandiloquent nothings against which every minister must set himself like steel. It is against such danger that Jesus gave the eternal warning: Let your communication be "yes" or "no."

One style of speech differs from another in quality. There is unquestionably a glory of the highfalutin oratory which raises a Newfoundland fog about every subject it discusses. But a much higher glory is that of the concrete, positive word.

P. S. We have just compared this speech with our last Sunday's sermon, and are wearing a new suit of sackcloth and ashes.

Hymn for the Modern Church

A couplet from a beautiful and familiar hymn might well serve as a hymn for the modern church beset before and behind with surveys and questionnaires:

"A cloud of witnesses around
Hold thee in full survey."

Correction

A typographical error appeared in the article by Bishop Adna W. Leonard, entitled "The Essentialist" in the Advocates, April 21. The word "liberalism" in the second column, the last line of first paragraph, should be "literalism."

L.

Jesus in the Thought of To-day

A Glimpse of Some Recent Books on Jesus

By Harris Franklin Rall

Professor of Christian Doctrine, Garrett Biblical Institute

THE significant fact is that men are thinking and writing about Jesus, and more than ever. Men are always talking about the outstanding figures of their time. To-day it is Mussolini; yesterday it was Gandhi; the day before it was Roosevelt and Lloyd George and Woodrow Wilson and Lenine. How brief their hour before they leave the front page and the headlines—some of them to become sober subjects for the historian, others to enter a lasting obscurity! All except Jesus. He is not only the subject for the historian, seeking to understand the past; He is a theme for each generation as it faces its own day. We see that at once when we scrutinize the books of the day, and particularly a group such as has been chosen for this article, taken, as they are, not from acknowledged church leaders, but from representatives of the larger world, radical and conservative, business man and man of letters, historian and publicist, Jew and Christian. For all these men Jesus is a subject of vital interest. What is His place in history? these men are asking. What is His meaning for men to-day? The answers are interesting and varied.

History or Myth

Our first book gives a very simple answer to this question. "There was no Jesus," says Georg Brandes, the great Danish literary critic, in his newly translated work, *Jesus a Myth* (Albert and Charles Boni, New York, 1926). It is not a new idea. Bruno Bauer declared a century ago that the Gospels were mere literary creations and Jesus a literary fiction. He has not been without followers in more recent years—the German philosopher Drews, the Orientalist Jensen, Pastor Kalthoff, the Englishman Robertson, the American mathematician Smith, and the French Couchoud. With all variation, there is a broad agreement among these. Jesus is the foundling of Christianity, not its founder. He is not the creator of Christianity, but was created by it. Out of hopes and dreams and mystical experiences, out of scraps in the Old Testament, like Isa. 53 and 7. 14, which were turned into history; out of Oriental myths about saviour gods, this figure was created. The stories of His life came from various sources, His words mostly from current Jewish teaching. With the real founders of Christianity, it was not a historical person, Jesus, that counted; it was the Christ idea, the Saviour-God idea—something that existed long before Christianity.

It is interesting to see Brandes at work; he shows so beautifully how credulous a critic may be. He makes the book of Revelation the starting point out of which the New Testament grew. Paul's interest is the Christ idea,



Underwood & Underwood

not the Jesus of history. Acts comes before the Gospels, and is the source of various Gospel stories. Incidents of Jesus' death grew out of the death of Stephen. Peter's raising of *Tabitha* gave rise to the tale of how Jesus raised a girl by saying *Talitha*. Judas is a myth, a hateful expression of the attitude of Gentile Christians toward Jewish Christians in the second century. Mary, mother of Jesus, is a myth, as indicated by the suspicious fact that there are so many Marys among the friends of Jesus, and that Eastern religions give to the mother of a god a name beginning with *Ma*.

This is so interesting and so easy that one is quite tempted to apply the process further. Here is the supposed historical figure of John Wesley. The story seems credible, but grows suspicious as you study. Think how *John* recurs in Christian history as the name of great religious leaders: John the Baptist, John the Evangelist, John Chrysostom, John Duns Scotus, John Hus, John Calvin, John Wesley, and nearly two dozen Pope Johns. With all the names that mothers might give to children, how should this one be chosen for the whole line? Evidently there are mythical elements here. Add the incredible tales of what this John Wesley did—his preaching, writing, traveling, organizing, and the suspicion of myth becomes a confirmed fact.

Of course these vagaries have been answered, and answered by scholars who are really historical critics. One of these is the French theologian, Maurice Goguel, who writes on *Jesus the Nazarene: Myth or History* (D. Appleton & Co., New York, 1926). His book is directed chiefly against a fellow countryman, P. L. Couchoud. With Couchoud, like the others, the stumblingblock is the idea that there ever could have been such a figure as Jesus, who, in a single generation, became the object of faith and worship. Patiently and with full and critical scholarship, Goguel takes up in turn the non-Christian testimony, of which we have, of course, but little from the first century, and then the New Testament materials, especially Paul and the Gospels. He shows how the epistles of Paul stand like a rock against all such speculations. Tested by a century of criticism, the chief letters of Paul are acknowledged on all hands as genuine to-day. Converted but a few years at most after Jesus' death, Paul wrote these letters to a generation that contained men and women who had seen Jesus in the flesh. And though Paul was chiefly concerned with the risen Christ, the Christ of the Spirit, it is not a principle upon which he builds his faith, but a Person—one who lived and loved and died for men.

Almost overnight there has sprung up a new class of

best sellers—not fiction, but books that deal with serious subjects—and people by the hundreds of thousands are reading history, science, philosophy, psychology, and religion. Mr. Wells set the pace, and he and his fellows deserve a high measure of credit for opening up these treasures to the common reader, for luring the multitudes who would otherwise content themselves with fiction and the daily paper (or are these both fiction?). These men are not all journalists—some are really scholars—but they have learned the journalist's art—keep your eye on the reader, hit the high spots, make your story simple whatever the reality may be, always be positive, and put in the human interest whether it be evolution or Einstein.

"*This Believing World*," by Lewis Browne (The Macmillan Co., New York, 1926), a story of the chief religions of mankind, well illustrates the merits and faults of this kind of writing. The author faces a tremendously difficult task, that of telling the story of man's search for that unseen world in relation to which he finds the meaning of life. He has been successful in making his story simple and interesting, and for some people these are the marks of truth. But he has paid a heavy price. He has omitted what was essential to a true picture. He has joined solid fact and pure conjecture in bald assertion. He has been especially unfortunate in his treatment of the beginnings of religion and of Christianity. But his chief fault has been that he has given not so much a story of religion as religious ideas and practices viewed mainly from the outside. It reads like a story of "*The Superstitious World*."

We are concerned here with his treatment of Jesus. First comes an extreme skepticism: he speaks of "all the stupid and silly and gross extravagances, all the pious embellishments and patent falsehoods that clog and confuse the Gospel accounts." To this skepticism is joined an interesting credulity in relation to various modern theories and a generous use of the imagination. Just where did the author learn that John the Baptist was one of a whole group of evangelists baptizing in the Jordan, his baptism being for the purpose of driving out evil spirits? And in view of our late and meager knowledge of Mithraism, why is he as confident that by the time of Paul's death Christianity had cast out Judaism and taken over the Sunday and the ritual of the Mithraists?

The Jewish Scholars and Jesus

The author undoubtedly tries to be fair in his treatment of Jesus. He fails in the appreciation alike of the character of Jesus, the nature of His influence, and the character of His message. Jesus is an earnest and eloquent but evidently very much mistaken young man. He wins the crowd by the high hopes that He holds out for them. When at last the mob deserts Him in Jerusalem, He tries to escape, only to be captured and put to death. There is nothing ignoble in the main in the Jesus whom Rabbi Browne here pictures, but there is an utter failure to explain how a movement like Christianity could thus originate. The suggestion of the attempted escape is, of course, pure invention. What we miss is that which makes the very heart of the picture for Christianity—the lofty spirit that transformed men by its touch, the pure devotion of loyalty and love that led Him open-eyed to the cross, the message of God, and of life which has commanded the noblest of our race since that day.

Jewish scholars are trying to arrive at a just appraisal of Jesus, and are writing about Him—that is one

of the striking facts to-day. If they have been laggard, can we charge them with sole blame in view of the attitude and actions of "Christian" peoples?

"*A Jewish View of Jesus*" was written by Rabbi H. G. Enelow (The Macmillan Co., New York, 1920). He claims Jesus for the Jews, and is proud that Jesus was ready to die for His ideal. Jesus is not a Messiah for the modern Jews, but the latter does realize "the ethical power and spiritual beauty of Jesus." "The love He inspired, the solace He has given, the good He has engendered, the hope and joy He has kindled—all that is unequaled in human history."

Joseph Klausner is the first Jew to attempt an account of the life and teachings of Jesus in a volume written in Hebrew and for Jews. This book was translated into English two years ago (The Macmillan Co., New York, 1925). With all differences, the Christian reader will appreciate the spirit of the writer, his solid scholarship, and the light which he throws upon the Jewish environment of Jesus. He compares favorably with the inadequacies of Browne and the vagaries of Brandes, the Jewish writers already mentioned. He considers Jesus "the most Jewish of the Jews," and declares that in His ethical code there is a sublimity, distinctiveness, and originality in form unparalleled in any other Hebrew ethical code. He thinks, however, that His emphasis on mercy, with God and man, endangers that absolute righteousness for which the Hebrew Scriptures stand, this His extreme idealism, His purely spiritual concept of religion, imperiled the national culture of Judaism, and that this lofty code has become simply the ideal of an isolated few. What Klausner criticizes seems to most of us the ground for the high claim of Christianity as a spiritual and universal religion. The chief defect of the book is its failure to see that Jesus was no mere teacher of ideas about ethics and God, but one who lived a life from God and with God, and by His life and word and death brought man into living fellowship with His God.

Middleton Murry

The New Testament has no more interesting scenes than those which suggest what happened when men met Jesus. We think of Matthew and Zacchæus, of Nicodemus and the rich young ruler. "*Jesus Man of Genius*," by J. Middleton Murry (Harper & Bros., New York, 1926), is a book that seems to have grown out of a modern man's meeting with Jesus. As editor of the London Athenæum, literary critic, and novelist, its author represents the highest culture of England. But he writes here not primarily as historian or critic. The loss of his wife, a brilliant writer whose promise had not time for fulfillment; an association with Maud Royden in the work of that gifted woman preacher; some addresses given in that connection, and then a personal facing of the question of what Jesus really was to His day and what His message means to us—these seem to be the influences that conspired to bring forth this volume.

This is not an orthodox book, though perhaps not so far from the faith as the writer supposes. "Two thousand years ago," the author says, "the deed of Jesus seemed so sublime that men could not but consider it an act of God. So, in the final contemplation, it was. In Jesus God was manifest as He has never since been in man; but manifest in Him, because He was wholly Man." Has the church perhaps helped to shut the way for such men as this by its too frequent suggestion that the ap-

preciation of Jesus as man excluded the faith in Him as divine? The central message of Jesus, we read here, was that of the kingdom of God. "Men were to become sons of God; if they would become sons of God, they and all things would be changed. Not gently changed, in the sense that bad men would become good, but radically, catastrophically changed." The author does not want the liberal Jesus, or the rationalist Jesus, or the eschatological Jesus. With open heart and fine insight, he seeks the moral and spiritual values that are in Jesus. Beauty of style, reverence of spirit, and a quickening suggestiveness mark this work which is in the form of a life of Jesus.

On the World's Highways

One word more must be said: Men are talking and writing about Jesus on the world's highways. He is not only the Christ of the road to Emmaus, where the single soul finds through Him the fellowship with God, and the Christ of the Indian Road, where men of another race are seeing Him as Brother and Saviour. Out on the world's wide highways, where march the nations, where tread the armies of industry, where race touches race, there, too, He is taking His place. Terrible things have been happening along these highways. They have become ways of strife, of hatred and fear, and of death. And men are asking: what word has Jesus to say to us here?

No space is left us for review of books or writings dealing with these matters, though these are not lacking. We recall voices like that of Walter Rauschenbusch, and great gatherings like Copec and Stockholm. But we must not miss this fact, that men are asking the question: what would the religion of Jesus do on these great highways? What would it do at Geneva, or in the State Department at Washington, or in any one of the capitals of Europe, or the office of an international concern, in the office of the metropolitan daily, at the headquarters of organized labor, in the mills of the great city? It must suffice us to close with the challenging, the provocative statement of Don Marquis, the brilliant columnist, realizing the significance of the appearance of these words in such a place. "Jesus would undoubtedly be considered an anarchist to-day if He were alive; and any person who attempts to apply His principles in a thoroughgoing, uncompromising manner to a political situation in any modern state is suppressed. Real Christianity is necessarily intolerant of fraud, injustice, and oppression. The moment it abates its intolerant idealism it ceases to exist; it cannot make terms, or it defeats itself; it can pardon all sinners, but never any sin; its most mild-seeming precepts are really explosive paradoxes; eventually the human race must either extirpate it completely or practice it sincerely if it wants any rest."

If I Were a Father

By Jeshurun

I WOULD not tell my son that I was a model boy. He might ask, "When did you check out?"

I would not declare to him that nearly all the boys of my day were loyal and obedient to their parents. He might go behind the returns and call another witness.

I would not quote too often the hardships and handicaps of my youth. He would be sure to wonder what grandfather said to me about the soft times I was having as compared with the real difficulties of his day.

I would not assert that young people were much happier in former days than now. The mental response would surely be: "Poor dad! He doesn't know it, but he's getting old."

I would not be stingy with him. Economy, like charity, begins at home; and I would prune my own luxuries and even comforts before I would withhold a single dollar that would be a real benefit to him.

I would not create the impression that dad is a mere saddle horse for his superior son to ride to a finish. I would insist that he lift his share on the financial and other burdens of the home company.

I would not revise the Scripture, "Train up a child in the way *he* should go," and make it read, "I will train him in the way I went." If I could make the tour anew I would omit some of the side trips.

I would let him develop the form of his religion as naturally as a mollusk grows his shell. But I would try to keep the water clear during the process.

I would advise him to lose no sleep over the alleged



conflict of science and religion. "Do men gather grapes of thorns?" No, neither do they measure flour with a yardstick, nor estimate values with spring balances. But some do attempt to put God into the test-tube and the human soul under a microscope. "A companion of such fools shall smart for it." He shall not get smart by it.

I would keep humble by remembering that "One is your Father," and encourage my son with the thought that my faults and failures are not found in Him "who dwelleth in light unapproachable."

I would try to let him grow up. I know it would be hard, but I believe I would try to avoid making every decision for the boy until he lost the power of making decisions for himself, for he is bound to come to the place where nothing will save but his own judgment, and if I haven't developed that I will have ruined him.

I would use my eyes more than my ears. That is, I would depend on what I actually did see of the character and actions of young people, including my own boy, rather than on the wild stories which are brought to me about how terrible the young people are to-day. To believe all such tales is to spoil my boy's confidence in his father.

I would try to get some fun out of the job. No one does a thing really well unless he enjoys it, and it is the parents who feel most keenly the inconveniences and irritations of raising children who make the greatest mess out of it.

Edwin Markham— Poet and Prophet

The Author of "The Man With
the Hoe" Celebrates Seventy-
Fifth Anniversary

By William L. Stidger

*Pastor of Linwood Boulevard Methodist Episcopal Church,
Kansas City, Mo.*

EDWIN MARKHAM is the preachers' poet. In a special interview I had with him for the purpose of writing this article in celebration of his seventy-fifth anniversary, I said to him:

"Mr. Markham, I want you to send a message to the ministers of my church on your seventy-fifth anniversary."

"I shall be glad to do that. Tell them for me that they are engaged in the greatest occupation on earth—the business of carrying the message of the Comrade Christ to humanity. I would rather be a doorkeeper in the house of the Lord than to dwell in the tents of the mighty.

"Tell them that they, too, are poets, and that they come from a long line of poetic ancestry; that they are the representatives of Poet David and Poet Isaiah, and Poet Jesus Christ, and that that is an holy occupation."

And knowing Mr. Markham as I have for fifteen years, I can testify that in these two paragraphs he has stated exactly what he believes and lives with a passionate loyalty.

I have never known a man who was so loyal to the teachings of Jesus Christ as he; nor any man who lived the Christlife so consistently; nor any man who was so saturated with the teachings of Jesus, or who shot them into his own preaching so constantly.

Jesus Christ is the one great adoration of this poet's life. He has been in the process of writing a prose-volume on the life of Christ with the intention of setting forth the teachings of Christ as they have appeared to a poet after a lifelong study of these teachings. My great hope is that the poet will live to complete this master volume. But he works slowly and with infinite patience and care. I have never known a writer who worked so patiently and so carefully.

He has been at work on this volume, to my knowledge, for ten years. He worked more than fifteen years on "The Man With the Hoe." However, he is not bound by any slavish adherence to any set way of working, as is illustrated by the fact that he wrote his immortal poem on "Lincoln—The Man of the People," one morning between the hours of three and daylight, and when he was through he gave that great utterance to the world practically untouched again.

His new volume on Christ may never be finished, but I for one have a feeling that if he does get it finished it



Keystone View Company

EDWIN MARKHAM

will be the most astounding and the most important contribution that he has ever made to literature.

Most people think that Mr. Markham is not doing much work, but those who know him intimately happen to know that he works night and day. He has just finished one of the most colossal collections of poetry that has ever been published, a collection which he has been making all of his lifetime. It will consist of eight or ten volumes. It might be called "The Edwin Markham Scrapbook." It is Mr. Markham's hobby to collect poetry, and he has been doing this all of his life. These eight or ten volumes will contain the fruits of a lifetime of collecting.

Mr. Markham has recently written "The Ballad of a Gallows Bird," which the late George Sterling says is one of the great ballads of all time, equal to "The Ancient Mariner." His poem, "Israfel," won the Poetry Review prize recently. The judges were Alfred Noyes and five leading British editors.

Because this poem has never been published in any of his books, I have asked permission to quote a few quatrains from it:

"He knew life's immemorial grief—the cry
Of young Love with the ruined rainbow wings,
The pathos of the vanishing, the sigh
Out of all mortal things."

The next quatrain which I quote brings the hint of eternity back into our souls:

"He lookt on cities in their crumbling hours,
Where Death obscurely mumbles out His rune,
Hoary, remote, alone, where time-worn towers
Hang spectral in the moon."

What a picture of the poet of whom this poet writes is there in this stanza:

"He walked the streets as on a lonely strand:
His country was not here—it was afar.
Not here His home, not here His motherland,
But in some statelier star."

Or in this stanza:

"Life was His exile, earth His alien shore,
And these were foreign faces that He passed;
For He had other language, other lore,
And He must home at last."

The most significant four lines in the poem, to my way of estimating, are:

"He knew the demon whispers in the deep,
And songs of deathless love where seraphs are:
He saw the cliffs of Time, a ghostly heap,
But over the cliffs a Star!"

Edwin Markham's poems make up a gold mine for preachers. He is not only full of rich nuggets of sermon ideas, but his poetry is rich with beautiful spiritual and social illustrations.

I am going to suggest the ways, briefly, in which I think that Edwin Markham is the most useful poet who has ever written in the United States for preachers:

Prophet of the Social Gospel

First, because he is the great poet-prophet of the social gospel. One does not need to tell intelligent men that the social gospel was ushered in with that great poem, "The Man With the Hoe." No wonder that Jay William Hudson said of this, "Markham's 'Man With the Hoe' will be the battle cry of the next thousand years."

But this is not his only great social poem. I want to mention the titles of several others which are as rich in the social gospel even as "The Man With the Hoe." They are: "Brotherhood," "Little Brothers of the Ground," "Two at a Fireside," "The Toilers," "The Man Under the Stone," "The Rock Breaker," "The Day and the Work," "The Sower," and a hundred others.

No preacher who even pretends to a belief in the social gospel of Jesus has heard its completest expression until he has read every one of Markham's great social utterances. He is the pioneer social prophet-poet and preacher of us all.

Second, there has never been a poet in American life who has so beautifully and reverently expressed the Spirit of Christ and the legends of the great Christian stories as has Markham. I refer to such narrative poems as: "The Shoes of Happiness," "The Juggler of Touraine," "How Oswald Dined with God," "The Cup of Pride," "How the Great Guest Came," "Inasmuch," "A Guard of the Sepulchre," "The Song of the Shepherds," "The Hindered Guest."

A Preacher at Heart

Third, there has never been a poet in American life who was so rich in sermon suggestions. Mr. Markham is a preacher at heart. He admits it to me time and time again. I would be willing to wager that any preacher who cares to read Markham carefully will find the kernel thought for a thousand sermons without even half trying. They thrust themselves at one. They cry out for utterance and preaching. Take his quatrain, "Outwitted":

"He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took Him in!"

And there are more than three hundred of these quatrains. There has never been a poet who mastered the quatrain form as he has:

"Forget it not 'till the crowns are crumbled,
And the swords of the kings are rent with rust;
Forget it not 'till the hills lie humbled
And the springs of the seas run dust."

What? That love is triumphant over time and eternity.

Of all his books, I should say that "The Shoes of Happiness" is the richest treasure mine for ministers.

The first section of this book is entitled "Six Stories." These are all narrative poems, and every one of them is a sermon, and will make the background of a great book sermon. The preacher who fails to find this group has lost much. One section of this book is called "Script for the Journey." In this section are fifteen brief poems, running from six to twelve lines. In every poem is a great sermon. I quote one to illustrate what I mean, and it will speak for itself:

The Hidden Glacier

"There is no time for hate, O wasteful friend:
Put hate away until the ages end.
Have you an ancient wound? Forget the wrong. . . .
Out in my West a forest loud with song
Towers high and green over a field of snow,
Over a glacier buried far below."

I am tempted to quote another of these poems from "Script for the Journey":

The Place of Peace

"At the heart of the cyclone tearing the sky
And flinging the clouds and the towers by
Is a place of central calm:
So here in the roar of mortal things
I have a place where my spirit sings,
In the hollow of God's palm."

He also has a section in this great book called "The Hero of the Cross," and every poem in it is a tender, understanding study of the experiences of Jesus under the following titles: "The Lord of All," "The Consecration of the Common Way," "The Song of the Magi," "The Garden of the Sepulchre," and "After the Sepulchre."

The hour has come for all preachers to get acquainted with Edwin Markham. They will find him to be their greatest friend, and the greatest poet-friend of the Christ that we have produced in America. I know the poets of America, and I make this statement without fear of any forceful rebuttal from any source, academic or ministerial. If I were to suggest any single book of Markham's for the preacher, it would not be "Lincoln and Other Poems," or "The Man With the Hoe," or "The Gates of Paradise," but "The Shoes of Happiness." Every line in this comparatively unknown book is a preacher's line, written for him, written from his viewpoint, written with his gospel—social, personal, and universal in mind.

Sermons, lectures, and readings from Edwin Markham will be timely this year of his seventy-fifth anniversary. He will be honored all over the world. California will have him all of April, and the University of California and other great educational institutions are planning celebrations in his honor. The Middle West will have him all of May, and five great educational institutions are giving him honor and recognition. It is a good year for Methodist preachers to get acquainted with him again, and to preach the Christian gospel in a new and a fresher medium by using Markham's great poems interpreting Christ and the Christ-spirit.

Reasons For Prohibition in This Generation

By Colonel Raymond Robins

Extracts from address at Annual Meeting at Washington of the Citizens' Committee of One Thousand for Law Observance and Enforcement.

FIRST, prohibition came to the United States in this generation, in part, because of the close of the frontier. You may think I am far afield. I am not.

People saw the promise of better things, and started their movement westward, seeking to escape from economic, social, and religious pressure. Ever westward has been the vast trek of mankind.

Western Asia, eastern Europe, western Europe, the British Isles, and then across the surging Atlantic to the bleak New England shores and to the happier shores of the South, was the challenge of a new hope, a new means of escape from the past pressure on the human race. There their sons picked up the trail and carried it over the Alleghenies, and ever westward, over the bosom of the Father of Waters, across the Great Plains to the foothills of the Rockies, and there it rested for a time, and then ever westward over the Continental Divide, and then on to the shore of the beautiful Pacific. There it rested for twenty years, and then we picked it up, westward and northward, and carried it forward until we reached the Behring Sea on the north.

Eager-hearted boys in the District of Columbia, in Maine, in California, in Florida, wherever they are, boys and girls with questions in their hearts, with desire to free themselves and get away from the shelter, possibly, of a father's home—that is the quest of the human heart. What are they thinking about? About the frontier.

The old frontier has ceased to exist. They are thinking about Chicago, New York, San Francisco, Pittsburgh, and the great industrial towns of New England, and they are to-day pouring into those communities. This nation began 96 per cent rural. It is 54 per cent urban at this moment, and that percentage is increasing rapidly.

The social implications of individual action are wholly different in the two situations. A man getting drunk in his farm home, or driving along a country road with mules or oxen going six miles an hour, was not so serious. The mules or the oxen would take him home. But now in a sixty-miles-an-hour world, with crowded communities, the drunken hand on the wheel has a wholly different social implication. There you find one of the reasons why society has had to relieve the community from the danger and menace of alcoholic waste, poisoning, inefficiency, and incompetency.

There is another reason. We are the greatest mechanical and engineering people in the world. Power under control—for that is all an automobile is—has more devices in this country than in any other nation in the world. Thirty years ago we made a rule that locomotive engineers in this country could not drink; they had to be teetotalers. Nobody wanted to limit the personal liberties of locomotive engineers; but everybody knew that locomotive engineers, whose business it was to protect life and property, could not do so if they were

drinking engineers. And nobody in the country wanted to ride on trains that were run by engineers who were drinking men. And nobody, from President Nicholas Murray Butler, who has so much to say about personal liberty and prohibition laws, down or up, if he were going from Chicago to New York on the Twentieth Century Limited, would want to have a drunken hand on the throttle. That condition which was necessary for a class thirty years ago has now, by reason of the diffusion of mechanical and engineering power throughout the mass of the people, become necessary for the whole people, to protect the life and property of all of us.

There is a third reason. The diffusion of a better standard of living, of a larger means of recreation and of personal happiness in a material sense. The spread of general education has been greater in those thirty years than in any other previous period in the world's life.

The part that liquor played in the social life and habits of the people has been wholly changed, so far as the necessity for it is concerned, within the thirty years. These thirty years have seen the widest diffusion of general intelligence; the widest diffusion of general recreation, the coming of the movie, the radio, the Ford car, giving all kinds of opportunity for a better type of recreation. These things have changed the burden and necessity of artificial stimulation so far as the vast mass of the people is concerned.

And side by side with that education has gone on another education. We have learned the effect of alcoholic stimulation and poison upon the human body. We have learned that it is injurious in every way.

A group of Germans have been studying the effects of alcoholic stimulation on men and women, and in a unanimous report which they have made, they tell us that it has the effect to deflect the accuracy of the message sent by the brain along the nerves to the muscles, so that a fine marksman shot a little off after he had had a drink or two; and that a fine draftsman drew his lines a little irregular after he had had a drink or two. And a peculiar thing in that study by the Germans was this, that the lower the type, or more phlegmatic or stolid the subject, the less the effect, and the more sensitive and higher the nervous tension, the higher the type of mind, the greater the effect. So when a man says to you that he can take three or four drinks without affecting him, it may be true, but it is not very complimentary to him.

There is another reason. We men and women of America are not a temperate people. We might as well be honest with ourselves. It is a fact that we may think we are following the Scriptural injunction, and we do things in a large way, "Whatsoever thy hand findeth to do, do it with thy might." We throw ourselves into anything we do or undertake until we overdo it.

All this talk about light wines and beers is pure unadulterated bunk, and the people who are doing the talking about it do not want it. They want whiskey and they want it straight. They want cocktails and highballs and whisky sours and mint julep. I come from Kentucky, and I know. And the reality is that the people of America, by reason of their characteristics and their

social tendencies, cannot be temperate with alcoholic stimulation. And the fact is that we want a kick, and we want it fast, and if we do not get it with one drink we take another to get the kick. This has been one of the reasons why it has been necessary in our present day to have prohibition.

There is another reason. The liquor traffic itself is more responsible at this hour for prohibition and its immediacy in the United States than any other one single force. I am not a fanatic.

I know some distillers, and there are some mighty fine men among them. But the more commercially-minded among them said, "We are not getting as much money as we could get out of this," and they began to buy up every available corner and established saloons, and they began to pick up the ex-convicts and put them behind the bar, and said: "Get the booze across; get the booze

across, and we will pay you a commission in proportion to the amount you put over."

That was the organized saloon. And that kind of an organized saloon soon gathered around it organized gambling and organized prostitution, and it was not long until it became a stench in the nostrils of the people of the community, and a menace to the children, to the homes, to the church and the school. The aroused conscience of the country arose and outlawed it, and made the saloon an outlaw among the institutions of the land. And now there is not a single saloon under the flag, and in my judgment the saloon can never come back to the United States.

That is the force, economically, socially, educationally, which, more than agitation, than mere moral enthusiasm, is responsible for the coming of prohibition to the United States.

Are the Ten Commandments Obsolescent?

By Bishop Wilbur P. Thirkield

THE young people in a woman's college have revised them. They seem to have passed out of the memory of multitudes of young men. A college man was playing jazz. In conversation he was asked, "Do you know the Ten Commandments?" "No, but if you will just hum 'em I think I can catch the tune and play 'em."

Are they to drop out of life as they have out of the service of worship in the sanctuary? A call made many times has shown that not one minister in fifty reads them in the congregation once in six months. They used to be illuminated on the front walls of the church, staring the congregation in the face. But now often nondescript decorations have replaced them.

An American writer tells the story of an old Negro preacher who wore a Prince Albert coat on which the Ten Commandments were embroidered in many colors. This gives point to the suggestion of a leading preacher that many people are making the same mistake. Ethical in their speech, the Ten Commandments are not written in their heart or exemplified in their conduct.

It is a solemn question: Is it not an hour when the Ten Commandments should again take hold of the thought and conscience of the people? Is it not a time when our people are going after other gods? How the name of God is blasphemed and the holy day has now become a holiday! The sanctity of marriage is desecrated and the home imperiled. Adulterers and fornicators parade their vices unabashed and unashamed. Men covet their neighbors' wives. They covertly enter and break up homes. The cry of little children, worse than orphans, is abroad in the land.

And "scofflaws" defy law and decency. The laws of state and the sanctions of society are violated. The terms of the Constitution itself are openly flouted. The author of "The World and Its Meaning," a book marked by soberness and restraint, sounds a warning note. He sees "a crisis that has arisen in the moral progress of the world through the failure in social morale." If this is not curbed, he predicts "the dark ages that would

follow" and "the long centuries of social decadence that would ensue. Since the Great War the world is full of wasters and grafters and despoilers of women and breakers of law and destroyers of the home and traitors to peace and justice." It is no secret that our great cities are centers of lawlessness and even defiance of the Constitution.

Face to face with peril to society, the church, and the nation, let the Commandments be restored to their place in the order of worship as John Wesley designed in his Sunday service for "the Societies in America."*

Let them be read with the choral responses at the communion service, the people bowing down and asking God's mercy for their transgressions in time past and grace to keep the law in time to come.

Led by a choir of ministers, I have used the Commandments with choral responses (Hymnal No. 738) at the communion service in Annual Conferences with gracious and subduing effect: "Lord, have mercy upon us and incline our hearts to keep this law"; . . . and write all these thy law in our hearts, we beseech thee." If ever there was a time when this prayer should be uttered in the sanctuary, it is now. Let the sermon be abbreviated on communion Sunday that the people may hear God's voice in the Commandments.

Appropriate opening sentences may be used as follows:

Minister: Blessed are the undefiled in the way; who walk in the law of the Lord.

Answer: Order my steps in Thy Word: and let not any iniquity have dominion over me.

Minister: Blessed are they that keep His testimonies; and that seek Him with the whole heart.

Answer: With my whole heart have I sought Thee: O let me not wander from thy Commandments.

*Out of print but now available in "Service and Prayers for Church and Home" (Methodist Book Concern).

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PETER HEALS THE LAME MAN

SECOND QUARTER. LESSON VIII. MAY 22

Scripture Lesson—Acts 3. 1 to 4. 31.

Importance of the Healing. Suppose the author of the book of Acts had undertaken to relate all that the apostles did, what a voluminous book he would have written! Instead he singled out what seemed to him the most important deeds of these leaders, together with their causes and results. The rest is given in more or less summary statements such as we have in Acts 2. 43. Many things that are told, therefore, are not told for their own sake—that is, because they happened—but because of their important results and consequences. To some extent this is true of the apostles' speaking in tongues. But especially is it true in the case of Peter's healing of the lame man. It would have been included in 2. 43 referred to above had it not had such important results and consequences, such as the winning of many people to belief in Jesus as the Messiah, and the beginning of Jewish persecution of the Christians. The healing was prompted by genuine human sympathy. But more fundamental than that was the desire to glorify Jesus as the Christ.

Psychology of the Healing. We need not go into any detailed discussion of the psychology of this healing either as concerned with the healer or the healed. No one can with any degree of accuracy fix the limits to the power of faith. In this case faith was effective in strengthening the will so that it exercises itself with greater momentum in daring to undertake what it otherwise would not venture, or if at all, but feebly to fail. It is well known that fright may have a similar effect on the will. This is one reason why such healings to-day are sometimes but temporary: the effect of a triumphant faith on the will of the healed is in these cases but temporary. As faith weakens, the will slackens, grows feebler, more calculating and less daring. Self-consciousness has returned.

Spiritual Results of the Healing. That this healing should have resulted in a very large number of people believing in Jesus is not to be doubted. Such a miracle would have similar results to-day under similar circumstances. Mere verbal declarations may be gainsaid and disputed; but what is found out through the laboratory method is by far more convincing. The author does not say that five thousand were baptized and joined themselves permanently to the group of positive Christians. It may be that many of them were simply won from positive disbelief in Jesus, but not to a practical and positive belief in Him. Sometimes we oppose a candidate for all we are worth until we find out more about him; then we no longer oppose him. But when election day comes, we do not vote for him—not because we oppose him, but because we prefer someone else. I remember some years ago, when one of the most outstanding evangelists of this age was beginning to attract national notice, some of my scholarly friends spoke their positive disapproval of his methods. But after they had seen and heard him and witnessed some of his results in their city, as far as they were concerned, they were willing that he should henceforth have a fair chance to do what good he could. But they did not sing his praises as some others did. Something like this might have happened in the case under consideration. Many of the "believers" may have been won merely to a more liberal and less antagonistic attitude toward Jesus, disapproving of any manner of opposition to Him without having definitely accepted Him as the Messiah. This is a possibility. But it is certainly not to be doubted that a large number did actually begin the espousal of His cause.

Peter's Method of Preaching. This they did, not because Peter had told them *what* Jesus could do or *what* Jesus had done in times past, but because he had told them *that* it was Jesus through whom was done the remarkable thing which they had witnessed. He had already used this method very effectively at Pentecost. Paul also used it when it was convenient for him. I don't know what to name this method; but you can see what it is: it is explaining that it is Jesus who has done something in the life of men of the day whom the people may know or know of rather than declaring what Jesus can do—not a poor method at all, we should say.

Suggestions from Peter's Method. And may it not be possible that our preaching to-day would gain greatly in convincingness if we seek to adopt this method to a greater extent? And should we not seek more to get our demonstrations of the power of Jesus from the life of modern men? The thinking young people to whom we preach to-day want a Lord who can do things for men to-day as they are, and not One who, as frequently represented, appears to have done things chiefly, if not only, for ancient folks. They believe that this is the greatest age of the world, that modern men are the most highly civilized, and for that reason should be looked to for ideals for this day. That is just young folks' psychology, whether we like it or not. But few of them are deeply interested in ancient history, which so much of modern preaching is. They select their ideals from among modern or contemporary men and women—it would seem a scandal to our age if they did otherwise. Christ is as ageless as God is—He is equally at home in the world in every age, including this one. He is the eternal model which grows and may become more understandable with the widening of men's minds and the processes of civilization. This ageless spiritual Christ is always modern. And He has power in men's lives to-day—in fact more than He had as Jesus on earth. What I am trying to say is that the spirit of thinking people to-day demands that we spend relatively more time in finding virtuous lives in people of to-day and tell *that* Christ did it, and relatively less time in telling *what* Jesus did two thousand years ago in the midst of a different civilization, or theoretically what Jesus *can* do. And if Christ does not produce any worthy models in our age, God pity us—all our preaching is vain!

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MAY 22, 1927

"By him doth this man stand here before you whole"

(By the Rev. D. D. Martin, D.D.)

The tragedy of disease and deformity was being enacted, and the multitudes were helpless to heal or comfort, save as they gave aims to him who sat and begged. Peter saw the situation. He could not give silver or gold, which would belittle the manhood he saw in the crippled form. There was a sense of oneness with the unfortunate which he felt since Christ was the healer of the nations. In Him they should be one in every gift of heaven, so he said to the lame man, "In the name of Jesus of Nazareth, rise up and walk."

Sin has done its work in every land. But the number born in disease and blind or crippled from birth greatly increase the farther we go from Christian civilization. The healing touch of medicine or the surgeon

is not available. So these unfortunates, by the million, live on with no hope of being healed, having only the scant charity of masses, already poor themselves, to depend upon. The Orient is filled with such. Only the healing of the Son of God, as He may bring the triumphs of the kingdom of grace with every gift of healing, can save them. Only Christian lands have physicians and hospitals to meet the need of all who apply for aid.

It is not only the bodies, but the souls of men that are deformed in every land where sin has run its course as it has in heathen lands. These offsprings of humanity have had no chance to find the healing of mind or spirit. Their heart is shadowed by the hopelessness of ignorance and superstition, and from morning until night, from youth to old age is the despairing cry for help that never comes, save as the messenger of the cross may come that way with the fullness of the story of healing for both soul and body.

The transformation was complete and noticed by all. Instead of a helpless cripple, he was walking and leaping and praising God. Such transformation is noticeable in any life healed by divine power, and can be seen in whole communities in the South Sea Islands, or in the gospel sunlight portions of Africa and of Asia. Silver and gold will not redeem, or Africa would be the most heavenly of places. The peoples of the world cannot be made whole except by the power of Christ, by whom this man was made whole.

GAMMON SEMINARY.

Cards of Thanks

I desire to thank New Canaan Baptist Church and choir of Meridian, Miss., for three nice shirts as a present for Annual Conference. These people are among the most loyal folk I have ever met. Those participating were Bros. G. W. Anderson, L. Griffin, Sisters L. Findley, P. Steele, A. N. Hill, S. A. Findley, B. Horn, Lue Griffin, E. W. Fenley, Ida Wallace. May God's richest blessing ever remain with these good people.—The Rev. A. L. Bohannon, Pastor Rose Hill, Meridian, Miss.

I take this method to thank the good sisters of Philadelphia circuit (Miss.) for the fine suit they gave me for Conference. Those contributing were Mrs. H. B. Evans, \$3; Mrs. Lela Pollock, \$3; Mrs. Fannie Rodgers, \$1.75; Mrs. Lizzie Johnson, \$1; Mrs. Millie Moore, \$1.55; Miss A. Green, \$1.50; Mrs. L. Donald, \$1.25; Mrs. B. Hill, \$1.25; Mrs. D. Baxton, \$3; other good members of the circuit paid \$17.40. Total amount contributed, \$34.70. Too much praise cannot be given these good people.—F. L. Woods, Pastor.

On January 18, a band of faithful members and friends came to the parsonage, singing, "God Will Take Care of You." The party was led by Sister Emma Farris. Quite a number of pounds were laid on the table, and a purse. The pounding was given under the auspices of the Ladies' Aid, Sister A. Parson, president. Bro. Gus Baronne delivered the presentation speech, and Bro. D. H. Eaton offered prayer. After a jolly chat the party left, promising to return again soon. God bless these dear ones.—W. H. Jones, Pastor, New Iberia, La.

I take this method of thanking the members and friends, both Methodist and Baptist, for their grand surprise party which came on the night of February 4, led by Mr. Ike Baker, Mr. George Thompson, Bros. Silas Smith, M. Pickett, Sisters C. Gibson, L. McDonald, Mary Thompson, Jane Reed, J. Gilchrist, L. Bule, Miss Esther Jones, and a host of friends. They entered the parsonage and laid on the table 150 pounds of choice groceries and a cash purse. The pastor, Rev. A. G. Crump, and wife offered prayer and spoke some words of appreciation, closing with Scripture lesson by Mr. George Thompson. May God bless these good people. Come again; you have a standing invitation.—The Rev. and Mrs. A. G. Crump, Union Church, Miss.

Little Stories of Achievement

What the Churches Are Doing

Bay Springs, Miss.—Easter was a high day here. We raised \$66 for World Service. The work is still alive, and we are all in love and doing a real work for the Master.—J. M. Griffin, Reporter.

Decherd, Tenn.—A missionary rally was held at Pelham Church on Easter Sunday. The Rev. J. W. Betty and the Rev. A. L. Southern were present at the morning services. The Rev. Taylor, of Decherd, was present at the afternoon service. Collection for missionary causes, \$32.12; pastor's salary, \$5; total for the day, \$37.12.—Reporter.

Houston, Texas.—Easter Sunday was a great day at Boynton Methodist Episcopal Church, beginning at 4 o'clock in the morning. Our pastor, the Rev. T. M. Jackson, preached the resurrection sermon to a crowded house from St. Luke 24. 13. In the afternoon and night, a great program was rendered by the Sunday school, and more than \$800 was raised.—Mrs. L. A. Steptoe, Reporter.

Queen City, Texas.—On April 16 and 17, we celebrated Easter at Bethel Methodist Episcopal Church. Sunday school was held at 9.45 A. M., and at 11 o'clock the pastor preached a soul-stirring sermon. The membership was divided into fourteen teams, but due to bad weather, only about half of them reported. We raised on World Service, \$58.01.—Rev. K. S. E. Henry, Pastor; Lucy Mae Johnson, Reporter.

McMinnville, Tenn.—Clarks Chapel: Under the leadership of the Rev. J. T. Patilla, the church is progressing nicely. Easter Sunday, at 11 A. M., the service was conducted by the pastor, who preached a very interesting sermon, choosing for his text, Matt. 28. 6; subject, "The Resurrection." At night a program was rendered by the church, which was highly enjoyed by all. Amount raised for World Service, \$60.—Martha Martin, Reporter.

Stringer, Miss.—Sunday, April 17, was a high day at this place. Our pastor, the Rev. J. H. Hendrix, preached from Matt. 28. 6. Our hope is that the Rev. Hendrix will remain with us on the Bay Springs charge. The following is a report from captains: Sister Ida McRee, \$21.40; Lettie Wesley, \$1; Rachael Barnett, \$2; Ella McCullum, \$8.20; Sarah Laster, \$7.42; Gracie Shelby, \$1.35; total for captains, \$41.37; grand total for day, \$55.10.—Reporter.

New Albany, Miss.—The pastor, Rev. J. R. Little, had a stroke of paralysis on April 12 at the home of B. J. Liddell. The Rev. Little has been our pastor for two years, and has served faithfully. He and wife wish to thank the members of the New Albany circuit for the help which they have given them during his illness. He asks the prayers of every Christian and friend of the Holly Springs District, and others. May God bless his family.—G. Liddell, Reporter.

Cherry Valley, Tenn.—The Willing Workers' Club met at Dowell's Chapel Methodist Episcopal Church, April 24. The meeting was called to order by the president, Mr. T. B. Alexander, and after the devotional service we rendered an excellent program. The Rev. A. D. Butler, pastor, gave a wonderful talk. On April 23, the Willing Workers gave an ice cream entertainment at Dowell's Chapel, and raised \$6.50.—Mr. T. B. Alexander, President; Miss G. M. Scales, Secretary.

Bryan, Texas.—Easter was a high day over the Bryan circuit. The people seem to be taking on new life. Our churches are progressing nicely under the leadership of the Rev. G. L. Loud. He truly is a Christian man and a gospel preacher. We thank the bishop for sending him to us. We are glad to report the total amount of \$100 raised for World Service. We are expecting to raise our entire quota by the Annual Con-

ference. We ask the prayers of all the faithful.—Rev. Arthur Nelson, Reporter.

New Smyrna, Fla.—St. Paul Methodist Episcopal Church: Easter Sunday, Mr. C. R. Rouse, superintendent, and his staff of teachers rendered a very interesting program. It was a pageant in two acts, entitled, "The Risen Christ." We had a full house. Collection for the day, \$30. Mrs. M. Russell, the first Bible teacher, and president of the League, is a live wire. She knows how to do things that will catch and grip the people. Mr. Rouse is blessed in having such great help in directing the young folks in social and religious services.—Reporter.

Little Rock, Ark.—Busy Bee Club of Duncan Chapel gave a baby contest at the residence of Mrs. P. E. Clark, April 22. The baby receiving the highest amount was given \$2.50 in gold, and the next \$1.50 in cash. The babies were served ice cream free. Amount raised during the contest was \$15.56. Everyone enjoyed the contest. The baby receiving the first prize was represented by Miss Rossie Brown, and the second by Mrs. Hattie Jordan. The club is doing splendid work under our leader, the Rev. C. H. Brooks.—Mrs. P. E. Clark, President; Miss Frankie Smith, Reporter.

McMinnville, Tenn.—Smith Chapel: On April 17, our pastor, the Rev. W. M. Holden, was present and delivered a short sermon on the "Resurrection." He was called away suddenly to attend a funeral. At 7 P. M. he was present and preached with the Spirit, "Greater love hath no man," etc. The Spirit moved in the hearts of the people. The trustees are doing a great work on our church, painting, and enlarging the pulpit, and building concrete steps. Total amount spent on repairs, \$30.60. We pray God's blessings, that the work may be completed.—Josie Looper, Reporter.

Fort Scott, Kan.—Sunday, April 10, was rally day for Zion Chapel Methodist Episcopal Church for parsonage indebtedness. The church was divided under four captains, and with the help of the city churches, raised for the day, \$232.61. Under the leadership of our enthusiastic pastor, the Rev. E. J. Moore, we feel that we will succeed. May the Lord bless him. On Easter Sunday, under the direction of the Sunday-school superintendent, Attorney W. O. Reynolds, the school rendered its program at night, which was enjoyed by all. The collection was \$9.70.—F. Wade, Reporter.

Columbus, Ohio.—On Wednesday evening, April 13, after class meeting, which was very gratifying, there was a reception given in the honor of the faithful ones, and the pastor included. The occasion was great. Many were present and enjoyed themselves. Timely after-dinner speeches were made by the guests. The Rev. Chinn was master of ceremonies. The colors were pink and white. We all wish the treasurer, Bro. W. Worthington, many prosperous years for his work, and also others. The Sunday-school superintendent was out for an enjoyable time, telling the committee to have him again soon, if they please.—F. W. Twitty, Reporter.

Cuero, Texas.—Brothers Chapel: We are pleased to say that Brothers Chapel is one hundred per cent. We must say that we have one of the strongest leaders in the West Texas Conference. He has put his whole soul, life, and strength and money into his work. His members are loyal to him; they love and respect him, and carry out his every request. On Easter Sunday the faithful members raised the entire World Service quota, which was \$225. In looking back over the past years, all officers and members can now appreciate the improvement made in our church by our dear pastor, the Rev. R. S. Mosby.—Evangelin Mathis, Reporter.

Spring Hill, Tenn.—John Wesley Methodist Episcopal Church: The Easter sermon was preached by the pastor, Rev. A. Springer,

from Matt. 28. 6. Under the leadership of our pastor the church has been constantly growing financially and spiritually. We are asked by the district superintendent to raise \$20 for World Service. Our program for Easter was conducted, and at 2.30 P. M. Sister L. A. Hill, of The Woman's Home Missionary Society, from Lewisburg, Tenn., spent a few days with us and was the principal speaker, raising \$12.83 for World Service. The Rev. Springer is bringing our church back to its rightful place.—B. Cheers, Reporter.

Nashville, Tenn.—Seay Chapel Methodist Episcopal Church: Our Easter services were a complete success, both financially and spiritually. The following captains deserve much credit for their faithful work: Mrs. Mary D. Owens, \$110.20; Mrs. Charolette Johnson, \$33.10; Mrs. Rosa Winstead, \$110.40; Mrs. Roberta Henely, \$42.60; Miss Beatrice Johnson, \$36.20; Mrs. Emma Henderson, \$37.35; Mrs. Lula Allen, \$60.81; Mrs. Mollie Copland, \$77.34; Mrs. Elizabeth B. Steward, \$44.56; Miss Annie L. Paynes, \$40; young people's club, Miss Christina Hawkins, \$6.15; Sunday school and church, \$39.94; grand total, \$638.85.—Rev. L. A. Armstrong, Pastor; Mrs. Charolette Johnson, Reporter.

Dublin, Ga.—Howard Chapel Methodist Episcopal Church: Our Easter services were quite a success. At 11 A. M. our pastor, the Rev. J. R. Wallace, preached a soul-stirring sermon from St. John 20. 11; subject, "Love, Loneliness, and Life." At 8.30 P. M. the Easter program was rendered to a crowded house. The Easter rally was quite a success. At the close of the program the clubs reported, as follows: No. 1, T. M. Howard, \$41.73; No. 2, H. G. Gordon, \$9.37; No. 3, Zimmie Hicks, 40 cents; No. 4, the pastor and children, \$3.05; grand total for World Service, \$53.55. Brother T. M. Howard and his good wife deserve much praise and credit.—Rev. J. R. Wallace, Pastor; Annie Mae Roberson, Reporter.

Stovall, Ga.—Greenville and Stovall charge: Sunday, April 17, was pastoral day at Stovall. Our pastor preached the Easter sermon at 11 A. M., and preached at 3 P. M. in Greenville. The Easter program was conducted at night at each church. The pastor had his plans well in hand. At Greenville we had a full house and an excellent program. It was said to be one of the best programs in the history of the church. At Stovall we did not have standing room, and an excellent program was rendered. Total collection for Easter for both churches was \$125; for pastor, \$22; total for the day, \$147. We thank the bishop and his cabinet for sending us the Rev. J. H. Pinkney to serve us as pastor.—Miss Etha Lovejoy, Reporter.

Sherrills Ford, N. C.—Easter was a great day on the Sherrills Ford and Denver charge. At 11 A. M., at Motts Grove, the Easter message was delivered by the pastor, Rev. A. E. Robinson, who preached to the delight of all who heard him. The following clubs reported: No. 1, Mrs. S. Abernethy, \$11; No. 2, Mrs. C. Little, \$3.50; No. 3, Mr. F. D. Gabriel, \$1.15; No. 4, Mr. J. C. Farrer, \$1.05; public collection, \$8. At 2 P. M. a splendid Easter program was rendered under the auspices of Mrs. Eliza McCorkle, one of the best ever witnessed at Denver church. Each member had subscribed for World Service and paid their pledges. Amount raised, \$28; total raised on the charge for the day, \$58.—Mrs. Saphronia Abernethy, Reporter.

Castleberry, Ala.—We are very thankful to Bishop Clair for sending us our pastor, the Rev. G. W. Washington. Since being here, he and his faithful wife have worked hard to try to bring things to pass. All auxiliaries of the church are in good working condition. Easter was a high day at both churches. The auxiliaries reported nice sums of money for the cause. We had on a contest with the children. Our pastor's daughter reported \$2.40 for World Service, receiving the first prize; the second prize went to Miss Ella Mary, who raised \$1.25; the amount raised by the children was \$5.84. We are glad to say that Castleberry circuit

raised on Easter, \$52. We are still working for this great cause. Pray for our success.—Leanna Nettles, Reporter.

Livingston, Texas.—We wish to thank the good members and friends of the Livingston circuit for their loyal support in our most successful World Service rally on Easter. After the morning service, \$123.21 was placed on the table. The men raised \$55; the women, \$63.21; Swartant, \$71; Tiggerville, \$26. We came back to Livingston Sunday night to witness the great program conducted by Mrs. C. Sykes, Mrs. K. E. M. Summers, Mrs. Maria Collins, and others. We closed out with a sum total of \$268.75. Our World Service apportionment was \$250. We are over the top. Look for a round report: \$125 for Wiley, and \$46 for other causes by the District Conference, will put us over the top for all causes. God bless these good people.—E. W. Summers, Pastor.

Tulahoma, Tenn.—Howard Chapel Methodist Episcopal Church: Easter Sunday was a high day. We are glad to have our pastor, the Rev. J. A. Burnley, return to us for the third year. He is a wide-awake pastor, and we are glad to say that we are bringing things to pass under his leadership. Sunday, at 11 A. M., Mrs. Whitaker preached from the text found in St. John 12. 21. The sermon was enjoyed by all who heard her. The Easter program was rendered at 3 P. M. Mrs. Burnley had charge of the program. She worked untiringly to help us with the task of the church. We shall never forget her. At night, the Rev. Tate, of the Baptist Church, white, preached a delightful sermon. Our Easter collection amounted to \$40.—Rev. J. A. Burnley, Pastor; Mary Dowell, Reporter.

Princeton, Ky.—On Sunday, April 24, the First Methodist Episcopal Church closed a prosperous Conference year with a very successful rally. There were ten clubs, and each club was asked to bring in ten dollars. Following is the report of each club: No. 1, Mr. and Mrs. Sidney Holden, \$20.10; No. 2, Mrs. M. Cook and Miss B. Edmonds, \$15.35; No. 3, Mrs. W. Copeland and Mrs. A. Breyley, \$10.80; No. 4, R. E. Acton and E. Ray, \$23.43; No. 5, Prof. H. D. Crowe and Mrs. D. Pettit, \$8.05; No. 6, Mr. E. Powell and Miss R. Debnay, \$14.20; No. 7, Prof. J. S. Foreman and Mrs. L. Young, \$1.05; No. 8, Mr. and Mrs. Clyde Crowe, \$3.10; No. 9, Mrs. M. Powell and Mrs. R. Grooms, \$6.65; No. 10, Misses Woods, Holden, and Grooms, \$12.20; total, \$114.93.—Rev. R. Acton, Pastor; R. E. Acton, Reporter.

Starkville, Miss.—Griffin Chapel is still alive and on the forward march in the King's business. On April 12, our own Mrs. Mary Jones, evangelist, came to us and began a series of meetings, running through the 17th. Though the weather was inclement, large crowds filled the pews each night. The news of her wonderful messages spread all over town and the country like wildfire; the ushers could scarcely seat the people who came to hear her most eloquent sermons. We had six converts and accessions to the church, with a unanimous vote for better living. Her main theme was "Right Living." We feel that we have been greatly enlightened on many things by her presence with us. Had an excellent program Easter Sunday; over the top with World Service.—(Mrs.) Rosebud O. Belle, Reporter.

Waynesboro, Tenn.—On April 17 our pastor, the Rev. W. M. Carter, preached the Easter sermon at 4 P. M. from the text found in John 20. 22, "Peace be unto you." At 7.30 P. M. the Easter program was conducted by Mrs. Alice Hassell and others. We are trying to put our year's work over the top. We are few in number, but we are trying to do our best. Collection amounted to \$4.05. After the program was rendered the pastor preached from Matt. 28. 9. This was indeed an inspiring message. Our Sunday school is growing rapidly. We hope to continue our good work. On April 11, the Rev. J. O. Dixon passed through the city and preached an able sermon for us. We are always glad to have him with us. Mrs. Amy Pointer, an outstanding lady of our town, is on the

sick list. We pray for her recovery.—Mrs. Alice Hassell, Reporter.

Canton, Miss.—The writer is grateful to the people of this town for their loyal support on Easter, both white and colored. Now as for the members of Asbury Methodist Episcopal Church, I cannot say too much, for they have proven themselves worthy of every good saying. The pastor asked the people to pay big monies out of their pockets, and we took it by families who responded with from \$1 up to \$25 per family. Bro. Devine and his wife gave \$45; Bro. W. W. Thomas and family led the whole church, with \$100. The church stopped to applaud them as they reported. May the Lord bless them for their service. Total collection for the day, \$1,003.25. Last, but not least, we bow our heads and thank God for all of this, for without His leadership we would have failed.—L. E. Johnson, Pastor.

Teague, Texas.—East Mexica circuit: We, the members of Wilson Chapel, and the neighboring churches, both Methodist and Baptist, met at Wilson Chapel Good Friday, and enjoyed ourselves in a free box dinner. On Friday night the Sunday school had an entertainment, with a large crowd present. Refreshments of all kinds were sold, raising the amount of \$4.45. Our hearts rejoiced to know that Wilson Chapel Sunday school had in hand the amount asked to be raised for Easter. At night a delightful Easter program was rendered, to the delight of all present at Wilson Chapel. Everything was carried out to the letter. The Rev. C. L. Hill, our most wonderful pastor, preached a great sermon on the resurrection. Total raised, \$19.25. Our church has put on new life, and is in fairly good working condition. We have a lovely pastor. He is loved by both Methodist and Baptist.—Reporter

Sealy, Texas.—Sealy circuit it still on eagle's wings, flying higher and higher. Our Easter drive was a success. Captain No. 1 won first prize, Mrs. Lilly Byars; Capt. No. 3, second prize, Mrs. Martha Long; No. 2, third prize, Mrs. M. E. Garland. Everyone of them made it upon the mountain peak; \$91.77 was realized from Coles Chapel Methodist Episcopal Church. Wesley Chapel was handicapped on account of the flood during Easter week; showing their willingness, however, reported \$33. They are very loyal. San Fillippi, with a faithful few trying to hold up her own, reported \$17.50. Our motto is: We will keep our beloved Bishop R. E. Jones upon the peak of the mountain so that he can stretch forth his hand to the district superintendent, Rev. A. J. Newton, who is coming up with the Navasota District. Then we all shall sing, Praise God from whom all blessings flow.—A. A. Frank, Pastor.

Columbus, Miss.—Columbia Valley Methodist Episcopal Church: Easter day was observed with an early morning sermon preached by the pastor at 4 o'clock. The meeting was well attended. All present were delighted with the message. At 7 P. M. Mrs. Gladdis Warren called the children together and rendered quite an interesting program. The little children did credit to themselves and to the members. All were highly pleased with the rendition. After the close of the program the pastor called for the Easter workers, who reported as follows: D. Robinson, \$5; M. Woodson, \$20; A. Bacchus, \$7.65; M. House, \$2.75; A. Ellis, \$1.25; Gladdis Warren, \$18.50; M. A. Foreman, \$7.10; Lucille Jackson, \$4.50; Laura Bridges, \$21; E. Armstrong, \$46.75; Abi Marshall, \$2; C. B. Brooks, \$52; Mattie Magee, \$15; Lovie Bridges, \$1.50; Letty Averett, \$7.50; P. Bridges, \$2.50; A. Woodson, \$1. We went over the top, raising \$216.—J. B. Brooks, Pastor.

Abingdon, Va.—The Charles Wesley Methodist Episcopal Church, members and friends, spent a very pleasant Easter. Sunday morning, 11 A. M., the pastor, Rev. F. D. Thomas, preached a very impressive sermon from the subject, "Question of Immortality." Sunday night the Sunday school had its Easter program, in which many participated. It was conducted by the Sunday-school super-

intendent, Mr. Chas. Ellison, and Mrs. Rosla Anderson, in charge of music, with the hearty co-operation of all the teachers. It was attended by a large congregation, and enjoyed by all. The amount raised for World Service that day was \$85. Monday night following the Ladies' Aid Society gave an egg rolling at the Odd Fellows' Hall, which proved to be very satisfactory. The Sunday-school rooms and kitchenette, which were not completed last year due to some disadvantages, are now under construction, and will be ready for use in a short time.—Reporter.

Nashville, Tenn.—The Matthew W. Clair Club of Clark Memorial Methodist Episcopal Church met Wednesday evening, April 20, at the residence of Mrs. O. L. Hambrick, with the president, Mrs. S. F. Wingfield, as hostess. After Scripture reading and prayer, the business session was held. We were then favored with remarks from our beloved pastor, the Rev. G. W. Lewis, and Dr. E. A. Maryland, chairman of the steward board, after which the following program was rendered: Duet by Mrs. N. E. Woods and Miss Mattie Bates; reading, Mrs. B. W. Ferguson; songs by the little Misses Works, of the Junior Golden Hour Club; reading, Mrs. Rupe. An Easter egg hunt was enjoyed by all, with Mrs. Rosa McHenry the winner of the prize. Although the weather was very inclement, quite a large number were present. The club donated \$20 to the church toward current expenses.—Mrs. J. H. Hamilton, Reporter.

Mexia, Texas.—Launza Chapel, East Mexia circuit: Our early morning Easter service was one of great uplift. The Rev. C. L. Hill, pastor, preached to the delight of all present from Matt. 28. 6. We all rejoiced as we listened to the resurrection sermon. At 11.30 A. M. the Rev. R. Yeldell preached a spiritual sermon from Mark 16. 3. The spiritual tide ran high throughout the day. Two joined the church. The people throughout the circuit have taken on new courage; everyone has a mind to work. The windows in Launza Chapel have been repaired, a well has been completed, and the fence around the church and parsonage is being repaired. The Easter program rendered at our church under the direction of Mrs. M. D. Harlin, Miss Amanda Kirvin, and Sister Hill, was excellent. The little tots played well their parts. Total collection was \$34.55. Chas. Taylor is superintendent; and E. Davis, assistant. Rev. C. L. Hill, pastor.—Reporter.

Brookhaven, Miss.—Sunday, April 17, at Kynett Chapel, the spiritual and financial tide ran high. Sunday school was largely attended. Prof. P. D. Gullage preached a wonderful sermon on "The Resurrection," which lifted our souls on higher planes. At 3.30 P. M. the Easter program was rendered to a crowded house, after which the clubs reported, as follows: Bro. A. J. Green, who represented the Ford, reported \$1.75; Bro. Seth Davis, Lincoln, \$6; Mrs. Patton, Nash, \$4.65; Mrs. Weathersby, Packard, \$8.65; J. L. Winston, Moon, \$10.25; Thelma Pendleton, Willys-Knight, \$1; Anna Jordan, Buick, \$14.15; M. J. Moulton, Dodge, \$15.80; L. B. Smith, Pierce Arrow, \$18.55; Ethel Freeman, Cadillac, \$24.65; total raised, \$117. The pastor is well pleased over the reports. Four other cars are to report later. This report shows an increase over the last few years for World Service. We are proud of our pastor, the Rev. J. W. Moulton.—Miss Josie Davis, Reporter.

State Line, Miss.—Sunday, April 17, was a high day in Zion on the State Line charge. The Rev. Sam Harris, our pastor, began the day at 5.30 A. M., when prayer meeting was held and a splendid sermon was preached at sunrise. He held his eleven o'clock service of his church at Battle, Miss., when they, though few in number, went over the top with their part of the World Service. At 3 P. M. service was held at Pleasant Ridge, another church on the charge, where the members made excellent reports. Sunday night at 7 o'clock, after a splendid program rendered by the Sunday school, and another strong sermon by the pastor, we went over the top with our World Service quota, which was \$121. We wish to make special mention of

the splendid way in which the official board and committees, of which Bro. Arthur Twyner was chairman, dispatched the business of the day. The Rev. Harris has his work well organized, and his men are certainly on their job.—V. Harris, Reporter.

Teague, Texas.—Our program at Fairfield Methodist Episcopal Church was well rendered. Never before in the history of Methodism was there a better feeling toward World Service. After the program the Rev. R. R. Bailey, our pastor, came forward and explained the World Service and why every member should do his or her share. Everyone was greatly aroused, and when W. C. Blaine, the Sunday-school superintendent, asked everyone to show what side they were on, over \$66 was placed on the table to the delight of the few willing workers who know no retreat. We cannot neglect to mention some features of the program. Little Garland Blaine, aged eight years, sang a solo; the closing solo was rendered by Mr. C. B. Donahue, with Mrs. C. B. Donahue at the piano. Our own Miss Pauline Johnson was director. Miss Lura Johnson, our own pianist, mastered her situation. She accompanied little Garland.—Rev. R. R. Bailey, Pastor; W. C. Blaine, Superintendent and Reporter.

Stoneham, Texas.—April 17 was a high day here at Stonehamville Methodist Episcopal Church. Our pastor, the Rev. B. E. Williams, conducted a mock Conference with Yarbrough Chapel, Pleasant Grove, and Cole Chapel. These three churches came together on April 17, and it was a high day here at Stoneham. The Conference opened Thursday night, April 14. The pastor preached the resurrection sermon at 4 A. M. Easter morning. At 8.30 the Conference was organized, after which the pastor administered the Lord's Supper. Ninety-eight came forward for the communion. Welcome addresses were given by members of the various churches. Bro. R. B. Shepherd, of the Hight Point Baptist Church, spoke on "How to Make the Sunday School a Soul Winner"; Mrs. Odessa Malone spoke on "Why Should the Negro Be Educated?" The spiritual tide ran high. Dinner was served on the grounds. Total amount raised for the day was \$147.19; for World Service, \$187.—Miss E. Steward, Reporter.

Wesson, Miss.—Easter was highly observed on this charge, when New Hope and New Salem Methodist Episcopal Churches rallied for World Service. Under the leadership of the Sunday-school superintendent, G. W. Wallace, and the teacher, Prof. J. W. McClinton, the Sunday schools played well their parts. Too much cannot be said of these brethren. The following paid \$1 each: S. Amica, J. Amica, J. Forrest, E. Forrest, D. Hill, L. D. Hill, W. Hedges, N. E. Hedges, D. Harris, L. O. Harville, C. Harville, R. Holmes, C. Gus, A. Montgomery, J. Miner, M. Clay, C. Michael, C. Smith, A. McCoy, F. Webb, A. Sutton, B. Miller, L. Wallace, M. Weathersby, J. Phillips, V. Phillips, J. Edwards, W. Henderson, Prof. J. W. McClinton, C. Jones, Calhoun Jones; G. W. Wallace, \$2; E. R. Jones, \$3; total collection for the day, \$75. We are glad to say that we are in advance of last year, and are still moving upward. May God bless these good people.—Rev. L. T. Jones, Pastor; Mrs. E. R. Jones, Reporter.

Winchester, Va.—John Mann Methodist Episcopal Church made wonderful progress during the last Conference year under the leadership of her faithful pastor, the Rev. Horace A. Johnson. Every department of the church has taken higher ground. The people of the city and the members of our church are elated over the return of the Rev. and Mrs. Horace A. Johnson, to serve them another year. They are now arranging to celebrate in the honor of the pastor's birthday on May 17, which promises to be one of the largest of its kind in the history of John Mann Church. Easter Sunday was celebrated in a very high degree. The Sunday school was largely attended, and at 11 A. M. the pastor preached from the subject, "The Living Christ." Epworth League was held at 7 P. M., and at 8 P. M. the pastor preached another able sermon. An

offering was taken to the amount of \$40. The Easter program was rendered on Monday night, conducted by the superintendent, Miss Bettie Jackson.—Reporter.

Nashville, Tenn.—Clark Memorial Sunday school is making rapid progress. During the last six months the attendance has doubled. The school is well organized with an efficient corps of teachers, who are giving time and thought to the work in hand. Under the combined leadership of the pastor and superintendent, we have been able to bring the school to a place of standing and recognition. On Easter Sunday, with but little effort, the Sunday school raised for World Service \$52. The Easter program at night was a decided success. Each Sunday is brim-full of interest, with special features to suit the time and the occasion. There is not a dull moment from opening to closing. Plans are being laid for further development, which will be announced later. In another issue we shall be glad to give in detail just how we have been able to increase the attendance and the interest. All Nashville and Methodism is proud of Clark Memorial Sunday school.—The Rev. G. W. Lewis, Pastor; Prof. H. J. Johnson, Superintendent; Mamie Hatch, Reporter.

Shreveport, La.—St. Paul Methodist Episcopal Church: Our great Easter drive culminated April 17, and was the best ever had in the history of Shreveport's Methodism. Total amount raised on this day was \$1,617. The pastor desires to thank the auxiliary presidents and every faithful member and friend of the church for the noble way they stood by him in this effort. The amounts raised by the auxiliary presidents are as follows: Ladies' Aid, Mrs. Laura Williams, \$280; World Service Club, Prof. R. E. Brown, \$180; Willing Workers, Mrs. Laura Stephens, \$157; Alston Ever-ready, Mrs. May Vesha, \$150; Sunshine Circle, Mrs. Pearl Turner, \$137; Ministerial Guard, Mrs. Bell Chambers, \$135; Ruth Gleaners, Mrs. O. L. Lucas, \$120; Nazarene, Mrs. Millie Smith, \$108; W. H. M. S., Mrs. Mary Daniels, \$72; W. F. M. S., Mrs. B. C. Thomas, \$62; Sunday School, Mr. W. J. Walker, \$83; St. Paul Invincible, Mrs. Ella Edwards, \$65; Jones' Helping Hand, Mrs. Octelia Johnson, \$10; Epworth League, Mrs. W. G. Alston, \$66.—W. G. Alston, Pastor.

Anderson, Texas.—Yarbrough Chapel: In spite of the threatening weather on April 17, we had a wonderful service. At 4.30 A. M. the Rev. G. McGill spoke to a large congregation concerning the "Resurrection." At the same hour, the Rev. W. L. McDonald was at Anderson Grove, where he met a host awaiting him. At McKenzie, the Rev. D. L. Loud and the Rev. W. C. Calhoun had charge of the service. At 11.30 A. M. Rev. McDonald was at old Yarbrough Chapel, where he met a large crowd, eager to hear him. Eighteen persons came forward for prayer, while Brother Lynn offered up a special prayer for the pardon of their sins. Everyone under the sound of the Rev. McDonald's voice was made to feel that this was one of the best Easters they have ever witnessed. Each Sunday school had an excellent program. The amount collected from these three churches on that day was \$200 for all purposes. We have pledged to stand by our pastor, and are trying by the help of God to put over the program of the church as never before.—Mrs. L. E. Knox, Reporter.

Murfreesboro, Tenn.—The recent happenings at Key Memorial Methodist Episcopal Church have been observed with keen interest. The marriage of Miss Sadie N. Williams, organist, to Dr. Jas. E. Jones, superintendent of Sunday school and member of the choir, has been quietly solemnized, with the Rev. D. T. Burch officiating. A club known as Willing Workers have set themselves to the task of paying off a street debt of more than \$850. Their progress is remarkable. On Friday night, April 8, Dr. F. D. Butler, field secretary of the Epworth League, Colored Work, addressed a large and representative audience in the main auditorium in interest of World Service. His address was pointed, forceful, and eloquent. Dr. Butler was received with great acclaim. The Epworth

League became host at an informal reception tendered the general officer at the close of the program. Dr. Butler left with the assurance that the visit to Key Memorial had not been in vain; while the Rev. Burch, pastor, felt that his burden in the approaching great effort had been considerably lightened.—Reporter.

West Point, Ga.—April 17 was one of the most pleasant Easters ever witnessed at Cannon's Chapel Methodist Episcopal Church. The exercises were good, music being furnished by Miss Willie L. Godwin. At the close of the service, the following captains made their reports: Sister Susie Gunn for the Gunn Club, \$100.50; Sister L. Howard for the Blue Hen Club, \$65.25; Y. M. and B. U., \$12.10; Cannon's Chapel Young Girls' club, \$15; pastor's club, \$25; grand total, including other monies for the day, \$228.85. We are working like Trojans to get into our new church. The workmen continue to push things onward. This will be a modern building when completed, with basement, kitchen, lavatories, Sunday-school rooms, and pastor's study. Pray for our success. We are hoping to observe the anniversary of the young men and boys' unit and Mothers' Day in the basement, May 8. Let all Methodism pray that our leader and pastor shall have the blessings of God that he might put the program over. He is a worthy leader and a gospel preacher.—Rev. R. R. Oneal, Pastor; E. L. Johnson, Reporter.

Grantville, Ga.—This charge is moving along nicely under the leadership of our present pastor, the Rev. B. F. Barkley, who is really a leader, having a splendid group of officials who stand by the pastor in putting over the program. Easter Sunday was a high day along all lines. At 9.30 A. M. the Sunday school was held, with Bro. Allen Jackson, superintendent, presiding. At 11.30 A. M. our pastor preached the resurrection sermon from the text found in Mark 16. The spiritual tide ran high. At 2.30 P. M. the children's program was conducted by Mrs. Barkley, who had things well arranged. A nice program was rendered. At 7.30 P. M., "Search for the Risen Christ" was the feature of the evening. Offering by classes was as follows: No. 1, Mrs. M. E. Connally, \$13.50; No. 2, Miss A. C. Connally, \$10.40; No. 3, Mrs. Mollie Miller, \$25.08; No. 4, Mrs. Barkley, \$11.50; No. 5, Mrs. Ethel Leigh, \$23.75; No. 6, Mrs. Tommie Russell, \$7; No. 7, Mrs. Amanda Brooks, \$18.70; No. 8, Mrs. Hatten, \$3; No. 9, Mrs. Carter, \$27.36; No. 10, Miss G. B. Morton, \$25.25; No. 11, Mrs. Freeman, \$13.75; total, \$164.—Miss Myrtle Reid, Reporter.

La Grange, Ga.—Leete Hill Methodist Episcopal Church: A grand rally resulted in the raising of \$155. This money was applied to the indebtedness of the church. The speakers during the week were as follows: Monday night, April 11, the Rev. C. W. Prothro; Tuesday night, the Rev. Wm. Heard; Wednesday night, Rev. Philpot; Thursday night, the Rev. A. L. Smith; Friday night, Rev. A. H. Jamerson, pastor. Sunday morning, April 17, the Rev. H. W. B. Wilson, secretary of the American Bible Society, of Atlanta, Ga., preached a powerful sermon. At 8 o'clock there was a laying of the cornerstone by the Odd Fellows. Bishop Ernest G. Richardson closed the rally with one of his soul-stirring sermons. The members and friends of Leete Hill Church are exemplifying the spirit of co-operation. Although we did not raise what we had hoped to raise, yet we appreciate the splendid spirit shown under conditions. Every department of the church is in a flourishing condition, and we are looking forward to bring up our full quota to the Annual Conference. The amount raised for World Service on Easter Sunday was \$12.—Rev. A. H. Jamerson, Pastor; Mrs. Lillian Bowie, Reporter.

Covington, Ga.—On March 10, Grace Methodist Episcopal Church membership was divided into twelve tribes, with Bro. A. E. Brown as Moses. April 11, the Ladies' Aid board, directed by Mrs. L. T. Lovelace, the president, rendered a successful program, with splendid results. Sunday, April 17, the

spiritual and financial tide ran high. At 11 A. M. the pastor, Rev. J. W. Swain, preached a soul-stirring sermon from Matt. 28. 6; subject, "The Empty Grave." Two were added to the church. At 7.30 P. M., under the successful leadership of the Sunday-school superintendent, Mrs. L. M. Easley, an Easter program was beautifully rendered to a packed house. The junior choir rendered lovely music, directed by the efficient pianist, Mrs. Louise Hendrix. The tribes reported as follows: No. 1, H. Earl, \$32.90; 2, Minnie Rakestraw, \$26.80; 3, T. Hendrix, \$34.87; 4, Mary Stokes, \$35.85; 5, Lula Schackelford, \$8.50; 6, Ineal Smith, \$21.85; 7, Cassie Fleming, \$16.25; 8, Louise Daniels, \$20.21; 9, Hummie Minter, \$6.55; 10, Edna Anderson, \$14.55; 11, L. Henderson, \$10.45; 12, Maude Davis, \$28.15; Ladies' Aid board, \$25; Sunday school, \$20.68; public collection, \$9.19; total raised, \$310.25. Too much cannot be said for the members and friends of Grace Methodist Episcopal Church, for they are on the job.—Mrs. L. T. Lovelace, Reporter.

Laurel, Miss.—St. Paul: The members and their friends are proud of our pastor, the Rev. G. W. Smith, who came to us from the Jackson District. The pastor, on reaching our charge, did not lose any time in the effort of finding out the condition of things that had caused much unrest in the rank, but no general breakdown. After acquainting himself with conditions, he set about at once to place the church, Sunday school, and all other departments upon the proper and regular basis as laid down by the Discipline and government of the church. We are proud of such a man for a leader. The members and friends responded to his call for World Service as never before. Our statistics will show that every man, woman, and child was in the thickest of the battle. The greatest Easter celebration ever staged for the benefit of the young people on these occasions was conducted by Mrs. Evangeline Lee and Mrs. B. V. Price, who are held in high esteem by the parents and lovers of the Christian religion. The roll for pledges was called at the eleven o'clock service, after the greatest Easter sermon it has ever been our good fortune to hear, by the pastor, from Rom. 8. 11. After the exercises were over, the pastor called for results of the World Service program, and was cheerfully met with the response of \$583.09.—E. A. Chapman, Reporter.

Nashville, Tenn.—The Passion Week and Easter season have gone well with us in many respects. The services have been interesting and spiritual. On Palm Sunday the Rev. J. D. McCord, pastor, spoke from Luke 19. 30b; subject, "God Wants and Accepts Our Best Only." The Sunday school seemed to be at its best. The attendance was prompt and full with a lesson which showed unusual preparation; and there was a spirit to give, raising \$20.05. The sermons delivered by the pastor were considered real crystalized thoughts of Easter ideals, advancements, aspirations, and hopes. In the morning he spoke from Acts 2. 24; subject, "The First Fruits of Them That Sleep." In the evening the text was Matt. 28. 7; subject, "The Light of the Resurrection." The afternoon exercises will not soon be forgotten. A "tip top" and real Easter program was conducted in the community room of the church by Mrs. Lurline Lyons. After the program all bounced into the tender grasses of the spacious church yard in search of the liberal supply of brightly colored Easter eggs, deposited there by Mrs. Alberta Patton and Mrs. Mamie Hendley. Little Henry Allen McClaron won the prize, a beautifully decorated ostrich egg of the "Kress" breed. The interesting thing about it was, when the ostrich egg was opened, there was found inside of it a wee Easter chicken. Many visitors were present, including the Rev. W. E. Mitchell, district superintendent; Mrs. Culbert Terry, and others of Nashville; and Bro. Thos. Brien's relatives, of Chicago.—Mrs. J. D. McCord, Reporter.

Berwick, La.—In recording the churches that may be classed as one hundred per cent churches, please don't leave out Mason Chapel Methodist Church. This is a one hundred per cent along all lines. It does not only pay

World Service and all the benevolences of the church, but pays its pastors, district superintendents, both current and general expenses of the church. Sunday, April 17, was another high day in Mason. The early morning service was well attended, regardless of the high water. Some had to build high board walks to reach the streets; some had to row in proas to reach the church. The pastor preached the Easter sermon, at which time two were received into the church. Mr. Albert Minor was baptized at the altar, and his wife was reclaimed. At night the Easter program was conducted by Mrs. R. A. Walmsley and Miss Agnes Humphry. The program was one of the best had here in some time. More than ten dollars was raised and turned over to World Service by the Sunday school. Much praise is given the ladies for their untiring efforts. Our first and second Quarterly Conferences were held, and each time the full quarterage was raised, as is the case always in this church. Our third will be held May 7 and 8, at which time we are expecting to do as we have always done. We are praying for God's continued blessings upon these faithful and loyal people of Berwick, and that God will bless the future of Mason Chapel, that it may become one of our strong self-supporting charges of the district and of the Louisiana Conference.—R. A. Walmsley, P. C.

Evansville, Ind.—St. John Methodist Episcopal Church: The pastor conducted the Easter program with seventy-two present. After a few chosen words on the resurrection and pointed events that had recently taken place in our community, an open gateway, as the pastor explained it to the children, the doors of the junior church were opened and fifty-four children responded immediately, and a junior church was organized. St. John carries the largest "teen-age" girls and boys in Evansville. The motto adopted by the Rev. I. F. White is "Use Them or Lose Them." Hence the junior organization. The entire Sunday school turned a vote of thanks to Prof. J. M. Spotsville for his proficient and earnest effort to make St. John the best Sunday school in the city. Our Sunday school carries an average of seventy-five to eighty boys and girls, and at a minute's notice no teacher is hardly missed, for out of the class a teacher takes hold and the absence is not noted until the report is read by the secretary. Closing this year's work the following ministers and their congregation appeared in St. John Methodist Episcopal Church: April 18, the Rev. J. F. Dixon, Little Hope Baptist Church; April 19, the Rev. R. J. Miller, Nazarene Baptist Church; April 20, the Rev. R. N. Davis, African Methodist Episcopal Zion; April 21, 3 P. M., free lunch was given by the Ladies' Aid of St. John, the Rev. Bennie Watkins, speaker for the day; April 22, the Rev. E. L. Rabbitoy, African Methodist Episcopal Church; April 24, 3 P. M., the McClure's Laymen and Ministerial Alliance; April 25, the Rev. L. S. Smith, Liberty Baptist Church.—I. F. White, Pastor.

Hickory, N. C.—Hartzell Memorial Church: We are still doing business for the King under the efficient leadership of our beloved pastor, the Rev. W. T. Lomax. A special

effort was arranged on March 20 to raise some extra finance. The church was divided into three groups. The men were led by Bro. C. A. Forney, and raised \$48; the women, led by Bro. C. Horton, raised \$76; and the children, led by the pastor, raised \$46; total for the day, \$165. We have raised our full quota for Bennett College for Women, \$60; paid our pastor, \$548; district superintendent, \$75; World Service, \$38.33; trustees, \$252.68; to the sick, \$35.59; total, \$999.22. Palm Sunday was a great day for our church. The Christian Crusaders Club from Lenior, Rhyne College, white, brought to us a special Palm Sunday program which was enjoyed by a very large and appreciative audience. Our Easter service was excellent. The pastor preached at 11 A. M. from 1 Cor. 15. 20; subject, "The Risen Christ." The audience was lifted to higher ground. At night we were thrilled by a special cantata, directed by Dr. O. Mabel Lomax Fisber, the pastor's daughter. Dr. Fisber is an accomplished musician as well as a practicing physician. We are highly honored to have her spend a few weeks in our city. Our collection on Easter Sunday was small, due to the fact that more than half of the leading families of our congregation are shut in by sickness. Collection for the day, \$35.65. We are praying for the recovery of our sick that our church might get back to normalcy, and that we may end the year with the best report in our history. We solicit your prayers.—Mrs. Ollie Mae Johnson, Reporter.

Nashville, Tenn.—There was given at Patterson Memorial Church (Flat Rock), Monday evening, April 11, a baby contest. This was one of the most interesting functions of the season with us. It was grandmothers, mothers, daughters, sisters, and babies in action. Four of the most beautiful babies in Nashville formed the center, around which all others moved. They were dressed in snow-white raiment. After the pastor, Rev. J. D. McCord, had directed the opening service, much interest was taken in the forceful sermon delivered by the lady evangelist, the Rev. Mrs. Lula Allen. She held the audience spellbound from start to finish. This sermon has since been the talk of the community. We are planning to have her early return. After the sermon Mrs. J. D. McCord, manager, presented the prize, which was an exquisite Easter suit, and the three tokens. With each she presented a health card. It being so near Negro Health Week, the card was read and discussed by the pastor, who suggested that it be posted in the homes for future reference. The prize was won by Soppia Davis, with \$8.20. Eva Lee McCord was second, with \$7.90; while Otis Alonza Turner pushed her bard, with \$5, as Mary Louise Hall was close on his heels with \$4; the four babies leaving on the table \$25.10. The air of the meeting was that of the women entertaining the men; for the sermon was by a woman evangelist; the choir practically all girls; Misses Elizabeth Burns and Margaret B. Alexander, ushers; three of the four babies were girls; and women were managing the house. Truly, they seemed to say, "Let the men keep silent. If they wish to know anything, let them ask their wives when they go home."—Mrs. J. D. McCord, Reporter.

District Activities

District Rounds

HANNIBAL DISTRICT

First Round—Troy, May 1, 2; Moscow, 3; Moberly, 7, 8; New Florence, 10; Jonesburg, 11; Truesdale, 12; Fayette, 14, 15; Mexico, 22, 23; Montgomery, 28, 29; Wright City, June 1; Foristell, 2; Wellsville, 4, 5; Louisiana, 11, 12; Paynesville, 14; Clarksville, 15; Souls Chapel, 16; Elsberry, 18, 19; Fort Madison, Iowa, 22, 23; Bowling Green, 25, 26; Fulton, July 3, 4; New Bloomfield, 9, 10; Sturgeon, 18; New Franklin, 14; Columbia, 16, 17; Hannibal, 23, 24.

Dear Brethren: Please accept my congratulations and thanks for the splendid work done last year; yet we didn't reach our goal.

Let me urge you to make haste at the beginning of the year, organize your church, set every part of the machinery at its task, raise and report at least half of your World Service at the District Conference which convenes at Moberly, Mo., August 31 to September 4, 1927. The District Stewards' and Pastors' Council will meet at Williamsburg, Mo., June 3, at 1 o'clock P. M. Get six new subscribers for the Southwestern. Make full proof of your ministry.—C. S. Webster, Dist. Supt.

MONTGOMERY DISTRICT

Third Round—Tensaw Ct., May 28, 29; Theodore, June 3-5; Wesley Chapel (Mobile), 10-12; Chickasaw (St. John), Mobile, 9-12;

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the life.

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Warren Street (Mobile), 17-19; Pensacola
(St. Paul), 24-26; Brewton, Pollard,
July 1-3; Castleberry Ct., 8-10; Evergreen
Ct., 15-17; Troy, 22-24; Union Springs, 23, 24;
Booth, Lomax, 27-31; Union Springs Ct., Au-
gust 6, 7; Eclectic Ct., 12-14; Montgomery,
19-21; Wetumpka Ct., 27, 28.

We have asked each charge to gather up
a small fragment on World Service, and this
will put us in advance of previous years.
Brothers, don't fail this Kingdom service.
District Conference will be held in Booth,
Ala., July 27-31.—P. P. Wright, Dist. Supt.

PALESTINE DISTRICT

Third Round—Bryan Station, May 6-8;
Bryan Ct., 7, 8; Hearne, 13-15; Sutton, 14,
15; East Calvert Ct., 21, 22; Teague Ct., 28,
29; East Mexia Ct., 28, 29; Normangee Ct.,
June 4, 5; Jewett Ct., 4, 5; Bethlehem, 10;
Fairfield Ct., 11, 12; Streetman Ct., 11, 12;
Tyler, 18, 19; Oakwood Ct., 25, 26; Palestine
Ct., 25, 26; Jacksonville Ct., July 2, 3; Pale-
stine Station, 8-10; Leona Ct., 16, 17; Buffalo
Ct., 23, 24; Thornton, 23, 24; Lovelady Ct.,
30, 31.

Dear Brothers: I wish to commend you
for the very splendid efforts which you put
forth to bring the district back into its own.
Allow me to urge you to do your level best
to finish your quota in time to have it in the
office by May 31, 1926. I am sure that I
may depend on your doing this.—W. R. Rob-
inson, Dist. Supt., Box No. 40, Palestine,
Texas.

SAVANNAH DISTRICT

Third Round—Brunswick Ct., May 14, 15;
St. Mary's and Woodbine, 21, 22; White Oak
and Jefferson, 28, 29; Vidalia, June 4, 5;
Brunswick, Grace, 12, 13; Arco Mission, 12;
Jesup, 18, 19; Palen, 26, 27; Mt. Zion, 29;
Asbury, 26-28; Waynesville, July 2, 3;
Hagan 9, 10; Reidsville, 16, 17; Baxley, 23,
24; Mt. Vernon, 30, 31.

Dear Brethren: We are just back from the
Sunday-school convention. The reports at
World Service roll call were splendid. Let's
plan now to raise our full quota on Children's
Day. Our District Conference will be held
in the St. Mary's charge with Carnegie
Chapel. Every charge is expected to be rep-
resented with pastor and delegates. Bring
your full quota of subscriptions for the
Southwestern Christian Advocate. Remem-
ber, we make our own appointments.—S. D.
Bankston, District Superintendent.

ST. LOUIS DISTRICT

First Round—Peoria, May 1, 2; Jackson-
ville, 7, 8; Springfield, Buffalo, 8, 9; Webster
Groves, 15, 16; East St. Louis, 22, 23; St.
Charles, 29, 30; Howard Place, 27-29; Union
Memorial, June 5-7; Lovejoy, 5; Samaritan,
12, 13; Oran-Bertrand, 16, 17; Poplar Bluff,
19, 20; Netherlands, 21, 22; Malden, 23, 24;
Festus, 25, 26; Kinloch Park, July 1-3; Fred-
ricktown, 9, 10; Farmington, 10, 11; DeSoto,
16, 17; La Salle, 24, 25; Asbury, 29-31.

Dear Brothers: Now we have set out for
the new year; let us pray that the St. Louis
District may lead in converts, World Ser-
vice, Pensions and Relief, Episcopal Fund,
and Southwestern Christian Advocate. Be-
gin your every-member canvass now, that
there may be no spasms in church giving, but
that the church may be trained in systematic
giving. Send your World Service monthly
to the World Service treasurer, 740 Rush
Street, Chicago, Ill. I am with you in spirit
and in prayer for the success of the Master's
kingdom.—G. D. Hancock, Dist. Supt., 2733
Mill Street, St. Louis, Mo.

WAYNESBORO DISTRICT

Third Round—Rocky Ford Ct., May 14,
15; St. Mark, Augusta, 21-23; Pulaski, 21,
22; Statesboro Ct., 28, 29; Newington, Lee,
and Clio, at Clio, June 4, 5; Dublin, 11, 12;
Millen Ct., 18, 19; Stillmore, Summit, and
Metter, 25, 26; Herndon and Midville, July
3; Charlestown Ct., 9, 10; Haven, Asbury,
Gough, and Wadley, 15-17; Hiltonia Ct., 23,
24; Sylvania Ct., 30, 31; Green Hill, August 1.

Dear Workers: The last half of our year
begins with this. Let's hit hard and make
every stroke count. Pray and work for re-
vivals; complete the claims; take in South-
western Christian Advocate. Church School
and Epworth League Convention will be held
at St. Mary's Church, Statesboro charge, May
28-29. The District Conference will be held
at Sylvania, July 28-31. Come with every
unit up in full to that point.—J. S. Strip-
ling, District Superintendent.

Quarterly Conferences

BATON ROUGE, LA.

The second Quarterly Conference of Wes-
ley Chapel Methodist Episcopal Church was
held April 19, 1927. Superintendent B. J.
Reddix presided. He expressed himself well

pleased with our manner of handling the
affairs of the church. Reports were read
from every auxiliary of the church. The
same showed that the numerical, financial,
and spiritual tides continue to rise. The
pastor's report showed that twenty persons
had been happily converted to Christ and
added to the church during the quarter, plus
two additional accessions, making a total of
twenty-two conversions for the quarter. The
steward's report, despite the fact that World
Service, Pension and Relief, and Episcopal
Fund were paid in full and reported in first
Quarterly Conference, showed that nearly
\$1,100 had been raised for present quarter,
and that there is a balance in budget fund of
more than \$500 to the church's credit. The
report further showed that the district su-
perintendent had been paid in full (\$50), and
that the pastor had received a cash salary
of \$390 during the quarter, plus a \$45 suit
of clothes presented to him by the stewardess
board as an Easter present. New carpet
has been put in the altar around the pulpit
and in the choir stand at a cost of nearly
\$200. New fences have been built around
the church property. The consensus of
opinion in Baton Rouge is that Wesley
Chapel, under the sane leadership of the Rev.
J. A. Williams, has taken her place in the
sun.—James E. Evans, Reporter.

JEANERETTE, LA.

We all feel that the Rev. H. Daniels is
the right man in the right place. The second
Quarterly Conference was held at St. Peter
Church, April 8. Sunday night we had a
spiritual feast. The Rev. Daniels preached
an able sermon on the subject, "The Lord
Will Provide." A reception was given in
honor of the pastor's birthday Sunday night
for the pastor and district superintendent,
by Sisters Mary Thompson, Mary DeQueer,
Ella Alexander, and Lillie Carroll. We thank
them kindly. A pound party was given for
the pastor, April 13. Those participating
were Mr. and Mrs. N. Alexander, Mr. and
Mrs. Naaman Alexander, Mesdames L. Wil-
liams, M. Coleman, V. Doshan, R. Alexan-
der, M. Dixon, R. Gaines, Mr. G. Alexan-
der, Mr. and Mrs. Charles Carroll, and others.
We expect to make a round report at Shreve-
port. We will not forget the Southwestern.
—Timothy P. Norris, Pastor.

MANCHESTER, GA.

The Quarterly Conference convened at
Manchester Methodist Episcopal Church,
March 19 and 20, 1927. The Rev. J. B.
Maddux, district superintendent, presided.
This marked one of the great Conferences
of this charge. Devotional service conducted
by the pastor, Rev. M. C. King. Timely re-
marks relative to the program of the church
were made by our kind and loving district
superintendent. The roll was called, and
most of the officers present made splendid
reports. The pastor's report showed the work
to be moving on nicely. Our pastor is do-
ing his bit to build a church worth while at
this place. Some repairs have been com-
pleted, a small though live Sunday school
and Epworth League, and a Woman's Home
Missionary Society working harmoniously.
We must make this the best year in its his-
tory. Sister King, our pastor's wife, is a
live wire among the young folks, and "over
the top" is our motto. The district super-
intendent preached us a wonderful sermon,
and left us filled with the Spirit. He is a
power in the pulpit, and we look forward
to his coming with great joy.—Reporter.

MANHATTAN, KAN.

Some of the features of our second quar-
ter's activities: The closing of the first quar-
ter left traces of unfinished work. So we
began our second quarter with high hopes
and determination to make this quarter far
better than the preceding one. Our first
efforts were put forth in a rally which closed
March 27. It was highly successful. We suc-
ceeded in raising \$208. Following is a list
of those who contributed, together with the
amounts contributed: Mrs. M. Wofford, \$9;
Mrs. A. Keele, president Ladies' Aid Society,
together with others, \$40; Junior League,

Mrs. E. F. Saxton, superintendent, \$31; the Rev. B. J. Bonnell, \$26; Mrs. M. L. Donnell, \$17; Mr. A. Smith, \$25; Miss O. Keele, \$15; Mr. C. Howell, \$5; Mrs. E. Dawson, \$4; Mrs. R. Brown, \$2.50; Mr. R. S. Brown, \$1; Mrs. O. Brown, \$5; Mr. and Mrs. James Morgan, \$2; a friend, \$2.50; public, \$10. Though the rally closed, we could not stop. We next turned our attention and efforts to the production and presentation of a play. Mrs. Emma Dawson, manager, together with a cast of fifteen young men and women, most of whom are students of Kansas State Agricultural College, presented the play, "The Minister's Wife's New Bonnet," from which we cleared \$13. This sum was given to help the Ladies' Aid in its efforts. Then came the call for our third Quarterly Conference. Superintendent Booker was with us, and an excellent session was held, with good reports. Following closely upon the heels of the quarter was a reception given for the Rev. and Mrs. G. T. Saxton, on April 5, under the auspices of the Ladies' Aid Society, in which every colored church in the city was represented. The Rev. B. M. Hatton, African Methodist Episcopal; the Rev. C. W. Wilson, Baptist; the Rev. C. Davis, Church of God; and Mr. L. Clem, the student body of Kansas State Agricultural College. The church was beautifully decorated with flowers. Carnations were donated by the greenhouse authorities.—Rev. G. T. Saxton, Pastor; Mr. L. Clem, Reporter.

QUEEN CITY, TEXAS

On April 9 and 10 we held our second Quarterly Conference at Bethel Methodist Episcopal Church, with the district superintendent, Rev. E. H. Holden, presiding. Sunday school was conducted at 9.45 A. M., and at the eleven o'clock service the Rev. Holden was at his best. He preached a soul-stirring sermon to the delight of all who heard him. Collection, \$19.70; raised for the pastor, \$5.55; total, \$25.20. We are striving to do much this year under the successful leadership of our pastor, the Rev. K. S. E. Henry. We thank the Conference for sending us such a noble man as he. We have just installed a new piano. Pray for our success.—Lucy Mae Johnson, Reporter.

SAN SABA, TEXAS

Our second Quarterly Conference convened April 23 and 24, with the district superintendent, Rev. S. E. Blacknell, present. Sunday, at 9 A. M., we had a splendid Sunday school. At 11 A. M., by request of the pastor, the Rev. C. H. Hamilton, district superintendent, gave a splendid talk on Sunday-school and church work. At 6 P. M. the Conference was called to order. A number of officers were present, and their reports showed a great increase along all lines. At 7.30 P. M. a song service was conducted by Miss L. M. Kelly, our public school teacher. The young people are falling in line for the betterment of the church. At 8 P. M. the district superintendent preached a soul-stirring sermon, after which the Lord's Supper was administered. The district superintendent expressed himself as being well pleased with the condition of the work and good spirit of the people to work this year as never before.—Irene McNelly, Reporter.

SHUQUALAK, MISS.

On April 23, our second Quarterly Conference was held, with Dr. J. H. Tolbert, district superintendent, in the chair. We had a fine quarter, and quite a number of the officers were present with good reports. Paid the district superintendent in full. Raised during the quarter for all purposes, \$331. Easter Sunday was a great day with us. The members worked faithfully at both Asbury and St. Peter Churches, raising the sum of \$80. Sister Dew, the wife of the efficient steward at St. Peter, Bro. Willis Dew, won the prize for raising the largest amount of money. The following members died during the quarter: Bro. Ed Little, February 20; he was a member of St. Peter. Sister Mary Banks, a faithful member of Asbury. Velma Echford, January 30; she was a faithful member of St. Peter Church for about five years. Sister Charity Nelson, daughter of

one of our members of Asbury, died in East St. Louis, Ill., March 8. The funeral was attended at Shuqualak by the writer.—W. C. Hilliard, Pastor.

Obituaries

GLENN—The angel of death has once more visited our ranks, claiming one of our beloved women, in the person of Mrs. Ella Glenn, who died March 8, 1927, at the home of her sister and brother-in-law, Mr. and Mrs. James Teague, Birmingham, Ala. Mrs. Glenn was known throughout the Central Alabama Conference. Even after the death of her husband, the Rev. A. G. Glenn, she stilled longed for the life of service, so she accepted the position as matron of Central Alabama College, under the late Bishop Camphor. Her loving care of the students won her the blessed name of Mother Glenn. Leaving there she went to a larger field of service where she made many friends. Later she went to Buffalo, N. Y., where she did some effective work. She gave her life working for humanity, in the church, social service field, and in the home. She taught Christian character by living it. She was cheerful through her illness. She expressed herself through the songs, "I've Done My Work" and "Sunset and Evening Star," etc.—Mrs. S. J. Jordan and Mrs. E. A. Walls, Friends.

HAMPTON—Mr. Charlie D. Hampton, Jr., son of Mr. and Mrs. Charlie Hampton, departed this life Sunday evening, February 6, 1927. He was a member of St. Mark Methodist Episcopal Church, DeKalb, Miss. He had been ill for several months, but bore his illness with patience. He was loved by all who knew him. Their loss was heaven's gain. He leaves a dear mother, father, five brothers, three sisters, and many relatives and friends to mourn their loss. The funeral was conducted by the pastor, Rev. E. H. Williams.—Hezzie C. Scott, Reporter.

HEDRICK—Mrs. Etta Hedrick, a member of the Methodist Episcopal Church, Leaks-ville, N. C., passed away January 30, 1927, at the home of her parents, Mr. and Mrs. J. W. Smallwood. Her funeral was attended by the pastor, Rev. N. M. Black. She leaves a husband, parents, two sisters, two brothers, and a host of relatives and friends to mourn their loss.—Mrs. Anna D. Foye, Reporter.

McDANIEL—Sister Sarah McDaniel was born in 1878 and died February 5, 1927. She had a stroke of paralysis about a year ago. She endured her affliction with patience, and her faith was strong until the last hour. Sister McDaniel was forty-eight years of age. She joined Two Mile Methodist Episcopal Church, Leona (Texas) Circuit, when only eight years old, therefore giving forty years of service. She lived a consistent Christian life. The funeral was conducted by the Rev. A. L. Gabriel, assisted by the Rev. J. E. Norris, of the Baptist Church.—A. L. Gabriel, Pastor.

McWRIGHT—Mrs. Nellie McWright was born in Wainesburg, N. C., in 1853, and departed this life February 23, 1927, aged seventy-four years. She moved to Waldo, Fla., with her parents in the early period of her life, where she was united in marriage to Mr. Edward McWright, June 17, 1875; they later moved to Lawtey, Fla., where she joined Mt. Nebo Methodist Episcopal Church, and has given many years of faithful service. The funeral was held from the above named church February 24, and was conducted by the Rev. J. W. Robinson, assisted by the pastor, Rev. E. J. Young. Many of those present were given an opportunity to speak of the life of this beloved sister. She is survived by her husband, Mr. Edward McWright; two sons, Eddie and Willie, and other relatives. The remains were tenderly laid to rest in the Lawtey cemetery.—Miss Celia M. Jones, Reporter.

NORRIS—Amanda Norris, a member of John Wesley Methodist Episcopal Church, Durant, Miss., died February 4, 1927. Sister Norris was a loyal and faithful member of John Wesley for thirty-five years and she loved her church; she was always willing to

"The Amen Corner"

Rent for "Amen Corner" paid by Board of Pensions

The new *Ministers' Reserve Pension Fund* is not complicated or difficult to understand. Compared with the old plan, it is simplicity itself. It can be stated in two paragraphs:

First: Contributions by both ministers and churches—the latter credited to the several ministers' accounts in *inverse ratio to their salaries*. The total contributions, accumulated by compound interest to furnish an annuity pension at age 68.

Second: The *Ministers' Reserve Pension Fund* will be connectional, not localized in an Annual Conference, and will be administered by the Board of Pensions and Relief and will provide pensions based on principles tested by long experience; also disability, death, widows' and orphans' benefits—with adequate methods of adjusting the old and the new plans.

If you will study the brief statement on the title page of "*Pension Progress*," the "sketch" and "statement" on page 12, the "Secretary's View" on page 24, and "Comments and Replies" on page 28, you will vote "Aye." The *Fund* is not only scientific, but is Biblical:

I. Contributions.

(a) By the ministers—2½% of their salaries.

"Every man shall bear his own burden." Gal. 6. 5.

(b) By the church, graduated amounts equivalent to 8% of the salaries.

"Partakers of spiritual things, their duty is to minister in carnal things." Rom. 15. 27.

(c) The churches' contributions allocated (credited) to the ministers' pension accounts severally in *inverse ratio to their salaries*.

"Bear ye one another's burdens." Gal. 6. 2.

(d) Sure pensions at age 68, based on accumulations.

"Laying up in store for themselves a good foundation against the time to come." 1 Tim. 6. 19.

II. The New Pension Fund a Reserve.

(a) Future pensions largely provided by compound interest.

"Wherefore gavest thou not my money into the bank, that I might receive mine own with interest?" Luke 19. 23.

(b) Pensions for past services funded or commuted into the *Reserve Fund*.

"They that preach the Gospel should live of the Gospel." 1 Cor. 9. 14.

III. The New Fund Connectional or Denominational.

"A Fellowship of Ministering." 2 Cor. 8. 4.

IV. Death, Disability, Widows' and Orphans' Benefits for unforeseen contingencies.

"A Father of the fatherless, and a Judge of widows is God." Psa. 68. 5.

Intelligent Faith and conquering Courage is needed in the "Amen Corner," to bring about a better day.

"O, watch and fight and pray,
The battle ne'er give o'er;

Renew it boldly every day,
And help divine implore!" Amen.

JOSEPH B. HINGELEY, Cor. Sec.

do whatever the church asked of her. She paid \$5 each year for World Service for four years, and paid each year on pastor's salary \$6. She was one of the best class leaders in the church and will be greatly missed by all. She had only one son, who could not be located at the time of her death, and one daughter-in-law. The funeral services were conducted by the pastor and the Rev. F. J. Talbert. A paper was read by Rosie Stingley, a selection by C. A. Williams, prayer by the Rev. G. W. Williams. The body was laid to rest in the Durant cemetery.—R. B. Adams, Pastor.

PRICE—Addie Price, the eldest daughter of the Rev. and Mrs. J. W. Wright, was born in Eclectic, Ala. She was educated in the public schools and Central Alabama College; taught for two years in the public schools, and was then married to Mr. Felix Lawrence in 1909, with whom she lived until 1915. Mr. Lawrence was accidentally killed in the coal mines at Attalla at that time. Their home was blessed with two beautiful children, a boy and a girl. She was again married to Mr. Johnny Price, a very fine young man, with whom she lived till death. Sister Price was reared in the church, but formally confessed the Saviour in 1905. She was very much devoted to her church as long as she lived. She was secretary of Aid No. 2 of the Enon Ridge Church at the time of her death. She lingered several months before the end came, but bore it patiently. She passed into the beyond on Thursday afternoon, February 17. Her funeral was conducted in Enon Church by the Rev. J. C. McGee, assisted by the Rev. W. J. Smith and the writer. She leaves to mourn a father, mother, husband, two children, sister, and many relatives and friends. She was laid to rest in Mason City cemetery, where she sleeps beneath a bank of flowers.—Joel C. Carson, Reporter.

ROBINSON—Fannie Lee Robinson, the daughter of Prof. W. R. Robinson, departed this life January 27, 1927, at the age of five years. Little Fannie was one among the first children baptized four years ago, when the Rev. A. L. Gabriel came to Leona, Texas, in 1923. She was a lovely child and death came unexpectedly. The funeral was attended by the pastor. The remains were laid to rest in the Spring Creek cemetery.—A. L. Gabriel, Pastor

VINSON—Mrs. Ozella Vinson was born August 1, 1845; married January 7, 1869; joined the Asbury Methodist Episcopal Church, Bolton, Miss., 1870, in which she lived a consistent Christian for about fifty-six years. February 12, 1927, Sister Vinson laid down all that was mortal and went up to be with God. We are instructed that her funeral was the largest ever attended from Bolton, Miss. In testimony of her Christian character and faithfulness to her neighbors, society, and to her God, the following persons either read papers or spoke in pleasing terms: Brother F. L. Jones, Sister Angie McGowan, the Revs. Davis and Vaughns, of Yazoo City, Miss.; the Revs. Hugh White and J. W. West. Each minister mentioned is of the Baptist Church. Sister Vinson leaves four children and a host of grandchildren and great-grandchildren to mourn. She was living with Brother W. J. Vinson and his wife, her son and daughter-in-law, who administered unto her very tenderly during her illness.—W. L. Marshall, Reporter.

WADE—Horace Wade, the son of the Rev. J. E. Wade, our pastor at South Omaha, Neb., was born at Perry, Okla., February 16, 1906, and was accidentally killed by a moving train in Clinton, Okla., February 6, 1927, aged twenty years. Horace was a member of Grove Methodist Episcopal Church and Sunday school, Omaha, also a member of the Evening Star Temple, No. 4. He leaves to mourn their loss a father, stepmother, two sisters, other relatives and friends. The Rev. T. B. Oville officiated.—Y. W. Logan, Reporter.

Woman's Column

STOP—LOOK—READ!

The date of The Woman's Home Missionary Society Summer School, Gulfside, Miss., has been changed to August 22-29, inclusive.—Mrs. Daisy Bulkley-Taylor, Dean.

Savannah Conference—The eleventh annual convention of The Woman's Home Missionary Society of the Methodist Episcopal Church of the Savannah Conference, will convene with Kynett Methodist Episcopal Church, Forsyth, Ga., June 2-5, J. W. Brown, pastor. Will the auxiliary presidents write the pastor the number of delegates from their charges?—E. P. Walker, Corresponding Secretary.

Tuskegee Institute Summer Quarter

TEN WEEKS: JUNE 6 TO AUGUST 13

FIRST TERM: June 6 to July 9.

SECOND TERM: July 11 to August 13.

Recitations six days in the week. Twelve weeks' work in ten weeks. Credit granted toward High School and Junior College Diplomas in Teacher Training.

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433 Bourbon St.

NEW ORLEANS, LA.

To the Presidents and Secretaries of the Hattiesburg District Woman's Home Missionary Society—Dear Sisters: Just a few more days and we will be called to make our report at the District Meeting, to be held at Enterprise, Miss., Wesley Chapel Methodist Episcopal Church. The report blanks for your young people's work have been sent to you. Please see that they be filled correctly and returned to Mrs. Lillian G. Coleman, Box 269, Hattiesburg, Miss. We are hoping to make this a great year in the cause of missions.

Dear Sisters of the Lincoln Conference: The Woman's Home Missionary Society Convention will convene June 1-4, 1927, at Parsons, Kans. We urge that each auxiliary send dues and pledge money to the Conference treasurer, Mrs. S. E. Curtis, Box 15, Boley, Okla. Send reports to Mrs. M. L. Williams, Conference corresponding secretary, 1827 Van Buren Street, Topeka, Kans. Dear Sisters: The one thing needful before us is a membership campaign to get more members to help carry out the plans of the jubilee goal, and that we make this a banner year. The auxiliary bringing in the largest number of members will receive a prize.—Loal Culverhouse, President; M. L. Williams, Secretary.

Alexandria, La.—To The Woman's Home Missionary Society of the Alexandria District: Dear Sisters, Brother Pastors, and District Superintendent: Our convention is drawing near, which will be held at New Orleans, La., June 17-19, 1927. Now, dear coworkers, please do your best to send in all reports by the last of May or the first of June to Mrs. M. E. David, 1650 Hotchkiss Street, Shreveport, La., and the figures to me. We are anxious for every church to send in a good report. We need the aid of everyone. Let us work, push, and plan that we may be able to put over a complete program. We are looking forward for a great year's work, and we ask the district superintendent and all pastors for your co-operation. The great church is calling on us as never before. We realize more and more that without God we can do nothing. He who works with Him does best.—Lucy Davis, President.

Special Notice

To the Pastors, Sunday School and Epworth League Workers: The Birmingham District, Sunday School and Epworth League Convention will convene June 9-12, at Hobson City, Ala. Every Sunday school and Epworth League on the district is expected to send a good delegation to this meeting. On Friday night, June 10, will be the rally



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St. & No.

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The Board of Education of the Methodist Episcopal Church
740 Rush St., Chicago, Ill.

night for the rebuilding of our Central Alabama Institute. Every Sunday school and Epworth League is asked to send a donation for this cause. It will be credited to the quota that you are to raise.—John H. Redrick, District President.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MAY 19, 1927



1927 MAY 1927						
SUN	MON	TUE	WED	THUR	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

The Annual World Service Roll Call Means

The Whole Church Enlisted for World Service Before May 31st

These things should be completed in every charge before that date:

1. **EVERYBODY** in the charge thoroughly informed on World Service.
2. Complete the **EVERY MEMBER** World Service Canvass.
3. If the Canvass has already been conducted, have a well-organized canvass of all World Service **NON-CONTRIBUTORS** in the charge. It is the non-contributors who hold back the world progress of the Church.
4. **COLLECT** all amounts due on World Service pledges to May 31st.
5. **REMIT** all World Service moneys on hand to Orrin W. Auman, 740 Rush Street, Chicago, in time to reach that office before May 31st.

CHRIST FOR THE WORLD

When the Roll is called, let no church fail, and may there be no member missing.

Personal and General

—The General Conference of 1928 has been voted to Kansas City, Mo.

—The Rev. J. W. Golden, D.D., is rendering very valuable service, conducting evangelistic campaigns in the North and East.

—Dr. E. J. Cox, our pastor at Centenary Church, Memphis, Tenn., has been preaching able sermons to flood refugees in and around Memphis.

—Bishop R. E. Jones, resident bishop of the New Orleans Area, is exerting every effort to secure data and information regarding our unfortunate friends who are suffering as a result of the flood.

—The Rev. and Mrs. F. W. Brown, pastor of our Mount Zion Methodist Episcopal Church, New Orleans, celebrated their twenty-fifth wedding anniversary on Friday night, May 13, at their residence, 2217 Jackson Avenue.

—The membership and friends of St. James Methodist Episcopal Church, Monroe, La., are all smiles, due to the fact that they observed Mothers' Day, May 8, in their beautiful and newly finished auditorium. The Rev. Arthur Booker is the popular pastor.

—Prof. G. W. Oliver, of Rust College, is sending an urgent call to all former students to be present at a special meeting of the alumni association at the college, Tuesday, May 31. The Hon. Henry Avant, of Little Rock, Ark., will be the principal speaker.

—Not only is he making fine progress in every line of activity of his great outstanding church, but Dr. A. P. Shaw, Wesley Chapel's able pastor, of Los Angeles, Calif., assures us he is on the job for the Southwestern Christian Advocate as never before.

—The Rev. A. G. Jenkins has begun very auspiciously the year's work in his new pastorate at Asheville, N. C. He previously served with notable success pastorates in Marshall, Texas, and New Orleans, La. In ability and character he is an asset to the North Carolina Conference.

—The oldest Methodist church in the city of Milwaukee, Grand Avenue, Dr. Robert Basil Stansell, pastor, has changed its name to the First Methodist Episcopal Church. This is its rightful name from the beginning, because it was the first religious organization created in Milwaukee County in 1836.

—Born to Mr. and Mrs. Meredith M. Lewis, of Chicago, Ill., on April 21, 1927, a fine baby girl, Vilma Adele. Mrs. Lewis was formerly Miss Hattie Stanley, daughter of the Rev. and Mrs. C. S. Stanley, New Orleans. She is a graduate of New Orleans College, and was popular in church circles here. Their many friends extend congratulations.

—Prof. R. J. Simmons, formerly of Atlanta, Ga., which section of our Methodism he at one time represented in the General Conference, now resident in Duluth, Minn., writes that his oldest son and his daughter, Miss Edna Mae, both graduate this June from Duluth Central High School. Both parents and youngsters are to be congratulated.

—President David Dallas Jones, of Bennett College for Women, at Greensboro, N. C., was inaugurated with inspiring ceremonies on the college campus, at 10 o'clock A. M., May 25, 1927. Leading educators, church laymen, and pastors of different institutions and denominations were present, bringing good wishes and lending high academic distinction to the occasion.

—One of the Gammon boys, the Rev. E. C. McLeod, was appointed by Bishop W. P. Thirkield, presiding at the New England Conference, to be pastor and director of activities of the colored membership of Morgan Memorial Church of All Nations, Boston, Mass. Bro. McLeod is one of the two valued colored members of New England Conference, the other being the Rev. W. E. Marks, of Worcester, Mass.

—The Rev. O. B. Quick and family, of our Fourth Methodist Episcopal Church, Shaw-

mut Ave., Boston, were tendered a reception of honor, Thursday evening, May 5, by the Ladies' Aid Society, officers, and members of that historic congregation. Dr. Quick was formerly stationed in the far South, but is now a member of the New England Conference of the Methodist Episcopal Church, where he is making good.

—Ministers and religious workers progressively inclined will receive with pleasure information of the opening of the seventh Annual Mid-Summer Conference of Union Theological Seminary, New York City, from July 11-22. During the period, series of five lectures each will be given on the general themes, "The Death of Christ," "Religion In the Modern World," "Youth of To-day and the Church," "The Origins of the Gospels," "Foreign Missions and the Home Ministry," and "Methods of Preaching." Several of our pastors have written us testifying to the great benefits they have received from attendance upon courses in this midsummer Conference in the past.

—The unprecedented record of winning twenty-three consecutive games before meeting defeat stands to the credit of the Froebel high school basket-ball team of Gary, Ind. In the Gary first annual interscholastic track meet, the individual big-point performer was Gordon, young son of the executive secretary of the local Y. M. C. A., E. L. Gordon, himself an old athletic ace. Young Gordon, tall, vigorous, agile, observant, proved himself easily the star athlete of the meet. He copped seventeen points, finishing first in both the 120 yard high and 220 yard low hurdles, being tied for honors only in the high-jump event. Young Gordon is only nineteen years of age, and has been proffered a scholarship in the University of Iowa.

—One of our most efficient pastors is the Rev. William H. Williams, A.M., B.D., of Wheeling, W. Va. For the past year he has conducted within his parish a large leadership training class composed of members of different denominations. For this work our Board of Church Schools has granted official certificates to those graduating. Attesting the standard type of Dr. Williams' work, the Board of Home Missions and Church Extension has granted him a scholarship to the Interdenominational City Workers' Conference at Union Theological Seminary, New York City. The International Council of Religious Education has appointed him also to a position on its teaching staff, pursuant to which appointment he will assist in that council's summer institutes within the State of West Virginia.

—"The Gospel of Goodwill" is the challenging title of a series of addresses recently delivered by Dr. Chas. A. Tindley, of Philadelphia, in a tour of Illinois cities. At Decatur he spoke under combined auspices of the Methodist churches, with District Superintendent A. M. Wells in charge. At Springfield Dr. Tindley was guest of the Midday Luncheon Club at the Leland Hotel, where he was greeted by representatives of various denominational bodies, occupying places at the speaker's table. Walter M. Allen, State superintendent of public instruction; Francis G. Blair, the Rev. E. J. Campbell, the Rev. A. M. Wells, Decatur, Ill.; the Rev. Walter R. Cremeans, the Rev. Hudson Pittman, Michael Eckstein, the Rev. J. H. Sydes, the Rev. George A. Brown, the Rev. W. E. Guy, the Rev. H. W. McPherson, the Rev. Laverne Taylor, Dr. A. R. Crook, Robt. Taylor, and E. J. Kneale. Pastor of what is probably the largest Negro church in the world, Dr. Tindley is wielding wide influence with his remarkable insight into human nature and his fine spirit and rare poise, in contributing to the problem of race group adjustment.

—With reference to the election of Dr. Mordecai Wyatt Johnson, S.T.M., D.D., to the presidency of Howard University less than a year ago, The Christian Century said editorially: "In their selection of Dr. Johnson it is safe to predict that the trustees have found a man who can justify their belief in the ability of the modern American Negro to provide his own educational leadership. He has been one of the first of his

race to see the racial problem in this country in its true perspective as a part of a larger world problem. He goes now to a position in which it may be his privilege to pass on his own breadth and depth of view to hundreds among the coming leaders of the Negroes of America." In testimony of the prompt fulfillment of such a prophecy, the board of trustees and the faculty of Howard University are extending invitations to the inauguration ceremonies of the new president, to be conducted on the university campus, Washington, D. C., at 3.30 o'clock, on Friday, June 10, 1927. At that time will be marked a new period in the life of the university and a new epoch in the cultural life of the race.

Commencement Days

AT NEW ORLEANS UNIVERSITY,
MAY 13-26, 1927

Friday, May 13, 8 P. M.—Concert, music department and alumni.

Wednesday, May 18, 7 to 10 P. M.—Reception to graduates by President and Mrs. Kriege.

Thursday, May 19, 8 P. M.—Students' recital.

Friday, May 20, 8 P. M.—Graduation exercises, model grade school.

Sunday, May 22, 3 P. M.—Baccalaureate sermon, President O. E. Kriege.

Monday, May 23, 8 P. M.—Senior play, "Crimson and Blue," Jerome K. Jerome.

Tuesday, May 24, 8 P. M.—Graduation exercises, high school (Gilbert Academy).

Wednesday, May 25, 8 P. M.—Graduation exercises, teachers' course. 9 P. M.—Alumni reunion and banquet.

Thursday, May 26, 10 A. M.—Commencement address by J. W. E. Bowen, Ph.D., Atlanta, Ga. Conferring of degrees.

Commencement Program

MORRISTOWN NORMAL AND INDUSTRIAL COLLEGE

Friday, May 20, 7.30 P. M.—Oratorical contest.

Sunday, May 22, 10.30 A. M.—Baccalaureate sermon, "Swift Memorial Chapel," Dr. King D. Beach, pastor St. James Methodist Episcopal Church, Chicago, Ill. 7.30 P. M.—Annual sermon, the Rev. H. S. Hight, Pulaski, Va.

Monday, May 23, 10.30 A. M.—Annual meeting board of trustees. 2.30 P. M.—Class day exercises. 7.30 P. M.—Oratorical contest. Tuesday, May 24, 10.30 A. M.—President's day exercises. 2 P. M.—Alumni meeting. 7.30 P. M.—Play, "Take My Advice."

Wednesday, May 25, 10 A. M.—Graduation exercises. Address by Dr. Arlo Ayres Brown, president Chattanooga University.

The friends and patrons of the college are cordially invited to attend these exercises.

SOUTHWESTERN CHRISTIAN ADVOCATE

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The Flood Sufferers

THE Mississippi delta for nearly the entire length of that historic "Father of Waters," from St. Louis to its mighty rushing outlet below the Crescent City, presents an appalling spectacle of suffering—one of the direst calamities that has ever befallen the nation.

Thousands upon thousands of acres of the most fertile farm lands of which American agricultural interests can boast, have been swept clean by tons of mad, meandering waters, and hundreds of thousands of acres remain still inundated by the spreading backwaters which seem to harbor some sinister spite against the helpless inhabitants whose homes and fortunes are within its path. And the end is not yet. For while these lines are being written, as if it were not yet satisfied, the greedy river is gnawing in its yielding levee banks crevasses of more than fifty feet in width. One of the main levees guarding the famous "Sugar Bowl" territory of Louisiana is reported to be broken already in ten places, threatening additional inundation of lands and destitution of increasing thousands of people. By the time this page is seen by our readers, at least a half million of victims of the flood ravages will be coralled in refugee camps or dependent upon the charity of the nation for bare physical comforts.

A fair estimate is that three fourths of the entire number of dependents are Negroes. Upon these are falling hardest the pangs of physical discomfiture and suffering—the exposure, the hunger, the epidemics of disease, accompanying evils of such calamities. Property damage and destruction is likewise appalling, carrying in its path despondency and despair. Livestock and cattle by the hundreds have been drowned, homes, representing in thousands of cases the total earthly possessions of their former occupants, stand watersoaked, deserted, dens now for the winged creatures of the forests. Even these are perishing for lack of food from forest and field. Schools—many of which were such in name only—are closed. Churches are under water, and religious services in many places completely disrupted.

One of our pastors has just written to us the following letter: "On account of the floods in our parish, we have been forced to move into the parsonage with the Rev. — in a distant town. I am completely shut out from my work, which is all under water. In the present circumstances my people are not able to perform their church duties. From this letter the brethren may get some idea of the serious situation I am in. On the night of April 22, I was attempting to cross swollen Silver Creek in a small boat when, to my dismay, the boat sank with me in fifteen feet of dangerous water. Not knowing how to swim put me in grave peril. But by the help of God, through presence of mind, fortunately I clung to the boat until some brothers arrived and rescued me. Being chilled through before reaching the bank, I have not been well since the accident. The good people of Rev. —'s church gave me a liberal collection of \$4.24 Sunday night, for which we thank them. And we ask the kindness and prayers of all."

To meet the flood situation, measures of relief are well under way, but caution here is, of course, necessary. Appeals are being multiplied, some of them being set up by irresponsible persons. As always happens in such crises, even fakirs will ply their trade of exploiting a generously inclined public. And, too, there will arise now, as officious champions of the cause of the suffering ones, some who will be self-appointed money getters. We have been told that there are in some sections local agencies administering relief to refugees and charging the same to account, although the supplies so charged are part of the free donation sent into the community by outside charity for free distribution. And that thus Negroes are being inveigled into unjust labor contracts.

Of these methods of "relief" let the generous public beware. Funds intended for relief should be entrusted to properly accredited and well-known agencies, from which an accounting can be had on the proper occasion. In intent and generally in actual operation, the Red Cross agencies insure the proper allocation of funds in the most direct and responsible system for general relief under such circumstances. Rarely, though sometimes it appears that local administrators' activities reveal a biased local coloring. Such irregularities, however, are subject to correction through channels of grievance and redress, properly sought.

For these tens of thousands of distressed Negroes, chiefly of the rural sections, the greatest concern must be shown as to their future well-being. Staring them in the face is gaunt debt—child of the plantation system. Many of them will remain attached to the old farms and surroundings and there attempt to rebuild their fortunes on the old ruins. They must go in debt from the start, taking their chances for success. To thus go into debt in the delta means that they become victims to other forms of enslavement so common in the Mississippi delta according to reports from those who know the conditions—peonage and enforced labor. Seldom is it possible for Negroes to extricate themselves from debt in the section. Though they work slavishly during the whole twelve months, at the end of the year they are told by the planters that they "didn't quite pay out." If escape is attempted, the State contract labor laws are so framed as to empower the planter to pursue and have the "debtor" returned to the toils till the "debt" has been satisfied. We have learned that the few Negroes who are permitted to "pay out" of debt in the delta are merely the "stool pigeons" of the planters to deceive the outsider as to real conditions existing on many large rural estates that are municipalities immune within themselves.

Another distressing phase of the flood situation is in the report now current that exodus of Negro refugees to other sections of the country is forbidden in interest of the planters lest their labor supply become lowered. The effects of this prohibition are twofold. In the first place, it is a restriction on the freedom of American cit-

izens to go to any section of their own country where opportunity calls and wherever they prefer to live. Nobody has any right to coerce Negroes to live in the delta or anywhere they do not desire to live. It is poor public policy to undertake to illegally compel classes of folk to live against their will in undesirable localities or sections. Moreover, this flood will result in a largely reduced acreage for the present crop year. To force Negroes to remain, means to glut the labor market and consequently to reduce the price of farm labor to the minimum. This will result in lowering very substantially the standard of living to the bare existence point for thousands of ambitious and industrious folk.

It is an "ill wind that blows nobody good," and if the flood breaks up the old feudal system of the delta, making possible the escape and redistribution of Negroes

from notorious agricultural conditions hanging over from the plantation customs of bygone bitter days, the flood evil will have been counteracted by the good. Because of its significance for the future status of the Negro, the flood calamity in all of its aspects should be carefully watched by the Federal Government. Undoubtedly there will result a marked redistribution of the colored population in the flood-ridden area. To this trend of the Negro the Government should give attention lest sinister efforts set up to hamper freedom of his movements. And to the nature of labor contracts, likewise, careful scrutiny should be given by Federal authorities that peonage and enforced labor may be forever estopped in certain sections of the nation. There are many ways to render fundamental aid to these flood sufferers, of which it is hoped the Government will be apprised.

Flood Brings Calamity to Methodist Churches

By Dr. J. S. Stowell

THE reports continuing to come in from the flood centers of the Mississippi area indicate that the havoc wrought to Methodist churches is perhaps the most widespread of any calamity in the history of the church. A telegram from Montgomery, Ala., says: "Flood conditions indescribable. Upper Mississippi, Mississippi, Louisiana, and Little Rock Conferences hard hit. Pastors and people driven out of Mississippi bottoms to hills. They are in camps at Memphis, Vicksburg, Yazoo City, etc. Cannot tell where pastors and people from Clarksdale District are." A telegram from Meridian, Miss., contains the following information: "Floods in the Mississippi delta the worst in the history of the country. The Greenville, the Clarksdale, and most of the Greenwood Districts of our Upper Mississippi Conference are under water; also the following charges in the Mississippi Conference: Craig, Lamkin, Yazoo City, and Yazoo circuit. All delta towns not under water are overcrowded with refugees. Suffering indescribable. Most of the people and pastors have lost all. Many pastors and people miraculously escaped with their lives. Help urgently needed." Another message from New Orleans contains the following: "Thirty-five of our churches and pastors affected. Situation serious. Help for these much needed." From Shreveport comes the following: "Grand Bayou circuit, the Rev. C. C. Smith, pastor: Two churches are under water. People have moved away. Parsonage is also under water. Bayou-Lachute, the Rev. W. A. Hilton, pastor: One church is under water. Half of the people have moved away. Nothing can be done at this place this year. Thomas Chapel, J. L. Kirvin, pastor: One church is under the water. Pastor moved to Mansfield. Vanceville circuit, J. C. Calvin, pastor: One church under water. Jewella circuit, L. L. Green, pastor: One church under water. Many of the people have moved to Shreveport. Seems that the condition is growing worse. I sincerely trust that your Board will do its very best for these separate pastors." Our pastor at Greenwood wires: "The places in Greenwood District, Upper Mississippi delta, under water, viz., Greenville, Belzoni, Inverness.

Many drowned. Many refugees. Many rescued. Pastors' families escaped, but without means of support. Indianola backwaters cover suburbs. Pastor needs aid. These are the worst affected places in Greenwood District." A telegram dated May 8, from Baton Rouge, is as follows: "Just arrived from flooded territory on my district. Found conditions serious. Island is flooded, and the people are in refugee camps. Lettsworth is in a serious plight. Minister couldn't be located. The minister and members of the Melville charge have moved out. Torras is expected to go under at any minute. All churches on the west banks are affected, and people are leaving. I found people in camps without shoes, food, and the proper clothing. In some places I found people storing their household goods and cattle in hurriedly built houses above the level of the water, where the water hasn't broken. Boats are waiting to carry the affected people to safety. All of the available man power is found carrying bags of sand to the levees. The people have never witnessed anything like this before. Sickness and death is found in most of the affected territory. Women are giving birth to children without proper medical attention en route to camps. If ever there was a time this district needs help, it is now." From Little Rock word comes that fifteen churches are under water. These churches having a membership of 1,200. Half of the members have been driven from their homes by the flood. For weeks it has been impossible to do any work in the communities. The pastors have no means of support.

Every Methodist church is urged to take a special collection for the benefit of the churches and pastors in the flooded area and send it to Mr. W. J. Elliott, treasurer of the Board of Home Missions and Church Extension, 1701 Arch Street, Philadelphia, Pa. By a very fitting coincidence, the first check received arrived from the church in Johnstown, Pa., before any public appeal had been sent out. That congregation passed through a flood experience some years ago, and it did not require much imagination for the older members in the congregation to picture the calamity that has come to so many churches in the recently flooded area.

Contributed Editorial

Outline of Christianity

WHEN Negro spirituals are discussed the emphasis is usually laid on the quaintness and beauty of the music or the primitive conceptions of the words or the unique place which these spirituals have in American music. The result is that the striking and profound spiritual content of these melodies is overlooked.

In a remarkable way one of the most popular of the Negro spirituals, that lilting melody usually called "Hebben," contains a most vital outline of the Christian faith. It expresses the timeless, essential truths of Christianity. But those truths which it enshrines are also extremely timely for the needs of our age. This Negro spiritual sings a creed of four articles.

1. "*All of God's chillun got wings.*" This is not the affirmation of a sentimental blindness to the facts of human evil. It is not a superficial estimate of humanity seen through rose-colored glasses. It is a simple and noble expression of the spiritual capacity of man. It is a melodious declaration of the truth that "To them who received Him, to them gave He power to become the sons of God." JOHN WESLEY records somewhere in his journal that he preached on the text just quoted and he adds the note, "They seemed greatly encouraged." Small wonder! The only bit of encouragement that can come to the human soul strong enough to outlast every vicissitude is the assurance that he is the child of God with divine possibilities.

This is a timely gospel for an age of cynicism. There are large numbers today who think of the great majority of people as a company of "boobs," "yokels," and "morons." That contemptuous sneer has become exceedingly popular in the voluminous writings of the sophisticated. Days such as ours need the assertion of the faith that is imbedded in the gospel in the possibilities of man through the action of the Spirit of God. The faith expressed in the words "*All of God's chillun got wings*" is also timely in that it asserts the sacredness and value of human personality at a time when a rampant materialism puts property values before the values of the soul.

2. "*All God's chillun got a song.*" The second article in this creed expresses the truth embodied in the Methodist doctrine of assurance. All of God's children *have* got a song, their own song of a personal experience of God through Christ. That experience puts a joy and lyric ecstasy into life. The tremendous emphasis of the Evangelical revival was upon personal experience. Some one has said of the England of Elizabethan times that it was "a nest of singing birds." Much of the England of the latter part of the eighteenth century was something better than that. It was a home of singing children. Those wandering minstrels of God, field and street preachers of the evangelical revival, literally sang a new day into Britain. When that personal experience drops out of our religion it is as though the sun drops out of the sky.

3. "*All God's chillun got shoes.*" Shoes are a symbol of a journey, and this declaration of the old spiritual well stands for the fact that the gospel is something to carry. The song declares, "We'll walk all over God's hebbin." But first, we are to walk all over God's earth. For each one of God's children is part of a walking fellowship. In journeyings oft we must take our share in the extension of the Kingdom. Long trails have been marked from

Birmingham to Bombay, from Detroit to Foochow, and in criss-cross fashion over the face of the whole earth.

4. "*All God's chillun got a robe.*" The robe is the time-honored symbol of the redemption of humanity in Jesus Christ. It is a tremendous faith to reach up to, but it is the very heart of the New Testament.

This little burst of song in the old Negro spiritual leaves out a good many long words one is accustomed to finding in outlines of systematic theology. But that is part of its glory. What it puts in lyrical form is a sufficient gospel and a timely one.

General Conference Discussion

THE choice of a location for a Methodist General Conference has usually proved the beginning of an open season for discussion about what the General Conference ought to do. No doubt the guns of debate will soon be limbered up and moved into position.

This is undoubtedly a good thing in many ways. It will stimulate thinking before action. But it will be an extremely bad thing if the attention of the church and later of the General Conference becomes focused on minor details of ecclesiastical machinery.

In THE CHRISTIAN ADVOCATE for April 28, an editorial, announcing the opening of a department for discussions on General Conference matters, says, "Our readers can be assured that variety and vigor will not be wanting when the episcopacy, the itineracy, the ritual, the hymnal, the educational system, the press, and the World Service organization are overhauled by 'the best minds.'" Of course, this was just a random list of subjects that will be discussed. Such a list was not intended to be complete. But the outlook which these topics raise is a rather barren one. It is to be hoped that these will not be the only subjects or even the chief ones. It is also to be hoped that the verb "overhauling" will not represent the chief interest or activity of the General Conference. It will be a great misfortune for the Church if its energy is chiefly expended on any kind of interior rearrangement.

To keep itself in health is a duty of every organism and organization. But if that is all, it is hardly worth the effort. Keeping the body in a healthy state is not a sufficient career. It is merely preparatory to the main achievement of life. A General Conference might have a mighty swirl of legislation, a perfect Niagara Falls of reports, amendments and substitutes; it might rearrange half the paragraphs in the Discipline; and yet make little genuine contribution to the real service of the Church.

These considerations are especially important now because the General Conference of 1924 set a very high mark in Methodist history for prophetic thinking and action. It faced many of the great problems of our time, such as war, industry and race conflict, in a courageous and thoroughgoing manner. The General Conference of 1928 should not recede from this high achievement but should make an advance on it. This can only be done if moral and spiritual problems of our time are made the chief business of the General Conference. It should not be a gathering of carpenters or journeymen tinkers with eyes intent on some job of overhauling. It should be a gathering of prophets and pioneers in the building of the Kingdom.

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The Old McGuffey Reader

One of America's Most Famous Educational Institutions

By James C. Young

AFTER a man passes forty he thinks oftener of his youth. In the mellow hour by the fireside, or even an apartment radiator, it is pleasant to close the eyes and look backward. Then the familiar scenes of other days stand out—the swimming hole, the little red schoolhouse, especially McGuffey's Reader. Perhaps the city-bred man of forty never knew McGuffey's Reader, but the man who went to a country school assuredly knew its pages well. As for the generation before, McGuffey's Reader took its place along with the Bible, "Pilgrim's Progress" and the family album.

Now McGuffey's Reader has come to have a place in our literature; its true worth has been recognized. A group of McGuffey graduates have organized what promises to become a national society, made up of former students who still keep their old school books. And the method of organization has been unique. The reader of an Indiana paper wrote to the editor, saying that he would like to buy a McGuffey Reader just for the sake of other times, and could the editor refer him to the owner of one. The editor could not, but he published the letter in his paper and another reader presently answered, saying that he had seen one copy in a library.

Other letters followed, until a reader offered these less fortunate correspondents the privilege of scanning his school book. There was a fireside gathering and much talk of the days that have gone before. In this way "The McGuffeyites" came into existence, a society that includes several hundred members. It is growing constantly, the only requirements being a McGuffey Reader, once studied by its owner. Occasionally the society publishes a bulletin, with news of its members and the research that has begun into McGuffey literature. Before long it is expected to muster a membership of thousands.

In this hurrying age of printing presses that turn off books by the unread millions it may be difficult to understand such sentiment attaching to McGuffey's Reader. When the author entertained and instructed a younger America, it was a different America indeed. Only by an effort of memory can we evoke the nation that was in the middle of the last century, changing but slowly until the period of 1890. There was no radio and no telephone,



MARMION

A Favorite in the McGuffey Hall of Fame

"What? Warder, Hol Let the portcullis fall!"

electric lights or rapid transit, unless we include the trains. Railroads were limited and trains scarce. Americans traveled little in those days. Even the post was slow and intermittent in rural sections. There were no movies and few theaters, and the few there were had but a slender attendance from church-going folk.

When Toil, Not Pleasure, Was the Measure of Life

American life of to-day depends in large measure upon recreation. We measure our efforts by the hope of entertainment to come at a certain hour or day. But the America of half a century ago was a nation that measured its life by toil, often by sacrifice. The recreation was incidental. No need to find fault with the new day because of its different standard. The world has changed and American life with it. Yet we must glimpse the past for this fleeting moment to comprehend the influence of Dr. W. H. McGuffey in shaping the mental bent of two generations.

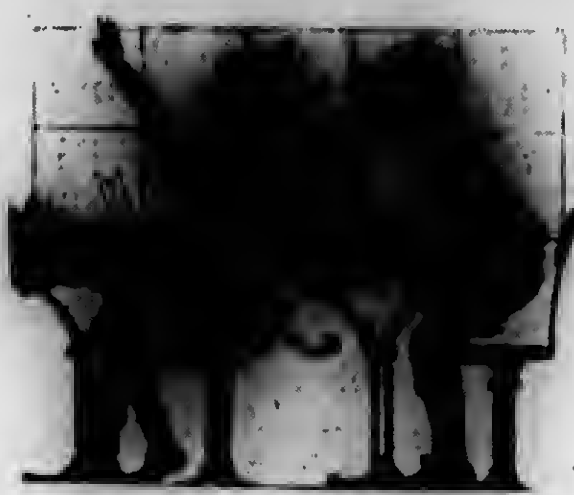
When Dr. McGuffey began to write his school books in the middle of the century he found a rich field awaiting him. Earlier books had been dry-as-dust compilations for the most part. Dr. McGuffey brought to his task not only learning, but understanding. He laid aside the stilted method and breathed humanity into his pages. And the reflection of his spirit still kindles a kindly light in many memories.

Dr. McGuffey Knew the Heart of Youth

His readers ran through about twenty editions over a period of fifty years. Pick up any one of them and let us see what we shall find. Here is philosophy, erudition set forth simply with a touch of poesy, history that brings the characters before our eyes. Surely this is no school book, we think, but recall that it probably was the greatest of all school books. Before the vision unrolls the whole screed of creation, lighted by an intelligence that in turn illumined the minds of a young host.

The boys and girls who received their first instruction at the hands of Dr. McGuffey were youngsters who knew little of life. The greater number already had learned the hard lessons that come from plow handles and housework. If we pass over the simple readers of the first two

or three grades, we may imagine the Johns and Sarahs of fifty years ago entering into a realm of delight, led by their mentor and friend. It was a day of charm indeed when John quit the cornfield to sit in school and read of those far-off times when Cæsar marched across the ancient world at the head of his legions. The boy at his pine desk could almost hear the tramp of their feet, onward to Gaul and Britain. What young American of Dr. McGuffey's day has failed to stand with Cæsar at the brink of the Rubicon? Many a head has been scratched in deep perplexity—to cross or not to cross.



rapture by annals of heroes and gilded palaces, he skillfully interlarded reflections on the worth of virtue and the power of duty. Many a footnote at the bottom of his pages implanted high purpose in the reader's mind. No one could wander far with Dr. McGuffey and fail to realize that the compensation of labor was satisfaction over a hard task well done. But he put the matter in a better

way. There were no thorns in his philosophy. One read and believed.

The average American mind of a generation or two ago had slight conception of the beauties that enter into such matters as poetry and architecture. A poet was a long-haired fellow who acted queerly. As for architecture, that had something to do with buildings. Dr. McGuffey made both understandable, at least in a measure. His readers were filled with the romantic poetry of Scott. Who that has studied his pages can fail to call up the full-page wood cut that went with the "Lady of the Lake"? The eye must see again that dark pool, lighted by a cloud-swept moon, while the lady herself stands upon the edge, her hair touched by the sylvan beams. She wears one of those old-fashioned gowns, ending in a long train, a tiny foot issuing from beneath its folds. Numberless young swains have looked at her lovely back and sighed and wished she would turn around. Had Scott failed to provide a hero, there were thousands in the schoolrooms of America.

The art of the wood cut is no more. It has passed into the endless yesterdays with Dr. McGuffey. But it had a large part in his scheme of instruction. Let us always remember that we are speaking of a time when photography was primitive and painting almost unknown to rural America. There were few magazines and fewer books. Illusions were mostly of the mind. Life was hard and unornamented. Only the panorama of nature pleased the eye. Thus Dr. McGuffey with his wood cuts helped to make visual a fairy world.

Anyone who ever read his description of the way in which the first cathedral was built must have sensed the devotion of the Gothic age. A French monk went to the Holy Land and stood beside the sepulchre. On his way home he visited Constantinople, and there received a miniature Christ done in ivory. With this treasure in his robe he returned to France and exhibited the crucifix. Rude workers of the land made others in stone and wood. Some of these were mounted by the roadsides. Then others, still larger, were wrought. And thus the first cathedral was carved.

The good schoolman understood youthful imaginations. No sooner had Cæsar gone upon his glorious way, through a few brief pages, than the youngster found himself in Britain, sitting at the very round table where Arthur ate of roast boar's head among his sturdy knights. What a clanking of swords there was, and a tossing of bones to the dogs looking hungrily on! Every boy knew Arthur's intimate self, through the medium of Dr. McGuffey. His rude virtues appealed to the youthful heart. He was stalwart against every evil, the friend of the lowly. Each figure of his court stood boldly forth from the printed page.

Moulding the Mind of Youth

There was so much of the world's epics in those pages that the young mind might almost roam at will. Who could ever forget the verses from Scott, the story of Bruce? Or the boy who put his arm into the dike and held back the flood? Heroes all! There was Charlemagne, carrying his big axe as lightly as a staff, and Roland beating back the Saracens. What heart has not stood still when he "laid him down to die" beneath a tree and asked word of his faithful friend, the gallant Oliver?

But Dr. McGuffey did not write for the boys alone. He charmed the girlish heart as well. Cinderella graced his pages with the swish of her silken dress. How many poor little girls in their calico smocks have envied Cinderella? Had not every one of them the dream of a prince who should come for her some day in a golden coach? And many of them—far too many—knew the sorrows that fall from a stern stepmother's hand. There were elder sisters, too, bent upon seizing Prince Charming, while Cinderella carried out the ashes. Happy is this world in the fact that Prince Charming frequently spies Cinderella, despite the ashes and her gingham dress.

The wealth of Dr. McGuffey was infinite. When he had thus stirred young minds to



HERE'S ADVENTURE!

Another well-worn page from *The McGuffey Reader* depicting the tragic story of *Robinson Crusoe*

The Old Race of Schoolmen

Let us add a modicum of science to Dr. McGuffey's Readers and we have a fair conception of the world into which he guided the young minds of fifty years. Although he achieved high standing as an educator in his own life, he probably would be surprised at the latter-day fame that has come to him. He belonged to that race of schoolmen who taught almost every subject in the little red schoolhouses that once dotted the land. They were men of a race apart, almost extinct in this day of specialists and education with hifalutin' names. At their best they were men of unusual timber—underpaid, overworked, but patient and deeply conscious of their responsibility. Most of them knew a little Latin and perhaps a smattering of Greek. They could do sums in many figures with a dexterity that appalled the youthful observer. The mysteries of syntax were as an open page to their inquiring minds. When spelling was the issue, their tongues knew no bounds.

But Dr. McGuffey's Readers have been closed these many years; the little red schoolhouses are mostly brick and up-to-date; the old "liberal academies" have vanished, too. With them went a whole era in American life, carrying into oblivion much that was good. Competent authorities doubt whether our specialized schools of to-day impart a larger or better measure of learning than the institutions of the past. Certainly the young receive a larger measure, but the degree of its quality is frequently discussed.

Now "The McGuffeyites" are striving to preserve something of the old education. They have no definite program; perhaps would not consider themselves qualified to suggest one; but it is their wish to see the high conceptions of the McGuffey Reader perpetuated in modern instruction. In any event, they would bring together again in some degree that host of Americans who received their first enlightenment from the once familiar school books.

Their efforts have disclosed a treasure house of unsuspected sentiment, clustering around the readers. Attics and storerooms in all parts of the land recently have yielded forgotten and well-thumbed copies, put away years ago as reminders of youth. The search is going on, and it may be believed that the whole range of McGuffey literature will be uncovered. Several editions of the readers are said to have been wholly exhausted, and any copy of at least one would have considerable value. This edition appeared in the late '70's, with a full-length photograph of the author facing the title page. Probably no more than a half-dozen copies have been found, all of them in libraries which keep jealous care of such possessions.

We may imagine Dr. McGuffey smiling benignly over the stir his work has created after so many years of quietude among his musty covers. Maybe he would even enjoy the interest of his old pupils who would now honor their teacher.

NEW YORK CITY.

Can Methodist Benevolences Come Back?

Some Considerations on World Service and the Future

By William Boyd

Advertising Director, The Curtis Publishing Company

AS A member of the Commission of Ten, appointed by the Board of Foreign Missions, the writer spent a total of more than seven months last year in visiting mission stations in various parts of the world—including Spain, North Africa, Italy, Switzerland, France, and India—the last four months of the time in India.

The impressions regarding the work on the field and the character and personnel of the workers were varied and overwhelming in their intensity as to the visible results accomplished, the extraordinary value to the church and to the world in proportion to the money expended. We saw the tremendous opportunity that is still afforded, not only for strengthening the work already established, but for its extension in many very definite directions. This is not the place for any special laudation of what our church is doing in foreign lands through the Board of Foreign Missions and The Woman's Foreign Missionary Society in carrying out the last great command to preach the gospel and to saturate human society with the principles and ideals of our great Founder.

Although more or less familiar all my life, as a member of the Methodist Episcopal Church, with missionary leaders and fields, and always cherishing a sympathetic and appreciative attitude towards this work, I returned home in an attitude of mind far more enthusiastic and confident than ever. The present opportunity is the most

challenging that has ever been presented to the Christian church. The work itself—facilities and resources considered—is as well organized and conducted, and the results as gratifying as the most exacting and fair-minded critic could demand. Abundant evidence is at hand to prove these statements incontestably.

The Need of Direct Appeal to the Church

Side by side with these convictions, however, I returned with a strong feeling that the machinery of administration at home needs to be changed. This does not reflect, in any sense, upon the efficiency of the administration, but upon the way in which the machinery is now organized by the law of the church. To come to the point at once, I believe that the time has come when the World Service organization and the relation of the various boards to it and to one another should be radically changed. Stated as a definite proposition: First, the World Service organization should be abandoned; second, the benevolent boards of the church should be concentrated in two, or, at the most, three, namely: the Board of Foreign Missions, the Board of Home Missions, and the Board of Education, and all other boards consolidated or grouped with these two or three; third, each of these three boards should be independent of the other to raise, as well as to administer, its own funds, making its own

appeal direct to the church, and be free to carry out its own program.

I realize that this is more or less of a swing backwards, with this exception: that we would have a maximum of three boards making their individual appeals to the churches, instead of nine or ten separate appeals as formerly.

The reasons for such a change are both practical and psychological. Practical, first, because the present arrangement is largely responsible for the continuous falling off in receipts to our benevolences which, in my opinion, will continue until this arrangement is changed. The present machinery introduces an indirect and cumbersome obstacle between the heart of the church and the causes to which its benevolent impulses should be applied. The term "World Service" is so general and vague that it no longer carries with it the appeal that formerly went and would still go with the terms—"benevolence," "foreign missions," "home missions," and "Christian education." The old words were rallying cries in the days when these great enterprises were started and got their first great original impulse.

Second, the direct appeal is no longer possible under present circumstances. If a member of the church is aroused on the subject of foreign missions, for instance, he realizes that out of each dollar he contributes to the thing in which he may be especially interested, only thirty-six cents go to that object, and sixty-four cents of the dollar go in some other direction in which he may be only partially interested or interested not at all. In any event, he resents the fact that he cannot give directly to the cause the full amount that his interest impels him to give.

Larger Opportunity for Designated Gifts

Third, the present arrangement makes it practically impossible for designated gifts to specified objects. Where such gifts are given the effect is practically neutralized in the method of distribution of the total amount given by World Service to various causes and fields.

Fourth, the boards, as such, are now merely administrative, dispensing the funds they receive from World Service, and without any direct responsibility for raising their money. This is said with a large charity, without criticism, and with a knowledge of the splendid work done by different members of the boards as individuals, and yet with a conviction that the lack of direct responsibility for the raising of its funds handicaps a board in the administration of those funds. If a board could make its own appeal, direct to the church, and feel responsible for raising the entire amount for its needs, it would greatly increase its resources and efficiency for its share of the work, and be able to apply a greater measure of intelligence and discrimination in the distribution of its funds than where, as now, it simply acts as a dispensing agency.

Again, the direct appeal would give the board a greater control over its work in the various fields than it now has, which would promote greater efficiency on the field because of that larger control, for reasons that are self-evident to everyone familiar with the situation.

This direct responsibility and control by each board of its own funds and affairs would stimulate the highest type of leadership in the boards, both administrative and executive, because of the added responsibility and larger scope of work to be done, and would place a legitimate premium upon those positions that would attract a type

of leadership which at present prefers other fields in the church.

Concisely: the World Service organization, with its splendid record of achievement in the past, has fulfilled its function and should be abandoned. The Board of Foreign Missions, the Board of Home Missions, and the Board of Education should absorb or consolidate all the others. Each board should be independent of the others to raise and dispense its own funds and to carry on its own work.

Larger Use of Lay Activity

The last General Conference authorized the organization of World Service Councils for Episcopal Areas, Conferences, districts, and for local churches. A little progress has been made in organizing these councils in some of the areas, but there is little effective operation in the local churches. Provision for local church councils gives us an opportunity, without creating additional machinery, without extra expense, and without extra legislation, to organize the laymen of each church into a council which will share with, if not largely relieve, the pastor of the responsibility for raising the apportionments for benevolences.

One of the weaknesses of the church at the present time—not confined by any means to our own denomination—is the fact that the men of the church have so little to do in the line of definite church activity and responsibility. The great missionary causes are suffering for the lack of attention and effort which laymen ought to supply for their own sake, as well as for the sake of the cause.

Here is a potential resource which could be and should be organized, educated, and made efficient along the lines of a simple organization of men in each church, similar to the organization of women by The Woman's Foreign Missionary Society and The Woman's Home Missionary Society.

We have in the two women's societies as organized in each church an illustration of a form of organization into which the men of the church could be grouped as a foreign council and as a home council. These organizations would provide an outlet for the expression of their Christian lives, as well as render a greatly needed service to the church in its manifold activities. People become interested only in those things on which they expend effort. Missionary appeals as such should stimulate work as well as gifts.

Some churches have men's clubs, more or less successful; but most of these clubs have a checkered career, usually starting out with a good deal of enthusiasm, but are short lived, because of the difficulty of maintaining interest. What more thrilling work could the men of any church take up than the great causes represented by the church benevolences?

In conclusion, I believe that the laymen of the church can be enrolled in a nation-wide effort that will not only stop the stream of recession in our benevolences, but will turn that stream in the other direction, and will lift the sum total to a point greater than it has ever reached before.

THERE is nothing in life so worth while as to ride out in happy valiancy with Christ for God and love's sake, blundering in where angels fear to tread, by the love of Christ making glad the heart of man on his pilgrimage, binding up hearts that are broken, and standing by those who are halting.—H. L. SHEPPARD.

Spring Song

By Henry L. Lambdin

IT IS a sure sign of spring. Snows may yet linger within the chill shadow of the northern eaves. The first robin may not yet have made his much-debated debut near Hackensack. The editor's waste-basket may not have received its annual deluge of sonnets celebrating "silken bobs" and "eyes of gray." The mistress of the house may not yet have queried as to whether she can find some pussy-willows at the same place as last year. In fact, one may not yet have written to "The Times" so as to save the world from sin before the legislature adjourns. All signs fail sometimes. But when John Commuter burrows in that pile of brown-sheathed circulars and at last emerges with a sheepish but satisfied look and a seed catalogue—blizzards may claim the northwest; but as for us, spring is on the way.

The Miraculous Seed Catalogue

Breathes there a man with soul immune from the lure of those covers, the front one alive with roses of an original never-before-seen hue and name of the first lady of Hollywood, and the back with tomatoes whose luscious, sanguine periphery scorns comparison with that half-green king-marble which graced last night's salad. Breathes there a man who can resist those slogans, "Beautify your lawn at six cuttings for two dollars—Vegetables from your own garden—Sweet corn and roses"? If such a super-civilized biped exists, let not "Earth to earth" adorn his demise, but rather inter him permanently in his office since he is already buried there.

It is a permanent element in our literature, this seed catalogue, which makes callow-cheeked clerks and heavy-jowled bankers long for callouses and overalls. Who published the first one? Who ventured the original advertisement of cabbages in color? Where is the reply of that lover of Americana with his window full of bottles and his file full of almanacs? Has he the first edition of the first seed catalogue in colors? No! Then he has been writing his name in water when he might have written it on the hearts of his countrymen. The mercury may rise and fall, time fly, digests become dyspeptic and the Atlantic cease to roll, but the seed catalogue shall not fail to appear nor its pages diminish in number. It depends on no pre-war phobias nor post-bellum revolts. Literati and unintelligentsia it captivates alike. It is one of the precious fruits put forth by the advancing sun; one of the religious madnesses educed by the horned moon. It stirs Mæcnas with a strange elemental urge to dig in the dirt and to transform his backyard into a Sabine farm.

"Nice, Clean Dirt"

The elemental is always both understandable and mysterious, and such is this feeling of wanting to dig in the dirt. It is such "nice, clean dirt," as Thomas Hardy's character in "The Woodlander" says, so much cleaner than greenbacks or ledgers, that one feels that dirt has been maligned when its adjectival form has been borrowed



to describe human filth and uncleanness. Rousseau's condemnation of man as defiler is too true at times. The mountain valleys are unsightly with slag or culm. The lumberman is a Genghis Khan. The vacant lot teems with junk; little wonder, then, Gehenna was made to include souls. Worst of all is that defiler of countrysides with tin cans and pickle jars, the ravisher of dogwood and laurel—the American picnicker. It is an insult to dirt to use it to describe him. Man does not stop his defiling with nature and its parts; he defiles language in a peculiar, inexplicable way that suggests "the casting dice on the sacred, seamless robe." But the touch of

the soil is regenerative. Man defiles dirt when he despises it and those who from it, by spade or plow, prospector's pick or miner's drill, or by seeds—those wonderful tools of God—produce all wealth. Dirt does not defile man. When he touches it, tills it, handles it, loves it, it renews his strength. It comes nearest among all created things to being free from the vices of excessive devotion. Loved for its own sake, money makes a miser, power a tyrant, learning a pedant, and position a corrective. To love one's calling overmuch is to leave the self-composed epitaph, "Born a man, died a preacher, or paymaster, or prizefighter," which is less than what one was when born, and less than what one was born to be. But the good, brown earth is full of life and parables to the devotee of spade and hoe, and the student of the mysteries of seeds.

Chesterton asks the Elder Father whose eyes are illuminated with hoary mysteries,

"Speller of the stones and weeds,
Skilled in nature's craft and creeds,
Tell me what is in the heart
Of the smallest of the seeds."

"God Almighty, and with Him
Cherubim and Seraphim,
Filling all eternity,
Adonai Elohim!"

And parables, no sower ever went forth to sow without encountering them. They are the first fruits of all. Callouses speak of that chastening of the Lord which, at the time, seemeth grievous, but afterward yieldeth peace. The straight furrow is an art attained by no ploughman who looks aside, much less back. Hand and eye must be single for him who would plow and expect to be satisfied with the retrospect at the end of the furrow. And weeds, they are foemen worthy of one's steel. Rainy seasons hinder not their marches. They seem to have an enemy that aids them by night. They are emblems of evil. Crab grass can subsist if one tiny tendril is left clinging to the soil. Johnson grass, which thrives only in a warmer clime, spreads by both seed and root. But the best of all is the everlasting parable of soils and souls, which brings to remembrance the varied results of the sowing of good seed. And at nightfall the "steady, brown content" which, like well-earned sleep, is a gift of God to His beloved.

SUMMIT, N. J.

A College Built by Christian Martyrs

*"Where prophets' word and martyrs' blood
And prayers of saints were sown,
We, to their labors entering in,
Would reap where they have strown."*

THE Rev. Melville B. Cox, first foreign missionary of the Methodist Episcopal Church, went to Liberia in 1833. Within four months he was dead from fever. But his death aroused American Methodism to an interest in Africa.

The Rev. Jabez A. Burton went to Liberia in 1839. Two years later he was buried in Monrovia by the side of Mr. Cox. But in those two brief years Mr. Burton had founded "Monrovia Seminary," in which through the years have been trained the leaders of Liberian Methodism.

Liberian civilization to-day has its beginnings in the martyrs Cox and Burton and that succeeding line of missionaries—principals and teachers—who sacrificed health and often life in that difficult climate. "The College of West Africa," as old Monrovia Seminary is now named, is still contributing to the well-being of that country of 2,000,000 people. Thanks to medical science, the fever and sleeping sickness and other African diseases are being gotten under control so that the future service of the college must grow as American and Liberian leadership is conserved.

When Dr. Thomas Jesse Jones and other educators connected with the Phelps-Stokes Fund—an American philanthropic foundation for the betterment of the Negro—visited Liberia in 1920, they made this report concerning the college: "The College of West Africa maintains classes of elementary and secondary grade. Of the 353 pupils enrolled in 1920, twenty-six were in the four secondary classes. There were 241 boys and 112 girls, all day pupils. The staff consists of ten teachers—six men and four women. Of these, four are American Negroes and six are natives of Liberia. The subjects of the secondary classes indicate the desire of the principal to prepare the pupils to teach. They include civics, pedagogy, and history of education. Effort is made to give



THE PRESENT INADEQUATE COLLEGE BUILDING
(The white is not concrete, but whitewash!)

instruction in plain and fancy needlework, printing, and gardening. The plant consists of a brick building erected in 1848 and a small frame building. Both structures were in bad repair and very much overcrowded at the time of visit."

It is now proposed to rebuild the College of West Africa's main building on the present site, to open a department of teacher training and a practice school for teachers. The Bible Department instructs the students of all departments and trains the future Methodist preachers of Liberia. The new buildings will make it possible to increase the enrollment in the higher classes and to inaugurate some college courses.

The institution is under the competent leadership of Mr. R. L. Embree, an educational missionary, an M.A. in education from Columbia University. The new college building—a memorial to Melville B. Cox—will cost about \$30,000. Alumni and friends of the school are contributing \$10,000 of this amount; the Board of Foreign Missions has paid \$5,000, and is asking for additional gifts of \$15,000 to complete the enterprise. Gifts of any amount may be sent to Morris W. Ehnes, treasurer, Board of Foreign Missions, Methodist Episcopal Church, 150 Fifth Avenue, New York, and designated by a church, a Sunday school, an organization, or an individual toward this total.

Competent educational authorities believe that no more important contribution can be made to the welfare of Liberia than to strengthen and adequately equip the College of West Africa for its service to a whole nation.

- Faith is a rock.
- The first step counts.
- The devil gets the idler.
- The devil takes all volunteers.
- Malice creates an open wound.
- Great riches mean great trouble.
- The biggest coward on earth is guilt.
- Shadow fighting never defeats the devil.
- A stitch in time will save an old garment.



The "Raw Material" of the College of West Africa



The Liberian Methodist Board of Education that sponsors the College development

Singing in the Churches

CAREFUL reflection on the condition of religious worship in the Christian church of the present time will reveal our worship's defectiveness at many points. With some degree of justification, of course, there is an increasing clamor for greater efficiency in the pulpit. Though it is doubtful whether in its manifold virtues the message of the pulpit was ever more praiseworthy on the whole than at the present time. The modern sermon's prophetic note, its fine adaptations, its social vision and horizon, its sweep of logic, and its pungency and directness of appeal cannot be gainsaid. It may lack the hectic passion and emotional excitement which marked the discourse of other days, which fact may not, probably is not to be reckoned as a liability against its effectiveness. Here is a wide field for thought that might lead to a new appraisal of the modern sermon from a sympathetic study of the causes and factors out of which it has evolved.

But there can be no doubt that there is wide margin for improvement in the singing feature of our system of modern worship. While much could here be said relative to the choral singing, we pass over this feature and stress the need of improvement in the congregational singing of our worship period. It is to be lamented, and the mistake needs correction, that well-nigh universally congregational singing has been too generally discarded in the modern church services. Considering the purpose of singing in the original ritualistic portion of worship in the early church, and considering the nature and value of singing in itself, it is easy to see how its neglect in the churches inevitably affects the services. It is as impossible for the worshiper to experience the full value of singing done for him by the chorus as it would be for the members of a family to designate the head of the family to do their eating for them. To experience the full benefits of singing the worshiper must himself sing.

Among the causes contributing to this lapse in the singing habit of the modern church is to be reckoned the custom, whether intentional or not, of discarding the use of the church hymnal. In too many instances there is the growing tendency to substitute in our worship the improvised, crude, and unholy ditty of otherwise doubtful value. Those jingling compositions are frequently the output of a covetous commercialism, that results in the impairment of our worship with the loss to the worshiper of the real spiritual values supposed to accrue to him from the church service.

In his *Great Hymns of the Church*,* Bishop Thirkield hopes to meet the need and thus to counteract this tendency of discarding the hymnal in the congregation. In these selections suggestive of the stored values locked up in the great lyric compositions in the Methodist Hymnal, he hopes to popularize that book of best hymns in Christendom. In his compilation are about 150 compelling hymns, together with the "Order of Public Worship" for both general and occasional use. As he pertinently observes:

"These pages comprise selections from the hymnal now in use by American Methodism. They are not intended as a substitute for the hymnal. On the contrary, it is confidently expected that their use will lead to the more general adoption of the hymnal in our churches. These tested and noble hymns stand in striking contrast to many of the popular songs often set to weak and unworthy tunes that are now sung in numerous churches. It will be a distinct gain to our congregations to bring again into the memory, imagination, and affection of the people the outstanding hymns of the church, ancient and modern. The fathers of early Methodism knew their hymns by heart. The early Methodist preachers were truly singing pilgrims. The great hymns of the church, experimental, Scriptural, preachable—hymns touched with lyric fire and inspiration—took tremendous hold of the people. They were an element of power in their life and ministry. May we cleanse and renew the very roots of our religious experience in the tuneful and inspiring fellowship of sacred song. Dr. James Martineau has said that 'the Methodist Hymnal is the greatest instrument of Christian praise since the days of the apostles.' Along with the Bible, the hymnal should be found in every Methodist Home."—Bishop Wilbur P. Thirkield, Chattanooga, Tenn.

*"Great Hymns of the Church"—The Methodist Book Concern.

Friendly Chat With An Inquiring Pastor

By Dr. Orrin W. Auman,
Treasurer World Service Commission

SEVERAL months ago when I was visiting a charge in one of the Middle Western States, the pastor asked me if I did not think it would be wise to discontinue the World Service Commission and thus save the large expenditure which the existence of the commission made necessary. The question was asked in a fine spirit and with a constructive attitude of mind.

I replied by stating that the World Service Commission actually cost the church very little during the course of a year. He was surprised to learn that last year the total expenses of the World Service Commission were less than \$6,000, or to be exact, \$5,788.92.

I suggested that he may have been thinking of the expense budget of the Chicago office, and he admitted that he had. I then proceeded to explain that the work at the Chicago office is not maintained by the World Service Commission, but is created and maintained by the constituent boards.

The Chicago office is maintained strictly in the interests of economy. No work is done through this office

excepting that which can be done more cheaply under this plan of co-operation than it could be done if the boards conducted the same work independently of each other.

I called his attention to the Department of Missionary Education as a case in point. Before the present arrangement was entered into whereby the boards are providing for the work of missionary education throughout the church in this co-operative plan the Board of Sunday Schools, now the Department of Church Schools in the Board of Education, had a budget of \$36,000 for missionary education. The Board of Epworth Leagues had a budget of \$20,000 for the same purpose, making a total of \$56,000, not including the amount spent by the mission boards and the Committee on Conservation and Advance for this purpose. Now that the work of missionary education for the whole church is centralized in the Chicago World Service office and is done in a co-operative manner by the boards, the budget for the current year is but \$33,770.

After hearing this statement, the pastor was convinced

that this part of the budget of the Chicago office showed good management and was more than justified.

We then talked about the central treasury. I called his attention to the fact that the Discipline provides, when referring to the co-operative administrative staff, that "It shall establish a central receiving treasury which shall distribute to the several boards according to the ratio of funds established by the Commission." He was quite readily convinced that this was a more economical method of handling the receipts from the churches and that mailing the voucher for each remittance and keeping the ledger account with each of the charges in this co-operative way was far cheaper than it would be to have each of the boards have a receiving office issuing similar vouchers and each keeping an account with all of the charges of the church. The budget for the current year for this work, I informed him, is \$44,205.

We then canvassed carefully the departments of administration, field work, publicity, general literature, stewardship, stereopticon, apportionments, and statistics. I then asked him, in his judgment, which, if any, of these departments should be dispensed with. Having approached the subject in an intelligent and fair-minded way, he concluded by saying, "I do not think any of this work should be discontinued, and I believe that in this co-operative way it is being managed in a much more economical manner than in any other way."

I have no doubt that the inquiry voiced by this pastor is in the minds of many of our Methodist ministers and laymen, and I am fully convinced that when they are in possession of the facts, as this pastor came to be, their conclusion in each case would be uniform with his.

The World Service Commission does not incur the expenses of the central offices, but the Discipline in the following words empowers the Commission to fix a maximum beyond which the expense may not go: "The expense of this staff shall be reduced to the lowest possible amount. The total shall be determined by the World Service Commission."

Thus we see that the World Service Commission, instead of being in itself an expense to the church, is an inexpensive and democratic means for the control of our expense budgets and our benevolent policies by the church.

Flood Sufferers' Fund

THE area of the flooded district widens. The privations and suffering are indescribable. To meet the situation, other denominations are making special efforts to provide for their ministers and congregations. After all that we do, our pastors and congregations will suffer much. The Rev. N. Poe, who, with his wife and eight children, was rescued from the flooded area, writes: "We are very well; but when I think of all four of my churches being from eight to ten feet in water, I get sad. Then, too, my people are scattered in such a way that I do not know where they are. We are surrounded by much sadness and poverty."

The Rev. N. G. Crawford writes: "Greenville is under water, and every member of our church is homeless. I have lost everything that I possess, and yet I am willing to go back and do the best I can as soon as the water recedes."

The contributions listed below have come from some of our churches and friends. Notable is the contribution that came by air post from Dr. J. W. Hancher, who is now in San Francisco. He writes: "We are distinctly

disturbed at our office over the misfortune that has overtaken our people in the Southland. Notwithstanding the many calls for money, Miss Willard and I feel that we must have a little investment in the comfort and consolation which a few dollars may buy."

Send in your contribution at once. Every little will help. Now is the needed time.—R. E. Jones, Resident Bishop, 631 Baronne St., New Orleans, La.

Bishop and Mrs. W. P. Thirkield, \$100. R. E. Jones and wife, \$100. Rev. A. Robinson, St. Matthews, New Orleans, \$16. Rev. J. W. Wells, Trinity, New Orleans, \$15. Rev. H. J. Williams, Mallalieu, New Orleans, \$5. Rev. J. S. Dixon, Boynton, New Orleans, \$1. Rev. W. D. Martin, Hartzell, New Orleans, \$5. Rev. T. Wallace, Philip's Memorial, New Orleans, \$1.25. Rev. H. J. Johnson, Haven, New Orleans, \$19. Rev. W. H. Lang, Thompson, New Orleans, \$7. Rev. C. W. Reeves, Peck, New Orleans, \$5.25. Rev. H. B. F. Charles, Paharle, New Orleans, \$3. Rev. F. W. Brown, Mt. Zion, New Orleans, \$26.33. Rev. A. W. Carr, Mt. Vernon, Houston, Texas, \$25. Rev. A. W. Harley, Trinity East, Houston, Texas, \$20. Rev. F. D. Mayes, Mallalieu, Houston, Texas, \$10. Rev. J. H. Lovell, Trinity, Houston, Texas, \$33. Rev. F. T. Lee, Grace, Houston, Texas, \$6.61. Rev. R. B. Reid, Sloan Memorial, Houston, Texas, \$19. Rev. E. W. Kelly, Wesley Tabernacle, Galveston, Texas, \$75. Rev. W. H. Hightower, St. Paul, Galveston, Texas, \$10. Rev. W. G. Alston, St. Paul, Shreveport, La., \$15. Rev. A. B. Keeling, Pratt, Jackson, Miss., \$18.50. Rev. R. M. Davis, Andrews Chapel, Fort Worth, Texas, \$25. Rev. G. A. Deslandes, St. Paul, Dallas, Texas, \$25. Rev. J. A. Williams, Wesley, Baton Rouge, La., \$10. Rev. J. W. Warren, St. Paul, San Antonio, Tex., \$20.05. Rev. S. W. Cathron, Braden, Nashville, Tenn., \$11.52. Rev. J. O. Brown, St. Marks, Baton Rouge, La., \$10. Rev. A. D. Jacques, Simpson, Austin, Texas, \$5. Rev. A. Robinson, St. James, Shreveport, La., \$10. Rev. J. O. Williams, Ebenezer, Marshall, Texas, \$25. Rev. J. D. Wheaton, Hattiesburg, Miss., \$11. Rev. W. H. Smith, district superintendent, \$1. Rev. R. N. Jones, St. Paul, Meridian, Miss., \$3. Rev. J. A. Williams, Union, Miss., \$1. Rev. A. D. Wright, Meridian, Miss., 50 cents. Rev. F. L. Williams, Scooba, Miss., \$6. Rev. J. C. Smoot, Meridian, Miss., \$1. Rev. A. Nelson, Complete, Miss., 50 cents. Rev. E. W. Rodgers, Meridian, Miss., \$1. Rev. G. W. Smith, Laurel, Miss., \$12. Rev. H. J. Riley, Norris, Miss., 50 cents. Rev. W. D. Kirkland, Rosehill, Miss., 50 cents. Rev. B. T. McEwen, St. Paul, Birmingham, Ala., \$18.52. Rev. T. R. W. Harris, Napoleonville, La., \$4.09. Rev. E. H. Forrest, Bristol, Va., \$10. Rev. J. W. Weakley, Jacob's, San Antonio, Texas, \$9. Rev. L. E. Muse, Hubbard, Texas, \$5. Rev. J. P. Wragg, Bible House, New York, \$2. Rev. M. M. Jefferson, Roanoke, Va., \$7. Dr. J. W. Hancher, San Francisco, Calif., \$24. Rev. J. E. Peeler, Pleasant Ridge, Va., \$6.25. Miss Winifred Willard, San Francisco, Calif., \$16. Total, \$826.37.

Summer Schools

for Town and Country Ministers under the Direction of the Bureau of Negro Work, the Board of Home Missions and Church Extension

THE Board of Home Missions and Church Extension will continue its program of training rural pastors by conducting three summer schools this summer. The schedule is as follows:

June 7-17—Philander Smith College, Little Rock, Arkansas.

June 14-26—Waveland, Miss.

June 27 to July 2—Claflin College, Orangeburg, South Carolina.

These schools will be served by some of our best prepared teachers in rural leadership, and the courses will include: Rural Church Administration, Rural Community Organization, Agricultural Problems, Social and Recreational Leadership, Evangelism, and Church Finance.

One of the finest services rendered by the Board of Home Missions and Church Extension is that which provides a leadership program for our rural churches.

More than 600 scholarships have been granted during the years to our colored preachers. Some of the results of this training can be found on nearly every district in our colored Conferences.

Persons desiring information about rural training schools may write Dr. W. A. C. Hughes, secretary of Negro Work, 1701 Arch Street, Philadelphia, Pa.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PETER UNDAUNTED BY PERSECUTION

SECOND QUARTER. LESSON IX. MAY 29

Scripture Lesson—Acts 5: 17-42.

A mediate result of Peter's healing of the lame man was the beginning of the persecution of the Christians by the Jews. This came up in the last lesson; but we did not discuss it because it would more conveniently come up in the present lesson. In the present stage it is not a persecution of the Christians as such by the Jews as such, but a persecution of the Christian leaders by the Jewish leaders. It is a controversy between big men—active aggression by one group and passive resistance by the other. But before it is over, it will be a similar popular controversy. At present the opposition is against Christians for trying to make other men Christian. But ere long it will be against Christians simply because they are Christians.

Psychology of Religious Persecution. Because we are so thoroughly persuaded that those persecutors of Peter were themselves opposing the will of God, it is not easy for us to be reasonably fair in our judgment of them. But if the Christian leaders to-day were to ask themselves seriously and answer honestly how, if they had been those Jewish leaders, they would have behaved toward Peter, it will appear probable that those persecutors of Peter were not much worse than we would have been. Throughout the history of Christianity even some Christians have bitterly persecuted other Christians simply because of religious ideas which they have been trying to disseminate among the people. Paul was a target for many of the Christians throughout his ministry. Witness the controversy to-day between the so-called Fundamentalists and Modernists, or between the anti-Evolutionists and Evolutionists, in which case even the civil law is sometimes invoked to add teeth to the persecution! Every religion tends to be very conservative, and none passively submits to the dissemination of ideas palpably contradictory to the traditional ones. When leaders have been teaching anything for a long time, they bitterly resent having it said or implied that they have been wrong. If the teacher of new ideas does not get his teaching oked by the acknowledged leaders, it is just too bad for him. And he greatly aggravates matters if he appeals away from the leaders to the "people" for approval. The "people" are not capable of critical judgment, and are easily swayed by emotions and sentiments. And then if leaders should be convinced of a serious mistake which they have made, they bitterly resent the publishing of the mistake as a mistake before the "people." Such public airing of leadership mistakes tends to destroy popular confidence in its leadership. It is believed that the knowledge of these mistakes should be kept among the leaders only. What leader is there to-day who, deep down in his heart, would not love to be considered infallible in judgment by the "people"? This is true in secular or civil matters, and especially true in sacred or religious matters. So the progressive and liberal would-be leader, if he be also wise and prudent, will always try to persuade that his new ideas are really the old ones restated or re-interpreted. This is what all those early Christian leaders did.

Cause of Peter's Persecution. There was nothing in Peter's preaching which conflicted with the traditional teaching of Moses. But the leaders condemned him for teaching that Jesus was the Messiah. This was regarded as in fact a condemnation of the leaders for having put Jesus to death. It was they who had had Jesus arrested, tried, and convicted, with the fickle people abetting them. Peter was having splendid success in persuading the "people" that they had been wrong in their passionate judgment of Jesus. But the

leaders were not so easily persuaded. Although there was a miscarriage of justice in Jesus' crucifixion, they felt that the law had had its course, and that it was less than respect for the law for any ordinary citizen to be trying to create sentiment among the people to the effect that the court was to be condemned for its course. Suppose there had been a mistake, they adjudged it good public policy to put the damper on all public criticism of the court. Do we not sometimes have similar miscarriages of justice to-day to satisfy the clamor of a passionate mob and as the result of a prejudiced jury? The court has formally pronounced the sentence. The sentence has been executed. Community leaders have brought about the man's arrest, conviction, and death. A private citizen makes it his business to go around and try to create popular feeling against the act of those leaders. That will be taken as implying that those leaders deserve the penalty meted out to the supposed criminal—just as those Jewish leaders regarded Peter's preaching (Acts 5: 28). Now what do you suppose will be the attitude of these community leaders toward this private citizen? If the K. K. K. is doing business in that community, it is not unlikely that this private citizen will, like Peter, be whipped and ordered at least to bridle his tongue. In any case, if he is greatly succeeding in winning the "people" to his convictions, a cunningly devised trap will be set for his downfall. Peter was right, we are fully persuaded, and his persecutors were wrong. But we are trying to get the reader to see that human nature hasn't changed very much, even though we claim to be more liberal-minded than the men of the ancient world. The persecution of Peter was as much political as it was religious, as the church and state were one. There are liberal-minded leaders to-day. But then there was at least one such leader, the scholar Gamaliel, among Peter's judges (Acts 5: 34-39). And the fact that his counsel so easily prevailed in a group of nearly six dozen, indicates that probably he was only the spokesman of a liberal-minded group as against the close-minded group led by the high priest.

The Result of Peter's Persecution. We continue to speak of this as the persecution of Peter. But in fact it was a persecution of neither Peter nor the apostles, but of an idea—of a cause. Peter was only the leader of this cause. Now I know of no case in history when the persecution of a worth-while idea or cause has been permanently successful. Sometimes it has succeeded temporarily, but later failed. If it is untimely advocated, it will fail without persecution; and if the cause is timely, it will succeed in spite of persecution of the severest sort. Of course, there have always been some men who could be frightened into retreat by the brandishing of a weapon only of words. But it is only through the courtesy of language that such moral cowards can be called men. The true man has convictions if he has individuality. These convictions may be changed, as they are produced, by spiritual, moral, and intellectual persuasions, but never by the threat or even the experience of any kind of punishment. Peter was just one of the true "men" leaders of history, whom persecution served to strengthen rather than to weaken in his convictions and activities. In this he was but following his great Teacher, whose cause he had espoused. To be a true "man" in this respect is to be a true Christian. "The wise man changes his mind often," but it is only because of clearer insight or better information. The true man is like the "fool" when he never changes his mind because of persecution. So was Peter.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MAY 29, 1927

"If this counsel or this work be of men, it will come to nought"

(By Rev. D. D. Martin, D.D.)

Peter and the other disciples were being persecuted and suffering shame, for which they rejoiced that they were counted worthy. Like many missionaries since their day, they had made an impression on a citizen of influence and power, who spoke in their behalf, and who secured a change in sentence which gave them early release from the hands of their persecutors, and proved a help to them in that they had "a friend at court." This man proved his strength in his logic: "If this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it."

The great question before the non-believing world to-day is whether the work of the missionary be of God. There are many heathen wise enough to know that if our gospel be of men, it is sure to fail; but if it be from God, even the heathen will know it is vain to fight against God. The absorbing question now in all the world, including the colleges and universities of our land, as well as other lands, is whether there be a God such as missionaries teach, and is He in the missionary movement. The faithful Christian and missionary can afford to trust results with God, for if the work is His, He will see it through to victory. If it is not of God, it will come to nought.

The whole missionary movement is an adventure by faith. The devout spirits who trusted fully may have suffered with their Lord as did these disciples, but always with the assurance of final victory. It requires courage even yet to be exposed as are the missionaries of China, but as sure as God is with them, there is joy even in the supreme sacrifice for Him. It is this victorious faith that triumphs over enemies and wins the friendship of the wise and strong in every place, and compels even persecutors to recognize that God is with us. Mackay in Uganda was an outstanding example of one whose constancy of purpose won the friendship of those who had been cruel enemies.

In the final outcome of missionary endeavor, we may have confidence that if it is of God, it will win, and the nations of this world will become kingdoms of our Lord. "The earth shall be full of the knowledge of God, and all flesh shall worship at his feet." If this movement is not of God, it will come to nought; which means that every phase of missionary endeavor which is not true to the gospel and built on the unselfish desire to save the lost and make better conditions for all people, will also come to nought. God's kingdom will succeed.

GAMMON SEMINARY.

Cards of Thanks

The Rev. and Mrs. C. A. George wish to thank the members and friends who stormed the parsonage of St. Paul Methodist Episcopal Church, Columbus, Miss., which brought smiles to their faces. May God bless them all. Come again.

I take this method to thank the good people of Crawford charge (Miss.), and Baptist friends for their kindness to us during the illness and death of my sister, Lucy Ledbetter, who died February 13, 1927.—Edmond Johnson and Family.

We wish to take this method to thank the members and friends of Grace Methodist Episcopal Church, Covington, Ga., for many pounds of choice groceries and some money brought to the parsonage. You are welcome to come again. May God bless these good people.—Rev. and Mrs. J. W. Swain.

—The Rev. Green and wife take this method to thank the Rev. Brown and wife, also Mr. L. L. Jones, of the Colored Methodist Episcopal Church, of Lafayette, La., who came to the parsonage with loaded baskets containing 250 pounds of select groceries. The Rev. Green has lost his health entirely, but the Lord has blessed his family.—Doris Green.

I take this method to thank the members and many friends of Corinth Methodist Episcopal Church for the pounding and the surprise that they have given us since we have been here. Also I thank the following for the chickens given to the pastor and wife: Mrs. Alex Murphy, Mr. R. McMack, Mrs. C. D. Williams, Mrs. Selina Jordan, Sally Black, Mr. Williams Vashi, Mrs. Emma Haynes, and Mrs. Buster Jones. We are greatly elated over the many kindnesses shown us since we have been here.—Rev. and Mrs. C. C. Smith, Grand Bayou, La.

The Rev. S. E. Roberts and wife take this method of thanking the Ladies' Aid Society, Epworth League members, and many friends for the reception that was given in his honor as pastor of St. Paul Methodist Episcopal Church, Moss Point, Miss., and also the nice program that was rendered by the young people of the church. Words cannot tell how well we enjoyed the occasion. The flowers for the occasion spoke louder than words. The work has started nicely, and I pray that God will bless the efforts of all concerned in this work.

L. Dance, H. Axel, G. K. Kuykendall, Sister W. Stapleton paid \$1.50; Sisters Dora Lowe and M. Woodforks, \$1 each. Space will not permit us to mention the names of others who gave smaller amounts. Total raised for World Service, \$53; for pastor, \$5; grand total for day, \$58. We sent our pastor up to the District Conference at Hallettsville with a round report.—T. H. Bryant, Pastor; Fannie Mosley, Reporter.

Goliad, Texas—On April 10, our Easter rally began. A successful weekly meeting was held Easter Sunday. At 4 P. M. the early morning sermon was preached by the Rev. Allen from the text, "The Risen Christ." A large number of members were present from all churches. Two young men came forward for prayer. At 11 A. M. the Rev. Allen preached another noble sermon. At 3 P. M. the Junior League met and rendered an interesting program. A program was rendered by the Sunday school at 8 P. M. which was enjoyed by all. The World Service treasurer, Bro. A. A. Brewer, and the secretary, Mrs. G. Rooney, were called to the table to take collection. The roll was called and our pastor was all smiles when they reported \$115, which was our quota.—The Rev. R. W. Allen, Pastor; Mrs. R. Taylor, Reporter.

McComb, Miss.—We are very glad to say that our Easter drive was a success. Clean-up week was observed with much interest, and the church was nicely decorated. At 4:30 A. M. the pastor preached the resurrection sermon from Matthew 28. 6. We witnessed a great demonstration of the Holy Spirit in this service. Bro. A. Tobias, superintendent of the Sunday school, made a strong plea for World Service. At 11 A. M. the pastor preached a soul-stirring sermon. At 3 P. M. Mrs. Bessie Tobias conducted a program, the best that St. Paul Church has ever witnessed during its short history. We are glad to report our World Service over the top for Easter. Our quota was \$67; we raised and paid \$70; paid pastor, \$16.80; total raised for Easter, \$86.80. St. Paul Church is on the upward march under the leadership of the Rev. P. R. Stephens.—Bessie Tobias, Reporter.

Llano, Texas—We are glad to say that the program is being put over by our popular pastor, the Rev. P. H. Moore. April 17, Easter, was a high day, both for Llano and Mason. Our superintendent was at Mason, Saturday, April 16, and held our second Quarterly Conference. About twenty-five people went in cars thirty-six miles to Mason to hear our superintendent, Rev. S. E. Blacknell, preach at 11 A. M.; subject, "The Resurrection of Christ." The holy sacrament was administered at 3 P. M.; thirty-five communed. We then drove back to Llano, where we heard our pastor, the Rev. P. H. Moore, preach a powerful sermon from Exodus 12. 1. One joined the church, making a total of twenty-one who have joined the Llano circuit under the leadership of Rev. Moore. We went over the top with World Service; paid our superintendent in full. The amount raised for all causes, \$147.20.—Rev. P. H. Moore, Pastor; Elner Jackson, Reporter.

Fayette, Miss.—Adams Chapel Methodist Episcopal Church rendered an excellent program on Easter entitled "The Search for the Risen Christ," conducted by Mrs. Jones, Marie Montgomery, A. M. Hall, and the writer. The church was artistically decorated in rich evergreens by the young ladies; also the appropriate Easter motto, lilies and roses. Amidst this hung the beautiful Easter bells. The participants were well trained. The "illy drill" made a beautiful scene. Easter was a high day at both churches. The pastor, Rev. I. R. Kersh, preached the 11 o'clock sermon at the lower church. The Sunday school is very much alive at Adams Chapel; raised \$9.45 for World Service; total collected was \$51. We shall look forward for a successful year under the leadership of the superintendent, Rev. J. R. Ross, and the pastor, Rev. I. R. Kersh. We are striving to do good work this year.—Mrs. Clara F. Drayden, Reporter.

Little Stories of Achievement

What the Churches Are Doing

Drew, Miss.—Beasley Chapel: May 1 was a high day with us. The Sunday school met at the usual hour, and at 11 A. M. the pastor preached an inspiring sermon from St. Mark 14. The Rev. I. S. McDonald, of the Baptist Church, was present. One member was added to the church. Collection amounted to \$25.50.—D. D. Shelly, Pastor; G. I. Worrell, Reporter.

Moss Point, Miss.—On Tuesday night, April 12, the members of St. Paul Methodist Episcopal Church were blessed with the presence of Dr. M. T. J. Howard, who came in the interest of the World Service movement. Dr. Howard gave an interesting lecture along with his stereopticon slides, which made the movement more interesting, and we all felt like giving freely to the cause. The audience was well pleased, and trust that Dr. Howard will come again.—Rev. S. G. Roberts, Pastor; Ariel Hawkins, Reporter.

North Chattanooga, Tenn.—"Larola," a missionary drama in one act, was presented by the young people of Hurst Memorial Methodist Episcopal Church, Wednesday night of Holy Week. The many who attended expressed themselves as having been enlightened upon the task of the Christian missionaries and were inspired to do more for world-wide missions. Mrs. E. E. Hamblen is the director of the young people's activities here, and our young folk are following her gladly.—The Rev. E. E. Hamblen, Pastor.

Leesville, La.—Mt. Zion Methodist Episcopal Church: During the month of February a successful rally was conducted at this place. The club leaders and coworkers reported as follows: No. 1, A. Sims, \$50.50; No. 2, G. Fox, M. Hudleston, \$25.30; No. 3, C. E. Gill, C. Conley, \$35; No. 4, Miss E. Kirk, Sister E. Owens, \$55.45; No. 5, Children's Club, led by Sister E. Hudleston and James Crump, Jr., \$10; total raised for the day, \$182. I thank these good people for their loyalty, and pray God's blessing upon them.—J. C. Coleman, Pastor.

Barnesville, Ga.—A great revival began at John Wesley Methodist Episcopal Church, April 24. The Rev. J. H. Clemons preached at 11 A. M., and at 7:30 P. M. the pastor preached. The following Monday the Rev. P. R. Dubose, our great pastor at Millen, Ga., preached and held the fort for nine days, up to May 1. At 11 A. M. the Rev. T. M. Bush preached, and Dr. Dubose preached at night. The meeting closed on Tuesday night. Seven members were added to the church. Total raised during the meeting was \$45.14.—Rev. H. W. Kimball, Pastor.

Pickens, Miss.—Spring Ridge Methodist Episcopal Church had a club rally April 17. A splendid program was also rendered. The Rev. B. H. Ashford, the pastor, was with us; also the Rev. Wesley, of Georgeville Methodist Episcopal Church. The club leaders reported as follows: No. 1, Sisters V. Banks, \$2.70; No. 2, L. Bell, \$13; No. 3, E. Carton, \$2.46; No. 4, E. Thurmon, 80c; No. 5, E. Drain, 67c; No. 6, A. Carson, \$3; No. 7, E. Bell, \$1; No. 8, L. Carson, \$1; H. Mabry, \$3.20; No. 10, E. Hamblin, 85c; total, \$28.58; public collection, \$4.85; grand total,

\$33.43.—The Rev. B. H. Ashford, Pastor; Lucy Bell, Reporter.

Titus, Ala.—Easter, April 17, was a day of remembrance at our church here. The pastor, Rev. H. H. Nunn, preached a soul-stirring sermon that will outlive his name to all that were present. The members and friends gave \$45 for World Service. At 2:30 P. M. the Rev. Nunn left for St. Paul with another soul-stirring sermon, where the members and friends were raising their World Service quota. We also had with us on Easter Prof. Roberson and wife, principal of the Coosa County Training School, who spoke many encouraging words. We hope to have Prof. Roberson with us again. Our motto is, do a great work for the Master this year.—Miss Sarah Holt, Reporter.

Clifton, Tenn.—St. James Methodist Episcopal Church: April 16 and 17 were dates of our third quarter. The Rev. J. O. Dixon, district superintendent, was present and preached two great sermons to a crowded house. Although it was Easter, we paid the superintendent in full, \$20, and paid \$20 on World Service. The Conference made no mistake in sending us the Rev. S. M. Carmichael as pastor; he is an able preacher, and we feel that we can do a great work under his leadership. He was at his best Sunday, May 1, and preached a wonderful sermon. Collection for the day, \$10. The Ladies' Aid Society is doing a great work for the church and the poor.—Miss M. B. Maleary, Reporter.

High Point, N. C.—Morris Chapel Methodist Episcopal Church is prosperous under the leadership of its new pastor, Dr. H. L. Ashe. The Sunday services are well attended by people from all parts of the city. The pastor has organized a very enthusiastic Brotherhood, and the men of the church are taking on new life. Recently a father and son banquet was given at the church, with an excellent program, in charge of Miss Ava Robinson. Many of the teachers of the city school system took part. A strong address was delivered by Dr. R. T. Weatherby, of St. Matthews Methodist Episcopal Church, Greensboro, N. C. On Monday evening, May 9, a drive was launched for a new modern church.—J. M. Foust, Reporter.

LaGrange, Texas—St. James Methodist Episcopal Church is moving along nicely. Sunday, April 3, was our regular pastoral day. The Rev. P. H. Phillips, pastor, preached from Rev. 3. 1. He seemed to have been at his best. A large congregation was present to hear this able message. Among the visitors present was Prof. Randolph, principal of the city high school. Collection amounted to \$16.45. On April 10, our district superintendent, the Rev. J. L. S. Edmondson, held his second Quarterly Conference. He preached two great sermons. Fifty partook of the Lord's Supper. The superintendent was paid in full, \$25; paid pastor, \$8.65; total raised for all causes, \$36.65. We have a loyal set of members here.—Reporter.

Garwood, Texas—St. Paul Methodist Episcopal Church is doing a great work. Easter Sunday was a high day. We made our pastor happy when we laid on the table our full World Service quota. Each member was asked to pay \$2, which was paid by the following: Sam Axel, N. Axel, J. Dabney, Sisters F. A. Moshey, M. Shirley, S. Chavis,

Martin, Tenn.—McCabe Temple Methodist Episcopal Church is succeeding along all lines of church work during this quarter. First, our Lincoln Day program was rendered, conducted by Mrs. M. Ransom and Mrs. T. L. Wilson; second, our World Service program, conducted by Mr. D. C. Martin. Both proved a great success. We have raised our full assessment. Our Easter exercises were the best we have ever witnessed, conducted by Mrs. M. Ransom, Agnes Lee, and Misses T. L. Wilson and Beatrice Emery. The Ladies' Aid Society, led by Mrs. Bera England, raised \$49.95; and The Woman's Home Missionary Society, led by Mrs. J. H. Bondurant, raised \$46 for the second Quarterly Conference, which was held the second Sunday and Monday in April by our beloved district superintendent, the Rev. W. B. Crenshaw, who was well pleased with the progress made by the church under the leadership of our pastor, Rev. J. P. Price.—Mrs. Bera England, Reporter.

Gulfport, Miss.—Mt. Pleasant Methodist Episcopal Church, Turkey Creek: Our Easter program was carried over the top. After the various auxiliaries had reported, the amount totaled \$100. Everyone is proud of this achievement. The Sunday school took an active part in the raising of this amount. The different departments of our church are doing splendid work, especially the Epworth League. Questions are given out by our secretary, Miss M. Sims, to be looked up by the members, which proves very interesting. Miss Lettie Sims, one of our bright League leaders, has captured two prizes in succession, having found the most answers in previous meetings. A delightful party was given at the home of Mrs. H. M. Fairley, our social and recreational club president. A relief offering for flood sufferers was taken up by Mr. Dozier Hines, which totaled \$16.75. A tiny whirlwind blew by our worthy pastor, the Rev. Frank Smith, and wife, and deposited \$2.68, which they welcomed with smiles.—H. M. Hines, Reporter.

Ailey, Ga.—Our Easter service was a great success on the Mt. Vernon charge. A great World Service drive was conducted under the leadership of our pastor, the Rev. D. G. Greer, who has things well in hand. We also conducted a baby contest. The following little ones were the entrants: Little Gasper, seventeen cents; A. J. Stanley, \$5.27; Thelmon Horne, \$8.50; M. M. McRae, \$11; Naomi Bohler, \$11; Climble Carswell, \$13.55; from the public, \$4.28; by envelopes, forty cents; grand total, \$54.17. The amount of \$2.50 was given as first prize to Climble Carswell, and the second prize of \$1.25 was divided between Naomi Bohler and M. M. McRae. The Rev. D. G. Greer, presiding at the organ, rendered fine music for the Easter program. We are planning to do great things this year through the Sunday school and church. We are expecting to raise every dollar of our World Service. The program was conducted by Sisters Maggie Griner and L. A. Pierce. We are now looking forward to Children's Day. We are planning to go over the top this year, with the Lord's help.—C. Wiggs, Reporter.

Hattiesburg, Miss.—St. Paul Methodist Episcopal Church of Hattiesburg, Miss., feels very jubilant over the recent Easter drive. We count it quite a success, and every club leader feels repaid for their effort. The reports were as follows: No. 1, Mrs. L. Ward, \$53; No. 2, Mrs. N. Ware, \$70; No. 3, Mrs. M. V. Halls, \$76; No. 4, Mr. A. B. Wilson, \$34; No. 5, Mrs. S. Glenn, \$12; No. 6, Mrs. C. W. Smith, \$41; No. 7, Mr. Ruffin Jones, \$10.90; No. 8, Mrs. L. Britton, \$32; No. 9, Mrs. M. L. Williams, \$72.35; No. 10, Mrs. D. A. Randall, \$60.50; No. 11, Mr. E. W. Hall, \$62.60; No. 12, Mr. E. D. Trigg, \$45.95; No. 13, the Rev. D. F. Dudley, \$14; No. 14, Mrs. L. J. Hall, \$83.25; No. 15, Mrs. E. L. Smith, \$86.25; No. 16, Mrs. J. Brown, \$90; No. 17, Mrs. C. McCarty, \$51; No. 18, Mrs. F. C. Love, \$49; No. 19, Mrs. J. O. Wheaton, \$85; No. 20, Mrs. E. Parker, \$39.75; Sunday school, \$160; Ladies' Aid, \$280; Epworth League, \$40; Junior Epworth League, \$20; Mothers' Jewels, \$7; Queen Esther's, \$5; Junior Church, Class No. 24, \$5; Standard

Bearers, \$5; total amount raised, \$1,528.—Mrs. J. D. Wheaton, Reporter.

Nolensville, Tenn.—Nolensville charge is progressing in every way. We have raised one half of our World Service quota and plans are being put on to have the balance by May 30. Our pastor, the Rev. Miller, has been sick for a few days, but he preached a touching sermon on "Let him that thinketh he standeth take heed lest he fall," which made our hearts rejoice. It is very interesting to know that the sinners and the young people of the community are seeking a place whereby they may play a part in the Kingdom building. A rally was conducted by them on May 8 in which each pledged to pay \$1 each. The day school closed April 27. On that night the "1925 Pals" presented to the pastor \$10 as a token of appreciation and confidence during their short acquaintance. This is a club made up of the school children of Nolensville, and have as their motto, "Service." The pastor in his acceptance stated that he was not only proud of the gift, but of the motive and spirit in which it was given. And above all, that he had won the love and confidence of the children in such a short time.—Rev. M. Miller, Pastor; E. J. Hickman, Reporter.

Beaumont, Texas.—Silsbee and Voth: The early morning Easter sermon was preached by the pastor, "He is risen, even as he said" (Matt. 28. 6). Quite a number were present. The exercises, conducted by Sister Lucy Scott, with little "tots" whom she had trained for the occasion, delighted the audience with their songs and little speeches. The Lord's Supper was administered by the pastor. The total for World Service at this point was \$25.90. The fourth Sunday of April we were at Voth, the other point. Here we have a few members, but loyal to the core—true and tried. "She hath done what she could" (Mark 14. 8) was the text of the pastor at 11 A. M. Our members were out ready to do their duty. Bros. Pratt, of our church at Silsbee, and Williams, of the African Methodist Episcopal Church, were present. Sisters Lucy Scott, Onnie Sells, Carry Powell, and Nanie Hammon, our members from Silsbee, were present to give encouragement. At 3 P. M. we were back for service. The Rev. J. J. Jackson, of Mt. Olive Baptist Church, preached for us. Total raised for World Service at Voth, \$43.05; one yearly subscriber to the Southwestern.—W. L. Duncan, Pastor.

Meridian, Miss.—Easter was highly observed at St. Elizabeth Chapel. We had a splendid Sunday school, which was largely attended. Total raised in Sunday school was \$21. An excellent program was rendered Easter night, consisting of a cantata entitled "The Resurrection." The church was packed to its capacity, and the people showed their appreciation by hearty applause. Total amount raised for World Service was \$165. Saturday, April 30, was ground-breaking day for our new church. The sum of \$41.20 was raised on that project. Under the efficient leadership of our present pastor, the work of the church has gone forward in a remarkable way. Too much praise cannot be given him for his untiring efforts in trying to help us put the program over. The pastor, officers, and members are working harmoniously together in planning to build a great St. Elizabeth. We solicit your prayers that our aims may be accomplished. The following marriages have taken place thus far: Mr. L. F. Ruffin and Miss Harriet E. Hinkle, January 23, 1927; Mr. Jeff Goodwin and Miss Bessie Harris, January 25; Mr. S. Thompson and Miss Rosie L. Young, February 10; Mr. Clarence Brown and Miss Bessie Hardy, February 27.—Rev. H. K. Roberts, Pastor; Mrs. G. M. Harris, Reporter.

Opelousas, La.—The Easter drive at St. Mark Methodist Episcopal Church was a success. The Rev. L. H. Smith, pastor, was ably assisted by Prof. J. H. Augustus and Bro. Robert Nash as World Service speakers. With the co-operation of the officials, the church was divided into eleven groups. The Sunday school was added to these and led by Prof. J. H. Augustus. Collection, \$60. The leaders and co-workers reported as follows: No. 1, Mrs. L. Hebrard, Mr. R. Nash,

\$38; No. 2, Mrs. M. Green, Mr. E. M. Duntun, \$21.80; No. 3, Mrs. O. Newman, Mr. A. Daniel, \$14.25; No. 4, Mrs. A. V. Girom, Mr. R. Jullus, \$31.25; No. 5, Mrs. C. Donato, Mr. F. Donato, \$39.50 (this group came next to the Sunday school); No. 6, Mrs. E. Girom, Mr. C. N. Wilkerson, \$34.25; No. 7, Mrs. L. Barber, Mr. A. Esprite, \$36.50; No. 8, Mrs. J. Allen, Mr. S. Augustus, \$26; No. 9, Mrs. L. Thompson, Mr. H. Thompson, \$20.25; No. 10, Mrs. L. Robinson, Mr. P. Jacobs, \$17; No. 11, Mrs. L. Paillet, Mr. B. J. Austin, \$15; grand total, \$353.30. Despite the fact that the World Service quota was increased \$30 above last year, it was paid in full, and there was a surplus to be applied on local debts. The memberships and friends rallied to their leaders to put over the program. The following persons have been on the sick list, but are convalescent: Mrs. C. Paillet, Miss R. Sanders, Mrs. L. Hebrard, Mr. S. Augustus. Mesdames J. Grinstead and L. Gardner are still on the sick list. Mr. Henry Brooks was baptised Easter Sunday.—Reporter.

Beaumont, Texas.—At 3 A. M. Easter Sunday a beautiful program was rendered at St. James Methodist Episcopal Church by the junior Sunday school, and at 4 A. M. the resurrection sermon was preached by Dr. S. W. Johnson, of Houston, Texas. At 9.30 a model Sunday school was conducted by the superintendent, Prof. J. H. McGowan, at the close of which twenty dozen of beautiful colored Easter eggs, prepared by Mrs. Ida McGhee, were given to the children. At 10.30 A. M. a very interesting program was rendered by the Intermediate and Primary Departments of the Sunday school, under the supervision of Miss Florence M. Williams and Mesdames McGowan and Woolfolk. The church was beautifully decorated, with Bro. W. C. Overton in charge. At 11 o'clock St. James had as her guest Lewin Commandery, No. 16, K. T., with the visiting commanderies from Houston and Port Arthur. An able sermon was preached to them by Dr. E. O. Woolfolk. A pageant, under the direction of Mrs. F. E. Charlton, was rendered at 7.30 P. M. entitled "The King Called Jesus." Bishop R. E. Jones, Drs. Chinn and Penn were welcome visitors to St. James and McCabe. They were the guests of Dr. Gilder and the ministers of the Beaumont District. The ministers reported close to \$3,000 World Service money on Easter day. St. James, Port Arthur, and Orange took first place in raising World Service. Dr. S. W. Johnson conducted a ten-days' revival at St. James and sixteen were added to the church. He is a great preacher. Dr. Woolfolk is still on the job, working heroically to put St. James' program over this Conference year.—O. B. Gibson, Reporter.

Vicksburg, Miss.—Wesley Chapel: Our World Service drive on Easter was a success. The church was divided into two divisions and an every-member canvass. Prof. R. H. McAllister, a loyal and staunch official of Wesley Chapel and business manager of the Southwestern Christian Advocate, organized the two divisions into States, Mississippi and Louisiana, and subdivided the States into cities, having a governor for each State and a mayor for each city, each mayor to collect World Service money as a revenue for his city. This plan put pep and inspiration into the effort, and many friends on the outside joined with us in the drive. The governor whose State raised the most revenue was to be made president; and the mayor whose city raised the highest amount was to be made governor. At 11 A. M. the pastor preached the resurrection sermon, and at night the Sunday school rendered an excellent program. Collection, \$12; Mrs. F. D. McAllister, superintendent. The reports were as follows: Mississippi, W. B. Barnes, governor; Mrs. T. H. Guy, mayor of Clarksdale, \$31.27; Mrs. R. A. Kemper, Hattiesburg, \$29.40; Mrs. I. B. Barnes, Laurel, \$20.44; Mrs. W. M. Newton, Meridian, \$11.10; Mrs. M. L. Wilson, Vicksburg, \$7; Miss A. E. Johnson, Natchez, \$4.10; Mrs. Julia Banks, Greenville, \$3.49; Miss A. Campbell, Yazoo City, \$3.20; Miss J. M. Foley, Jackson, \$1.20; total, \$113.15. Louisiana, Governor Smith; Mrs. I. B. Smith, mayor, Alexandria, \$21.88;

Mrs. F. Powell, Baton Rouge, \$12.42; Mrs. P. B. McCarthy, Lake Charles, \$11.01; Mrs. G. H. Hibbler, Morgan City, \$37.70; Mrs. H. J. Jones, Monroe, \$14; Mrs. Nora Winlock, New Orleans, \$7; Mrs. M. M. Hemphill, Napoleonville, \$18; Mrs. F. D. McAllister, Plaquemine, \$19.50; Mrs. R. E. Lodge, Shreveport, \$2.20; Mrs. Alice Leggett, Tallula, \$51.10; total, \$189.84; grand total, \$315.65.—R. H. McAllister, Chairman; Rev. J. C. Hibbler, Pastor; W. B. Barnes, Reporter.

Maxton, N. C.—Easter day at St. George Church was one of the most successful and inspiring days in the history of our church, both from a financial and spiritual standpoint. The Sunday school at 9.30 A. M. was largely attended and great interest was manifested in the study and application of the Easter lesson. At 11 o'clock the Rev. Rush, our esteemed pastor, preached a most effective and heart-searching sermon from the text, "I go to prepare a place for you" (St. John 14: 2). At 3 o'clock in the afternoon the junior and primary grades rendered their part of the program and brought to us the Easter message in their own winsome and appealing way, and we were made to feel anew the meaning of the blessed Master when He said while on earth, "Suffer the little children to come unto me." The evening services were very short and consisted of special music by the choir and a short pageant by the intermediate grades entitled "Victory." At this service the captains of the various clubs reported, and great was the rejoicing when it was found that we had more than raised our quota of World Service money and had about \$261 over. The offering for the day was \$552 from the Maxton and Piney Grove charge. One of the features of the day's services was the special Easter music rendered by our efficient organist, Prof. J. W. McEachin, and his well-trained junior and senior choirs. Another feature of interest was the very inspiring address at the evening service by Mr. H. W. Pope, who is now studying for his master's degree at Columbia University. We want to thank our pastor for his untiring efforts in promoting this rally and for the never-failing inspiration and encouragement he so freely gave to all. Truly we feel that the Lord abundantly blessed our efforts and accepted of the offering which we were glad to lay at His feet as an evidence of our love for Him who so freely gave His all for our redemption.—L. Mildred Hayes, Reporter.

Ocean Springs, Miss.—For three years St. James Methodist Episcopal Church, Ocean Springs, Miss., has borne the burden of a \$2,000 debt on the parsonage. A few days after being appointed to this charge the pastor, officers, and members decided to make a drive to clear off the incumbrance. We organized our forces and set aside Easter Sunday to raise the World Service quota, which was \$206. Fifteen captains were appointed from both churches—St. James, at Ocean Springs; St. Stephen's, at Gautier. We have only sixty-five members in all. Each member pledged to give at least \$5. The World Service quota was raised Easter Sunday, \$209—"Over the top." Monday night we pulled off one of the greatest stunts in the history of St. James Methodist Episcopal Church, styled "The Millionaire Wedding," and realized \$561.03, thereby enabling us to pay off the mortgage on the parsonage, which was \$474.15. We are now clear of debt. The captains of our church at Gautier raised as follows: No. 1, Mrs. Leona Bilbo, \$30.96; No. 2, Mrs. Olivia Harris, \$19.50; No. 3, Mrs. Victoria Bilbo, \$10; No. 4, Mrs. Callie Andrews, \$12; No. 5, Mrs. Minnie Andrews, \$12.20; No. 6, Mrs. Mary Laster, \$9.44; No. 7, Mrs. Isabella Jacobs, \$26.50; No. 8, Mr. J. C. Jacobs, \$25; Mrs. Susie Hurst, \$1; No. 9, Mrs. C. Whisanhunt, \$41; public collection, \$5; total amount raised \$192.60. "The Millionaires" at Ocean Springs raised as follows: Mr. A. S. Washington (Henry Ford), \$91.45; Mr. A. Brooks (Rockefeller), \$68.74; Mr. M. H. Keys (Sapiro), \$188; Mr. G. W. Smith, Jr. (Astor), \$68.64; Mr. Roger Smith (Mackey), \$183.55; Mr. T. I. Keys (Carnegie), \$71.50; tickets, \$18.35; public collec-

tion, \$1.50; total amount raised by the charge, \$778.80. Through the efforts of Mr. and Mrs. J. H. Carter, loyal members of St. James Methodist Episcopal Church, Ocean Springs, but visiting in New Orleans, La., solicited from Mt. Zion Methodist Episcopal Church of New Orleans, La., \$32.80, for which we are very grateful to the Rev. F. W. Brown, his members, and friends.—J. B. Campbell, Reporter.

Lagrange, Ga.—Sunday morning, May 4, at 11 o'clock, the members and friends of Warren Temple were keyed to a very high tension over a land-breaking contest for the honor of being the first to turn the soil for the greater Warren Temple. The audience listened to a sermon by the pastor for this occasion from Numbers 13: 30; subject, "The Strong's Attitude Toward the Weak." At the conclusion of this part of the service, the Committee on Finance, which had been previously selected (Prof. L. S. Wingfield, Mrs. R. C. Hawkins, and Dr. B. T. Wood), took their places at the table to receive and verify the reports of the twelve tribes contesting the first honor in breaking the land for the Warren Temple Church. The reports were arranged in the following order for the land-breaking, which was programmed for 8 P. M.: Bro. J. F. and Mrs. L. L. Harrison, \$132; J. W. Jackson, Mrs. Mattie Blackshear, \$127.35; J. W. Moore, Mrs. Carrie Walker, \$120.12; A. D. Rutledge, Walter Wilson, \$84.35; R. R. Greenwood, Mrs. Lucy Morgan, \$88; Rev. and Mrs. C. W. Prothro, \$77.46; president of Ladies' Aid, Mrs. A. B. Moore, \$50.10; president of Woman's Home Missionary Society, Mrs. D. K. Harrison, \$50; Prof. W. R. King, demonstration agent, \$29.79; Bro. A. C. Stenson, Mrs. Francis Young, \$25.65; Wm. Wilkerson, \$20.25; Wm. Maddux, \$10; total, \$809.61. At 8.15 P. M. the Rev. A. H. Jamerson, pastor of the Leete Hill Methodist Episcopal Church, invoked the divine blessing upon the occasion. Prof. L. S. Wingfield was presented by the pastor, who made remarks and then introduced Mr. W. A. Reeves, a member of one of the banks. He then in turn introduced Judge L. P. Longly and the ex-school commissioner, both of these being familiar with the great part this particular church had played in developing some of the best citizens of Lagrange and the wisdom of transferring the church to this most desirable site. Bro. J. W. Jackson asked aid for this cause and received nearly \$30, making the grand total for the

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week, Sunday morning, and at the ground amount to \$852.61. The twelve tribes then began the land-breaking. Bro. J. F. Harrison and mother, Mrs. L. L. Harrison, having distinguished themselves with the honor of being the first to touch the pick and shovel to turn the soil for the new church. The occasion was enjoyed by all present, and they left with a vision of the new church soon become a reality.—Nona B. Prothro, Reporter.

District Activities

District Round

MEMPHIS DISTRICT

Third Round—Capersville, May 14, 15; Kenton and Sharon, 21, 22; Pleasant Grove, 28, 29; Bethel, June 5, 6; Galloway, 11, 12; Mason, 18, 19; Centenary, 26, 27; Warren, July 3, 4; Hudson and Mays, 9, 10; Dyersburg, 16, 17; Fowlks, 23, 24; Mt. Pleasant, 30, 31; Martin, August 6, 7; Alamo, 13, 14; District Conference; Selma, 20, 21; Pleasant Grove, 27, 28; Yorksville Mission, May 22 (afternoon); Union City, May 23 (night); Peace Mission, May 15 (afternoon).

Dear Brethren: Easter is over, and we have fallen short in our World Service report. Now let us press harder than ever to reach the goal of a complete World Service quota. Nothing less than that will enable us to stand before God with a clear conscience. Let us do our best to raise the last dollar by May 31. The winter is gone, and we are yet alive to do something great for the grand old cause. Our District Conference will convene at Alamo, Tenn., August 10-14. Let us meet there with round reports. Let us report in the District Conference as follows: At least two new subscriptions for the Southwestern Christian Advocate; full assessment for Gulfside, Pension and Relief, Episcopal Fund, General Conference Expense, and souls added to the church. If you need me for anything, call on me. I am your brother for His cause.—W. B. Crenshaw, District Superintendent.

Quarterly Conferences

ALEXANDER CITY, ALA.

Haven Methodist Episcopal Church: We are moving toward the top. The second Quarterly Conference was a success; paid District Superintendent J. C. Chuman, \$27.50. The Mothers' Jewels, a club of children, took the initiative of buying a heatrola for the church at a price of \$150, Mrs. Lucile Maxwell, leader. The Sunday school is marching forward—Mrs. Estella Allen, superintendent; Prof. A. J. Herring, assistant. The Woman's Home Missionary Society work has taken on new life in every respect. Mrs. Jennie Slaughter is president. The Ladies' Aid Board is reaching out in its work and is felt as a great force for good in all causes. Mrs. Fannie Hodge is president. The Epworth League, under the leadership of its presidents, Mrs. Lucile Maxwell and Mrs. Dora Hutchinson, has been doing good work. The Free Will Club, a mighty power in the social and financial life of the church, is the most popular of the church's clubs. Mr. W. L. Hutchinson is president. The World Service drive was a success. The following captains need to be commended for their untiring work: Mesdames Z. Harris, J. C. Chuman, L. Maxwell, M. Townsend, P. Hill, D. Hutchinson, E. Burks, E. Calvin, I. B. Points, Prof. A. J. Herring, Free Will Club, the "Social Tribe," Mrs. A. Mosley, leader. These leaders reported a sum of \$267.65. Mesdames Harris and Chuman Club reported

Roster of District Conferences for 1927 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

District	Place	Date	Dist. Supt.
La Tché	Napoleonville, La.	July 6-10	H. Daniels
Oklahoma	Boley, Okla.	July 6-10	J. H. Ellis
San Angelo	Brady, Texas	July 12-17	S. E. Blacknell
Waycross	So. End, Patterson, Ga.	July 14-17	W. H. Odum
Navasota	Hempstead, Texas	July 19-24	A. J. Newton
Murfreesboro	Cookeville, Tenn.	July 19-24	F. N. Collier
New Orleans	Angle, La.	July 20-24	M. R. Walker
Gulfport	Escatawpa, Miss.	July 20-24	E. A. Willson
Vicksburg	Bolton, Miss.	July 27-31	J. R. Ross
Brookhaven	Hazlehurst, Miss.	July 27-31	G. W. Coleman
Waynesboro	Sylvania, Ga.	July 28-31	J. S. Stripling
Hattiesburg	State Line, Miss.	Aug. 3-7	W. H. Smith
Jackson	Benton, Miss.	Aug. 4-7	J. S. Williams
Memphis	Alamo, Tenn.	Aug. 10-14	W. B. Crenshaw
Kansas City	Kansas City, Mo.	Aug. 10-14	E. W. Hannah
Alexandria	Leesburg, Va.	Aug. 16-21	J. U. King
Hannibal	Moberly, Mo.	Aug. 31-Sept. 4	C. S. Webster

the largest amount. The following members of Haven Methodist Episcopal Church have been called to meet their God since last Conference: Mrs. Cyril Duckett, aged thirty-four; Mr. Jesse Burns, aged thirty-eight; Mrs. Amanda Jane McClure, aged thirty-two; Mr. Cleo Coleman, aged twenty-five.—A. J. Her-ring, Reporter.

BROOKHAVEN, MISS.

Our second Quarterly Conference was held April 29 at Macedonia Methodist Episcopal Church, with the district superintendent, Rev. G. W. Coleman, presiding. After the devotional service, the Conference was opened for business by the secretary calling the roll. Most all the officers were present with good reports, which showed gain along all lines. The business of the Conference was dispatched with much ease and brevity. The superintendent made a timely address on the work of the church, with much emphasis on our World Service program. On Sunday he preached a wonderful sermon from Acts 3, 6, which was enjoyed by all who heard him. At 3 o'clock we motored to Crump's Chapel, and again we were blessed with a great sermon. We are proud of this great leader, Dr. G. W. Coleman. We paid the superintendent in full; raised for all purposes this quarter, \$157.06; thus closing the greatest quarter in the history of the Brookhaven circuit.—Walter Brewer, Reporter.

CANTON, MISS.

Canton circuit: Our first Quarterly Conference was held at Hopewell Methodist Episcopal Church. The Rev. J. S. Williams, our efficient district superintendent, was present and dispatched the business of the Conference in a creditable manner. He spoke highly of the fine condition of the work. Most of the officers were present with good reports. Raised during the Quarterly Conference, \$126; paid the district superintendent in full, \$32. Three new members joined the church during the quarter. The Conference was held April 2, 3. On Sunday Dr. Williams was at his best, preaching two able sermons to the delight of all who heard him. We are planning for a great year's work.—Reporter.

GARWOOD, TEXAS

St. Paul Methodist Episcopal Church held its second Quarterly Conference April 9, 10, with the superintendent in the chair. Reports were good. The superintendent preached an able sermon at 11 A. M. We are proud to say that we paid our claims in full in both the first and second Quarterly Conferences. We are always glad to have our new district superintendent, the Rev. W. M. Ellison, visit us. We ask the prayers of all that we may put over the program of the church for the year 1927.—The Rev. T. H. Bryant, Pastor; Fannie Mosbey, Reporter.

HIXON, TENN.

Our third Quarterly Conference, on the first Sunday in April, closed with the Rogers Methodist Episcopal Church in Hixon. The district superintendent, Rev. J. A. Pickett, was paid in full. It was a fine day, and the members turned out in full and were lifted up by the helpful words which came from the lips of Dr. Pickett. On that Sunday night, at Hurst Memorial, in North Chatta-

nooga, the district superintendent, pastor, and all members were delightfully surprised when the communion steward, Mrs. Judie Roberts, went to the table to prepare it for the sacrament and placed thereon a lovely individual communion set, which was a personal gift to the church from Susie Coleman, one of our most faithful members and workers. Sister Coleman is also a member of the choir and deserves great credit for her thoughtfulness in this respect.—The Rev. E. E. Hamblen, Pastor.

SALLIS, MISS.

The Quarterly Conference of the Sallis and Durant circuit convened April 9, 10, at Barlow Methodist Episcopal Church, Sallis, Miss., the Rev. C. V. Heffner in the chair. After the devotions, J. J. Barfield was elected secretary. Most of the Conference members were present and reported. The district superintendent addressed the Conference on the program of the church for 1927, and the Southwestern Christian Advocate. "Read it," he said, "and be informed of the work of the church." The Rev. Heffner preached a strong sermon at 7.30 and administered the Lord's Supper to a nice crowd. Paid the district superintendent \$15.50. We are proud of our pastor, the Rev. G. W. Hunt, and of the district superintendent, the Rev. C. V. Heffner. We are going to stand by them.—Shelby Harmon, District Steward.

District Conferences and Conventions

ALEXANDRIA DISTRICT WORLD SERVICE CONVENTION

The World Service Convention of the Alexandria District, Louisiana Conference, met in Newman Memorial Church, Alexandria, April 23. The Rev. E. S. Earles, B. Pd., district superintendent, presided and conducted the devotional exercises. Prayer was offered by the Rev. S. H. Garner, pastor of Boonville church.

The district was graced with the presence of our beloved Bishop R. E. Jones, Dr. I. Garland Penn, and Dr. W. S. Chinn. The roll was called, and \$1,200 were laid on the table. This is \$400 above what was raised last Easter, and \$116 more than was raised the entire year of 1926.

After the reports were all in, the district superintendent presented the bishop, who addressed the convention with words of encouragement. He expressed himself as well pleased with the work and management of the district. The bishop then presented Dr. Penn, who addressed the convention in behalf of the Board of Education for Negroes, and urged upon the brothers to raise their share of the \$10,000 voted for New Orleans University by the Louisiana Conference at its last session. Thus passed into history one of the most successful conventions of the Alexandria District. Everyone left feeling good.—A. M. Taylor, Reporter.

GREENVILLE DISTRICT GROUP MEETING

The group meeting of the Greenville District, of the South Carolina Annual Conference, called April 25, on the Beiton charge, at St. James Church, at 11 A. M., the Rev. J. E. C. Jenkins, district superintendent, in

the chair. Devotions were conducted by the Rev. B. S. Jackson; after which a brief talk by the district superintendent, touching the cause of World Service and other phases of benevolences in general. The reports showed that the pastors of the district, including the district superintendent, were taken care of. A handsome sum has been raised on debt paying. Many conversions and accessions added to the church. Reports for World Service were as follows: Anderson, \$28; Beiton, \$92; Easley, \$45; Greenville (John Wesley), \$109; St. Andrews, \$34; Minus Chapel, \$10; Greenwood, \$12; McCormick, \$21; Ninety-six, \$14; North Greenville, \$24; Pendleton, \$8; Pickens, \$80; Rock Hill, \$10; Seneca, \$80; Shiloh Mission, \$2; South Greenville, \$64; Starr, \$14; St. Luke, \$18; Walhalla, \$28; West Anderson, \$11; Williamston, \$44; total for World Service, \$720.

We commend the Rev. W. M. Smith, the wide-awake pastor, and his good people for the royal way in which they entertained the group of faithful pastors of the district. Dr. J. E. C. Jenkins, the dignified, the painstaking district superintendent, is laboring hard to put over the program of the church.

A very strong sermon was preached at noon by the Rev. J. W. Taylor, pastor of Greenville Station, and another sermon by the Rev. A. Knox, pastor of St. Andrew's Church.

This closed one of the best group meetings that has been ours to witness on the district. Our slogan on the district is, "World Service and Endowment."—B. S. Jackson, Reporter.

WILMINGTON DISTRICT WORLD SERVICE MEETING

The World Service meeting of the Wilmington District convened at Laurinburg, N. C., April 19, 1927, to report the Easter collections for World Service. District Superintendent G. M. Phelps called the meeting to order. The Scripture was read, and prayer was offered by the Rev. W. M. Crawford. The superintendent addressed the brethren, setting forth the necessity of properly informing the people in World Service giving. Special emphasis was placed on the study of the World Service volume, and that each minister study the volume and be in the position to instruct the various groups of young people, and the older ones as well. If the church fails in its World Service program, it will be due to the lack of proper information. The superintendent offered the following plan of organization for the Wilmington District:

1. In each local church two local church groups shall be organized. The groups are to contest in debate. The question for debate: Resolved, That the native missionary can do more effective service than the foreign missionary.

2. Papers discussing the World Service shall be written: 1. The Field; 2. The Agencies At Work In The Field.

3. The financial needs. The contests shall first take place in the local church among the local church groups. 2. The contests among the local district groups. 3. The contest among the district groups.

The district shall be grouped into local groups. Group number one consists of Simpson Chapel, Monroe, and Boulware's Chapel. Group number two: Rockingham and Philadelphia, Johns and Beaverdam, Hamlet and Hoffman circuit. Group number three: Maxton and Piney Grove, Rowland and Salem, Beauty Spot and New Zion, Lumberton, Millers and Pembroke, Wilmington and Goldsboro. Group number four: Laurinburg and Cool Springs, Mt. Zion and Bowmore, Red Springs, Sandford Ct., Fayetteville, St. Marks and Hickory Bend.

The chairmen of the groups are: A. G. Jenkins, R. W. Winchester, J. H. Isham, and J. C. Rush. The papers are to be written on each subject, "Field," "Agency and Finance." On motion of S. B. F. Peach, the plan was unanimously adopted. The reports from the several charges eclipsed the reports of last year. Last year at this time \$540 were raised; this year we have more than doubled that amount, not including the \$580 raised for Bennett College for Women.

Bowmore and Mt. Zion, —; Beauty Spot and New Zion, \$20; Charlotte, \$87; Char-

Plan of Episcopal Visitation FALL CONFERENCES

Conference	Place	Date	Bishop
Alabama	Tarrant City	Nov. 30	Leonard
Atlanta	McDonough, Ga.	Dec. 14	Richardson
Blue Ridge-Atlantic	Canton, N. C.	Dec. 7	Leonard
California	Sacramento	Sep. 14	Nicholson
Central Alabama	Anniston	Oct. 20	Jones
Central German	Seymour, Ind.	Aug. 24	Barna
California German	Oakland	Sep. 22	McConnell
Central Tennessee	McLomeresville	Oct. 6	Henderson
Central Illinois	Sept. 14	Hughes	
Central New York	Elmira	Sep. 28	Leonard
Central Swedish	Aug. 24	Hughes	
Chicago Northwest	Sept. 7	Smith	
Colorado	Trinity, Denver	Sep. 7	Mead
Columbia River	Spokane, Wash.	Sep. 7	Shepard
Dakota	Brookings, S. Dak.	Oct. 12	Smith
Des Moines	Shenandoah, Ia.	Sep. 14	Keeney
Detroit	Port Huron, Mich.	Sep. 14	Berry
East Tennessee	Marion, Va.	Oct. 5	Clair
Erie	Westfield, Pa.	Sep. 14	McConnell
Genesee	Asbury, Rochester	Oct. 5	Leonard
Georgia	Atlanta	Oct. 27	Richardson
Holston	Knoxville, Tenn.	Oct. 19	McDowell
Illinois	Springfield	Sep. 21	Hughes
Indiana	Indianapolis	Sep. 14	Henderson
Inter-Mountain	Burley, Idaho	Aug. 31	Richardson
Iowa	Burlington	Aug. 31	Barna
Kentucky	Pikesville	Sep. 21	Leete
Lincoln	Ardmore, Okla.	Oct. 19	Clair
Little Rock	Little Rock, Ark.	Dec. 7	Jones
Louisiana	Shreveport, La.	Oct. 12	Jones
Michigan	Battle Creek	Sep. 7	Anderson
Minnesota	Austin	Sep. 21	Anderson
Missouri	Cameron	Sep. 14	Waldorf
Montana State	Boseman	Sep. 7	Richardson
Nevada	Omaha	Sep. 20	Locke
New Mexico	Santa Fe	Sep. 28	Mead
North Carolina	Greensboro	Oct. 26	Jones
North Dakota	Bismarck	Sep. 28	Smith
North-East Ohio	Delaware	Sep. 6	McDowell
Northern Minnesota	Duluth	Sep. 28	Anderson
Northern Swedish	St. Paul, Minn.	Sep. 1	Leete
Northwest Indiana	First, Gary	Sep. 28	Burns
Northwest Iowa	Webster City	Sep. 28	Keeney
Northwest Kansas	Salina	Sep. 21	Waldorf
Norwegian and Danish	Sept. 1	Hughes	
Ohio	Delaware	Sep. 6	Berry
Oklahoma	Guthrie	Oct. 19	Waldorf
Oregon	Salem	Sep. 21	Shepard
Pacific German	Portland, Oreg.	Aug. 18	Nicholson
Pacific Swedish	Portland, Oreg.	Aug. 24	Nicholson
Pittsburgh	McKeesport, Pa.	Oct. 12	McConnell
Puget Sound	Greenlake, Seattle	Sep. 14	Shepard
Rock River	Oak Park, Ill.	Oct. 5	Hughes
Saint Louis	Mountain Grove	Sep. 28	Locke
Savannah	Blackshear, Ga.	Oct. 20	Richardson
Southern California	Long Beach	Sep. 28	McConnell
South Carolina	Charleston	Dec. 7	Richardson
Southern Illinois	Lebanon	Oct. 5	Leete
Southern	Houston, Texas	Dec. 7	Waldorf
Southwest Kansas	Arkansas City	Oct. 12	Waldorf
Tennessee	Nashville	Oct. 19	Clair
Texas	Galveston	Nov. 23	Jones
Upper Iowa	Cedar Falls	Sep. 21	Keeney
Western Norwegian	Oakland, Calif.	Sep. 1	Nicholson
Danish	Delaware	Sep. 6	Wilson
West Ohio	San Antonio	Nov. 30	Jones
West Texas	Huntington	Sep. 21	Thirkfield
West Virginia	Sparta	Sep. 7	Thirkfield
West Wisconsin	Burdick, Kansas	Aug. 24	Mead
Western Swedish	Appleton	Sep. 7	Locke
Wisconsin	Rock Springs	Sep. 14	Mead

MISSIONS

Norwegian, Danish	Philadelphia, Pa.	Sep. 23	Wilson
Pacific Chinese	Sacramento, Calif.	Sep. 9	Nicholson
Pacific Japanese	Los Angeles, Calif.	Sep. 21	Nicholson
Southwest Spanish	Albuquerque, N.M.	Sep. 21	Mead
Utah	Salt Lake City	Sep. 1	Mead

FOREIGN CONFERENCES

Angola		Aug. 24	Johnson
Belgian Congo		July 27	Johnson
Central China	Nanking	Oct. 12	Birney
Central Germany	Leipsig	July 6	Nuelsen
Denmark		July 6	Blake
Finland	Pair	July 24	Blake
Feechow	Feechow	Oct. 27	Brown
Hingwa	Hingwa	Oct. 12	Brown
Italy		Sept. 20	Blake
Kiangsi	Nanchang	Oct. 26	Birney
North China	Peking	Sept. 1	Grose
North East Germany	Berlin	April 27	Nuelsen
North West Germany	Kiel	June 29	Nuelsen
Norway	Trondhjem	June 27	Blake
Shantung	Tainanfu	Sept. 7	Birney
South Fukien	Yuingschun	Sept. 28	Brown
South Germany	Stuttgart	June 15	Nuelsen
South West Germany	Purnasens	June 22	Nuelsen
Sweden	Oskarshamm	July 13	Nuelsen
West China	Tzechow	Oct. 10	Grose
Yenping	Yenping	Sept. 14	Brown
Switzerland	Basel	May 18	Nuelsen

MISSION CONFERENCES

Austria	Vienna	Aug. 25	Nuelsen
Baltic & Slavic Mission	Hapsal	Sep. 21	Blake
Bulgaria	Pleven	Sep. 8	Nuelsen
Finland Swedish	Jacobstad	July 21	Blake
Hungary	Gyorkony	Sep. 1	Nuelsen
Jugo-Slavia	Niramarok	Mar. 24	Nuelsen
Liberia	Edina	Jan. 11	Clair
Rhodesia	Nutambara	June 14	Johnson
Russia	Gyorkony	Sep. 1	Nuelsen
South East Africa	Kamhini	May 10	Johnson

\$47; Rowland and Salem, \$82; St. Marks and Hickory Bend, \$45.

The district reports \$1,239, with eight charges to be heard from yet. Ere this announcement is sent in, there may be more to add to it.—A. G. Jenkins, Reporter.

Obituaries

THE PASSING OF THE REV. JOHN WALTER HOLLINS

After a brief illness of three weeks after the Annual Conference which he attended on April 12, the Rev. J. W. Hollins passed to his eternal reward. The funeral was held at the church he pastored at Upper Marlboro, Md., on Friday, April 15, District Superintendent R. F. Coates in charge. Eulogies were delivered by Dr. J. H. Jenkins, D. D. Turpeau, J. S. Carroll, W. S. Jackson, P. G. Myers, P. R. Vauls, B. T. Perkins, and others. The body was removed to the home of the widow at Harrisonburg, Va., and, after a brief service, was interred there. The Rev. Hollins was born in Columbia, S. C., February 28, 1874. He attended Johnson Academy, and graduated from Howard University, theological department, in 1907. He joined the Washington Conference the same year. A lodge of the order of Elks had charge of the body. There were many beautiful floral designs. Resolutions were read by Prof. J. D. Couffin from the church and citizens. He leaves to cherish his memory a wife, five children, two sisters, all of his brethren of the Conference, and the people of the communities he served as pastor. The brethren in attendance at the funeral were twenty-three. And all who spoke did so in the highest terms of this good man, great preacher, faithful husband and father, kindly and friendly to all.—C. E. Queen.

ANDERSON—Death claimed Brother William Anderson, of Frierson Chapel, Columbus (Miss.) circuit, February 28, 1927. He died at the age of twenty-five years. A wife, three children, one brother, and many friends mourn his passing.—Reporter.

BENTON—Mrs. Sallie Benton, a faithful member of Eleventh Street Church, Columbus, Ohio, departed this life February 12, at the home of Mrs. Porter. Mrs. Benton was a loyal member and a faithful servant of God.—M. E. Chinn, Reporter.

BRANTLEY—Brother David Brantley departed this life January 6, 1927, at Hazlehurst, Miss. He was a faithful member of the Mt. Sinai Methodist Episcopal Church, which he joined in 1911. Brother Brantley was born December 1, 1844. He leaves to mourn his passing four sons, one daughter, and a host of friends. He was a loving father, a Christian neighbor, and was loved by all who knew him. His funeral was conducted by the pastor, Rev. B. W. Robinson, assisted by the Rev. E. A. Clark, of the Baptist Church. There was an immense crowd present to witness the funeral service.—Reporter.

BROWN—On January 7, 1927, Sister Lizzie Brown passed to the great beyond. She was a faithful member of Shiloh Methodist Episcopal Church, Wayside, Md. Sister Brown became a member of this church when quite young, and lived a consistent Christian life until the end came. Her life is worthy of emulation; her place cannot be filled in the home as a loving mother, nor in the community as a loyal Christian friend. She leaves to mourn her passing two sisters, one brother, one daughter, two sons, one adopted daughter, and a host of other relatives and friends. The funeral was conducted by her pastor, the Rev. Wm. H. Polk.—Ruth Hawkins, Reporter.

GREEN—It is with reverence that we here make mention of the death of Sister Frances Green, who departed this life March 2, 1927. She had been a faithful worker in Lee's Chapel, Bryan, Texas, for more than forty years. When the writer came to the pastorate of Bryan he found her confined to her room and was never able to come to church; but when I visited her home to carry sacrament, it was a delight to be in her pres-

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The "Amen Corner" will close with the last verse of the New Testament:

"The Grace of the Lord Jesus Christ be with you always. Amen!"

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ence. She was ambitious to the end, and died in full triumph of faith. Brother Green, her husband, was a most faithful and loving companion, serving her as a nurse in her last days. We can only sing praise of the loyalty of the membership of Lee Chapel towards its old members. They look after them while they live and bury them when they die. Sister Green's membership with a

ate Mission, \$6; Goldsboro, \$2.50; Hamlet, \$10; Hoffman and Southern Pines, \$30; Johns and Beavertown, \$46.52; Laurinburg and Cool Springs, \$250; Lumberton, \$102; Monroe and Bethel, \$2; Maxton and Piney Grove, \$302; Millers and Pembroke, \$5; Red Springs, \$102; Rockingham and Philadelphia,

burial association was sponsored by these faithful coworkers. Lee Chapel has lost a veteran soldier from its ranks who will not be forgotten. Many friends mourn her passing.—J. L. Blue, Pastor.

GRUNDY—Little Malch Grundy was born September 6, 1925, and died January 18, 1927. He was the son of Mr. and Mrs. James Grundy. The Rev. D. H. E. Harriis, pastor of the Paraloma (Ark.) charge, conducted the funeral.—Reporter.

TAYLOR—Mrs. Catherine Taylor, wife of Charles W. Taylor, a faithful member and class leader of Eleventh Street Methodist Episcopal Church of Columbus, Ohio, departed this life Tuesday, March 1, 1927, at the home of her son, Elwood Taylor, 457 South Eleventh Street, after a brief illness of ten days. Sister Taylor had led a class in Eleventh Street Church for twenty-one years, being president of the Ladies' Aid No. 1 for seventeen years. Her funeral was conducted at the Eleventh Street Church, March 4. The pastor, Rev. J. W. Chinn, paid a glowing tribute to her life. Her husband, Mr. Charles W. Taylor, an old trustee of the church, and who was at the time of her death in St. Frances Hospital, recovering from an operation which deprived him of both legs beneath the knee, was able to attend the funeral. Interment was made in Greenlawn Cemetery.—M. E. Chinn, Reporter.

WILSON—Mrs. Sophia Wilson, aged sixty-five years, died February 14, 1927, in New Orleans, La., 2115 Freret Street, 9.35 A. M., and was buried in Darrow, La., from Mt. Zion Baptist Church, where she was a life-long member, by her pastor, Rev. M. C. Williams, assisted by the Revs. James Robinson, Nathern Cambridge, George D. McGruda, and Scott. She leaves to mourn their loss three sons—John W. Wilson, unity agent, New Orleans; Willie Wilson, New Orleans, and Holly Wilson, Sacramento City, Calif.; two daughters—Josephine Jacob Darrow, and Mary Haynes; one sister, Mrs. Susie L. Earles, wife of the Rev. S. S. Earles, district superintendent Alexandria District, Alexandria, La., and a host of grandchildren.

Marriages

MONROE—ALLEY. On Sunday, April 17, 1927, Mr. James Monroe and Mrs. Winnie Alley were united in holy wedlock in Green's Chapel Methodist Episcopal Church, Columbus, Texas, at high noon. Bro. Monroe is a leading steward here, while Sister Monroe is an honored member of Wesley Chapel at Altair, Texas. The Rev. D. F. Vance officiated.—Mrs. Edith Evans, Reporter.

WILSON—FINLEY. Mr. Willie Wilson and Miss Dasie Finley were happily married at the home of Mrs. Amanda Bolewares, Alexandria City, Ala., Easter Sunday, April 17, at 2.30 P. M., The Rev. I. B. Points, pastor, performed the ceremony.—A. J. Herring, Reporter.

Woman's Column

STOP—LOOK—READ!

The date of The Woman's Home Missionary Society Summer School, Gulfside, Miss., has been changed to August 22-29, inclusive.—Mrs. Daisy Bulkley-Taylor, Dean.

Atlanta, Ga.—The twenty-seventh annual session of The Woman's Home Missionary Society of the Atlanta Conference will be held at Laster's Chapel, College Park, Ga., June 5-7, 1927. The Rev. D. H. Stanton, district superintendent; the Rev. E. G. Newton, pastor; Mrs. Z. L. Crolley, president.

Cotton Plant, Ark.—To the Women of the Forrest City District, Little Rock Conference: We desire to call your attention to the district and Conference meeting of The Woman's Home Missionary Society on June 9-12. The district meeting will open at 10.30 A. M.; the Conference meeting at 9.30 A. M., Friday. Delegates are asked to come Thursday. Registration fee, 50 cents.—Mrs. F. E. Darbey, Secretary.

Tuskegee Institute Summer Quarter

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FIRST TERM: June 6 to July 9.

SECOND TERM: July 11 to August 13.

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NEW ORLEANS, LA.

Anniston, Ala.—Dear Sisters: Our district meeting of The Woman's Home Missionary Society of the Birmingham District, which was held at Oneonta, Ala., April 7, 8, with the Rev. G. B. Morgan's congregation, was a glorious one. It seemed the heavenly Spirit encamped round about the place the entire two-days' session, and everybody was filled with His abiding hope and trust. We achieved much good while there, and all left greatly inspired and resolved to keep the missionary fires burning throughout the Conference. The meeting was a decided success, financially and spiritually, kindling a flame of love for the work in the hearts of the many who attended the business session of the meeting and listened to the good talks and reports on the work. The Revs. Knox, Wofford, Wilson, and Connor ennobled themselves in feeding us with the enriched gospel sermons delivered to us by them. Then Deaconess Gaither filled our bosoms with joy as she unfolded many good things to us; also Sister Russel, Conference corresponding secretary, and Sister Williams, Conference president. Dear Sisters of the Birmingham District: We kindled a camp fire in The Woman's Home Missionary Society that shall remain burning in the hearts of that people for years to come. Help us to set the stubble afire all over the Central Alabama Conference, and great will be our harvest in our annual meeting in June.—L. A. M. Jackson, District President.

Special Notices

The Lexington Conference Epworth League Institute will meet at Covington, Ky., July 12-15, instead of Rushville, Ind. The Rev. H. W. Tate, Manager; the Rev. F. H. Bunton, Dean.

To the Undergraduates of the Louisiana Annual Conference: We desire to serve notice that the summer school of theology will be in session June 7-16, Waveland, Miss. Please be present.—W. J. King, Dean; C. S. Stanley, Registrar.

To the Pastors and District Stewards of the Hannibal District, Central Missouri Conference: The Pastors' and District Stewards' Council will meet at Williamsburg, Mo., June 8. Williamsburg is on the highway. Those who are coming by the way of Fulton, the bus leaves Fulton in the morning between seven and eight o'clock, going to St. Louis, Mo. Those coming from down the Wabash can get the bus or the Wabash. The bus will carry you to Williamsburg; but the Wabash will carry you to Montgomery. For those coming down on the trains: there are two trains that stop in Montgomery, the local



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and No. 20. Those coming in cars will have no trouble in finding the way. Please write me how you are coming, and how many laymen you will have. If you are not in a car or bus, I must arrange transportation.—J. W. Terrell, Pastor, Wellsville, Mo.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MAY 26, 1927

World Service Lives

THE MISSIONARY PASSION of a Melville B. Cox—"Let a thousand fall before Africa be given up"—of a William Taylor, a James M. Thoburn, a William F. Oldham, apostle of two continents, and of a thousand others less known to fame, but for their services and sacrifices not unknown to God—*that is World Service.*

THE CHRISTIAN STATESMANSHIP which set Francis Asbury and Jason Lee on the long trail, which planted Pittman Community Center in the mountains, which has builded a Morgan Memorial and a score of Goodwill Industries in the heart of city slums and has reared Wesley Foundations in a half-hundred great educational centers—*that is World Service.*

THE FAITH of the Bible translator and colporteur, the social consecration of deaconess and nurse, the untiring, unsleeping zeal of the temperance reformer—*that is World Service.*

THE VISION which reared a Colesbury in the wilderness, as to-day it builds a Gooding, an Intermountain, a Snead, a Harwood; which has called into being two-score Wesleyans and colleges of other names to dower the church and enrich our national life with trained minds and Christian leadership; and passing over the lines of race, has given the child of the ex-slave his chance in a Claflin, a Daytona, a Meharry, a Gammon—*that is World Service.*

THE WISDOM which trains our youth in Epworth League and Sunday School, and the gratitude that cheers and shelters the sunset days of the Christian veteran—*that is World Service.*

THE DARING IDEALISM which seeks to share with all men everywhere the Christ who has blessed our lives, which believes that He holds the answer to the world's needs, and which gladly toils and gives to win to Him the world for which He died—*that is World Service.*

—CHARLES M. BARTON.

Central Missouri Conference Proceedings

By the Rev. W. H. Wheeler

THE forty-first annual session of the Central Missouri Conference convened in Taylor Chapel Methodist Episcopal Church, April 20-24, 1927, Bishop Ernest L. Waldorf presiding, the Rev. W. L. Lee, pastor and host.

The spiritual and inspiring tide was ushered in at the beginning of the session by the administration of the Lord's Supper, and this atmosphere continued throughout the session. The bishop was assisted in administering the sacrament by the four district superintendents: the Revs. L. Woolrich, C. S. Webster, E. L. McAllister, E. W. Hannah, and the pastor. Over 200 communed.

Greetings and best wishes were read from Bishop M. W. Clair. The same were warmly received and the Conference appointed a committee—Dr. B. F. Ahbott, chairman—to return the same. Sixty-three responded to the call of the roll. The Revs. R. G. Williams and W. C. Ellis were reported on the sick list; the Revs. T. H. Lockwood and W. J. Dehose, deceased.

The organization of the Conference was effected thus: Dr. B. F. Ahbott, secretary; the Revs. J. C. Jackson, G. D. Hancock, and A. L. Reynolds, assistants; the Rev. W. H. Huston, statistician, with the Revs. C. N. Wright, C. W. Sims, E. F. Pate, and A. C. Smith, assistants; the Rev. W. L. Lee, re-elected treasurer, with the Revs. L. R. Grant, H. W. James, A. L. Woolfolk, and A. E. Miller, assistants; reporters: J. H. McAllister, Central Christian Advocate; local and other secular papers, M. L. Mackey; William H. Wheeler, Southwestern Christian Advocate.

Welcome addresses were delivered as follows: On behalf of city, His Honor, Mayor J. L. Babcock; church, Mr. W. A. Clark; city churches, the Rev. W. D. Wilkins; public schools, Prof. C. C. Hubbard; Ministerial Alliance, Dr. J. W. Coontz, by proxy. This being the "Show-me State," as well as a laboratory age, the good members and friends of the church did not fail, through their well-laden tables, morning, noon, and evening, to show their hospitality with cheerfulness. Bishop Waldorf, in his happy and entertaining manner, responded to the welcome addresses.

The business of each session was preceded by a thirty-minutes' message from the bishop based upon the following Scriptures and subjects: 1 Cor. 2. 2—keyword, "Riches"; Eccl. 9. 10—basic word, "Do." Subject Thursday and Friday, respectively, "Remember Me," and his popular last General Conference address, "My World." The bishop is really fond of singing. He frequently called for some of our Spirituals, viz.: "We Are the Sons of God" and "Christian in My Heart." By request, the Conference organized a quartet composed of the Revs. James and Shaw, and Mesdames B. Woods and A. Noble. They sang to the delight of Bishop and Mrs. Waldorf and son Robert. The selection was "In the Garden." The bishop's paid lecture on "My Fourteen Weeks in Europe" was great and helpful, financially and otherwise.

Dr. F. S. Bowles remains chairman of board of examiners. The following standing committees, with their chairmen, were announced: American Bible Society, J. C. Guyton; auditing, R. Woods; Conference Relation, J. H. Boone; district records, H. W. James; education, E. M. Madden; Epworth League, W. W. Goff; periodicals, A. C. White; Home Missions, T. H. Parrish; memoirs, W. H. Wheeler; temperance, Russell Colder; summer schools, B. F. Abbott; Sunday schools, Miss Arsenia Williams; Board of Stewards, W. H. Smith.

The Rev. L. R. Grant was selected to hold the statistical session. The Rev. H. L. Overton preached an awakening missionary sermon. Over \$2,000 (the largest amount on record)—\$969 from Book Concern, \$40 from

Charter Fund, \$710 from Board of Pensions and Relief—was distributed to Conference Claimants. Full members in Conference, 9,871; preparatory, 1,195; total, 10,566. Treasurer's report, \$17,541. Somewhat of a decrease. Total number of Southwesterns, 529; admission on trial, nine, viz.: Clarence Spencer Ray, W. A. Payton, W. H. Houston, W. F. Walker, H. W. James, A. J. Williams, L. F. Payne, A. L. Woolfolk, and F. D. Woodford.

The Conference was charmed, enlightened, and edified by the presence of Drs. Lorenzo H. King, our able and gifted editor of the Southwestern Christian Advocate; P. J. Ma-veety, Board of Education; E. M. Jones, Board of Pensions and Relief; Robert L. Faucett, Board of Foreign Missions; W. F. Dermott, World Service; S. W. Robinson, Board of Hospitals and Homes and Deaconess Work; T. S. Haddock, Board of Temperance, Prohibition, and Public Morals; J. W. Coontz, pastor First Methodist Episcopal Church, city; Dr. Gilbrath and wife, St. Louis District; Mrs. Waldorf and son and Mrs. Thomas, the bishop's area secretary; J. E. Moore, Lincoln Conference; T. Redd and wife, pastor Colored Methodist Episcopal Church.

The anniversary of The Woman's Home and Woman's Foreign Missionary Societies was indeed interesting and informing, as well as inspirational. Mrs. McPherson was the principal speaker for the Foreign Missionary Society, and Dr. Ahbott for the Home Missionary Society. The following officers were elected for The Woman's Home Missionary Society: Mesdames Wm. H. Wheeler, president, 367 West North Street, Marshall, Mo.; G. Moss, M. A. Gamby, L. R. Grant, L. J. Ball, R. G. Williams, vice-presidents; S. Wilson, recording secretary, 101 East Burkhart Street, Moherly, Mo.; L. C. Austin, corresponding secretary, 3316 Morgan Street, St. Louis, Mo.; Ella Palmer, treasurer, 1812 Bayard Street, St. Louis, Mo.; S. A. Abbott, evangelistic secretary; Nettie Freels, mite box secretary; E. Elsford, young people's secretary; Blanche Lee, junior secretary; A. Harrison, stewardship; Sadie Henson, supply; E. Barnes, Christian citizenship; Josie Walls, missionary education; Martha West, temperance; R. G. Smith, Permanent Missionary Fund; M. Brown, Permanent Deaconess Fund; H. G. Kirkpatrick, jubilee secretary; N. M. Ray, thank offering. Officers of The Woman's Foreign Missionary Society: Mesdames W. Berry, 4251 Sacramento Street, St. Louis, Mo., corresponding secretary; E. W. Hannah, 1619 Norton Avenue, Kansas City, Mo., recording secretary; James Mason, 1173 Morgan Street, Sedalia, Mo., treasurer.

Sunday was a high day. Love feast was conducted by the Revs. Richard Russell Banks, ordained deacon under missionary rule; E. A. Saunders and Herman Harvay, left without appointment to attend school; Ernest Scott, graduated from the Conference course of study and ordained elder.

Lincoln High School of Sedalia, having the distinction of being one of the three high schools of Missouri fully accredited and to win a membership for the year 1927 in the North Central Association of Colleges and Secondary Schools, gave the Conference a rare treat by sending over its semi-chorus to sing. The Conference appointed a committee of five—the Revs. W. A. Payton, W. W. Goff, H. T. Reeves, L. E. Vincent, M.D., and Wm. H. Wheeler, chairman—to visit said high school. W. W. Goff delivered greetings. Beautiful flowers were in abundance, designed and arranged by Mrs. E. A. Wehh, assistant designer of the State Fair Floral Company. Presentations: A suit of clothes to District Superintendent LeRoy Woolrich, who had completed his six years on St. Louis District; flowers to M. L. Mackey from Cen-

tenial, Kansas City, Mo., and to W. L. Lee from Taylor Chapel, Sedalia.

A decided advance step was taken in interest of Conference Claimants by putting on record that each pastor should raise for said cause five per cent of his estimated salary. Only the Revs. Richard Rush and J. P. Bishop answered the roll call of retired ministers, and the bishop and Conference listened patiently to them. The four district superintendents' reports were full, brief, and informing, well read, and favorably received. The special committee findings with reference to George R. Smith College in substance were, "The emerging of said college by co-operation, into a standardized college, somewhere north of the Mason and Dixon Line." The Rev. A. L. Woolfolk presented a memorial for the formation of a new district comprising the charges of Iowa and Illinois. It was received and, by motion, passed to Bishop Clair. The Rev. A. C. Poston was granted leave of absence; and W. W. Goff, supernumerary relations.

Devotional services were led by the Revs. T. L. Jones, A. L. Reynolds, J. P. Bishop. Sermon at 11 A. M. by Bishop Waldorf; text, Matt. 27. 35; subject, "The Cross of Jesus Christ." Truly the sermon was penetrating and edifying. Memorial service was held at 2 P. M., preceded by the installation of the officers of The Woman's Home and Foreign Missionary Societies. At 7:30 P. M. the anniversary of the Board of Temperance, Prohibition, and Public Morals, by Dr. T. S. Haddock. This was preceded by the reading of resolutions and a brief sermon by W. H. Wheeler, acting as a substitute for the Rev. A. L. Reynolds. Resolutions were read by the Rev. W. H. Houston, and the bishop pronounced them the best in point of diction and delivery that he had heard for many, many Conferences. Lexington and Union Memorial were placed in nomination for seat of next session. Union Memorial, St. Louis, Mo., was made the unanimous choice. Too much praise cannot be given the pastor, Rev. W. L. Lee; the good members and friends of Taylor Chapel, and the excellent-vested choir for the loyal and Christian treatment.

MARSHALL, MO.

Personal and General

—Mr. John K. Wright, a staunch and loyal laymen of Wesley Methodist Episcopal Church, Vicksburg, Miss., was a recent and welcome visitor to our office.

—Dr. H. E. Woolever, editor of The National Methodist Press, mourns the passing of his mother. She was born at Van Etten, New York, sixty-seven years ago and early joined the Methodist Episcopal Church of that village. She was a noble Christian character and found her greatest joy in doing for her family and her church. She left a priceless heritage to two sons and a daughter who survive her.

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"Mrs. White"

"The submergence in that neighborhood persisted through Saturday and well into Sunday, but White and his wife faltered not nor failed in their well-doing. They cooked such food as was available and fed the rescued folk until Sunday night, when other relief finally reached them. This sustained and self-sacrificing service by an humble Negro family to its distressed white neighbors deserves place upon the permanent record, as surely as it will hold place in the memories of the families who were thus rescued and fed and sheltered. All residents of Edgewood, it is reported, are loud in their praise of White's heroic work. The entire community joins in that praise, which might fittingly be broadened, we think, to include Mrs. WHITE, who cooked the meals and kept the coffee hot for the drenched people who were brought out of their flooded homes by her husband and his hastily improvised raft."

THUS a leading Southern newspaper, The Times-Picayune of New Orleans, either inadvertently or with reasoned intent, for one time gives due respect to Negro womanhood by prefixing the proper title to the name of a colored woman. Why this representative journal of the Southern Press should break away from the persistent Southern tradition of deliberate insult and humiliation to the womanhood of the Negro race, is to be found in the circumstances set forth in this following paragraph:

"Following the flooding of certain sections of the city by the recent record rainfall, the heroism of Samuel White, Negro railroad employee, who rescued and cared for twenty-five white families, is being warmly acclaimed by the public and the press. When the waters began to overflow the suburb of Edgewood, White, who works in the adjacent stock yards, hastily built a raft from commandeered timbers, voyaged among the submerged homes and brought twenty-five families to safety. He first placed his own home at the disposal of the refugees, but that was soon crowded, and he provided shelter and straw beds for the others in box cars in the railroad yards. Meantime his wife was busy preparing hot coffee and food, and from Friday night until Monday morning the two furnished meals to the refugees and helped nurse a family of children who were ill with measles at the time of their rescue."

It was heroism. It was the service rendered his community during a period of crisis by this heroic Negro citizen and his wife, forgetful of their own, and completely abandoned to the interest of their neighbors, which evidently elicited from the Southern daily its gesture of respect for a colored woman.

Of course, respect for this woman, Mrs. White, is amply deserved by the unsurpassed service she rendered by the side of her public-spirited husband to relieve suffering and distress in the community. But if service is a just ground for the respect of one's neighbors, has not the attitude and service of the race group as a whole been such as to warrant the cheerful respect of

Southern whites for their Negro neighbors? From Henry Grady's time to the present, Southern whites of the liberal-minded type have unstintedly heaped upon the Negro race commendation for faithful and loyal service in building both the old and new South. Some day the most romantic story ever written concerning the past civilization of the South will be written with the proverbial "black mammy" as its heroine. Yet these Southern papers never respected her nor her descendants enough to address them with that title which properly accompanies high service. We therefore wonder if it is consistent for The Times-Picayune to thus honor an occasional service such as Mrs. White so nobly rendered and not to honor the sustained service rendered during all the past by the womanhood of the Negro race in the splendid contribution they have made to their country's prosperity and security. The Times-Picayune and its entire family of Southern newspapers are bound by the logic of their position to honor all Negro women with the proper titles of respect.

But respect for womanhood is not to be found fundamentally in service rendered or in color or race. It inheres in the dignity of personality. Any violence done the self-respect of personality is a crime against society and a breach of social responsibility. The Southern press which disrespects Negro womanhood and teaches its clientele so to do, is inveighing against society by breaking down those conventionalities whose observance makes for culture, progress, stability of the whole social group.

By every worth-while consideration, if the Times-Picayune calls Mrs. White "Mrs.," its incumbent policy is to prefix the title "Mrs." to all Negro woman's names hereafter when writing about them. And the whole Southern press will follow suit unless they are all so hide-bound by local traditions as to be unable to respond to the impact of modern democratic ideals upon antiquated Southern customs.

Either this, or Negro women in the South can look to receive the title of respect from their white neighbors only when they have kept the coffee hot and cooked the meals for drenched peoples brought by their husbands out of flooded homes and on improvised rafts. If she has at last pointed out the classic way to respect for the womanhood of the Negro race, Mrs. White deserves and has the race's unstinted praise.

Tell the Youth

THAT society has a profound moral obligation to conserve the life of its youth is a truism. Such a course is necessary both for the sake of the infinite value of the individual as an end within himself and for the sake also of society itself. And society has been endeavoring on the basis of such a reflection to save the youth from the very first beginnings of group life.

The method chosen has been that type of education which the group was capable of setting up. Thus was group culture mediated. Primitive types of education were all primarily an effort to transmit to the youth the ancient traditions of the group by certain fixed ceremonies, including symbols and hard, fast, ritualistic exercises. The bane of the old systems was that they

tended, as they were designed, to perpetuate the static old conditions of life of the group. That society lacked the creative progressive element of our present Western and modern social order. The two greatest teachers of all times encountered and gave up their lives to break down this age-old theory of education. That is the sequel to the life and death of ancient Socrates. They say he "corrupted the youth." And likewise Jesus Christ was crucified because He spake with authority—not as the scribes and Pharisees, whose sole concern was to preserve among the youth the tradition of the elders.

Modern education, breaking with the old method, encourages self-expression, independent investigation, philosophical speculation, the modern scientific approach to verify all the facts of human experience. Perhaps a legitimate but very dangerous weapon to be put into the hands of callow youth, without guidance or suggestion at least as to the how of its use. At this very point modern youth is breaking down and needs its dashing, daring spirit of inexperience supplemented by the sobering reflection of that experience and wisdom which the elder members of society have gained at great cost. While there must of necessity be larger liberty shown to present-day youth, it cannot now be possible that youth is able to go the ways of life in its own strength. Society's experience has always paved the way for the willful, wandering, wasteful feet of prodigal youth; and it must continue to do so even now.

Society, through its teachers and leaders of youth, must tell suiciding youth that the mechanistic systems of philosophy they are trying to construct on material bases, in school laboratories and elsewhere, cannot account satisfactorily for the world in which man lives. The best scientists attest this fact. For man is conscious of a world of sense perception and another world of spiritual experience. Because he cannot account for all the mysteries of his spiritual world and experience, argues nothing against its realities, no more than does his failure to understand all the mysteries of his physical world argue against that world's existence. How did the physical world come to be? What is gravitation? Explain the electron. Is there such a thing as space? What is life, and how is it maintained? Eliminate the hypotheses upon which rests the bulk of evidence in proof of the practical theories of the world of physical fact and experience, and our physical world becomes a very uncertain entity.

Tell the youth, despairing through failure to solve unfathomable mysteries, that the world's Great Teacher called the attention of youth to the realities of the spiritual world, which is superior to the physical. Its laws ramify all of the physical world, including our own being. Tell them that moral values are part of this spiritual world; that they can enter into the experience of this world of spiritual values only by faith. Speculation and philosophy are not the keys thereto. Only that faith and trust in its value which leads a young man to sell all and give to the poor and to enter into the fellowship of faith with Jesus Christ and love of his fellowman can unlock the Kingdom's doors.

Herein has been the chief value of speculative materialistic theories of life—that they, by their impotence and failure to afford life its true satisfactions, have thus pointed disconsolate, disappointed souls to the surer Way, even that which is reached by the route of the cross. He, then, does the greatest service for modern youth who

points it back to the religion of the Spirit, to the regnancy of the soul over the body. For a man's life consisteth not in the abundance of the things he possesseth. Not excess of the senses, but surfeiting of the soul in its spiritual aspirations and outreach is the only adventure becoming the dignity and high destiny of mankind.

The multiplication of the number of suicides among them and the general breakdown of morale in the masses of youth are alarming and augur ill both for the youth and for society. Whether youth generally is worse to-day than yesterday is not the main issue. Whether youth was bad yesterday or not, the conditions are appalling now. At least conditions are sufficiently alarming to warrant that those who are responsible for young life to-day shall run and speak to it and tell the youth of the possibilities of a successful and satisfied life in its fullest import through faith in, and following with, Jesus Christ, who is calling aloud to them for fellowship and comradeship with Himself.

What Made Lincoln Great?

By Miss Berlina Woods

[This paper was awarded second place among those of fifty contestants. The writer, a seventh-grade pupil, was the only colored girl in her class in the Roosevelt Public School, Mason City, Iowa. She is a twelve-year-old member of our Union Memorial Church and Sunday school of that city.—Editor.]

WHY do we remember Abraham Lincoln? We remember Lincoln because he was a man noted for his deeds and, above everything, his characteristics. He worked for years to earn what people honor and remember him for to-day.

One of Lincoln's greatest qualities was honesty. When a boy he was honest and was never known to tell anything untruthful. In later life he was fair in all dealings even with his worst rivals. He became known as "Honest Abe."

Lincoln was also kind. Never when a child was he known to mistreat a smaller child or an animal. Growing into manhood, his kindness also grew. Many times he saved people's lives in various ways. Reverence was a teaching which he owed to his "Angel Mother." While a child Lincoln was taught reverence, and cherished it throughout life. He was also reverent to older people.

Being a staunch Christian, he helped others to believe in the Christian faith. Self-control was practiced by him. Many times when small, meager enjoyment such as swimming and fishing were forbidden. At such times it was hard to keep a pleasant face. He was never known to give a cross glance. Later while President, when people tried to dictate or boss him, he would give them a quizzical smile but would say nothing.

Lincoln had a desire to learn while a small child. His mother taught him stories from the Bible. His whole education consisted of not more than a year at school. In later life he was able to deliver a speech or do anything in the business world well. He was very fit for the presidential chair and worked loyally. Lincoln was one of the fairest, outstanding men the American continent has ever produced. He can be an example for us to help us in later life.

—Men do not find their way to heaven.

—Prayer and practice are good team-mates.

—It is a long time between hard times in heaven.

Contributed Editorial

The American Stand in China

THERE have emanated from the commercial groups in Shanghai strong endeavors to rush the United States and other powers into taking up prompt punishment measures as a lesson to the Chinese. Incidentally, of course, the military measures desired could be used to recover the British concession at Hankow and to cripple the nationalist movement. But, of course, these latter objectives were not publicly stressed. Now it is reported that the European powers are not to enforce their demands by military or naval activities. Hence the interventionist party of foreigners in China have made bitter criticisms of the United States, declaring that its refusal to join in these proposed measures has been responsible for their abandonment.

But so far as that charge is true, and it seems to have sound foundations, it is a charge in which the citizens of the United States may take genuine pride. The stand of President COOLIDGE in strongly opposing intervention in China has undoubtedly been a large influence in deterring intervention by other nations. That stand is in accord with some high and noble achievements of the United States in friendship for China. This position is a reminder of the time when a lone stand by the United States against other powers resulted in the preservation of the Open Door Policy for China. The desires of some, at least, of the fire-eating Shanghai traders have been expressed by a prominent Briton, E. S. LITTLE, who has published in Shanghai a demand urging that the powers disarm China, demolish all arsenals, arms and naval equipment and disband the Chinese armies by the use of foreign military force. The fact that such a program would call for twenty-five years of time and hundreds of thousands of soldiers, is evidently a minor detail which interventionists do not bother considering.

On the twenty-fifth of April, President Coolidge spoke some enlightened words that look toward peace. He said: "The friendship of America for China has become proverbial. We feel for her the deepest sympathy in these times of her distress. We have no disposition to do otherwise than to assist and encourage every legitimate aspiration for freedom, for unity, for the cultivation of a national spirit, and the realization of a republican form of government. . . . We do not wish to pursue any course of aggression against the Chinese people."

It is to be hoped that this policy will determine every action by military and naval commanders in China. A firm stand on this policy by the United States will undoubtedly make it a dominant factor in the attitude of other nations as well.

Men of the Mysteries

DR. RALPH W. SOCKMAN'S recent volume, *Men of the Mysteries* (Abingdon Press), deals with the possibility of first-century Christian experience in the twentieth-century world. It deals at close range with many of the central themes of our generation. Perhaps Doctor Sockman's own words best define the theme of the book. "While we are dispelling the shadows of superstition, we must preserve the sense of mystery."

Much of the trouble of our century is due to the old, old blunder of "throwing out the baby with the bath." We

have been progressively emancipated from the dominion of superstition, but a great multitude of people in throwing over the superstitions of the past have also put out of their universe all of its mysteries and nearly all that makes life worthful and of high significance. The chapters in this book are not sermons. They were originally delivered as the Simpson Lectures at DePauw's University. Nevertheless they are superb preaching to the needs of our day.

When MONCURE D. CONWAY was a young man, a woman member of his congregation once said to him, "Brother, you seem to be preaching to the moon." Doctor Sockman does not preach to the moon. He preaches to the earth. The current mood to which this book addresses itself is well expressed in CARL VAN DOREN's description of one of the major prophets of cynicism today, ALDOUS HUXLEY. Mr. Van Doren writes:

"With the rest of his generation, he has come to suspect the validity of the ways of life which were generally accepted during the past century, but which were broken up in the turmoil accompanying the recent war. . . . History has assured him that the general direction of mankind is full of purposeless drifting; science has assured him that men, if more than puppets, are at best no more than animals. The mystery of life itself may possibly be discovered to reside in the atom. The mystery of character, of love, hate, ambition, devotion, may turn out to depend upon the chemical action of obscure glands. Human existence may therefore be best regarded as a dance, either a dance of life or a dance of death."

Doctor Sockman brings a persuasive affirmation of the realities of the spirit. It is a timely message for an age in which there is much disillusion, confusion, materialism, and yet withal, an age which has wistful longing for the assurance of spiritual realities.

To All Congregations

REV. H. R. L. SHEPPARD, until recently the rector of Saint Martin's-in-the-Fields Church in London, affectionately known and loved by a large section of the population in England as "Dick Sheppard," wrote a letter to his congregation on the occasion of his resignation on account of ill health. He gave one loving admonition, which might well be broadcasted to every Christian congregation in the world. Speaking of his successor, he says: "And you won't say, will you, as was so often said to me then: 'This cannot be done and ought not to be done, for it was not done by the last vicar?'"

Degrees

IN this season when honorary degrees are flying through the air, the following list of new degrees suggested by Dr. FRANCIS H. GREEN, headmaster of Pennington School for Boys, is interesting. Any one of these degrees suggested by Doctor Green is worth ten of the common variety of Ph.D.:

A.B.—Ardent Believer. Doubt does not accomplish things, belief does.

M.D.—Magnificent Dreamer. Dream true, high ideals and move toward them.

D.Litt.—Devotee of Literature. Become a lover of the best in literature, and remember that at the forefront of all books stands the Book—the Bible.

F.R.S.—Fellow of Regular Supplication. Present yourself early before the Throne of God.

D.D.—Dyer of Deeds. "By their fruits ye shall know them."

"How fine it would be," exclaims Canon B. H. STREETER, "if instead of trying to save religion, we would allow religion to save us!"

L.

The Seeds of War

A Message for Memorial Day

By Charles E. Jefferson

Pastor Broadway Tabernacle, New York City

MEMORIAL DAY is not merely a day for loving and grateful remembrance of heroic dead, but also, as a part of that remembrance, a day for reverent meditation.

The great question for us to consider on Memorial Day is how to end war. It is not easily ended. It cannot be ended without a tremendous struggle. We cannot end it by wishing it ended, or hoping it ended, or praying that it may be ended. It cannot be ended by denouncing it, or hating it, or passing resolutions against it. It cannot be ended unless we quit planting the seeds of war. An inspired apostle once told us that we are living under the law of seed growth. From the dominion of that law there is no escape. "Whatsoever a man sows, that shall he also reap." That is a law for nations as well as individuals. Whatsoever a nation sows, that shall it also reap. If it sows the seeds of war, it will reap the harvest of blood. That is the kind of universe we are living in, and from the consequences of our sowing there is no escape. Let us think about just a few of the seeds of war.

Sarcastic and Insulting Speech About Other Nations

At the head of the list let us place sarcastic and insulting speech about other nations. We do not often realize the tremendous possibility of evil in foolish and hateful words. Journalists of the baser sort in every country plant the seeds of war. A journalist who habitually lies about other nations, and slanders them, ought to go to prison as a traitor to his country and an enemy of the human race. There ought to be a law written on our statute books making the slandering of other nations an act of treason. Statesmen are often reckless in their use of words when they speak of other nations. There are statesmen in France who ought to be more careful of the words they use when they speak of other nations, and there are men high up in political and social rank in England who might well weigh more carefully the words they utter. We have in Washington City, both in the House of Representatives and in the Senate, boorish Americans who ought to be retired to private life. Many of us are not at all careful when we speak of other nations. Christians ought, above all other people, to be exceedingly careful not to say unkind and unjust things about other countries. Unkind and unjust words em-

bitter and inflame the feelings of the heart; and it is out of these ugly feelings that war at last comes.

We should also beware of reckless legislation passed in a haughty and supercilious spirit. Our Asiatic Exclusion Act passed a few years ago was a shame and a disgrace. The desired end may have been a good one, but the manner in which the law was passed was inexcusable. The same end could have been obtained in a gentler and more courteous manner. There was no excuse for giving needless pain to a sensitive and high-strung people which wants nothing so much as to be our friend. Whenever we wound the heart of other peoples, we are planting the seeds of war.

Provocative Foreign Policies

We should cease to follow policies which are provocative of national resentment. We are often reckless as a nation in the ways in which we deal with other nations, especially with those which we regard beneath us. For instance, we keep gunboats in some of the rivers of China. We have a few men-of-war at certain harbors along the Chinese coast. We have no business to have them there. We will not allow China to patrol any of our rivers or lakes with gunboats. We would tear the heavens down in a frenzy of wrath until the last such foreign vessel had been sunk out of sight. Why do we have them in China? Because China is defenseless. China cannot strike us with her fist. Because she is helpless, we impose upon her. We insult her by our gunboat patrols.

Gunboats in China

It is sometimes said that we have gunboats there in order to protect our missionaries. I used to be hoodwinked along with some of you by that specious argument. It was one of the surprises I experienced when I got to China, to discover that our missionaries do not want the gunboats there. They do not ask for naval protection. They want the gunboats to go home. They are not a protection, but a menace. In the first place, the area of their protection is exceedingly small. Most of the missionaries do not live within reach of the guns. There are eight thousand Christian missionaries in China scattered over a vast territory, and the gunboats at the best afford only a very limited protection. Moreover, it is a doubtful protection. I was told again and again

CHARLES E. JEFFERSON



*SURESNES AMERICAN CEMETERY AT PARIS
There are 31,400 graves of American soldiers in France and Belgium*

that missionaries are far safer back in the interior than they are near the men-of-war. Whenever a gunboat fires upon a Chinese village, it only endangers the lives of missionaries five hundred miles back from the coast. The presence of a foreign gunboat is a constant irritation to the Chinese mind. That irritation is becoming an inflammation, and the inflammation is growing year by year. The student body in China is constantly increasing, and the students are going to set on fire the whole Chinese people. China will not submit indefinitely to the imper tinences and insults of the Christian nations of the West.

Naval Competition

Battleships are seeds of war. They used to be heralded as a line of defense. Nations built battleships in order to obtain security, but the experience of the ten years preceding the great war shattered that delusion forever. It was the naval competition between Great Britain and Germany which precipitated the greatest of all wars. When Germany laid the keel of another battleship, Great Britain did the same; whereupon Germany laid the keel of another one, and Great Britain followed her example, and so the race went on year after year, fear becoming greater and hate ever intenser, until finally the great explosion came. It became clear to everyone with eyes that battleships are seeds of war. Our Secretary of State, Charles E. Hughes, saw it, and in 1922 called the famous Washington Conference for the purpose of putting an end to this naval competition. He knew that if in some way the naval competition could not be stopped, then the world would inevitably slide into another war. In the Washington Conference it was agreed that the competition in battleships should cease for ten years, but nothing was done about cruisers up to ten thousand tons. The diplomats of the various nations saw that it was not wise to venture any further in building battleships, and so competition in battleships was for ten years suspended; but the nations are building cruisers and submarines and airships, and all of these are seeds of war.

Looking Back Home from Japan

Military drill on a large scale in a great country is also a seed of war. Military drill on a small scale in a small country is not a menace to international peace. A little country like Switzerland can drill its young men as thoroughly as it wishes, and no one is alarmed; but a powerful nation like Germany cannot indulge in military drill on a large scale without frightening an entire continent. America is far larger than Germany and more powerful; and therefore it cannot engage in military drill on a large scale without awakening suspicion and fear. While I was in Japan, letters were constantly coming from America, every one of them stamped with the slogan, "Citizens' Military Training Camp. Let's go!" Why should the United States Government allow the military oligarchy in Washington City to put a stamp like that on letters going to foreign countries? What a shame to allow a stamp like that to be on letters going to Japan. How true, as Mr. Walter Hines Page said in the course of the war, "Militarism has no judgment." After the Exclusion Act, what action on the part of our Government could be more stupid or more exasperating than that? The Japanese, when they hear a slogan like that, immediately begin to ask what all this furious military activity means. Military drill on a large scale in a great nation is one of the seeds of war.

The End of an Era

We are approaching the end of an era. The Christian church has reached a crisis in its career. It cannot go on as it has been going. It has got to become more Christian or cease to claim to be the leader of the world. The greatest living Hindu poet, Tagore, has recently said that the Orient at one time revered the West, but that reverence had ceased to exist. The Orient now believes the West to be insincere. Our Christian countries are finding it increasingly difficult to present the ideas of Jesus to non-Christian congregations. Orientals have lost

faith in Christianity. Christians claim to be followers of the Prince of Peace. They say that they worship the King of Love. They declare that the law of love is the supreme law of the world, that love is the mightiest power in human life, and nevertheless Christian nations go right on preparing for war.

Christian nations are fighting nations. They have converted Christianity into a fighting religion. Who created the howitzers? Christians. Who created the submarines? Christians. Who created the tanks? Christians. Who invented the bomb-dropping airplanes? Christians. Who created poison gas? Christians. Who soaked a continent with blood? Christians. No wonder the East is turning away from Christendom, feeling that it is a hypocrite and an enemy.

"The White Peril"

We have sometimes heard of the "Yellow peril." There is no "Yellow peril." There is no "Brown peril." There is no "Black peril." There is only one peril, and that is the "White peril," and singular enough, the white race is the only race that claims to follow the Prince of Peace. The time has come when the church of Christ must cut loose from the whole war system. The war system is a millstone hung around its neck, which, unless it is torn off, will sink the church into the depths of the sea. The church of Christ must put its foot down on the whole military policy and program. We claim to follow Jesus

Christ, the Leader, who said, "Put up your sword." We do not put up our sword. We are proud of our sword. We spend more money on it than on anything else. We make it longer and sharper and deadlier all the time. The time has come when the Christian church must say to the diplomats and statesmen, "Put up your sword." Men cannot serve Christ and Mars. The church cannot worship Christ and Cæsar and Napoleon.

The Defense of Friendship

The church cannot follow Christ and Genghis Khan and Tamerlane. The church cannot worship Christ and follow in the footsteps of Tiglath-Pileser and Rameses II. We have done it long enough. The time has come when all that must be ended. We must unitedly work on the technique of peace. We must spend our time and our money in perfecting the machinery of peace. We must seek to make friends of all the nations on the earth. We must prepare ourselves. We must put up lines of defense. Some men speak as though there were only one kind of defense. They assume there is only one way in which security can be obtained. There is only one kind of preparedness. It is a preparedness of guns. It is a defense by guns. It is security obtained by guns. Every intelligent man believes in preparedness, in security, in defense, but there is another kind of defense. Friendship is a defense. Friendship secures security. Friendship is a form of preparedness.

The "Perfect" Church

By Clarence Dean Marston

I FOUND myself alone in the silence of an empty church, the most beautiful church I have ever seen. I stood a moment wrapped in wonder. Then I broke the silence, eternal silence.

"How beautiful!" I exclaimed. The sound of my words startled me and I could see my breath as I spoke.

"Do you think it is beautiful?" The voice seemed to come from the open Bible on the pulpit. I think it was the voice of one of the angels of the seven churches over in Revelation.

"O yes," I replied, "superbly beautiful."

Every word I uttered seemed to be shattering something. But I could not refrain.

"Is it always like this?" I asked.

"Always," replied the angel.

"Always so quiet?"

"Always," came the answer.

"No one ever whispers in church service here, do they?" I said.

"No one," came the answer.

"But your young people—do they never become noisy and disorderly?" I asked.

"Never," said the angel. "They used to, but we insisted on order, and now we have it," the angel added.

"You never have any misunderstandings in a church like this, do you?" I said.

"Never," replied the angel.

"Nor any differences of theological opinion, either?" I added enthusiastically.

"Never," replied the angel.

"Oh," said I, "this is the church of my dreams! How I would love to be the preacher in such a church!"

"Would you?" replied the angel.

"Oh yes!" I replied. "And what a preacher, what a choir, and what a sexton you must have in a church like this!" I exclaimed.

"We have none," said the angel.

"How!" replied I in astonishment.

"We don't need any," replied the angel sadly.

By this time my teeth were beginning to chatter with the cold; my joints were stiffening so I could scarcely move, and somehow I wished to be out of that beautiful, silent, orderly, cold church.

"What has come over me?" I asked. "Is it possible, after all, that anything can be wrong in this beautiful, orderly, quiet church?" I added.

The angel replied no more.

As I was leaving the church I heard another voice from the same location. I think it was the voice of one of the elders of the seven churches. He was, as if trying to repair the damage and desecration of my presence there, slowly repeating, "Silence, order, conformity." This he gravely said over and over.

I listened a moment and called back, "Mr. Elder, you will find plenty of that in the cemetery."

At that he replied in dignified words, "Please, sir, you have quite disturbed the order, silence, and conformity of our church. Good-bye, sir." And the heavy doors closed automatically behind me.

China's Christian Nationalists

By Stanley High

HE IS dean of the College of Propaganda of the Kuomintang party in Foochow. He piloted me through his school where one hundred young men and women were being prepared to go out through the Province of Fukien as prophets of the new nationalism. We ended our tour in his office—a huge room with a littered rolltop desk in one corner and several poster-photographs of Dr. Sun Yat Sen on the walls. The dean unearthed a copy of his curriculum. Classes ran, morning and afternoon, six days of the week. They covered a wide range of subjects, from the history of imperialism to propaganda technique.

"You may be interested to know," said the dean, "that I am a Christian and a graduate of Yenching University. The work in these classes may look decidedly anti-Christian to you. It is decidedly anti many of the things with which the church of the West has been associated. But one of these days even you Christians of the West may be thankful that here in China we undertook this drive to rid the religion of Jesus of some of its pagan connections."

These convictions of the dean, I have discovered, are not at all uncommon throughout the territory of nationalist China. It is not for China alone, but for Christianity in China that Chinese Christians, inside the Kuomintang party and out of it, are giving their active support to the program for which that party stands.

Mrs. Sun Yat Sen, the widow of China's foremost nationalist, declared a short time ago: "I am a Christian. My faith in the Kuomintang springs from my Christianity."

The Most Hopeful Hour in a Century

It is probable that a vast majority of China's Christian community shares that faith in the party and finds for it a similar foundation. Since entering Chinese territory at Canton I have met many Chinese Christians—some of them orthodox, most of them wholly loyal. Up to the present I have met but one who did not hold the conviction that the present movement has in it more of hope for China and the Christian church in China than any development since the coming of the first missionaries more than a century ago. This opinion—when one breaks away from the influences of the wild propaganda that fills much of the foreign press—appears to be not only consistent, but inevitable.

"If the Christians of America," one prominent Chinese Christian leader said to me, "make up their minds relative to the present movement on the basis of the reports of those who believe their vested interests are at stake, or upon the interpretations of churchmen who knew the old China, but are out of step with the new, the result will be disastrous. There is much in the present movement that we Christians deplore. But we, nonetheless, support the movement for the greater good which it represents. Such a position is not without precedent. Certainly many Western Christians must have supported the Great War while, at the same time, they deplored many of the tactics that it involved and, likewise, were impotent to stop them. Christian America in judging

the Kuomintang and the nationalist movement can well afford to follow, more than it has been willing to follow in the past, the leadership of the Christians of China."

And the Christians of China are daily becoming a more potent factor in the affairs of the nationalists. Not all of them join the party. In fact, some of the most effective influences which have helped to direct party policy have been represented by groups not actually included in the membership of the Kuomintang.

Thus in the capital of one province where I visited three different bodies of Chinese Christians had established definite and regular relationship with the governing officials. There were rather frequent interchanges of Chinese "feasts," where problems of more than passing importance were discussed. Representatives of these organizations had easy access to the official yamens, and they called and were called upon relative to many matters, not all of them having to do with the Christian church or its work. I know of another powerful Christian group in one of the largest cities of China that has initiated a definite program to inform, on the one hand, leading members of the foreign community of the actual development within the Kuomintang as an offset to the false reports that are circulated; and, on the other hand, to influence, in so far as possible, the radical student element toward a more reasonable program less given to violence. To list the contacts which are maintained, with radicals and reactionaries, by this single Christian group would give plain indication of the significance of the work which it has undertaken.

Christian Leaders in National Party

But another, equally influential, and, I believe, equally consecrated body of Chinese Christians have joined the party and are actively engaged in its program for the establishment of a unified and democratic government in China. The contributions of these Chinese are varied. Some of them, in fact, have been engaged at the very front of the nationalist advance. One Methodist school, in territory governed still by the Northern militarists, fell strongly under the suspicion of the secret service agents of the Northerners. Action was taken which involved a careful investigation. Before the investigation got under way, however, the Southerners captured the city. Whereupon the missionaries, somewhat to their consternation, learned that their school had served for many months as headquarters for the local Kuomintang, and that their Christian students were its most aggressive leaders.

In the Fukienese city of Yenping the officials of the Kuomintang, following their custom, announced that they proposed to organize a Woman's Department in the government. Only Christian women seemed available for its leadership. Of these a Chinese woman doctor, formerly the head of the Woman's Department of the Yenping Hospital, was finally chosen.

"I felt that to accept this position," she told me, "was merely to continue, through a different channel, with my church work. I have not been obliged to alter my convictions or to change my interests. We are work-

ing, as I worked before, against foot-binding, against child marriages and slavery, for the general uplift of the women of China."

The program of the Woman's Department in Yenping is illuminating, even though, up to now, it chiefly exists on paper. A poster campaign asking all women over thirty years of age to unbind their feet has been carried through the city and into the hinterland. An adult day school for women will be organized, where educated women will teach the rudiments of reading and writing, conduct classes in hygiene and in the care of babies. There is also a day nursery in prospect for the children of working women and an orphanage for "cast-off" babies.

Communist Opposition to Christians

Meanwhile the women representatives of this department are admitted, on terms of equality, into the official councils of the government in Yenping. There are always women speakers at the mass meetings. And, most significant, all of those who have been enlisted, up to the present, in the Woman's Department of the Kuomintang in Yenping are themselves active Christian women.

There is a multitude of such incidents. Communist agitators, an aggressive minority within the party, have sought by fair means and foul to stampede the Christians and thus eliminate them as a factor in the nationalist movement. But the Christians have not surrendered their Christianity, nor have they been stampeded. When, in various cities at last Christmas, the communists announced that they would stage huge anti-religious demonstrations, the Chinese Christians, in these same communities, voluntarily organized their own demonstrations and, as a result, in most places the anti-religious parades were a fiasco.

For a time, while the communists were having their day, it was made to appear that the Christians, who main-

tained their faith, were disloyal to China. But that period is well past. Chinese Christians have proved themselves with too great definiteness to be further doubted. And now, when the lines are drawn within the Kuomintang for a fight to eliminate these Sino-Russian influences, the Christian group represents an asset for the moderates that may eventually carry the day.

Support of Christian America Needed

But this struggle to supplant the extremists will not, in any sense, be easy. In it the best element of the new China requires the support of every agency that can be enlisted. Not only the support of Christian China, but likewise that of Christian America is essential. If the Christians of the West are stampeded by the communists—as they had hoped to stampede the Christians of China—that support, obviously, will be lacking. The church in America may choose to join its judgment with that of the sensational press and the anti-Chinese foreigners who have come to the East to profit themselves, and who, for that purpose, need the protection of old privileges and concessions. In that case, Christianity in China will not be destroyed. But its progress will be retarded. And with the loss of sympathetic understanding a continued and close fellowship between the church in China and that of the West will be difficult.

On the other hand, the church in America may accept the testimony of the Christians of China relative to the problems of China and of Chinese Christianity, and face the future, *not apart from*, but as brethren with these men and women who now are making a new nation. In that case the advance of the Kuomintang may prove—as many Chinese and missionaries already believe it will prove—an agency for more speedily accomplishing many of those tasks to which the Christian church in China is committed.

The Man Who Has Nothing to Do

By Hubert C. Herring

THIS is the man whom the parson hunts out on Monday afternoon. His office door is always open. One calls out "Hello," and from the inner office comes an easy, "Come in!"

It is easy to go in. His is one of those offices that is never dressed up to impress the casual comer. It doesn't bristle with all sorts of imposing paraphernalia. The filing cabinets are old, and have a way of sitting around in all sorts of odd and awkward positions. Chairs and desks are always more or less in the way. One is always falling over a waste paper basket. The efficiency expert would acquire an attack of delirium tremens here. The "man who is so busy" would dream about the place for a month. There are hardly any of the patent electrical appliances with shiny knobs and mysterious noises which delight the soul of the very busy man.

"Come on in. No, no, I have nothing to do. Just loafing out my old age. Sit down."

He means it. Of course the parson knows why he has nothing to do. He was at the office a full two hours this morning before anyone else turned up. His dictation was over at noon. He has nothing to do, for the good and sufficient reason that he is always ahead of his tasks, and his work is never hounding him and pursuing him. He gets his work done, and there is plenty of

it. His business is exacting and his interests extensive. He is interested in every community enterprise. He is the chairman of this and the treasurer of that. He is on the committee which is charged with the task of building the new hospital.

He has time. Time was made for such as he. He knows what to do with it. He is always doing some unusually decent thing with it.

This man with nothing to do writes letters. Not being a modern efficiency expert, he knows how to use a pen. He is always writing letters to people, the kind of letters which are worth reading, and worth keeping. When there is a doubt in his mind as to what should be done next, he writes a letter. He writes them to all sorts of people, poor people, rich people, young and old. He writes them about their new babies, and their fresh sorrows. He always has something to say.

There will always be holy spots in the church which the parson remembers, spots marked not by furniture, but by people. This parson will remember one spot, he can see it now, the pew where the man with nothing to do is always to be found on a Sunday morning.

The prophet foretold him. "In quietness and confidence shall be your strength." It is the psalm of praise for the man who has nothing to do.

The Bishops and Spiritual Rebirth

FOLLOWING the statement made by the Board of Bishops, after their semi-annual meeting last fall, through its Committee on Evangelism, on "Spiritual Rebirth, Methodism's Primary Need," the primacy of evangelism in the church became the foremost consideration in the spring meeting of the bishops recently closed.

For an entire day the bishops of the church gave themselves to the fellowship of prayer, to deep heart-searching, to unreserved surrender of themselves to the Lordship of Jesus Christ, and to uttermost reliance upon the Holy Spirit for enlightenment, for enrichment, and for the endowment of the power of God. The upper room of the church at Warren, Pa., where we met, became the spiritual kinsman of the upper room in Jerusalem, and where men of kindred spirit met to discover God's will and way to spiritual rebirth throughout our borders. Conscious of their own need of Jesus Christ as their sole and sufficient Saviour, as well as for His ever-expanding dominion over their lives as their divine Lord; conscious likewise of the necessity of intimate communion with, and the constant leadership of, the Holy Spirit in all their attempted service in behalf of the kingdom of God, they call upon all the ministers and members in Methodism to join with them in this fellowship of the upper room which humanly conditions and divinely assures the spiritual achievements of every essential Pentecost.

As this day of spiritual fellowship developed, it was agreed by every bishop, each in his own area, to counsel intimately with his area advisors on the urgency of the present status of the spiritual life in the church. Extensive correspondence by the committee with district superintendents, pastors, laymen, educators, and editors, disclose a desperately low spiritual vitality within our membership. Deeper than all meager and disturbing statistical returns was revealed the primary need of spiritual rebirth in Methodism. The bishops are unanimous in their conviction that a piercing sense of the appalling spiritual need in the church can come only through the convicting power of the Holy Spirit, and not by any attempt to discover some new human mechanism or to rely upon some cleverly conceived evangelistic method.

Moreover, with complete unanimity and hearty accord, every member of the Board of Bishops placed himself at the disposal of every resident bishop to assist the latter, wherever and whenever it were possible and the

resident bishop should desire it, for the fostering of an improved spiritual life within the bounds of his area.

Recognizing that the district units in Methodism furnish an unrivaled evangelistic opportunity for creative evangelistic leadership, the Board of Bishops was increasingly convinced that under the consecrated and competent leadership of district superintendents, pastors, and laymen of each district, there should be new chapters written in the evangelistic life of every district in Methodism. To that glorious achievement through this district leadership, the bishops of the church dedicate themselves anew. With one accord, the entire Board of Bishops recognized the obligation of every bishop to take the area leadership in direct evangelism, in such forms as he may elect, with the prayerful hope that thereby a new evangelistic impulse would be created throughout every area in the church.

Back of all effective evangelistic methods, we recognize the urgency of the making of a new evangelistic mind and the creation of a different evangelistic method, before we can have a right to expect an evangelistic product of improved quality and increased quantity. An evangelistic motive, dominated by the spirit of our Redeemer, must control all our varied evangelistic methods, or modern Methodism will be going through evangelistic motions without the spiritual motor power of a new and needed modern Pentecost.

We do not forget that it is the work of more than a season or a year to change completely the spiritual mood of the church, but we declare our purpose to help make the coming year but the beginning of years in the development of a victorious evangelistic life in Methodism. For the realization of this purpose we register our reliance upon and alliance with Jesus Christ, our Redeemer and Master. We invoke the Holy Spirit to seal our pledge of service to the end that Christ shall be crowned Lord of all lives and all life, everywhere.

For the Board of Bishops:

JOHN L. NUELSEN,
THEODORE S. HENDERSON,
ADNA WRIGHT LEONARD,
LAURESS J. BIRNEY,
CHARLES WESLEY BURNS,
H. LESTER SMITH,
CHARLES L. MEAD,

Committee on Evangelism.

Monroe-Shreveport World Service Convention

THE Joint World Service Convention of the Monroe and Shreveport Districts was held at the St. Paul Methodist Episcopal Church, Shreveport, La., Friday, April 22, 1927. The Rev. J. D. David, district superintendent of the Shreveport District, presided.

The devotional exercises were conducted by the Revs. R. J. Johnson, J. C. Calvin, and Arthur Robinson. The Rev. J. L. Jackson preached a great spiritual sermon from the text, "Jesus being full of the Holy Ghost" (Luke

4. 1). The district superintendents delivered timely addresses.

J. C. Calvin was appointed secretary, and the Revs. W. J. M. Price, T. A. Bailey, and Arthur Robinson, assistants. The Rev. Cornelius Spears, district superintendent of the Monroe District, was appointed as chairman of finance committee; the Rev. Arthur Booker and J. L. Jackson, assistants. The roll was called and the pastors reported their World Service monies—Monroe Dis-

trict, \$1,023; Shreveport District, \$2,267; total, \$3,290. Short addresses were delivered by Dr. W. G. Alston, the Rev. H. G. Johnson, of the St. Matthew African Methodist Episcopal Church, and one of our prominent laymen, Mr. W. C. Baker.

The ladies of St. Paul Church are to be congratulated for the sumptuous dinner served the convention. The afternoon session was featured by the devotional services conducted by the Revs. H. W. Gray, G. W. Ogilvie, and G. C. Hilton, and the soul-stirring sermon preached by the Rev. F. J. Thomas from the text, "I am the true vine" (John 15. 1); theme, "Dependence." Short messages were delivered by the Rev. Arthur Robinson, the Rev. Cornelius Spears, Mrs. Susie H. Day, district president of The Woman's Home Missionary Society, and Bishop R. E. Jones.

The "high tide" of the convention was reached in the mammoth night service. Dr. W. G. Alston and the Rev. J. S. Williams led in the devotional services. Bishop Jones was presented and he delivered an informing, inspiring, and challenging address from the subject, "The

Success of the World Service in the New Orleans Area." The large audience was thrilled again by the two musical selections rendered by Mrs. Bell Chambers and daughters.

Dr. I. Garland Penn, secretary of the Board of Education for Negroes, delivered an outstanding address, using as his subject, "The Methodist Episcopal Church and Negro Education." Miss Irma Green sang a beautiful solo. Bishop Jones spoke of the great Gulfside Association, and Dr. W. Scott Chinn, the Rev. J. S. Williams, and the Rev. G. Brown collected \$80 for the work of the association. Total raised in the convention, \$3,270.

Bishop Jones expressed his gratitude to the district superintendents, pastors, members, and friends for the splendid reports and support given the area and general church. Following the benediction the convention repaired to the basement of the church, where a brilliant reception was held. Unlimited praise is due District Superintendent David, the Methodist ministers, and members of Shreveport for the matchless way the convention was entertained.—J. C. Calvin, Reporter.

A Beautiful Contradiction

FREQUENTLY it is said that the church will go to the "bow-wows" when the present generation of elderly people will have passed out of positions of official direction and control; that the youth are not interested in the church and religious matters. Personally we have heard this evil prophecy for the past quarter of a century and, for a time, was concerned no little as to the outcome of the issue. But we are convinced that it lacks even the semblance of truth.

Long since, our apprehensions were silenced by observation of the facts. Anyone may make the experiment. Go back to the old home, or enquire of those who remain there. Is the little church that fostered your spiritual life in those early days still there, or has it gone to pieces? Who is carrying it on? The bulk of the officials who shaped its policies, financial and spiritual, in those days, have gone to their reward. Those who now have this task of directing that community's spiritual currents are some of the very boys and girls with whom we fellowshiped and studied our first lessons in religious education as taught in the Sunday school of those days. The religious passion is not dying, although it is undergoing a radical change in the method and manner of its expression. As long as it is at heart vital, the church will live and function, although as an institution the church, too, must undergo radical changes in its methods of functioning, even also in its organizational form in society.

Concretely illustrating the attachment of the younger and oncoming generation to the church, their loyalty to her ideals, and their appreciation of the services of a consecrated leader of youth, is the beautiful event which occurred the other day in the Leigh Street Methodist Episcopal Church, Richmond, Va., the Rev. R. M. Williams, A.B., B.D., pastor. It was a youth demonstration primarily. In large numbers they assembled to honor befittingly the little public-spirited woman who had built into their growing lives the highest ideals of Christian service by both her precepts and her example.

It was the Junior League group of Leigh Street

showering their "alabaster box of ointment" upon Mrs. E. C. Eldridge, their beloved superintendent. A half dozen years ago, while on a visit to this church, we observed Mrs. Eldridge there at the head of one of the most inspiring Junior Epworth Leagues to be found in Methodism. She is still there. And because for the last twenty-four years she has been there as the sweet-souled spiritual mother of this expectant, ambitious group of youth, giving inspiration and rich content to their lives, they were met on this particular day to show their estimate of her worth to them and their community in concrete, visible terms. And with them cheerfully joined a host of members and friends from the various denominations of the city of Richmond and as far away as Maryland, who packed the church auditorium.

A beautiful art glass window, presented by the Junior League to the church in honor of Mrs. Eldridge, was unveiled with appropriate ceremony. The processional by the Junior League choir and officials was followed with touching devotions by Pastor R. M. Williams. Mrs. R. Ramsey Harris, the League's first president; Miss Edith Ammons and Master James Cephas led the symposium on "What the League Has Meant To Me." To these preliminaries a fine contribution was made also by the musical renditions of Miss Marjorie Jackson and Mr. Barrett. President of the Dorcas Sewing Circle, Mrs. Willie Sharpe, rendered an original poem. Master James West then introduced in fitting fashion the Rev. C. C. Gill to make the address of the occasion. Under the Rev. Mr. Gill, as a former pastor of the church, originated the idea of the memorial window to Mrs. Eldridge. Marching to the place where rested the veiled window, singing, "Jesus Wants Me for a Sunbeam," twelve tiny tots, attired in immaculate white dress, arrayed themselves in artistic grouping, while little Miss Helen Hayden deftly removed the veiling. It then remained for Master Oscar H. Houser in a beautiful speech to make presentation of the gift to the church. Acceptance was given by Mr. Thomas Fulton on behalf of the trustees. "Christ the Good Shepherd," the title of the window, most

appropriately symbolized the service which Mrs. Eldridge has rendered during these two dozen years to this group of youth, who through sheer confidence in her personality and ministry have been entrusting their lives and the shaping of their characters to her direction. A beautiful ceremony was brought to its close by assuring remarks from the Junior League president, Miss Lillian Frayser, and words of wisdom and gratitude from the honor-guest of the occasion, Mrs. Eldridge. Pastor A. A. Ector, of First Presbyterian Church, gave the benediction after the beautiful recessional by the choir.

Pastor R. M. Williams is to be congratulated that in his church there is such a fine nucleus of personality revealed in this striking incident upon which to build a greater permanent church down through the years.

Dean John Zedler

By the Rev. D. D. Martin, D.D.

THE shock from the sudden death of Dean Zedler, which occurred Sunday morning, April 3, 1927, while sitting before the fire in his home in Morristown, Tenn., ready to go to Centenary Methodist Episcopal Church to meet with his large men's Bible class, came as a surprise to his many friends throughout the communities in which he had lived and served.

John Zedler was born in Essen, Germany, November 11, 1864; came to the United States in 1881; entered the army in 1862 and served seven years. He married Miss Carrie Viola Wright in 1889. He became an American citizen in 1894, and in that year joined the Michigan Conference of the Methodist Episcopal Church. He served seven years in the pastorate, then entered Albion College, graduating with A.B. degree in 1903, and received his Master in Arts from the University of Michigan in 1908. He became a member of the faculty in Albion College in 1903, and was later made professor of History and Political Science. He resigned to become dean of Clark University in Atlanta, Ga., in 1919. In 1923 he became dean of the Normal and Industrial College at Morristown, Tenn.

During his extended career as an educator, Prof. Zedler never lost interest in his Conference or the work of the ministry. He was a Christian minister first of all. This was felt in the classroom and chapel program. He served many times as supply pastor most acceptably. Prof. and Mrs. Zedler strengthened in every way the local church and its auxiliaries in Albion as they have in Atlanta and Morristown.

The crowning move of his career was in going to Morristown. A well-equipped home in commanding location was enjoyed. Here he was happy in every relation, and with President Hill was a brother and adviser. Men from the church and her brotherhoods came to believe in and trust him. He meant much to the school in these days of pressure following a destructive fire when the president's thought was needed in reconstruction and financing.

The funeral services were held on Wednesday, April 6, and of much more than ordinary beauty and interest. The first service was at 10 A. M. in the school chapel. The students, faculty, and friends of the school filled the spacious room. At 2 P. M. service was held in the Centenary Church, also largely attended. Both services were in charge of the president, assisted by the family pastor, Bro. N. H. Cardwell. Dr. D. D. Martin, of Atlanta, Ga.,

delivered an address at each service. The floral decorations were of rare beauty and abundance. The interment was in the spacious family lot of President Hill in a city cemetery which joins the school campus, and overlooks the city as well as mountains and valleys so admired by Dean Zedler. The impressive committal service of the Masonic Order was read at the grave. A brief message concerning his value to the order was delivered. A group of students sang "Swing Low, Sweet Chariot," and a final prayer by President Hill closed a day of honor service to one who was worthy.

The Longer Pastorate

By the Rev. M. A. Dawber

Superintendent of the Rural Department of the Board of Home Missions and Church Extension of the Methodist Episcopal Church

THERE are encouraging signs looking toward longer pastorates in rural churches. To continue to use the rural church only as a stepping stone to something else is a policy that can only be pursued at our peril. That rural pastors are beginning to think in terms of three to five years as a minimum is a tendency that should be encouraged. The results of recent studies of the one-year ministries, particularly with reference to their effect upon the parishes concerned, are most disquieting. In increasing numbers rural pastors are thinking in terms of a three to five-year ministry. This should be encouraged in a large way. Especially is this necessary in the churches now being assisted with missionary aid. A recent study of these churches reveals the importance of this problem. Sixty-two per cent of the pastors serving missionary churches in the districts studied moved every year during the last five years. Little or no progress can be expected with a ministry of short duration. The department is pressing this consideration on every possible occasion.

Illustration of the value of the longer pastorate could be given from a number of Conferences. One of the classic examples is that of the Rev. Arthur Hewitt, who is now in his nineteenth year as pastor at Plainfield, Vt. Let Mr. Hewitt speak for himself. In that entrancing book, which has just come from his pen, there is a chapter entitled "Why Stay in Plainfield?" from which I wish to quote. He says: "Another motive that keeps me in a humble rural charge is the thought of my brethren. If there is any curse upon the work of God, it is that restless fashion of considering that to succeed is to get out of the rural into the urban pastorate, the unwillingness to serve a country parish longer than is imperative and the consequent caste and grading of men. I am betting my whole professional life that this thing is wrong. Wordly reasons are obvious why no pastor moves from a so-called 'leading church' into a great pagan rural community, but is there any spiritual reason why the thing should not be done without loss of caste? Ten thousand of my brother pastors will be in humble rural churches as long as they live; many of them because they are too consecrated to leave; others because no other appointments are open to them. If I could be the mightiest man in the church, all the more should I stand with the least and the humblest, helping them to take heart in the great crusade."

Here we have typified the life and spirit of the Christ. Would that hundreds more might be inspired to do likewise.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PETER PREACHING TO GENTILES

SECOND QUARTER. LESSON X. JUNE 5

Scripture Lesson—Acts 10 and 11.

Race Prejudices. Race prejudice of some sort is as universal as race consciousness is. It is based upon conceitedness; and every race that is conscious of itself as such is normally more or less conceited, as every self-conscious individual is. Especially is this true of a race that has accomplished something worth while that other races have not accomplished, or which believes that it is destined to fulfill a peculiar mission in the world. No one can strongly appeal to race pride without to some extent inculcating race prejudice. Whenever, as is usually the case, there is a feeling of race superiority in any respect, there is also a feeling of race prejudice. This superiority may be considered innate, as for instance the present claim of Nordic superiority, or only as superiority of accomplishments, as is the true view of Nordic superiority. And then it may be considered as neither innate nor of accomplishments, but only as ordained of God for the future, as was the case with the Jews. And when this feeling of superiority is based on religious grounds the prejudice engendered is apt to be the most inveterate; for religion always has the strongest possible tendency toward conservatism. God is believed to sanction it; and therefore the present and future welfare of the race is thought to depend on the pertinacity with which this prejudice is clung to. The Jews believed themselves superior to all other peoples because they rightly believed their God superior to the gods of all other peoples. He had chosen them to be His peculiar people, and therefore was destined to make them the greatest people of all the world. Their prejudice was a logical result of their faith in God and in themselves as His peculiar people.

Jewish Prejudice in Peter's Day. This narrow conception of God generally prevailed until long after the exile. But, due to the progressive spiritual insight of a number of their prophets, the belief eventually prevailed that their God was really the only God in existence, and therefore that in some sense all the peoples of the world were His. Consequently during the century before Christ they busied themselves in trying to convert Gentiles to the religion of Jehovah. But never was it believed by them that the Gentiles were His in the same sense and to the same extent that Jews were. These converted Gentiles (called proselytes) were never thought to be on an equality before God with Jews, who were thought to come first in His love and consideration. God's choicest blessings, it was thought, would always be reserved for Jews first, and after they should be satisfied the Gentiles may come in for a lesser portion (Matt. 15. 26, 27). Next to God, all glory and honor belonged to Jews, upon whom Gentiles should be dependent for their highest blessings. That idea may seem strange on the surface. But is not that the present attitude of at least many of the "Nordics," who nevertheless try to spread their religion and civilization among all the peoples of the world? Even though they should give their civilization to all other peoples, it is with the tacit hope that these peoples will always be kept in some sense dependent on the "Nordics"; but it is never hoped that they shall become independently equal in every respect to the "Nordics." Whenever you find altruistic or missionary service carried on by a prejudiced people on behalf of another, it is with a feeling of condescension. And wherever you find this attitude of condescension, know you that prejudice is there.

Now we are better prepared to understand the attitude of Peter before his vision on the housetop, and of his brethren in Jerusalem before his apology (Acts 11. 2-18). They

were yet Jews even though they had become Christians.

Psychological Background of the Vision of Peter and Cornelius. While he was away in Joppa, away from the strict religious influence of Jerusalem, Peter was doubtless thinking of offering the gospel to Gentile proselytes. Heretofore it had been offered only to Jews, which seems to have been the deliberate policy of the church (Acts 11. 19). But already a more liberal tendency had arisen among some Christians away from Jerusalem (Acts 11. 20). Without much doubt, Peter's mental state in Joppa was in part the aftermath of Saul's more liberal influence on him (Gal. 1. 18). But he was not prepared to go to the other extreme of religious liberalism to which Saul had gone. He considered a middle ground. But being the leader of the Christian movement, and therefore responsible for its success or its failure, he was in a serious quandary as to what the will of God was. Following his great Master, he had already taken a questionable step in accepting the hospitality of a tanner who, as such, was considered by the Jews ceremonially unclean (Acts 10. 6). This, too, was weighing heavily on his mind as he went upon the housetop for his noon devotion. These (the influence of Saul, and his having accepted the hospitality of the tanner) partly furnished the psychological background of his vision up there. He prayed for guidance; and guidance he received.

But already over there in Caesarea a Gentile proselyte had been seriously considering the espousal of the Christian cause, but was in equally as serious a doubt as to whether a proselyte would be admitted into the Christian faith by the apostles. It may be that he had heard about some Christians offering Christ to Gentiles in Antioch (Acts 11. 20). But he wanted to hear more about Christianity from its chief spokesman. He, too, prayed God's guidance; and His guidance he got. This is the psychological background of Cornelius' vision. It is significant that he and Peter should have had their visions which concerned each the other at so near the same time. To call it a mere coincidence is not a sufficient explanation. Religion explains it as the doing of God; while a psychological explanation would be mental telepathy, which completes the psychological background of Peter's vision.

Peter's Gentileism. Another thing that should be remembered about Peter's preaching to Gentiles is that he did not preach to the Gentiles as such, but to certain Gentiles as being already proselytes to Judaism. There were three possible attitudes for the Christians to have taken toward Gentiles: reject them altogether—at least temporarily until all Jews should be won; offer the gospel freely to the Gentiles as such without

requiring them to come in by way of Judaism—the attitude especially of Paul; and offer the gospel to those Gentiles only who were proselytes to Judaism. This last, or middle ground, was Peter's. He and his brethren in Jerusalem had scruples against this because they formerly held the first possible attitude outlined above (Rom. 1. 16; Acts 3. 26; 18. 46, and various other places). Paul turned from Jews to Gentiles because the former rejected the gospel. And it is more than probable that Peter finally decided to offer the gospel to proselytes because of the bitter persecution of the Jewish leaders. Hence his first Gentile convert was not a "little" Gentile, but an outstanding one (Rom. 10. 19; 11. 11, 14).

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JUNE 5, 1927

"God is no respecter of persons"

(By D. D. Martin, D.D.)

All races and people are alike in God's estimate of human value. He made of one blood all nations, and He redeemed all by the blood of Christ. No man or woman is inferior in the light of the cross, for the sacrifice of Christ puts them quite beyond human comparison. Then in this lesson it is shown how the Holy Spirit has come upon all without distinction as to race or nationality. Those who have gone out to the end of the earth preaching the gospel are witnesses to the truth that God is no respecter of persons.

The Jews lived in an atmosphere of exclusiveness and intolerance, the most obstinate the world has known, unless it be that of the caste systems of India. It was from this prejudiced background that the early Jewish church was called to send out missionaries to the Gentiles. They had been taught to have no dealings with peoples of other races, and that the God whom the prophets had taught them to believe was a Jewish God, and that when the Messiah should come He would come to be the Deliverer and Saviour of the Jews only.

There is grave danger that something of the same spirit has entered into the Western church, and that missionaries have gone forth feeling that they were by nature better than the heathen in countries to which they were sent. Such a spirit does not reach far in converting men to Christ. But as has been shown in the work of David Livingstone, Wm. Taylor, Bishop Thoburn, and many more who have lived the Christ-life toward others, the Spirit does fall on all races of the earth now just as it did on the Gentiles to whom Peter preached.

One of the outstanding features of missionary work that gives promise of a new earth of blessed fellowship in Christ is the developing of a native leadership in every land who can interpret to their own people the gospel of Christ, with all of the hallowed results which it has attained with the most favored through the centuries. There is no difference, God Himself being the Judge, for He is no respecter of persons, but is rich unto all alike who call upon Him.

GAMMON SEMINARY.

Epworth League Topic

JUNE 5

By the Rev. J. W. Haywood, D.D.

PLAYING THE GAME TOGETHER

(1 Cor. 8. 5-11)

Our League year ends to-day. During the past year we have given major emphasis to the work of the second department. Beginning to-day we shall, for the next year, emphasize the work of the first department. The program for the year contemplates several very definite things:

1. *Discovering the Values in Christian Comradeship.* One often hears it said by slothful church members that it is possible to live a good, fruitful Christian life and seldom or never attend church. We want, this year, to explode this heresy. We want to discover the reciprocal value in Christian fellowship.

2. *Discovering the Values in the Bible.* Critical study of the Bible has its place and its value. I believe in bringing to the study of the Scripture all the scholarship we can muster. But that is not the way that leads to the discovery of the personal messages that the Bible has for one. One can never tell how an apple tastes by subjecting it to chemical analysis. The taste of an apple can only be discovered by tasting the apple. The Bible never reveals its inner, personal messages to one who approaches it intellectually, analytically. To hear, in the Book, that voice which whispers comfort, breathes hope, and inspires faith and courage, one must put the Bible against his heart.

3. *Discovering the Joyful Life in Christ.* The disciples who met Christ on the Emmaus Road said, "Didn't our hearts burn within us

as He talked with us?" They found the comradeship of Jesus a thrilling thing. A few of our nervous, hectic young people have recently been killing themselves and killing other people when they were too "nutty" to kill themselves. They said they were looking for something that would give a thrill. Vital religion, intimate association with Jesus, gives the incomparable thrill. This year we want to find the magic word that opens the portal to real joy in Christ. If we can ourselves find that joy and can succeed in leading others to it, what a changed world we shall have! Young people and old people will no longer run to the garbage pails of cheap commercialized amusements to find their pleasure. There will be, instead, rejoicing with a joy that is unspeakable and full of glory.

MOROAN COLLEGE.

Statesboro, Ga.—Brown Chapel Methodist Episcopal Church: About six weeks before Easter, under the leadership of our pastor, Rev. R. L. Nunnally, we organized our membership into four clubs, asking each club to raise \$25. Club No. 1, Mrs. Bertha Anderson, \$23.30; No. 2, Mrs. Lola Lee, \$28.20; No. 3, Mrs. R. Hall, \$29; No. 4, Mrs. C. C. Lee, \$38.15. Too much cannot be said of the way these good women worked during these six weeks to put this program over for the Lord. Several of the brethren paid the \$2 they were asked to pay. Raised by clubs, \$118.65; public collection, \$1.55; total, \$120.20. Under the leadership of the Rev. Nunnally, we are hoping to send up a round report to the Annual Conference. At this church we have already raised our World Service in full.—J. H. Hall, Reporter.

Pittsburgh, Pa.—We are faithfully laboring for the increase of the Master's kingdom, and have just closed a successful three-weeks' revival at the North Side Methodist Episcopal Church. This revival was conducted by the Rev. Arthur J. Pogue, D.D., of Lynchburg, S. C. He is a great and gifted evangelist, rightly divining the word of truth with unseen and irresistible power. Backsliders were reclaimed, a number of souls professed saving faith, Christians were strengthened, and several members were added to the church. The church cared for all of Dr. Pogue's expenses, including round-trip transportation from Lynchburg, S. C., his home, to Pittsburgh. We also paid him \$25 a week, and when the revival closed we presented him with a new suit of clothes. Pray for us that we may have sufficient strength to sustain us unto the end.—The Rev. B. J. Pogue, D.D., Pastor; G. W. Harper, Reporter.

Shreveport, La.—St. James Methodist Episcopal Church: Easter Sunday service will long be remembered here. Our early morning services were excellent. The church was crowded and the pastor was at his best. After the sermon many came forward for prayer, and three persons—two men and a woman—joined church. At 11 A. M. the pastor preached a baptismal sermon which was very instructive. The picture that was very striking was the kneeling together of little Beulah and John Warmley receiving the baptismal covenant. At 7:30 P. M. the Sunday school, in charge of the superintendent, Miss C. W. Johnson, rendered an excellent program. The Rev. J. D. David, district superintendent, was present at this service and pronounced the benediction. Six hundred and seventy-five dollars was raised for World Service and \$50 by the stewards, making a total of \$725. This year bids fair to be a banner year at St. James.—Elaine Brown, Reporter.

Pittsburg, Texas—Sunday, April 17, was a high day at Morris Chapel. The pastor, Rev. Jas. Clarke, preached to a full house at the 11 o'clock service. Sunday night the Easter program was rendered, conducted by Miss Edith Mae Hanson. We had a great drive for World Service and for our new church. The captains reported as follows: Aaron Neal, \$13; Mrs. M. E. Pitts, \$35.25; Mrs. R. L. Hanson, \$23; the Rev. Jas. Clark, \$9.55; Sunday school, \$11.47. The members paid as follows: P. Nelms, \$7.70; R. Crowell, \$6; R. L. Hanson, \$5; I. Green, \$2.50; S. P. Pitts, \$10; L. Drake, \$6.45; N. Rodgers, \$1; D. Hubert, \$6; Irene Smith, 75c; J. H. Trigg, A. Hamilton, P. Kidd, R. Lavance, J. D. Smith, G. Henderson, 50c each; J. Green, \$3; L. Hubert, \$2.35; A. Hamilton, 25c; C. Rodgers, \$1; Henry Nelson, R. Nelson, \$2 each; A. Montgomery, \$2.50; by entertainment, \$4. We raised our full quota for World Service on Easter day. Total raised during the drive, \$415.47.—The Rev. Jas. Clark, Pastor; Prince Nelms, Reporter.

Lebanon, Tenn.—We were indeed delighted to have present with us on April 14 Dr. F. H. Butler, of Chicago. He was met at the train by the Rev. and Mrs. Satterfield and several members of the Epworth League with their cars. From thence he was carried to the parsonage. His lecture began at 8:30. Previous to this Dr. Lewis was introduced to the congregation by Dr. Mitchell,

Little Stories of Achievement

What the Churches Are Doing

Minter City, Miss.—Easter day was carried out with excellent results, despite the fact that we are in the flood district. Many rallied around the old flag. Each church reported as follows: Minter City, \$54.07; Jopewell, \$64.15; St. Mary, \$42.05; total for World Service, \$160.—P. A. Lemon, Pastor.

Marion, Ala.—Zion Methodist Episcopal Church: Sunday morning services were conducted by the Rev. R. R. Williams, who preached a soul-stirring sermon. The Rev. G. W. Brown preached at the night services from the text found in St. Luke 10. 31. The trustees raised \$110.—The Rev. G. W. Brown, Pastor; Miss Vilma Young, Reporter.

Dadeville, Ala.—We are glad to say that we are spiritually alive and the Lord is leading us. Our second Quarterly Conference was held April 30 and May 1. The Rev. J. C. Chuman preached two able sermons and we all rejoiced. Seventy-eight partook of the sacrament and the district superintendent was paid in full, \$21.25; paid pastor, the Rev. J. H. Gilder, \$8.70. We are going over the top with our pastor this year.—Lavada Phillips, Reporter.

LaGrange, Ga.—Burk's Chapel Methodist Episcopal Church is still on the upward march, with the Rev. T. A. South as pastor. The work is being carried on in a systematic way. The people of Burk are proud of the Rev. South. On March 14 they gave him a surprise party, presenting 246 pounds of groceries and \$3 in cash. Many interesting remarks were made by those present. May our pastor live long to preach the gospel.—Wm. Maddox, Reporter.

South Clayton, Mo.—The Rev. T. H. Parrish, of Howard Place Methodist Episcopal Church, has been sent back to serve as pastor, this being his fifth year. All members were glad to greet him, and we pray a successful year's work. We as members will co-operate with him in God's name. The steward board gave a rally for our pastor, led by Mr. P. Dobson, A. Williams, Brown, G. Roe, and Mrs. Cora Simon. Collection, \$25, applied on pastor's salary. The Rev. Wade officiated in the service.—Mrs. F. Dobson, Reporter.

Mexia, Texas—East Mexia circuit, Whiting Chapel: April 10 was a day to be remembered at Whiting Chapel. Our pastor, the Rev. C. L. Hill, was at his best and preached from Acts 16. 28. The spiritual tide ran high. We had a noble service which will be long remembered. On that day our own Sister Hill made her arrival from Starkville, Miss., where she had been visiting her mother and mother, Mr. and Mrs. Joe Wynn, members of Rock Hill Methodist Episcopal Church, Starkville District. We enjoyed the message she brought to us, and were glad to have her with us. We are indeed proud of our pastor and his wife.—Reporter.

North Carrollton, Miss.—We wish to thank the members, visitors, and friends of Carrollton for their liberal support for World Service. In spite of the rain on Easter, the day was a success. The charge was organized in groups that reported as follows: No. 1, J. E. Williams, \$10.10; No. 2, M. Jones, \$10; No. 3, C. H. Griffin, \$2; No. 4, N. Clayton, \$10.05; No. 5, Rosa Love, \$8.50; No. 6, M. Harvey, \$7.30; No. 7, Rev. G. H. Harvey, \$7.25; No. 8, E. Jackson, \$6.20; No. 9, M. Miles, \$3.70; No. 10, Laura Henley, \$2.50; No. 11, H. Lidell, \$2.50; No. 12, E. Harvey, \$6.05; grand total raised for the day, \$130.—Rev. M. L. Ross, Pastor; Mrs. M. L. Ross, Reporter.

Bogalusa, La.—The pastor, officers, and members of Thirkield Methodist Episcopal Church were graced with the presence of Bishop R. E. Jones on April 17. We were indeed grateful to have him with us, for his visit added to our spiritual and financial success. Our good bishop preached an able sermon. It was logical and very inspiring to all present. Immediately after the sermon Dr. O. V. Cooper came forward and connected himself with the membership of our church. Total amount raised was \$231.21. We shall be very glad to have the bishop call again. We are planning to have our new church ready for the District Conference. Pray for our success.—The Rev. R. Brown, Pastor.

Peoria, Ill.—St. Luke Methodist Episcopal Church was made to rejoice on April 26 to know that their most faithful pastor, the Rev. A. E. Miller, had been returned to them for another year. This will be his sixth year with us, and we thank our beloved Bishop Clair and Bishop Waldorf for returning him to us. Our pastor is a real community pastor and is loved by all. May 1 was our quarterly meeting, at which time the new district superintendent, the Rev. G. D. Hancock, was present and preached three splendid, uplifting, and soul-stirring sermons, pointing the people to higher ideals of Christian life. It was a great day in Zion. We feel proud of our new superintendent, and look forward to a great year's work for the Kingdom.—Edward Walker, Reporter.

West Palm Beach, Fla.—Our observance of Passion Week and Easter at Trinity Methodist Episcopal Church was a wonderful success. On Palm Sunday the church was appropriately decorated with palms, and each person was given a palm cross. At 11 A. M. the pastor, Rev. D. W. Demps, preached a wonderful sermon on "The Triumphant Entry." Good Friday, at 11 A. M., the sermon was preached by the Rev. C. B. Higgs, which was enjoyed by all. The decoration committee deserves much credit for their artistic decoration. At 5 A. M. Easter Sunday, the Holy Spirit came upon us in the prayer meeting. At 11 o'clock the pastor again displayed his ability, preaching from St. Mark 28. 6. At 8 P. M. the Sunday school rendered a pageant, "The Search for a Risen Christ," to a crowded house. The program was in charge of Mrs. Geo. R. L. Edwards.—H. Holmes, Superintendent.

after which the speaker of the evening was introduced by Dr. G. W. Lewis. The theme of Dr. Butler's lecture was "The World Service." The lecture was both interesting and inspiring. The out-of-town guests were: Dr. Mitchell, district superintendent; the Rev. G. W. Lewis, pastor of Clarke's Memorial, Nashville; Dr. Armstrong, pastor of Seay's Chapel; the Rev. G. R. Gray, the Rev. Nathan Smith, and the Rev. John Neal. The members of Picket Chapel can truthfully say the campaign is over for them. We have raised every penny of our World Service money, and are now busy getting ready to entertain our District Conference.—Mrs. A. L. Anderson, Reporter.

Nashville, Tenn.—The Methodist Union meets at the Y. M. C. A., corner of Cedar and Fourth Avenues, every Tuesday, from 10.30 to 12 o'clock noon. The Rev. W. E. Mitchell is chairman; John W. Wade, secretary; H. P. Gordon, treasurer. On the 12th of April we were entertained by Dr. F. H. Butler, of Chicago, who, in the meantime, was visiting the following churches in the city: Clark Memorial, Braden, Seay, Gordon, John Wesley. In pushing the World Service, it was a pleasure to him to find the brethren on their job. His visit to the union was inspiring. The district, under the leadership of the Rev. W. E. Mitchell, is moving to the front. The brethren are in the trenches to fight the battle to the end. We hope to make this union a success this year in putting on the pages of history the one thought, "Brotherly love and kindness." We have with us at times the Rev. R. L. Martin and others. We are always glad to have them, and extend to them a hearty welcome. We also extend an invitation to all visiting ministers to meet with us at the above-mentioned place.—J. W. Wade, Reporter.

Huntsville, Texas—Easter Sunday was a great day at St. James and Thomas Chapel and Trinity. At 8 A. M. the resurrection sermon was delivered by our pastor, the Rev. N. N. Sawyer, whose message was thoughtful and inspiring to the delight of all present. This was the largest congregation we have had in many years on such an occasion. Our pastor had the membership divided into four companies: Mrs. C. G. Nugent reported \$30; Mrs. S. V. Carter, \$84; Mrs. L. A. Crawford, \$101 (of this amount Prof. D. Williams raised \$40); Miss E. A. Watkins, \$83.39. Thomas Chapel—Mrs. E. Walker, \$22.45; Mrs. C. Stanley, \$17; Mrs. E. Davis, \$13.60; Sunday school, \$5; grand total, \$357.44. With this amount our World Service quota was paid in full, \$150. The church has been freed of some long-standing debts against it. The pastor and members have turned their attention to the Wiley quota, to put it over in fine shape at a very early date. Too much praise cannot be given our faithful people, who are trying to put over the big program of the church under the fine leadership of the pastor, Rev. N. N. Sawyer, who knows how to do big things.—Mrs. L. A. Crawford, Reporter.

Theodore, Ala.—Harper's Chapel Methodist Episcopal Church is alive and moving on. Easter Sunday was highly celebrated. At 11 A. M. the pastor preached an Easter sermon leading up to the resurrection; subject, "The Risen Lord," after which the World Service collection was asked for. Amount raised for same was \$50. At 3.30 P. M. the Easter exercises were held. The program was rendered to a packed house by the small children. The program was an excellent one, and the pastor's wife, who had labored so untiringly, was made to feel glad over the results. At night a pageant was rendered by the senior pupils, to the delight of all present. We have recently put a new piano in our church. Mothers' Day was fittingly observed here. A splendid program was conducted, and at the morning service the pastor preached a wonderful sermon on "The Responsibility of a Mother." A large crowd was present to witness the program rendered at the Epworth League hour. Mrs. E. Casher and Mrs. A. L. D. Thornton are the senior leaders. Our League is second to none on the district. Mr. A. Casher is the superintendent of our Sunday school.—The

Rev. S. B. Thornton, Pastor; J. Washington, Reporter.

Murfreesboro, Tenn.—Easter was fittingly observed at Key Memorial. The Sunday-school hour was given to the rendition of a program by the small children. At 11 A. M. the pastor brought a message on the subject, "The Risen Lord." At night a cantata, "The Easter Message," was well rendered by the choir to an appreciative audience that taxed the capacity of the auditorium. Mrs. Sadie N. Williams Jones, our efficient pianist, deserves to be commended for the splendid rendition of the cantata. World Service reports showed a collection for the day of \$118; total World Service collection, \$176. The good people of the church deserve praise for their loyalty. We expect to raise our full quota. Mothers' Day will never be forgotten at this place. At 11 A. M. an impressive service was conducted by the pastor. A splendid congregation was present and a goodly number spoke interestingly in the spirit of the day. At night a program, "Tribute to Mothers," was rendered by the Sunday school. The choir furnished music. Mrs. Annie V. Burch, wife of the pastor, was in charge of the program and deserves much praise for its splendid rendition. The church was beautifully decorated with flowers by the ladies. Collection, \$50.—The Rev. D. T. Burch, Pastor; Miss E. A. Williams, Reporter.

Yoakum, Texas—St. John's Methodist Episcopal Church is doing business on a larger scale of late. May 1 was a high day with us. The Sunday school, with Mrs. F. L. Brownlow as superintendent, was well attended. At 11 A. M. the pastor, Rev. J. H. Swann, delivered a great message from St. John 3. 16; subject, "The Law of Love." The sacrament was administered to sixty-three members. At 7.30 P. M. Epworth League service was conducted by the president, Mrs. B. L. Singer. Sermon by the pastor from Isa. 3. 10; subject, "A Message from God." Offering for the day, \$31.55. On May 7, 8, our second Quarterly Conference was held by the district superintendent, Rev. Wm. Ellison. The officers were present with well-prepared reports which gave evidence of progress. The district superintendent preached very acceptably. We raised during the Quarterly Conference, \$44; the quarterly claim of \$35 was paid. James Tilley, of Yoakum, and W. L. Dees, of Shiner, are our financial banner class leaders. A brief Mothers' Day program was carried out by Mrs. J. H. Swann preceding the evening message. We hope to do a full year's work by keeping everlastingly at it. The hailstorm in April destroyed our church in Shiner. We hope to be able to rebuild in the near future.—Mrs. B. L. Singer, Recording Steward.

West Point, Ga.—To the Members and Friends of Goodsell Memorial Methodist Episcopal Church: Allow me to thank you for the way you stood by me in our recent Easter drive, yet words are inadequate for me to express my deepest appreciation for your loyalty. May God bless you. The Easter program began with a sunrise prayer meeting at 11 o'clock. Dr. R. N. Brooks, of Gammon Theological Seminary, Atlanta, Ga., preached the resurrection sermon. Dr. Brooks was truly at his best, and his hearers heard him gladly. At 7.30 the Sunday school rendered an excellent program, in charge of Mrs. Allie Mae Melton and Mrs. L. M. Carlisle. Miss Blanche Edwards presided at the piano and rendered efficient service. The financial report by captains: Kinchion Lee, \$19; Mrs. Lizzie M. Croft, \$23.40; W. M. Reese, \$40; Mrs. Lottie Melton, \$45.80; the

Rev. P. H. Kelley, \$71.10; Mrs. P. H. Kelley, \$50; Ed. Winkfield, \$14.10; Lindsey Melton, \$20; Mrs. Mattie Winkfield, \$72.44; Thomas Owens, \$80; J. H. Club, \$45; Sunday school, \$10; G. M. C. Club, \$14.55; Brother Hood, \$127; Mrs. Eliza Toles, \$27; Mrs. Lula B. Autry, \$87.80; Theopolis Boyd, \$5.10; Mrs. Mary Huguley, \$15.25; Prof. H. A. Carlisle, \$21; Curtis Turner, \$25.25; Pinky Morgan, \$12; Alto Harris, \$18; Miss Jimmie Carlisle, \$28; grand total, \$826.29.—The Rev. P. H. Kelley, Pastor.

Knoxville, Tenn.—The Vine Avenue Methodist Episcopal Church, after a season of apparent lethargy and indifference, has taken on new life under the wise and efficient leadership of our present pastor, the Rev. J. C. Sherrill. New members are being constantly added to the roll of membership. All of the clubs and auxiliaries are alive to action and new clubs are being organized. Recently a rally was held to liquidate the indebtedness of the church. The first report showed that the members gave over \$1,500 as a free-will offering, and it is believed that when the final reports are all in the amount will exceed \$2,000. This drive was directed by Mrs. Martha Smith as general. As usual, she showed that she still possesses the sterling qualities of leadership. Mrs. Linda Drake, one of the pioneer workers of the church, and one of the captains in the drive, raised more than twice as much as any other two captains. Evangelistic services were conducted from April 20 to May 4, with the Rev. J. W. Golden, noted evangelist, in charge. His reputation as an evangelist has preceded him from other fields. A clear-cut exposition of the Scriptures characterizes every sermon that he delivers. A full report of the meeting will be given later. A secretary of good literature has been appointed in the person of Mrs. Jas. G. Beck, and she expects to place the Southwestern, with other literature of the church, in every home in this congregation, with the able assistance of her committee.—Reporter.

Temple, Texas—St. James Methodist Episcopal Church is on the upward move. We have advanced along all lines. April 17 was a high day with us; our Easter exercise was fine. Mrs. B. Z. Wallace, conductor, had things well in hand, and everyone played their part well, after which the pastor called for the reports of the four governors: Mrs. Clara Sykes, governor of Texas, \$90; Mrs. Zora Miller, governor of Kansas, \$52.50; Mrs. E. L. Beal, governor of Louisiana, \$38.50; Mrs. A. J. Bulerson, governor of California, \$34.40; grand total, \$215.40. We raised our full quota for World Service, which was \$160. The pastor and members are all smiles over this effort. With a supplemental report from each governor, Monday night, April 24, brought our total up to \$247. We are looking forward to greater things this year. Our Bro. Hood shared in this drive, and the Sunday school also. May the Lord bless the people of St. James. We have our auxiliaries at work and they are doing fine work with their most worthy presidents. We are saying to the men of the San Angelo District, "Let's go forward in Kingdom building." We are starting our drive for the renovation of our parsonage, which we hope to begin not later than the first of June. The pastor is putting forth every effort to advance the work. We are hoping that we will be able to be in our parsonage by our District Conference and be able to go to the District Conference with a good report for Pensions and Relief. We are praying, paying, and working here, for we know if this job is put over it means untiring labors.—Mrs. M. E. Hill, Reporter.

District Activities

District Rounds

OPELIKA DISTRICT

Third Round—Ashland Ct., May 20-22; Lineville, 21, 22; Rockford Ct., 28, 29; Benson Ct., June 4, 5; Sylacauga Ct., 11, 12; Alexander City, 17-19; Kellyton, 18, 19; West Point, 26, 27; Lanette Mission, 28, 26; La-

fayette, July 1-3; Lafayette Ct., 2, 3; Roanoke Ct., 8-10; Rocky Mount Ct., 9, 10; Five Points Ct., 16, 17; Wedowee Ct., 23, 24; Stevens Mission, 30, 31; Dadeville Ct., August 6, 7; Opelika, 5-7; Talladega, 20, 21; Talladega Mission, 21; Mt. Godfrey, 9. The District Conference will be held August 10-14 at Lineville, Ala.

Dear Brethren: Bring five new subscribers to the Southwestern Christian Advocate to the Conference; five per cent of your salary for the Board of Pensions and Relief; and five per cent for area expenses.—J. C. Chuman, District Superintendent.

TUSCALOOSA DISTRICT

Third Round—Mt. Sterling Ct., May 28, 29; Roxey Mission, 27; Mantua Ct., June 3-5; Union Ct., 10-12; Entaw and Springfield, 17-19; Tuscaloosa Station, 24-26; Akron Ct., July 1-3; Oak Grove, 8-10; Newbern and Wathal, 9, 10; Marlon Station, 15-17; Marietta Ct., 16, 17; Bessemer Station, 22-24; Reeders, 23, 24; Gainesville Ct., 29-31; Clinton Ct., August 5-7; District Conference, 17-21. Brethren: Plan now to get your Area Council expense. The bishop requests that we send it in at an early date. Put the Southwestern Christian Advocate in every home. We must help put over the entire program of the church. Great revivals are essential. Yours in Christ, R. R. Williams, Dist. Supt.

Quarterly Conferences

BATESVILLE, ARK.

On March 18 the second Quarterly Conference was held at Sldney, with the Rev. J. H. Hatchett, district superintendent of the Forrest City District, in the chair. We had a great quarter. The superintendent was at his best and we all were made to feel glad. He is the man of the hour. We paid him in full, and the effect was shown by a great storm from that charge which passed over the parsonage at Batesville and left a number of pounds of groceries, which made the Rev. J. S. Stokes and wife rejoice.—Reporter.

BRANDON, MISS.

The second Quarterly Conference of the Brandon circuit convened at St. James Methodist Episcopal Church, May 16, with our most efficient district superintendent, the Rev. J. S. Williams, presiding. The meeting was called to order and opened by the superintendent. After making some timely remarks concerning the upbuilding and progress of the district, he then proceeded with the business of the Conference. A number of officials were present with written reports, which were very encouraging to the superintendent. After the business session the good ladies of St. James spared no pains in making the visitors feel at home by spreading a large dinner before them. At night the Rev. Williams preached a most wonderful sermon to a very appreciative audience from Matt. 1. 25. Our hearts were made to feel glad. He carefully laid the program of the church before us and urged us to put it over. Centering our minds on this one thought, great things are in store for those only who work. We feel much encouraged to go forward since his visit to us, and earnestly pray that God's own spirit may guide him as he tours the district. He was paid in full, \$27.25.—Mrs. Ina A. Taper, Reporter.

CHILTON, TEXAS

The second Quarterly Conference for the Chilton circuit was opened Friday night, May 6, with a manless wedding and banquet conducted by Mrs. F. D. Young and the ladies of St. Paul Methodist Episcopal Church, Chilton, which was an occasion of much enjoyment. The business session was also held at St. Paul Saturday evening. The Rev. J. W. Downs, our honored district superintendent, presided. Much interest was manifested by the officials present. The Rev. Downs delivered a wonderful Mothers' Day message Sunday morning at Foster's Chapel, Moorville, and spoke again at 8 P. M. to a crowded house at St. Paul. Both messages were full of spiritual strength. The administration of the Lord's Supper was very impressive, some of the very old members of the church being present to partake. Total amount raised for the day, \$38. We always look forward with pleasure to the coming of our beloved district superintendent, for his council with us is full of wisdom and his sermons uplifting. He seems pleased with the working spirit that the church is taking on under

the pastorate of our splendid pastor, the Rev. F. D. Young. We are pleased to have him and are striving to put over a great program for our great church this year.—Miss Ora D. Bell, Reporter.

CORINTH, MISS.

The second Quarterly Conference of the Mt. Mariah Methodist Episcopal Church was held May 6-8, with the Rev. B. W. Wynn, district superintendent, presiding. After devotions the regular business of the Conference was resumed. The reports of the pastor and officers showed a spiritual and financial progress of the church. The man power of the church is being aroused and Mt. Mariah is taking on new life. The young people are entering gleefully into the work of the church and great work is being accomplished. After the reports the district superintendent spoke enthusiastically on loyalty and the necessity of each man rallying earnestly to World Service. Some of the officers saw the importance of World Service as never before, and have pledged their support to the church's need, after which the pastor clinched more firmly what had been said. Then suddenly he began singing "Bringing in the Sheaves." The wind was calm, but a great storm arose, forcing its way through the main entrance of the church, led by Prof. W. R. Adams and the loyal members of the church, who brought many choice groceries and presented to the district superintendent. The Rev. Wynn gave his hearty thanks for the very happy surprise and the kind remembrance by the pastor and church.

Sunday was a high day. At 11 o'clock an old-time love feast was conducted by the pastor. The evening message by the Rev. Wynn was a spiritual feast indeed, and was enjoyed by all. We pray that this young man will let God use him ever to His honor and glory. Seventy-two partook of the holy communion, which was very impressive. The district superintendent was paid in full. Collection for the day was \$28. The Rev. Maxwell and wife wish to thank the good people for their hearty and loyal support.—Mrs. Reagusta Maxwell, Reporter.

HUFSMITH, TEXAS

Salem and Springfield Churches: The Rev. A. J. Newton, our district superintendent, preached the crucifixion sermon on Good Friday night to the delight of all who heard him. On April 16, 17, our second Quarterly Conference was held at Springfield Church, the Rev. A. J. Newton presiding. The reports from the officers present showed progress in church activities; paid the superintendent in full; raised for World Service, \$52. The superintendent preached at 11.30 A. M. Sunday and carried the people to a mount of vision. One member was added to the church at Springfield. Sunday night the superintendent was with us at Salem Church, where the Easter program was rendered, conducted by Mrs. M. A. Pryorand.—Miss Prentonia Thomas, Reporter.

LEBANON, TENN.

Lebanon circuit held its third Quarterly Conference, May 7, at Bellwood, with the Rev. W. E. Mitchell, district superintendent, presiding. All reports were good and showed progress along all lines. The Conference was well attended. The Sunday school, under the leadership of our local preacher, the Rev. Joseph Seay, raised \$25 for World Service. The Rev. Mitchell made a stirring address to the membership in general for World Service, requesting them to raise their full quota by May 31. To further encourage them in this effort, he paid his one dollar and asked each one to do likewise. Our pastor, the Rev. J. F. Neal, has recently married, and his people are rejoicing with him and wishing him much success and joy. Amount raised, \$35.—Wm. Seay, District Steward.

LOUISVILLE, MISS.

Our first Quarterly Conference convened April 2, 3. Quite a number of officers were present with good reports. Our district superintendent, the Rev. C. V. Heffner, opened the Conference by bringing to us a message on World Service and the duty of the church.



Vacation Church School Days will soon be here. The June number of **The Elementary Magazine**

will specialize in material of direct assistance to workers in this phase of the Church School field. Among other interesting articles is one dealing with the fine art of showing pictures to children.

Would you not like a sample copy of this magazine? It is but \$1.00 a year, or 90c. in clubs to schools. Address

The Methodist Book Concern

CINCINNATI NEW YORK
Chicago Boston Detroit Pittsburgh
Kansas City San Francisco Portland, Ore.

The pastor's report was read and showed improvement on all lines. The Rev. A. A. Wright, of Louisville charge, came over in the afternoon and gave us some most encouraging remarks. On Sunday Dr. Heffner preached two strong sermons which seemed to impress the entire congregation. The pastor's salary was increased \$100, and the superintendent's salary was also increased. Paid the superintendent in full, \$22.50. Total raised Saturday and Sunday, \$43.—L. D. Campbell, Pastor; Katie Gardner, Reporter.

MARION, N. C.

On March 25 the Rev. N. J. Pass was with us and held his second Quarterly Conference. The business session was held on Friday night and the officers made good reports. On Sunday night the Rev. Pass preached a soul-stirring sermon to a full house. He was paid in full, \$30.—Mrs. Idella Erwin, Reporter.

MENAIR, MISS.

The first Quarterly Conference of McNair charge was held March 19, 20, at Crown Point Methodist Episcopal Church, with the Rev. J. R. Ross, district superintendent, presiding in his usual cheerful manner. Just before dispatching the business of the Conference, Dr. Ross gave a most interesting talk to officers and members, after which the roll was called. Most of the officers were present with written reports. Paid the superintendent in full, notwithstanding the downpour of rain and wind which followed and cut short our service and congregation. The spirit of progress is seen and felt along all lines of church work under the new pastor, the Rev. I. S. Thomas, who is leaving no stone unturned. He did quite a bit of beautifying in observing clean-up week. We hope to make this a great year for Kingdom building. "Over the top" is our motto.—M. A. Nelson, Reporter.

MONTGOMERY, ALA.

St. Paul Methodist Episcopal Church: Our second Quarterly Conference was held May 6-8, with the district superintendent, Rev. P. P. Wright, presiding. He delivered two powerful sermons on Sunday to the delight of all who heard him. Reports showed an

increase along all lines. Paid pastor, \$126; trustees, \$86; World Service, \$42; Pension and Relief, \$8; district superintendent, \$18; raised for all purposes, \$298. St. Paul has been underestimated, but she is coming and is fast taking her place among the leading appointments in the Central Alabama Conference. We have some of the most loyal members to be found in Methodism.—The Rev. F. J. Jacobs, Pastor; Maxine Jacobs, Reporter.

RADFORD, VA.

The third Quarterly Conference of the Radford charge was held at Mt. Olive Methodist Episcopal Church, Rock Road, May 7, 8. The business session was held Saturday evening at 8.30, the district superintendent, Rev. A. Davis, presiding. All officers were present with their reports, which showed much progress under the leadership of our beloved pastor, the Rev. R. M. Green. Our Sunday school is increasing in number and progressing nicely under the leadership of its most efficient superintendent, Mr. T. G. Gunn, and his loyal teachers. Sunday, May 8, was class rally day, and \$5.20 was raised for current expenses. At the close of the class period a missionary program, "Forgiveness," was rendered by the juniors and \$1 was raised for World Service; total, \$6.20 raised by Sunday school. At 11 A. M. the district superintendent was at his best. He thrilled the hearts of his hearers by a sermon; subject, "The Pre-eminence of Christ." At 8.30 P. M. a Mothers' Day program was rendered which was enjoyed by all. Total raised during the day, \$46.74. Raised this quarter on pastor's salary, \$140.39. Of this amount, \$49.25 was raised by Rough and Ready Church. Raised for parsonage improvements, \$262.42; for World Service, \$57.50. The superintendent was paid in full and said that this was one of the best Quarterly Conferences ever held by him on this charge.—Mrs. L. V. Green, Reporter.

VILLA RICA, GA.

Our second Quarterly Conference was held at Griffin Chapel Methodist Episcopal Church, April 23, 24, with the district superintendent, Rev. R. T. Jackson, present. At 11.45 Saturday morning he preached a wonderful sermon. At 1.30 P. M. dinner was served on the grounds. At 2.45 the business session was held. Every phase of the church work was cared for. A number of the officers were present with good reports. Paid district superintendent in full. Total amount raised in the Conference, \$48. Sunday morning at 9.30 o'clock the Sunday school was conducted, and at 11.30 A. M. the district superintendent, Rev. R. T. Jackson, was at his best and preached a soul-stirring sermon. Sunday night we closed out with a message from the Rev. M. M. Sumlin. Total collection, \$84.53. Our beloved pastor, the Rev. J. C. Cunningham, is loved by all. He is a man with a broad vision for the work and Christ.—Miss E. Lewis, Reporter.

District Conferences and Conventions

ATLANTA DISTRICT WORLD SERVICE ROLL CALL

Tuesday, April 26, 1927, the district superintendent and pastors of the Atlanta District met in Central Avenue Methodist Episcopal Church, Atlanta, Ga., to report World Service money collected before and on Easter day. Bishop E. G. Richardson presided over this meeting.

The Rev. J. W. Queen, district superintendent, conducted devotions. After this service he presented the bishop, who gave us most helpful information of the "World's Need and Our Responsibility to Help." He said that there were a few reasons why we fall short in raising World Service claims. Some reasons for this are as follows: A lack of real love for Christ and His cause, many pastors fail to recognize their individual responsibility and obligations to this cause and fail to carry out the same; that is, many pastors fail to give to the "World Service Cause." They fail to inform the people of the world's need and what the World Service is doing for them.

Roster of District Conferences for 1927 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

District	Place	Date	Dist. Supt.
La Teche	Napoleonville, La.	June 22-26	H. Daniels
Oklahoma	Boley, Okla.	July 6-10	J. H. Ellis
Sumter	Camden, S. C.	July 6-10	A. G. Townsend
San Angelo	Brady, Texas	July 12-17	S. E. Blacknell
Waycross	So. End, Patterson, Ga.	July 14-17	W. H. Odum
Navasota	Hempstead, Texas	July 19-24	A. J. Newton
Murfreesboro	Cookeville, Tenn.	July 19-24	F. N. Collier
New Orleans	Bogalusa, La.	July 20-24	M. R. Walker
Gulfport	Escatawpa, Miss.	July 20-24	E. A. Wilson
Vicksburg	Boiton, Miss.	July 27-31	J. R. Ross
Brookhaven	Hazlehurst, Miss.	July 27-31	G. W. Coleman
Montgomery	Booth, Ala.	July 27-31	P. P. Wright
Waynesboro	Sylvania, Ga.	July 28-31	J. S. Stripling
Hattiesburg	State Line, Miss.	Aug. 3-7	W. H. Smith
Hannibal	Moberly, Mo.	Aug. 3-7	C. S. Webster
Jackson	Benton, Miss.	Aug. 4-7	J. S. Williams
Memphis	Alamo, Tenn.	Aug. 10-14	W. B. Crenshaw
Kansas City	Kansas City, Mo.	Aug. 10-14	E. W. Hannah
Alexandria	Leesburg, Va.	Aug. 16-21	J. U. King

He urged the pastors to give to this worthy cause as God prospers them, and stimulate their people by informing them of the all-importance of this cause for the extension of God's kingdom throughout the world.

After this wonderful address the following charges reported: Ariel Bowen, \$100; Battle Hill, \$52; Central Ave., \$550; Edgewood, —; Ladds Street, \$70; Rockdale Park, \$65; South Atlanta, \$80; Warren Memorial, \$657; Burns and Powell, \$78; Grantville, \$140; Hogansville Ct., \$90; Hogansville and Corinth, \$60; Jones and Smith, \$51; Luthersville, \$62; Marietta, \$35; Newnan Station, \$135; Newnan Circuit, \$60; total, \$2311. This is more than \$500 in advance over that of last year at this time. We all rejoiced over this wonderful achievement made.

District Superintendents, the Rev. N. J. Croiley, of the Gainesville District, and the Rev. D. H. Stanton, of the Griffin District, were presented and spoke very encouragingly of our work.

This closed the happiest and most inspiring "World Service Roll Call" held on the Atlanta District in any previous years.—Rev. J. W. Queen, District Superintendent; H. E. Burns, Secretary.

GREENWOOD AND DURANT DISTRICT COUNCIL

The joint session of the Greenwood and Durant Districts convened in Haven Methodist Episcopal Church, Winona, Miss., April 25, 1927. The meeting was called to order by the Rev. D. Green, superintendent of the Greenwood District. The devotional was conducted by the Rev. E. H. Holmes. F. P. Leonard was elected secretary of the joint District Council and reporter to the Southwestern Christian Advocate. The Revs. E. R. Miller, E. H. Holmes, and R. B. Adams were appointed financial committee. Bishop Jones, unable to be present, was represented by Dr. I. G. Penn, secretary of the Board of Education. The Rev. Green called the roll of the Greenwood District. In spite of the fact that part of the Greenwood District was inundated by the Mississippi River flood, and the absence of three of the ministers by reason of the flood, the Greenwood District laid on the table for World Service \$1,612, which marked a considerable increase over last year's Easter collection.

The roll call of the Durant District was called by the district superintendent, Rev. C. V. Heffner, and the Durant District laid on the table for World Service \$1,348.70, which was also an advance over last year's Easter collection, thus giving a total for the two districts of \$2,955.70. After this amount of cash was raised in currency and cashier's checks, pledges were taken which are to be paid by May 31. The pledges of the pastors of the Greenwood District amounted to \$205, and the pledges of the pastors of the Durant District amounted to \$316, giving a total in pledges of \$521, which will be a grand total for the year ending May 31, 1927, of \$3,476.70 for the two districts.

This was done in the spirit of "The yoke is easy and the burden is light." And so shall the work of the Greenwood and Durant Districts move on under the brotherly and efficient leadership of the Revs. D. Green and C. V. Heffner.

Having finished the business of the day,

Dr. Penn addressed the brethren in a brotherly yet manly manner. Among the many good things which he impressed indelibly upon our hearts was the imperative necessity of standing by Rust College and Gulfside. As always, we appreciated the presence and message of Dr. Penn.

The distinguished visitors who greeted our Council, were: The Revs. A. G. Cole, superintendent of the Holly Springs District; E. A. May, pastor of the Grenada charge; and Sister Mary E. Jones (evangelist). All gave timely remarks. The manner in which Dr. Scarborough and his good people received and stood by the Council shall never be forgotten.—F. P. Leonard, Reporter.

HOLLY SPRINGS DISTRICT COUNCIL

The Holly Springs District Council met in Asbury Methodist Episcopal Church, Holly Springs, Miss., April 29, with the Rev. A. G. Cole in the chair. Owing to high water conditions, Bishop R. E. Jones was absent.

After devotions, conducted by A. G. Marshall, the district superintendent stated the object of the meeting, which was to receive reports from each charge of the amount raised for World Service on Easter. G. Orange was elected secretary; and G. M. Chisom, A. G. Marshall, and S. J. Mack were elected finance committee.

The charges reported as follows: Abbeville, \$100; Alesville, \$77; Batesville, \$12.50; Grenada, \$300; Grenada Ct., \$16; Hernando, \$10; Holly Springs, \$300; Holly Springs Ct., \$51.80; New Albany, \$218; New Albany Ct., \$23; Oxford, \$150; Pontotoc, \$136; Pontotoc Ct., \$30; Potts Camp, \$35; Potts Camp Ct., \$8; Ripley, \$126; Ripley Ct., \$60; Sardis and Springhill, \$75; Watervalley, \$20; other collections, \$27; grand total, \$1,770.

There were some distinguished visitors present. Dr. L. M. McCoy, president of Rust College, made a strong address on the financial needs of Rust College. Each pastor and layman pledged himself to stand by the school and come up with a good financial report on May 31. The Rev. C. W. Butler, of the Clarksdale District, made a strong speech. He stated that notwithstanding the high water, his district raised \$1,000 for World Service. The Rev. W. N. Redmond, pastor of St. James, Columbus, Miss., spoke encouragingly to the Council.—A. G. Cole, District Superintendent; G. Orange, Secretary and Reporter.

OCALA DISTRICT GROUP MEETING

The Ocala District group meeting, called by the superintendent, Rev. F. E. Welch, convened in Halls Chapel at Rochelle, Fla., April 18, 1927. The superintendent conducted the devotional services, which made a lasting impression on its hearers. The superintendent stated that the nature of the meeting was to inspire and receive reports of money collected for World Service.

The Rev. P. R. Dukes was elected secretary; the Rev. J. W. Robinson, treasurer; Prof. A. C. Kelly, assistant; the Rev. W. M. McCloud, receipt writer; Mrs. Lena Hendricks, reporter to the Southwestern Christian Advocate.

Reports from the several charges showed that the district is wide awake. The district had raised for World Service since last Annual Conference, until date of meeting, as fol-

lows: Cotton Plant and Orange Lake, \$8; Citra, \$21; Freedom, \$15; Waldo and Free Canaan, \$37; Hawthorne, \$53; Lake Jefford and Interlachen, \$20; Reddick, \$21; Santos, \$11; Storke and Pleasant Grove, \$115; Miccanopy and Rochelle, \$38; Lowell and Fairfield, \$26; Debose Chapel, \$19; Kendricks, \$5.20; Romes, \$2; with a few other charges that reported later, made a total for the district World Service, \$477.20; Episcopal Fund, \$19; total, \$496.20.

The meeting adjourned at 12.30, and the ladies had prepared a sumptuous dinner, which everyone enjoyed to the highest.

The meeting re-assembled at 2 o'clock, to conclude the work of the morning session and arrange the program for the Sunday-school convention, which will convene at Starke, Fla., in June.—Reporter.

SAN ANTONIO DISTRICT CONFERENCE

The District Conference of the San Antonio District met at Jones Chapel Methodist Episcopal Church, Kenwood, of which the Rev. C. E. White is pastor. The devotional service was conducted by the pastor, after which the efficient district superintendent, Dr. McMillan, made some enthusiastic remarks, and in turn presented the Rev. Mosby, of Cuero, who in befitting words spoke of the sacrificial offering of Christ, who gave his life for us. The sacrament was then offered, after which the pastors rendered their reports. Most of the reports showed an increase over last year.

Dr. Edmondson and the Rev. Bruton, of the Austin District, made some timely remarks. The Rev. Whitaker then brought before the Conference a subject we so much needed to know, "The Challenge Before the Church." 1. The task of strengthening the home bases. (a) Campaign of Evangelism. 2. Systematic giving. 3. A new vision of the value of the young life.

The Rev. R. S. Mosley, of Cuero, gave the Conference in a very unique way, "The Church and Its Organization." Those who served on committees and in other phases of the District Conference session were as follows: The Rev. C. W. Franklin, secretary; the Rev. J. W. Weakly, World Service treasurer; the Rev. C. E. Whitaker, district expense treasurer; the Revs. H. O. McCutchin, M. W. Stevens, J. F. Muse, auditing committee; the Rev. A. G. Russell, statistician. There was preaching each day at eleven and at night. The sermon of each minister was well seasoned with thought as well as spiritual fervor.

Dr. McMillan presided in such a fatherly way over the Conference, and with the dignity that only befits a district superintendent. On Friday night the Samuel Huston College entertained the Conference with a grand musical, to the delight of all. Dr. Farmer, dean of Samuel Huston, delivered an interesting lecture. Thirty-two dollars were raised for Samuel Huston College. Our World Service showed an increase over last year. Too much praise cannot be given the Rev. C. E. Whitaker and his good wife and members for the fine way in which they took care of the Conference.

The Rev. Ellison, district superintendent of the Victoria District; and the Rev. A. M. Mason, also of the Victoria District, were visitors to the Conference.—Rev. H. O. McCutchin.

Obituaries

CRAWFORD—Miss Venia Crawford, a faithful member of St. Mark Methodist Episcopal Church, DeKalb, Miss., was called from labor to reward February 25, 1927. She joined the church about forty years ago and lived a devoted Christian life. She served as Sunday-school teacher for many years. She leaves three sisters, two brothers, and a host of relatives and friends to mourn her departed life.—The Rev. E. H. Williams, Pastor; Miss Hezzie C. Scott, Reporter.

ESTELLETE—On Sunday, February 20, 1927, gloom was cast over the entire community of Opelousas, La., when the body of Lincoln Estelle was borne, by his sorrowing comrades, to its last resting place. Young Estelle was loved by all who knew him,

as attested by over a thousand persons who viewed the corpse as it lay in state in St. Mark's Church. The Rev. Smith delivered the funeral oration. The bereaved family wishes to thank the many friends who so valiantly stood by them in their hours of sorrow.—M. R. Mantell, Reporter.

HAMMONDS—Beulah Harris Hammonds, the daughter of Mr. and Mrs. James Harris, was born in Morristown, Tenn., December 12, 1877. She departed this life February 25, 1927. She gave her heart to God when she was about fourteen years of age, and joined the Methodist Church. Throughout her life she lived a life of usefulness and service in the church, Sunday school, and community in which she lived. When but a girl she was married to Mr. William Hammonds, with whom she lived for thirty-two years. Mrs. Hammonds was a devoted wife, dutiful daughter, and a loving sister. Her character and Christian life was beautiful. She leaves to mourn a husband; mother, three sisters, one brother, and a host of relatives and friends.—Reporter.

HUGHES—Dr. Andrew J. Hughes answered the roll call Sunday morning, January 16, 1927, after a lingering illness of a year, more or less. He was one of the outstanding ministers of the East Tennessee Annual Conference for years, having served some of its leading appointments. Dr. Hughes has had the advantage of the average minister of the Methodist Episcopal Church, having traveled over the United States and foreign lands as a member of the Original Fisk Jubilee Singers. He served four years as district superintendent of the Chattanooga District. He went from the district to East Vine Avenue Methodist Episcopal Church, Knoxville, Tenn. Last fall he was transferred from the East Tennessee Conference to the Tennessee Conference, and was stationed at Seay Memorial Church, Nashville, Tenn., which charge he was serving at the time of his death. Dr. Hughes was a great preacher, thoroughly prepared musically, a devoted husband and a loving father. He had a great wife by his side, who now survives him. A wife and four children survive him. Dr. C. K. Brown, pastor Wiley Memorial Church, delivered a great funeral oration, after which the following ministers spoke, touching his life: Dr. W. E. Mitchell, who also read a resolution from the Ministerial Alliance of Nashville, Tenn.; Dr. Joseph Johnson, pastor Orchard Knob Missionary Baptist Church; Dr. Caldwell, African Methodist Episcopal Church; and J. W. Sebastian, who also sang a solo, "Face to Face."—Rev. J. W. Sebastian, Reporter.

Samuel Huston College

COMMENCEMENT EXERCISES MAY 25 TO JUNE 1, 1927

Wednesday, May 25, 8.30 P. M.—High-school play, "A Poor Married Man."

Thursday, May 26, 7 P. M.—President's reception to faculty and graduating classes.

Friday, May 27, 8 P. M.—Closing exercises, Eliza Dee Home.

Sunday, May 29, 11 A. M.—Baccalaureate sermon, by the Rev. J. Leonard Farmer, Ph.D., at Wesley Chapel.

Monday, May 30, 9 A. M.—Exhibits. 8 P. M.—Graduating exercises of high school; address by Mr. George T. Bludworth, State supervisor of Negro education.

Tuesday, May 31, 11 A. M.—Annual meeting of board of trustees. 3 P. M.—College class day exercises. 7 P. M.—Inauguration of Thomas Russell Davis, A.M., as president of college. 8.30 P. M.—Annual meeting of Alumni Association.

Wednesday, June 1, 10 A. M.—Commencement; address by the Rev. W. F. Bryan, D.D., pastor First Methodist Church, Austin.

Commencement Exercises

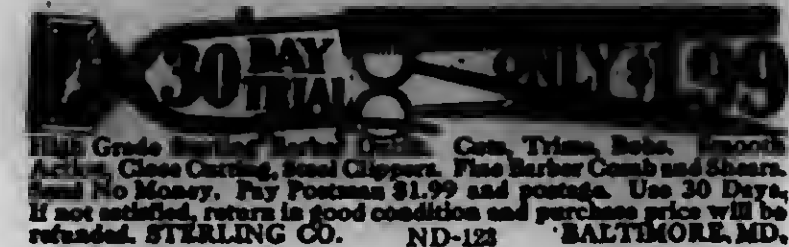
HAVEN TEACHERS' COLLEGE College Heights, Meridian, Miss.

Friday, May 27, 6 P. M.—President's reception to faculty, graduating classes, and alumni.

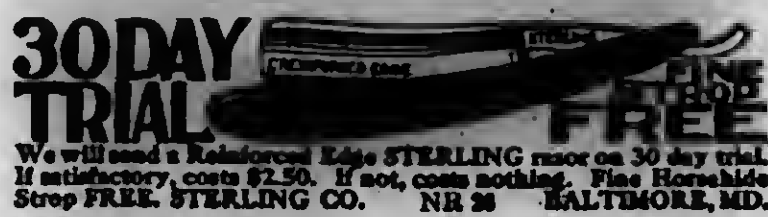
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Sunday, May 29, 3 P. M.—Baccalaureate sermon by Rev. A. B. Keeling, A.B., B.D., Jackson, Miss.

Monday, May 30, 3 P. M.—High-school class exercises.

Monday, May 30, 8 P. M.—Concert.

Tuesday, May 31, 10 A. M.—Final chapel exercises, distribution of prizes, etc.

Tuesday, May 31, 3 P. M.—College class exercises and alumni meeting.

Tuesday, May 31, 8 P. M.—Opera, "Captain Crossbones," by the musical department.

Wednesday, June 1, 10 A. M.—Meeting of board of trustees.

Wednesday, June 1, 8 P. M.—Graduating exercises. Commencement address by Rev. A. F. Watkins, D.D., pastor Central Methodist Episcopal Church, South, Meridian, Miss.

Card of Thanks

We take this method to thank the good people of the Mississippi Conference for their liberal contributions to us from time to time. Bishop Jones lifted a heavy burden in a time of distress. The names are as follows: the Revs. L. E. Johnson, Canton, Miss.; J. W. Isable, Yazoo City; M. P. Johnson, Gulfport; Riley Berry, Yazoo City; H. Holston, Benton. All of the above-named ministers, with their good people, have responded wonderfully to our needs in a needy time. I shall be glad to give figures later. It will be a long time before we can go back to our field of labor, but we are going when the water recedes. All of the Craig circuit is in bad shape; most of my members are scattered about from place to place, and some will not return again. Then, too, those who are to return are in bad circumstances. The water has damaged all of our four church buildings and parsonage, but we shall go back and do the best we can with God's help. We are yet cheerful, feeling that we have the sympathy of our great church. God bless our bishop, ministers, and laymen.—N. Poe and Family. Present address, 209 Yazoo Street, Yazoo City, Miss.

Woman's Column

STOP—LOOK—READ!

The date of The Woman's Home Missionary Society Summer School, Gulfside, Miss., has been changed to August 22-29, inclusive.—Mrs. Daisy Bulkley-Taylor, Dean.

Cotton Plant, Ark.—To The Woman's Home Missionary Society of the Little Rock Conference: Dear Sisters, Brother Pastors, and District Superintendent: Our district and State meeting is drawing near. The date is June 9-12, and the place is Cotton Plant. We are looking for you.—Mrs. A. T. Stephens.

Jefferson, Texas.—Marshall District, Woman's Home Missionary Society: Again I call upon the presidents, pastors, and district superintendent in God's name to help put this program over which we are trying to do, that is, Kingdom building. The district assessments are as follows: Dangerfield Ct., \$11; Woodlawn Ct., \$10; Smithland Ct., \$12; Lodi Ct., \$12; Marshall Ct., \$10; Lancaster Ct., \$12; Mallaleu, \$10; St. Paul, Texarkana, \$12; Jefferson Valley Plain, \$10; Queen City, \$8; Waskom Ct., \$8; Longview Ct., \$5; Ore City Ct., \$5; Harlton Ct., \$12; Texarkana Mission, \$5; Pittsburg Ct., \$8; Ebenezer Ct., \$5; Concord Ct., \$6; Mineola and Quitman, \$10; Hawkins Ct., \$8. Let each one of the presidents feel responsible for this work. We are planning, working, and praying that each of us will do our full duty in this great work for the cause of Christ. As we climb, let us lift others to a higher plane.—Mrs. I. Reese-Hants, District President, Jefferson, Texas, P. O. Box 124.

Montrose, Miss.—The first district association of The Woman's Home Missionary Society of the Meridian District convened at Springhill Methodist Episcopal Church on the Montrose charge, May 4. Mrs. Sadie Jones, president, presided. The service began promptly at 7.30 P. M., with W. P. Ward conducting the devotions. The Rev. S. L. Harrison, pastor of Hickory and Newton, preached the missionary sermon. Mrs. Jones read her report, which was full of inspiration and information to the whole district. Several addresses were made pertaining to the work of The Woman's Home Missionary Society by Mrs. J. S. Beal, Mrs. Jones, Revs. Harrison and Ward, and others. The Rev. M. P. Johnson, pastor of St. Mark, Gulfport, preached the annual sermon to the delight of all. We welcome him at all times. Pledges from each charge were as follows: Lake Ct., \$2.50; Philadelphia, \$2; Hickory, \$6; St. Paul, Meridian, \$8; Haven Chapel, \$6; Rose Hill, \$4; Montrose, \$6; total pledge money, \$34.50; birthday party funds, \$4; public collection, \$18.50; total raised, \$57. The convention came to a close with a fine missionary pageant. Much praise must be given to the Rev. Ward and his good people for the fine way in which they entertained the convention, and especially the Misses Smiley and Moore, who conducted the pageant. The next convention will convene at Hickory.—J. S. Beal, Reporter.

Sylvania, Ga.—The second District Convention of The Woman's Home Missionary Society, Waynesboro District, met at St. Andrew Methodist Episcopal Church, Sylvania, Ga., April 22-24. This meeting was one of much success, and was far ahead of that of last year. The Rev. W. H. Gamble preached the introductory sermon. He left with us a message that will be long remembered. Saturday morning we had with us our district superintendent, the Rev. J. S. Stripling, who gave us an inspiring message. The business was then taken up, and we found that all of our auxiliary presidents present had been working; and hearing the various reports made each person feel zealous, and everybody left with a determination to do more. Saturday night a literary program was conducted by Miss Sadie Maltsby and Mrs. Iola Young; also echoes from the national convention by Mrs. E. P. Walker. This was both interesting and inspiring. Mrs. Martha Brayboy conducted the recreational part, and she was really on the job. Sunday morning the Rev. R. W. Brayboy, of Sylvania, brought us another great message. Our president, Mrs. L. J. Stripling, made some timely remarks. Among the distinguished guests present were our district superintendent, the Rev. P. R. Debose, Mrs. Overstreet, and others. The topic discussed was, "How To Stimulate More Interest in the Country Parish." Mrs. R. L. Nunally,

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MARSHALL, TEXAS

Mrs. Overstreet, the Rev. P. R. Debose, and others gave us much light on this topic, and we prayed that each person would go back and put it into practice. Our officers for the ensuing year are: President, Miss Sadie Maltsby; vice-president, Mrs. Pearl Beltinger; recording secretary, Mrs. Amanda Smith; treasurer, Mrs. Ora Parker; mite-box secretary, Mrs. Sarah Waters; secretary of evangelism, Mrs. Lucy Stripling; secretary of Christian stewardship, Mrs. J. B. Simpkins; jubilee secretary, Miss Martha Brayboy; secretary young people's department, Mrs. Iola Young; thankoffering secretary, Mrs. W. T. Lovett; secretary of missionary education, Miss Edna Demery. We adjourned to meet at Statesboro, Ga., next year.—Mrs. Amanda Smith, District Secretary.

Inquiries

I wish to know the whereabouts of Ernest Jackson, a member of the Methodist Episcopal Church. When last heard of about two years ago he was in Lake Charles, La. Any information will be appreciated by Isaac Jackson, 2624 Jackson Avenue, New Orleans, Louisiana.

I wish to locate my cousin, whose name was George Clay; his father's name was Elijah Clay; and mother, Cornelia Clay. When last heard of was in Detroit, Mich. Any information will be greatly appreciated. Send to Miss Iva Houston, Rt. 2, Box 26, DeKalb, Miss.

I wish to inquire for my niece, Miss Pearl Skelton. When last heard of she was in Cleveland, Ohio, at 2329 Center Ave. Ministers will please make this inquiry from their pulpits. Any information will be highly appreciated. Notify Will Martin, 104 Cullum Ave., Dickson, Tenn.

I wish to know the whereabouts of my brother, Simon Benjamin Allen or Gaines, and two sisters, Julia and Racheal Allen or Gaines. They were born in Boone County, Ky. My father and mother's names were Henry and Mary Allen. They left this section during slavery. Send information to George Allen, 101 Summitt Ave., Connersville, Ind.

Special Notices

The new address of the Rev. W. L. Darius is 2753 Columbia Ave., Cincinnati, Ohio.

Please note the following changes in the plan of Conference visitations: Norwegian-Danish, Brooklyn, September 16 instead of Philadelphia, September 23. Northern Swedish, Minneapolis, not St. Paul. Central Tennessee, September 29 instead of October 6.

The Sunday School and Epworth League Institute of the Corpus Christi District will convene July 20-24 at Long Mott, Tex. The Rev. W. M. White, dean, 1109 Ramercy St., Corpus Christi, Tex.; the Rev. Ralph W. Allen, life work secretary, P. O. Box 100, Goliad, Tex.; the Rev. Jesse Hardemon, manager, P. O. Box 100, Goliad, Tex.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JUNE 2, 1927



METHODISM IN GALVESTON BY THE SEA

"Greater Wesley Tabernacle"

THE REV. E. WENDELL KELLY, D.D., *Pastor*

(See Article Page 431)

Personal and General

—Dr. R. N. Jones, our pastor at St. Paul, Meridian, has been ill for several weeks, but is much improved at this writing. We wish for Bro. Jones a speedy recovery.

—Mrs. Mary Alice Parker, highest national officer of the Household of Ruth, the women's auxiliary of the Grand United Order of Odd Fellows of America, died Saturday, May 14, 1927. Her funeral was conducted at the Nineteenth Baptist Church, Washington, D. C., on Thursday, May 19.

—The Summer School of Religious Education for pastors, local church leaders, and Sunday-school workers will be held June 16-26, at Waveland, Miss. The faculty is as follows: the Rev. R. N. Brooks, dean; the Rev. Wm. Jones, registrar; the Rev. W. J. King, Mrs. Georgia L. Lawson, and the Rev. J. C. McMorries.

—The Board of Home Missions and Church Extension sends Dr. W. A. C. Hughes, director Bureau of Negro Work, throughout the flood area of Arkansas, Mississippi, and Louisiana, with full authority to give immediately aid to our pastors who are suffering as a result of the flood. Dr. Hughes presents a thrilling and tragic picture of the situation, with a full report to be given in a later issue.

—Philander Smith College, Little Rock, has just issued a bulletin of courses offered in the summer sessions of that institution, for the benefit of those seeking teachers' license and those students desiring to pursue further academic work in college and university. Besides, high-school courses are given also in history, chemistry, education, mathematics, sociology, psychology, and government. President Taylor is keeping this noted church school abreast of the demands of the times.

—Students at Morristown Normal and Industrial College, Morristown, Tenn., are offered enlarged and valuable courses in calisthenics, basket ball, tennis, and other athletic privileges not offered by any similar institution in the South, due to the fact of completion of the new gymnasium and improvement of the splendid athletic field. The "gym" is 100 feet by 60 feet, one of the largest and best to be found anywhere. President Hill is realizing his lifelong hopes of seeing this institution rank among the foremost institutions for colored youth in the nation. It reflects his high ideals for Negro youth, and is a monument to his untiring devotion to these ends.

—It is gratifying that a member of the Negro race should be endorsed unqualifiedly for academic honors by his Southern white neighbors. Such an acknowledgment of merit has come to Prof. H. E. Archer, head of the Department of Science at Clark University, Atlanta, Ga. Prof. Archer, who also teaches chemistry, has just been admitted to membership in the American Chemical Association. Dr. Archer holds both the Bachelor's and Master's degrees in science, besides that of Doctor of Medicine. He is a graduate of Meharry Medical College, where he was assistant instructor in chemistry with the late Dr. Hubbard. His college work was taken in Michigan and post-graduate work in the University of Chicago. Clark is proud of this honor bestowed upon a member of her faculty.

—Attorney Chas. P. Ford, prominent layman of Asbury Methodist Episcopal Church, Washington, D. C., has accepted designation by President Daniel L. Marsh, of Boston University, as official representative of that institution to the inauguration of the president of Howard University, on Friday, June 10, on the Howard University campus. This designation finds its splendid appropriateness in that Attorney Ford represents in his training and career the combined culture of both institutions. His preparatory training was received at New Orleans University. Later coming to Howard University, he received there his A.B. degree in 1903. Ma-

triculating subsequently at Boston University, he graduated from that school as an honor man in 1906, with the degrees of Bachelor of Law and Master of Jurisprudence. In his public career he has attained membership of the bar in the States of Massachusetts and Oklahoma; also in the District of Columbia. He also is a member of the bar of the Supreme Court of the United States. Mr. Ford is now, and has been since 1910, an attorney in the Bureau of Indian Affairs of the Interior Department. Both as a representative public official and active churchman, Attorney Ford is fitted admirably to represent Boston at the inauguration.

The Kansas City local committee for the entertainment of the General Conference of 1928 has opened offices in The Methodist Book Concern, 1121-23 McGee Street, Kansas City, Mo. All communications concerning the work of the committee may be sent to John W. R. Sumwalt, executive secretary, at this address.

Mission Boards Ask Offering on June 5 for China Missions and Flood Sufferers

Sunday, June 5, is to be set aside by the Methodist Episcopal churches throughout the United States as a day of especial giving for the unusual emergencies which are confronting the Board of Foreign Missions and the Board of Home Missions and Church Extension. The Board of Foreign Missions is asking \$150,000 to meet the added costs that come to it as a result of the civil war in China, making necessary the temporary withdrawal of missionaries to coast cities, their housing, and the return of some to the United States. The Board of Home Missions and Church Extension is asking \$150,000 to meet the emergencies in the flood region of the Mississippi Valley, where many Methodist churches have been inundated, where pastors and congregations have been driven from their homes, and where the regular income of parishes has been cut off.

The executive committee of the World Service Commission has authorized the appeal for these funds on June 5. All gifts for these needs will be acknowledged by World Service "specials" vouchers when forwarded to Morris W. Ehnes, treasurer of the Board of Foreign Missions, 150 Fifth Avenue, N. Y., for the China Emergency Fund, and to W. J. Elliott, treasurer of the Board of Home Missions and Church Extension, 1701 Arch Street, Philadelphia, for the flood emergency.

The appeal for this special giving is issued jointly by Dr. John R. Edwards, corresponding secretary of the Board of Foreign Missions, and Dr. E. D. Kohlstedt, corresponding secretary of the Board of Home Missions and Church Extension. In their appeal the secretaries say:

THE CHINA SITUATION.

"The civil war in China leaves our more than 500 missionaries in the position of non-combatants. Many of them have been serving in communities along the line of march of advancing or retreating armies. As always in such cases, they are in danger of attack by unruly mobs or detached groups of soldiers. Such dangers to non-combatants often bring on international misunderstandings and complications, and sometimes lead to war. In order to avoid such international difficulties, American consuls have asked our missionaries to withdraw from danger zones to the safer port cities, and most of them have complied with that request.

"This greatly increased travel by the missionaries, the housing of many of them in Shanghai and Peking, the sending of some to Malaysia, Japan, and Korea for temporary service, and the bringing home of some of them in advance of regular furlough, has added about \$150,000 to the amount which the Board of Foreign Missions must secure for the extra cost of its work in China this year.

"A cablegram received May 17 from Secretary R. E. Diefendorfer, of the Board of Foreign Missions, from Peking, states: 'After a close investigation I am of the opinion that at least \$200,000 is required at once to cover expenses owing to the withdrawal of missionaries to the coast, and losses of personal property or effects.'

"Of the twenty-five stations in the three areas in which Methodism is working in China, fifteen are entirely evacuated of missionaries, four stations are partly evacuated, and six have their full quota of missionaries with the exception of some women and children. Missionary work seems to be going on normally in the large centers, such as Shanghai, Peking, and Foochow.

"The majority of these missionaries expect to return to their stations when such return will not endanger relations between the United States and China and will not endanger their Chinese friends. In almost all the evacuated stations, Chinese Christian pastors, teachers, doctors, and nurses are carrying on a great part of the work. They recognize, as do the missionaries, that the present situation in China is not anti-Christian, is not anti-missionary; they are carrying on until the missionaries can return."

THE FLOOD EMERGENCY

"Never before in the history of the Methodist Church in the United States have so many individual churches met with calamity as in the present flood in the Mississippi Valley. At this writing the flood is still in process and new areas are being inundated. Buildings have been wrecked, pastors have been driven from their homes, and members of our congregations forced to abandon their entire possessions. Crops have been destroyed, live stock killed, and means of support cut off. The church buildings destroyed have been for the most part of the humbler sort, but they were the only buildings available for the use of our congregations and, owing to the poverty of the people, they cannot possibly replace them unless the churches in more prosperous communities come to their aid. Six Annual Conferences serve sections of this flooded area.

"Appeals for aid are being constantly received from district superintendents and local pastors. A representative of the Board of Home Missions and Church Extension is in the field assisting in the work of relief. The rehabilitation of the churches affected will take many months, possibly years.

"It is an interesting fact that before any appeal had been sent out, two generous checks were received—one from the Franklin Street Methodist Church of Johnstown, Pa., and one from the White Temple, Miami, Fla. Both of these churches know from personal experience what a flood means, and they needed no appeal to induce them to send in checks to aid in the relief of pastors and in the reconstruction of the damaged churches."

SOUTHWESTERN CHRISTIAN ADVOCATE

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THE METHODIST BOOK CONCERN

Summer Schools for Pastors

IT IS to be hoped and is expected that the numerous summer schools of theology maintained by the *Commission on Courses of Study*, under General Conference provision, will be more largely attended this season approaching than at any time previous during this quadrennium. That the largest possible benefit shall accrue to undergraduates attending this summer is the fervent desire of the *commission*. This desire is fathered by the demand for efficiency in the candidates for the ministry.

Dr. Allan MacRossie, director, has so wrought as to have brought into being a system of summer schools of remarkable efficiency. During the approaching season, special emphasis is to be put upon the *discussion hour* in all these schools. It will be that period in the day's program when the leader or teacher of the class will listen to what the students have to say concerning the students' problems, experiences, anxieties, and aspirations confronting them in everyday life. From such presentations will result a frank and free interchange and clearing house of opinion as will be highly beneficial. For the teacher will thus become informed of the most up-to-date practical phases of the subject as these are reflected from fresh experiences rather than from stale

theories set forth in books that are often impractical or outgrown. Besides, it will develop in the student the power to think accurately and to formulate and express their thoughts more clearly and with greater assurance of the soundness of their convictions.

This is in sharp contrast to the old methods employed and is in direct line with modern effective educational method and procedure. Announcement of this plan of emphasis will assuredly incite all teachers in such schools to a keen sense of the rare opportunity offered them through this newly adopted method of approach and of the rich rewards in character development and efficiency of their pupils which it will be theirs to experience. The whole process will be creative of an intellectual earnestness that will make the Conference courses of study a veritable stepping stone to successful preparation for richer, because more efficient, ministry.

Helps are being sent out by the commission to chairmen of boards of examiners fraught with pointed suggestions how to make the discussion period one of great profit. The co-operation of undergraduates is necessary to prevent the hour from being converted into one of fruitless argument and endless discussion.

Is Religion Decaying?

ANXIETY exists in many quarters and there is serious misgiving in the ranks of pious souls as to the ability of religion to survive the impact of modern life upon it. Especially are persons who think in terms of certain processes and time-worn theories afraid lest the "tinkerings" of the moderns cause our spiritual house to collapse or come to grief.

Instead of being a wrapped-and-tied article of a mysterious nature which God has dropped down to men to be caught at by men as a group of athletes would play "catch" with a ball—something external to ourselves; religion is rather a certain definite *attitude*; and all which accompanies that attitude in our experience, toward a given body of knowledge. Religion, of course, is concerned, as its basis, with the fact of God, primarily. It is the person's awareness of God within and his reaction to this presence of God within the personal experience. It begins with belief in God. Whatever is involved in affirmative adjustment to this belief is part of one's religious experience. Someone has reduced the minimum statement of this belief in God to four points: "Belief that the universe is a unity; belief that the universe is intelligible; belief that the ultimate reality behind the universe is good; belief that the ultimate reality is personal." Fact and attitude, then, are the twin values constant in any adequate religious experience.

That means of apprehending the facts of experience determining our attitude thereto is faith. Religious faith differs from all other faith chiefly in the character of the body of knowledge and the intensity with which we accept as true for us, the contemplated facts. Thus

faith in that which we otherwise do not apprehend but accept as of value is the "substance of things hoped for, the evidence of things not seen"; or, as rendered by Weymouth, it is "a well-grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see."

Herein, in religious faith, we perceive the fruit and operation of the Holy Spirit. It is He who works and effects in us the conviction of the values inherent in the body of religious truth, who creates in us the "urge" to accept its demands for our lives, and who energizes our will to that conduct which harmonizes with the dictates of the highest interests of our being. Religion, therefore, is the co-operative work of God and man within personal human experience; God, through His Spirit, disposes us to that which He reveals to human consciousness, and man, believing in the values disclosed, willingly of his personal choice assumes toward these values an attitude of faith and conformity.

In this view, religion is not external ritual or symbol or the material temple or a body or collection of theological doctrines. These are chiefly valuable as mediators, vessels for helping to conserve religion. It is easily conceivable that religion would be possible in the absence of any or all of these means of grace. The old bottles, nor even the new, can be called part of religion. They were wonderful as reservoirs, but none the less were *not the wine* of religion. They were more or less valuable as trappings; but time relegates all outgrown paraphernalia eventually to give place to other such as the temper and taste of the age demand.

Religion, then, is not machinery or verbal formulas. It is the life reaction to fact which the soul interprets as true, according to the dependable norms given by human experience, and as having supreme value for personal and corporate experience. And the Christian religion finds its superiority inherent in the superlative value of its ethics, the fruit of its basic facts. Its concept of God is determinative. Only as its facts fail to satisfy the deepest needs of human experience can Christianity fail to validate itself to the human soul and thereby fail as the religion of mankind. As long as it works as practically as it does, the Christian religion will not lose hold on humanity and fall into decay.

The present feverish excitement in the realm of religion does not indicate its decay. It is an omen in the contrary direction—an oracle of an approaching vigorous period of religious development. Here has set in a testing process. Society is healthfully beginning a critique of its religion. It will not stop until all that claims to have religious value for society shall have passed through the crucible of a more highly evolved and scrutinizing public opinion. The criticism of religion at the present time is serious, not because of the loss that religion may sustain, but because of the serious constructive motive and purpose behind society's approach to the task. The present attitude of society toward religion is the outreach of a growing faith, an expanding hope that the religious influence in human experience will prove, according to our highest hope, adequately equal to the

weightier demands made upon human nature by the most complex and involved period in human history. Society is hereby revealing its revulsion to the painful failure of those unfaithful souls who prove themselves disobedient to the "Heavenly Vision" of the value-concept of God in the soul and life of man.

Religion is gaining, not decaying, among men. All circles of thought have ceased to regard it as a negligible factor for constructive living and achievement; all zones of life increasingly are paying tribute to it as the influence which is capable of leavening the total social mass. Though inveighing against certain forms through which religion is sought to be made manifest, men are not fundamentally far afield in their faith in all that group of essential moral facts radiating from the compelling concept of a personal God in human experience. Different groups interpret the facts differently—Protestant, Catholic, Greek, Jew, Barbarian—all bring to the facts a local-coloring interpretation. But still the refrain of humanity's universal song is that "*God is.*" It is all an effort on part of all to express that something, that attitude which is *religion*. Whatever the shift in the emphasis of interpretation, as long as the facts of the religious field are what they are with profoundest value for human experience, so long will there be within men the religious response of those who are hungering and thirsting for that which gives the highest satisfactions. Religion lives always as the facts live and the capacity to respond thereto.

"Manners At Church"

By Miss Lucille Wyatt

THERE ought to be no necessity for mentioning manners in church, since the association of the place should naturally inspire decorous behavior; but certain proprieties are often violated more, it is to be hoped, from ignorance rather than from want of respect and reverence. Reverence is a habit of mind to be cultivated and exercised toward all that is great and good. It is a trait of character that we, as Americans, are accused of lacking, and we should hesitate to do anything that will furnish foundation for the criticism.

A lady was asked why she always went to church so early. Her reply was, "It is a part of my religion not to disturb the religion of others." Appreciating this idea we should be punctual to the hour appointed for the service to begin; or if by accident we arrive too late, we should wait at the door during the opening exercises and enter when there is a change in the service. Respect also for the place, for the congregation, and for the clergyman in charge should lead us to avoid being late.

We should enter church quietly and soberly. Gentlemen and boys should remove their hats at the door, not halfway up the aisle. Ladies precede gentlemen. Formerly it was the custom, when a lady wished to enter a pew in which gentlemen were already seated, for the latter to rise and pass out that the lady might have the most desirable place.

It seems more ill mannered to whisper or to laugh in church than anywhere else, because, although it may not be intended, such conduct has the appearance of irreverence. Impoliteness of the same nature is shown by looking around at newcomers or by twisting the neck to see who is seated behind you.

One should avoid moving about and opening and shut-

ting books. Reading is disrespectful to the one who conducts the services. Likewise it is well to remember that church is not the place for showing off striking effects in costume or new fashions of dress.

When an usher brings a stranger to our pew we should welcome him by any suitable attention in our power. This duty is so self-evident that it hardly seems worthy of mention, but is not an unusual occurrence for a person poorly dressed or peculiar in appearance to be made uncomfortable by the cold stare or haughty glance of the pew owner. We should hand strangers a book, and if anyone near us seems to have difficulty in finding the place in the song book we should pass him our own open book. At the close of the services, especially in small churches, it is kind to hold some conversation with the stranger and to invite him to come back again.

When we enter other churches than our own we may find a marked difference in the manner in which the services are conducted; but if they are such that we may properly join in them, it is courteous to do so. It is rude to sit when the congregation stands unless we have a good reason for not rising.

As the time for the close of the service approaches we oftentimes see people in such a hurry to leave the church that they drop their books noisily, and with the utmost haste donning their overcoats and wraps, and making every preparation for a rush to the door as soon as the last word is spoken. Such speed is indecorous; so is the accompanying idle chatter and laughter. We should pass slowly and quietly down the aisle with dignity becoming the place and the occasion.

POPLAR BLUFF, MO.

Contributed Editorial

The Hand-to-Mouth Disease

A FEW seasons ago the papers were full of laments and discussions over the prevalence of the "foot and mouth disease" among cattle over large areas of the country. We hear less of the foot and mouth disease in these days. Apparently the efforts to eliminate it have been largely successful.

Retail Marketmen's and Grocers' Associations, however, have scanned upon the horizon the appearance of a new peril which they call the "hand-to-mouth disease." Mr. EARL W. BARNHART of the Federal Board of Vocational Education recently addressed the grocers of Hartford, Conn., on that subject. He pointed out that the old days when families living in apartments stocked up their kitchens and pantries with meat and groceries for the week-end have about passed, much to the sorrow of the retail storekeeper. The prevalence of the automobile is blamed for the growing habit of families living from hand to mouth. Lack of room in the modern cubicle used as a dwelling is also blamed for the passing of the well-filled larder with provisions for many days to come. In these degenerate days the grocerymen lament that every day or meal must be preceded by a raid on the delicatessen store for half a pound of chipped beef or a can of beans.

The hand-to-mouth disease has penetrated into more areas of life than the grocery and butcher shop. It would be rather hard to find a more fitting name for the blight which has settled on the mental life of multitudes of people today than to identify it as the hand-to-mouth disease. For intellectually and morally large sections of the population are living from hand to mouth. Life is not guided by great, permanent principles. Their actions are not under the sway of deep and unshakable convictions. There is no consistent continuance and permanence of endeavor. It is a hand-to-mouth existence.

Opinions are formed by asking the question, "What are the popular shades of thought this season? What are the styles of thinking or near-thinking affected by the smart set this spring?" There is a lack of depth to the mental and spiritual life of multitudes because there is no past in their mental picture. They are like the popular fiction-renting libraries which make it a rule never to carry any book over three months old. Such a mind without a sense of the past is as thin as an architect's drawing with only one dimension to it. It has no perspective, no standards by which a significant purpose or plan can be worked out.

To such a thin, hand-to-mouth mental and moral and spiritual life the Christian pulpit has a tremendous and necessary service in bringing eternity into the passing moment, of furnishing the background of permanent values and the lure of eternal realities. But what is the hope of such a service when the pulpit itself, as sometimes happens, is stricken with the hand-to-mouth disease, too? Read the Saturday church announcements of any large city in America and you will come to the conclusion that there are thousands of preachers who have been forced to make a frantic dash to some cheap delicatessen store of the mind and serve up on Sunday morning, or more particularly Sunday evening, a hash freshly concocted out of scraps and tin cans of what happened yesterday afternoon. It is well to recall the observation of Professor JAMES MOFFATT, that some American preaching gave him

the impression that the preacher was unaware that anything had happened before last Saturday night. Where the preacher has the hand-to-mouth disease the congregation dies of pernicious anemia.

Strike These Off the List!

"BIG BILL" THOMPSON, the new mayor of Chicago, evidently takes his election pledges seriously, for he is setting out to free that noble city from the pernicious influence of King George of England. We are told by the news dispatches that American history is to be rewritten next year for the use of the young in Chicago's public schools. All pro-British and pro-French and pro-foreign propaganda must be removed as insidious poison.

It does not yet appear what Mayor Thompson will succeed in doing for Chicago as an educational center, but he is bound to have large success in restoring Chicago as the center of American humor. In the days when EUGENE FIELD flourished at his prime, Chicago was noted as a center of humor, and Mayor Thompson is undoubtedly bringing it back.

The resulting 100 per cent American history, if it is produced, will be a fearful and wonderful thing. Think of the foreigners who will have to be removed! CHRISTOPHER COLUMBUS will go, of course. There is no place for "dagoes" in a 100 per cent history. Also those British minions whose very names are insidious propaganda, MILES STANDISH, WILLIAM BREWSTER and JOHN SMITH. We hate to think of John Smith passing out of the lives of school children, but patriotic duty can tolerate no half-way measures. ALEXANDER HAMILTON will leave quite a hole when he drops out of the story. So will that other great financier, ALBERT GALLATIN of Switzerland and Pennsylvania. Perhaps CARL SCHURZ, as a German, a nationality which the Mayor has always flattered, will have a chance to remain in the picture. THOMAS A. EDISON as a cursed Britisher must get out. CHARLES P. STEINMETZ cannot meet the 100 per cent test. American history too, will have to get along without FRANCIS ASBURY and LAFAYETTE.

We move a rising vote of thanks to Mayor Thompson for his smashing demonstration that American history cannot be told from the cheap, demagogic 100 per cent nationalistic standpoint. America is a great complex of human life from all sections of Europe, and nothing will quite prove that so completely as an examination of what the picture would look like with the contributions of the great personalities from other lands left out.

Compulsory Drill Abolished at DePauw

PRESIDENT L. H. MURLIN of DePauw University has announced that, by the vote of the faculty, compulsory military training at that institution, hitherto required of all freshmen and sophomores, will be made optional next year. This announcement will be received with great satisfaction by large numbers of people throughout the church and country generally, and the president and faculty will be heartily congratulated on the decision. This brings DePauw University into line with all the other colleges of the Methodist Episcopal Church in the abolition of compulsory military training.

L.



Underwood & Underwood

*THERE ARE TWENTY-FOUR MILLION MORE LIKE THESE!
Shall Religion Be Ignored in the Forming of Their Minds?*

The Public Schools and Religion

Facing the Menacing Results of Ignoring Religion in American Education

By Luther A. Weigle

Professor of Religious Education, Yale University

EDUCATION and religion belong together. They have in the deepest and truest sense a common end. Education refers to the human conditions, and religion to the divine creative initiative, which makes possible the fulfillment of Jesus' purpose when He said, "I am come that they may have life and may have it abundantly." The full life of education and the full life of religion are bound up with one another.

So close is this relationship of education and religion that when for any reason they become sundered they inevitably become rivals. Education begins to usurp the place of religion, and men in the name of religion begin to decry education. It is because of their very intimacy of relationship that this rivalry takes place if for some reason or other they are sundered.

Education and religion are too far sundered in America to-day. I am thinking not simply of the fact that there are some otherwise well-educated men and women who are not interested in religion, nor of the other fact that there are some who, in the name of theology, decry science. I am thinking of a fact that lies deeper than these, the fact that we have entrusted the education of our children almost wholly to a system of public schools,

and that at the same time we have stripped these schools almost wholly of religious elements.

This system of public schools is one of the most characteristic and impressive features of American life. Over ninety-two per cent of the children and young people who are in the elementary and secondary schools of this country are enrolled in public rather than private or parochial schools. The amount of schooling received by the average American child has more than doubled in the last fifty years. More than that, the curriculum of public education has been greatly enriched. The public schools of to-day touch children's lives and influence their development at many more points than the schools of fifty years ago.

In the elementary and secondary public schools of the better sort to-day children learn not only reading, writing, and arithmetic, the languages, and the traditional subjects of literature, history, and geography, but the physical and biological sciences and their applications; cooking, sewing, and household economy; woodworking and metal-working; gardening and agriculture; stenography, typewriting, bookkeeping, and the economics of business; journalism and printing; drawing, painting,

modeling, and decorating; music, dancing, dramatic expression, and public speaking; physical education, personal hygiene, and the principles of public health. Perhaps no better formula could be found to express this widening of the functions and enrichment of the curriculum of our schools than is embodied in the statement that the schools of to-day constitute a fairly faithful transcript or reproduction, on a small scale, of life itself.

Religion Ignored in the Schools

Yet the strange fact is that neither the actual public schools of America nor the ideal school of Prof. Dewey's educational theory are quite true to life—they omit religion. With the exception of the reading of a few verses from the Bible and the recital of the Lord's Prayer in some States and communities, the teaching of religion has disappeared from the public schools of this country, and the program and curriculum of these schools afford no conscious recognition of the part that religion has played and is playing in the life of humanity.

This situation would seem impossible if it were not true. Yet it does not mean that the American people are indifferent or hostile to religion, or that there has been a purposed movement to take religion out of our schools. The secularization of public education has been incidental rather than purposed. It has been a by-product of the working out of the principle of public responsibility for education and the principle of religious freedom under the conditions of sectarian competition. Whenever a minority, or even an individual, has chosen to object, on what are averred to be conscientious grounds, to some religious element in the program or curriculum of the public schools, that element has forthwith been eliminated, and no other religious element has taken its place.

The result of nearly one hundred and fifty years of this process has been to strip the public schools almost completely of direct religious teaching and religious worship. In some States the teachers in the public schools are afraid even to use words that have religious connotation. A year or two ago a public school teacher was telling about the Easter season, which she described as expressive of the delights of returning spring. A child asked, "Why, teacher, is that all that Easter means?" To which the teacher replied: "No. Some people think it means more than that, but you will have to ask your father or your minister to tell you what it is." Recently in one of our great cities formal objection was made to the observance of Christmas, in any form, by the public schools; and the objection failed to be sustained only because the superintendent of schools was able to point out that the Christmas tree, the Yule log, and the mistle-

toe have a history among the Teutonic tribes which antedates the Christian era. The public schools of that city may still take note of Christmas because, forsooth, it is a pagan holiday! Because the religion with which certain of its symbols were once associated has been so long dead that no one can object to it. This situation is fraught with danger. The omission of religion from the program of public education inevitably conveys to children a negative suggestion. They cannot help but notice the omission. It is bound to discredit religion in their minds. They cannot but conclude that religion is negligible, or unimportant, or irrelevant to the real business of life.

This danger is greater to-day than ever before just because the public schools are greater than ever before. As the public schools enlarge their scope, the negative suggestion becomes stronger. When the public schools concerned themselves with but a fraction of life, as they did as late as a generation ago—when they did little more than drill children in the clerical arts and transmit to them a meager conventional heritage of book knowledge—when much, often the larger part, of education was gotten outside of the schools, it was of little consequence if religion was omitted from their program. But to-day the schools are taking on the dimensions of life itself. They provide for the education of children in practically every other sound human interest except religion.

The principle of religious freedom which insures the separation of church and state is precious. It touches bedrock in its truth. It is a guarantee of our liberties. But the principle of the separation of church and state must not be so construed as to render the state a fosterer of non-religion or atheism. Yet that is precisely what we are in danger of doing in America to-day.

Shall the State Foster Atheism?

We must keep sectarianism out of our schools. But that does not necessitate the stripping them of religion. We must not surrender the public schools to the sectarianism of irreligion. Yet that is what in some States we are doing.

I know the customary answer. It is said that the most potent influence in the life of any school is to be found in the moral and religious character of the teacher. And we are reminded that the public schools of America are not irreligious, because their teachers are almost everywhere men and women of strong moral character and of definite religious conviction. I thank God for that. It is the one redeeming feature of the present situation. Without the definite teaching of religion, or even the men-

To Think Over—

Absence of religious education in the public schools is the principal reason for the pagan lustfulness of a world that is drifting away from God and good.

It is one of the tragedies of our time that Protestant, Catholic and Jew, Fundamentalist, Evangelical, and Modernist, should quarrel with one another, while the real enemy of us all, the most insidious foe of American institutions, the irreligion of the day, wins its way to the minds of our children.

Atheism has again become blatant, and societies devoted to the propaganda of irreligion have begun to be organized.

Whenever a minority, or even an individual, has chosen to object, on what are averred to be conscientious grounds, to some religious element in the program or curriculum of the public schools, that element has forthwith been eliminated, and no other religious element has taken its place.

The omission of religion from the program of public education inevitably conveys to children a negative suggestion. They cannot help but notice the omission. It is bound to discredit religion in their minds. They cannot but conclude that religion is negligible, or unimportant, or irrelevant to the real business of life.

It was not infidels or atheists that stripped these schools of religion. It was folk who spoke in the name of religion. It is because adherents of all faiths in America have been more concerned to see to it that the public schools should not contain any element to which they could object than they have been to conserve in these schools the great fundamental principles of religion and morals upon which they all agree.

tion of religious beliefs, these teachers, by the character of their discipline and by the spirit which they maintain in the life of the schools, have been and are of profound influence in determining the character of American boys and girls.

But what a travesty upon the judgment and good will of the American people this situation presents! Unable to agree upon any religious principles which we are willing to make a part of the common education of our children, we shut religion out of the schools officially; then say that we will rely upon the spirit and individual initiative of the teachers.

The public schools are not to blame for the present situation. It was forced upon them. Protestant, Catholic, and Jew have shared in this movement. All must shoulder some of the responsibility for the situation into which we have drifted.

What May We Expect from the Schools?

What, now, have we a right to expect from the public schools? Clearly we cannot expect the public schools to do the whole work or even to undertake a major share of the religious education of American children. This is for two reasons, which are so obvious as to need no detailed discussion: First, because a complete religious education could not be offered by the public schools without transgressing the principle of religious freedom; second, because the growth of religion in the mind of a child depends upon a multitude of factors too intimate and too pervasive to be compressed within the limits of organized, formal schooling.

We have a right to expect the public schools to do more in the way of moral and religious education than they have been doing, however. They can take steps to offset or wholly void the negative suggestion involved in the present situation. They can in many States continue the reading from the Bible and the recital of the Lord's Prayer—an act of corporate worship in which all religious groups might well agree to unite; and by the careful selection of materials this practice could be made to be of more religious-educational value than it now is. The public schools can and should in all of their teaching manifest due reverence for God and respect for religious beliefs. Teachers should understand that the principle of religious freedom is designed to protect rather than to destroy religious belief, and that it gives them no right either tacitly to suggest or actually to teach irreligion. The public schools can aim at the development of a citizenship which is founded upon character, and they can in their efforts to educate for character give due recognition to religious sanctions. They can teach that morality is more than custom, public opinion, or legal enactment; they can point to its grounding in the structure of the universe and in the nature of God.

Weekday Religious Education

It is from this latter standpoint that the growing practice of excusing children from the public schools at their parents' request for religious instruction in church schools is, in the last analysis, to be justified. That practice is a proper recognition by the state of the fact that in education both church and state are interested and should co-operate. It is a desirable form of recognition because it so definitely conveys to the mind of the child the suggestion that religion, instead of being the negligible thing that it now appears to be, is of important

and vital interest to the school, the community and the State, as well as to the churches.

The position which I am here taking is not popular, I am well aware, with some folk to-day. This opening quarter of the twentieth century has witnessed a strange recrudescence of paganism, both passive and active. In many respects the period in which we are living is remarkably like that period immediately following the Revolutionary War, during which the moral and religious life of America touched its lowest ebb.

Blatant Atheism

We, too, have been at war; and war has been followed by extravagance and by an appalling prevalence of crime and immorality. Old conventions are shattered; restraints are denounced as unwarranted repressions of individuality; liberty is confounded with lawlessness. Atheism has again become blatant, and societies devoted to the propaganda of irreligion have begun to be organized. I received the literature of one such the other day, which invited me to join, not only in my own name, but in those of my children; and assured me that the children's society was being well planned, as they had secured a brilliant young girl of seventeen, living in one of the towns of Pennsylvania, to head it up and to write the lessons in atheism for the children. The desire of folk to do what they please, when they please, and where they please, finds supposedly scientific backing and sanction in the behavioristic psychology of John B. Watson, the psychoanalytic mythology of Sigmund Freud, and the free love philosophy of Bertrand Russell.

The Need of United Action

This, I venture to think, in spite of its present-day fashionableness among certain groups, does not represent the mind or the heart or the will of America. Underlying all our surface paganism and beneath all our differences of creed, polity, and ritual, America has, I believe, a common religious faith. Its citizens generally—Protestant, Catholic, and Jew—worship the one God, Creator of all things and Father of men. They believe that His will has been revealed in the life and literature of the Hebrew people, as this is recorded in the Bible. They acknowledge the principles of human duty set forth in the Ten Commandments, in the teachings of the Hebrew prophets, in the Golden Rule, and in the law of love to God and to fellow man. They assent to the ideals, however poorly they may practice the precepts, of the Sermon on the Mount. They hold in high honor the character and teachings of Jesus, though only Christians call Him Lord and Saviour. They sing hymns and psalms which transcend differences of creed, and they unite in the use of the form of prayer which Jesus taught His followers.

Can we not surrender our jealousies of one another, we who profess belief in God? The need is urgent. The forces of atheism and irreligion are beginning to lay claim to the public schools as though these schools belonged to them. An at-a-distance disciple of Tom Paine has lately attempted to set himself up as dictator, in this regard, to the public schools of the State of New York and super-parent to your children. It is one of the tragedies of our time that Protestant, Catholic and Jew, Fundamentalist, Evangelical, and Modernist should quarrel with one another, while the real enemy of us all, the most insidious foe of American institutions, the irreligion of the day, wins its way to the minds of our children.

What Some Editors Want

A Glance Behind the Curtain at the Process of "Debauching" America

By Charles S. Braden, Ph.D.

Assistant Professor History of Religion, Northwestern University, Evanston, Illinois

A GLANCE at almost any display of periodicals would seem to answer the question as to what some editors want. The illustrations that shriek at one from the cover pages and the highly suggestive featured titles of articles would seem to be an accurate index of what certain editors think to be most important.

However, I had never known just how an editor would explain the character of his magazine until a little while ago when a copy of a magazine for writers fell into

my hands and I read through the section telling the wants of editors, mostly in their own words. I pass on a few of them gleaned from the files of that magazine.

There is nothing particularly wrong about this one from a story magazine featuring adventure. The editor wants "not single incidents, not travel materials, but thrilling narratives of he-man adventures on the out trails of the world." It is typical of a variety of like periodicals which, on the whole, may be fairly wholesome. It was the "he-man" quality that caught my eye.

There is another type of magazine that features highly emotional situations in individual, family, and social life, usually on the confession order. The editors are fairly clear as to just what is wanted here. Most of them run to sex problems by deliberate design.

Here an editor announces a plan "to start a snappy type of magazine with highly fervid love stories, 'sexy' and smart in style, but suitable for women." He solicits material for it.

Another editor is in the market for "gay, young generation stories with considerable sex interest." Still another wants "clever, interesting, and satirical fiction with cleverly plotted sex interest and a Parisian background."

One editor asks for "love stories that have a strong and attractive sex appeal." Another declares that besides other qualities his stories "must also have a sex flavor, but withal be clean." "The sex story told in the third person" is sought by another.

High emotionalism is demanded by this type of periodical. Stories must have a deeply emotional appeal. One editor states it thus, "Stories of marriage and love written in the first person and in a highly emotional way." One editor specifies particularly "realistic love stories



THE NEWSSTAND BATTLEGROUND

Where the Best Meets the Worst in a Struggle for the Nation's Mind

having a strong heart interest which will provide a deep emotional appeal to working girls."

Must Be "Shot Through With Giddiness"

There are magazines whose major interest centers in college life. How will college men and women enjoy this editor's description of college life? He is looking for "bright college stories wherein the love element is handled with a sophisticated touch. . . . Short stories of college life that are shot

through with the glamour and giddiness which properly belongs in such surroundings."

A New York editor wants "intelligent burlesque humor of life, the unusual, the unexpected—fiction put into such shape that it *overshadows truth*," an appealing phrase this last, whatever it may mean.

One magazine exists to bring the night life of Paris to American readers, "a brisk, enlivening magazine of Paris night life, containing snappy stories with Parisian backgrounds and personal experience articles of the Latin quarter, studio life, etc."

A Million Copies a Week of This!

Another will perform a like service for metropolitan life in one of our own great cities. It will be on a higher level than the other, but we are assured that it "will not be highbrow nor radical." It will be what is commonly called sophisticated in that it will assume a reasonable degree of enlightenment on the part of its readers.

Then there is a group of editors who print plain smut and obscenity and try to disguise it under high-flown verbiage about uplift. Here is a sample: "We intend to keep this a sex magazine. We want to stick to elementals, sex elementals—the thing closest to the heart of the average woman or girl, whatever her ignorance or sophistication. Above all, we mean to lift the moral tone of the magazine. (Could it possibly have been low?) We believe that to treat sex trivially is to diminish its dramatic value, while sober treatment enhances it. Characters may do anything they please, but they must do it from some lofty or apparently lofty motive." This magazine is one of a group which professes to have a circulation of millions weekly, and it is on your newsstand.

This statement, which reveals the real interest of the whole brood of like sheets, was found as just one among a score or more statements of editors' needs, some of them church editors, and, oddly enough, in the same column is a request for stories as to how humane societies rescue

and help children and animals. How about some kind of a society—it would certainly be humane—that would tend to do away with this type of "newsstand poison" which is destroying much that is finest in vast numbers of American young people to-day?

A Neglected Phase of Spiritual Ministry

By LeGrand Kerr, M.D.

Fellow of American College of Physicians

THE opportunity to worship and attend the appointed means of grace, as interpreted by the ministry, is not always possible. In many instances it is most inconvenient for the individual. In other circumstances it is impossible.

Present-day activities, with their demands upon the time of the individual, do not always leave him free for the selection of his time of worship. Unless his religious training and faith are strong and well rooted, the many allurements of the present day, by a simple process of mental effort can be transformed by the individual into necessities. These leave him without the inclination; that is, the inclination is not so strong that it cannot be readily set aside as subservient to the need of rest and the need of exercise and recreation.

In any large community there are large numbers of nominal Christians.

People Who Do Not Get to Church

These men and women are fully aware of the benefits of the church in a community; they are appreciative of the great good that is accomplished through the church's many activities; they want to see it progress and grapple with and influence the great questions of the day. They may even be most hearty well-wishers of a particular church and of a particular pastor. But with their well-wishing and their occasional drifting in at Easter or at a time of great stress, their interest ends. They do not support any man or any organization—mentally, morally, or with material gifts. As far as their spiritual life is concerned, it is a vacuum, or nearly so.

Even in the well-organized churches there is a percentage of those who are members or occasional attendants who contribute nothing to the church but their infrequent attendance. This percentage might, with safety, be placed at from ten to twenty-five per cent. They are a problem for any church.

Irrespective of what we think should be, the history of religion in the past has been that it has more or less adapted its expression to the needs of the changing times.

In Protestantism there has been the recognition of the individual largely to the exclusion of any church authority. Its inception was largely upon this basis.

While there need be no temporizing with the great verities, with the fundamentals of religious belief, the appreciation of them may still be open to better adaptation.

The golfer is a product of recent years. With the call to the open spaces which he intently listens for every pleasant Sunday, his urge for favorite foursome makes church attendance a trial even on a rainy day.

The busy housewife, whose day is largely given over to the task of providing for the comfort and well-being of others, may be the queen of her home, but she is not the mistress of her time.

The busy physician, whose duties compel him to attend the needy at home and in hospital on Sunday morning, and, indeed, often far into the night, cannot say, "This thing will I do at this appointed hour."

And the worker, often through force of circumstances, cannot readily give up two or three hours from his labors for church attendance, and when he can, the home often demands those hours.

And then there is that large group, whose early religious training has not been such that they feel the necessity for giving one or more hours to church attendance.

Are all of these to be neglected? Because of their apparent or real disinterestedness, because of their inertia of habit, because of their incorrect evaluation of fundamentals, are these to be disregarded? The most fundamental obligation of any religion is to safeguard and nurture the spiritual life of those with whom it makes any kind of contact.

How could these best be served?

Might they not be induced to spend at least a few minutes in prayer and meditation in the church at a time that would not interfere with their inclinations for a more or less unrestricted day? Would they not even welcome this service?

New Types of Services at Unusual Hours Needed

The average human being is influenced more certainly by what he sees than by what he hears. If some who now disregard all religious ceremony, except to tolerate it, could see some of its manifestations in a service without having it talked to them or at them, might they not be brought to a realization of its power and finally of themselves seek the preached word?

These are not being reached through the usual church service. As the important thing in religion is to possess a personal relationship to God, why would not an early morning service of a few minutes duration only reach this large and increasing number and be a means of helping them to a better understanding of the church and of God? If this relationship could be established, we could well let the correct philosophy about the facts of religion take care of itself.

It might not be the part of wisdom to outline a plan for such a service: its feasibility and the desirability for it would first have to be established, and then it might be a more or less special problem for each individual church.

But with the present-day activities and demands, I feel strongly that in the larger communities and in communities which have a large number of city dwellers (as at summer resorts, etc.), such a service, brief and at the proper hour, would fill a decided spiritual need.

BROOKLYN, N. Y.

Greater Wesley Tabernacle

SEVERAL weeks ago we were in a city out in the far Pacific Northwest. In a large and representative Methodist assembly, we had made a talk on "Methodism's Ministry to the Negro." The value of the talk clearly lay in the novelty of the presence of a colored speaker in a white audience in such a remote section of our country. But the general theme of that talk became pregnant with tremendous interest when the presiding officer, the resident bishop of the area, Bishop H. Lester Smith, arose to give confirmation to the main elements of our story of Methodism's remarkable missionary doings for the black man chiefly in the Southland for the last half hundred years and more.

Bishop Smith's vital grasp and knowledge of that thrilling missionary chapter in the history of American Methodism was to us a surprise. For it showed that he had not been a mere reader of the printed records, but himself had been a part of that stirring drama and had, by direct contact, first-hand knowledge of this movement as it has swept on in his own time. He has not lived in a position of detached interest from the forces that are shaping the destinies of his colored brethren.

This was very evident from the recital of an experience which he had previously had when holding one of our colored Conferences—the Texas—several years ago. He referred to the reports of the splendid men of that Conference—how these compared favorably with those of any Conference within the church; how those reports were an adequate justification of all the wealth of interest and life which Methodism has poured into the advancement of her colored brethren in the Southland during her ministry to them. As evidence for proof of his position, the bishop instanced one case as typical. It was that of the Rev. E. W. Kelly, Sr., and the Greater Wesley Tabernacle Methodist Episcopal Church of Galveston, Texas. Out in this remote northwestern section of the country we heard Bishop Smith pay to Dr. Kelly, on the basis of merit, an unusual tribute, every word of which, knowing the man and his work as we have for years, we approve as richly deserved.

When, in the fall of 1920, he was appointed to the pastorate of Wesley Tabernacle, Dr. Kelly brought to a difficult situation a powerful conviction. He held that an efficient church must be one that adapts itself to the diversified legitimate demands of modern community life. To do this, that church must have a program with objectives of such character and size as will challenge and hold the community to activities of social betterment. It must likewise incite in the individual definite response to an effort of personal character development. Fortunately for this pastor, his ideals found reinforcement in the general program of the denomination. For at that period the Methodist Church had launched upon the adventure of an expanding and more efficient church, and was everywhere adapting old forms and programs to the new outlook with its new demands.

He believed tremendously in youth as the church's most promising asset for the future. Accordingly he reasoned that the most pressing problem of the efficient church is conservation of its young manhood, young womanhood, and its childhood; that the primary method of doing this is through religious education definitely marked out and directed under supervision of the church.

Said he, "All the facilities and equipment involved in such a program of religious development for the youth must be provided for the youth of the congregation for which I am responsible."

Clearly such a program required a physical plant adapted in all purposes for its realization. Pastor and people determined to project a new church building and began immediately creating sentiment favorable throughout the community for erecting a \$50,000 modern brick structure. It was a big task to undertake and required great courage on the part of leader and followers. Relatively speaking, the membership—just 400—was small. Their church assets were practically negligible. Already reaction from the Centenary enthusiasm was beginning to set in. By this time, 1923, the slump, because of Centenary inability to make good many pledges, was hanging like a forbidding cloud above the horizon of the general church. According to the Board of Home Missions and Church Extension, "Wesley Tabernacle had not been written into the extension program of the Houston District; and as for the emergency fund, there was a half million dollar reserve to cover a million dollar asking."

How could Pastor Kelly meet the compelling demand for a new church plant? "We were able," he says, "to make a mortgage debt for the sum of \$17,500, which amount, plus \$5,500 that we had on hand, represents the entire capital of the church at that time. After much persuasion, the architect agreed to let the contract, providing we would promise to have the balance of the funds on hand as would be needed in the progress of the work. The work was begun the last week in October, 1923, and was completed in full the first week in December, 1924. To-day, \$11,000 will pay every cent owed on this church, and not one cent has been received from the general church."

Mark it! A \$50,000 church structure, one of the most beautiful, well equipped, prominently located, efficiently functioning church plants in all our Southern field erected by the local congregation itself without one cent from the missionary board of the denomination. Food for thought! More striking even is the following group of facts: During the entire period of construction and paying, *not one penny has ever been raised at the Sunday services*. Asked why this elimination of money-raising on the Sabbath for even so obviously necessary a purpose as paying for their new church structure, Dr. Kelly, whose ministry is one with a pronounced spiritual emphasis, said:

"We have spent the Sabbaths preaching, singing, praying, and shouting, and paid our debts on Tuesday evenings or at class meeting, collected by the *class* (not unit) *leaders*—and to-day we have a budget of \$8,764, and the subscription to this budget is \$9,349. Receipts for the quarter, as rendered April 4 at the Quarterly Conference, were \$3,647.30.

"It is interesting to note how sinners have been converted and joined our communion during this building period. Eighty per cent of the officary of the church are men who were sinners when we became pastor of this church. Without one set revival during our pastorate here, 127 adult persons have been converted during the Sunday services. It is quite evident that money may be raised, churches built, debts paid without abatement of the spiritual ardor of the membership.

"The growth and interest in our young people's work have been phenomenal. The Sunday school is departmentalized and the graded lessons used in every department. Each department is partially equipped with such helps and accessories as are necessary to do efficiently the assigned task. Our Sunday-school enrollment has increased from 175 to 375 pupils. The Epworth League has made the same definite progress. A study class in elementary

methods meets weekly for instructions. 'Story Telling,' by Cather, is the text used. Two classes of young people meet each Tuesday evening for a definite study in stewardship. 'Stewardship For All of Life,' by Lovejoy, is the text used.

"A brotherhood of the boys is one of the outstanding factors for good in the church. The entire young life is organized into a junior church, which has definite form and does actual religious work. Each second Sunday is designated for their service. They take our entire services for the day, and are thereby trained to do definite church work. As a result of these activities, four young men have expressed a knowledge of a definite call to the ministry. One is a junior in Wiley College, two are seniors in this high school, and the other is a freshman in the high school."

A man of conviction, but of courage and consecration, was required for this achievement. With a character possessing these elements, Edward W. Kelly is fortunately endowed. His congregation and the entire community of Galveston, believing implicitly in the man and his vision, have followed him. Wherever the call for co-operation has gone forth from among his

officials, there has been the promptest and most cheerful response. For all these years there has existed in his official board the most cordial spirit of co-operation. In Galveston it is a proverbial statement that Greater Wesley Tabernacle official board meetings resemble a family reunion rather than a formal business assembly. Besides, Dr. Kelly is a great preacher, who would be a constructive asset in any pulpit within our twenty colored Conferences.

With the equipment as at present set up, and an augmented personnel of an additional trained deaconess, a director of religious education, and director of instrumental and vocal music, Wesley Tabernacle, under its outstanding leadership, will be probably the ranking church in the far Southland in point of efficiency in the execution of an all-round modern church program.

Echoes Philadelphia Area Men's Council

Held at Tindley Temple, Philadelphia, Pa.

By the Rev. R. B. Thompson, B.D.

THE Methodist Men's Council held in Philadelphia recently, was the twenty-second of a series of Men's Councils of similar purpose and plan in other episcopal areas of the Methodist Church.

It was the first time in the council movement that the Negro race was included on a parity with the white race. Its sessions were held in the largest Negro Methodist Church in the world. Dr. Charles A. Tindley has been the pastor for twenty-six years. It has 9,500 members, 3,000 of whom are tithers.

There were 1,500 registrants, who for three days listened to addresses by fourteen of America's Christian leaders, men eminent in church and state. The council had no financial objective. No collections. A registration fee of \$2 was received, solely to support the council.

The Philadelphia Area, the Rev. J. F. Berry, resident bishop, consists of four Conferences: Philadelphia, New Jersey, Wyoming, and the Delaware Conference, colored. There are included 1,443 churches; 269,070 members; \$38,000,000 in church and parsonage property; four educational institutions; eleven homes, hospitals, and orphanages.

Dr. Bert E. Smith, executive secretary, declared this council the best in program and execution.

The director of congregational singing was Mr. J. Lincoln Hall, of the Hall-Mack Co., music publishers.

The great new \$40,000 organ in Tindley Temple was played by Mr. Clarence Kohlman, organist at the Ocean Grove Camp Meeting, New Jersey.

"The Men's Council is part of a church-wide movement to vitalize, organize, and utilize the man-power of the church for its Christian responsibility. . . . It seeks to bring preachers and laymen into closer unity in loyal devotion to their common task. . . . The council aims to correlate and support every group in the local church that touches the life of men."

The emblem is the shield and cross, a badge that stands for an organization with a service motive.

The motto: A million Methodist men making the mind of the Master their main motive and mission.

It is hoped that the readers of the Southwestern Christian Advocate will enjoy the following excerpts from the council addresses per program:

"They Brought Him to Jesus"—MCDOWELL.

Speaking bluntly, the Christian church is not making enough of Jesus Christ. We must recover for the church its ancient passion for the souls of men. Set it in the stream of modern life.

What is the most important thing that any one man can do for any other man? Make him acquainted with some other person that is worth knowing. "Introduce me to the Lord of all life."

The best persons to bring others to Christ are their fathers, mothers, sisters, brothers. Nathaniel went across lots to get his man—informal.

"A Valid Christianity for To-day"—SWEET.

I cut my finger—the blood is red; a colored man's blood is red. "God hath made of one blood all nations." Solve the race problem on the basis of brotherhood. Make religion a reality in all spheres of life.

A valid Christianity will seek the truth and will follow that truth where it leads. The church is not the objective, but the agency.

"God's Substitute for Man's Financial Drives"—BANCROFT.

The tithe is the minimum of our giving. The fellow who doesn't tithe is below level, giving at cellar rate. The tithe is a tribute to God's ownership of all. The widow's mite was all her living. It costs to love.

"The Church In Modern Life"—CHAS. E. JEFFERSON.

I love the church. Paul loved it so. He called it the household of God, the body of Christ, the bride of Christ, the pillar and ground of the truth, the medium of revelation.

Paul believed in the church, that through the tides of fluctuating opinion it was going to stand like a rock. I love it because so many people are criticizing it. Many say the church is in peril, has come to the crossroads. I want to be with it there. It has always been attacked.

The Bible has been misinterpreted a thousand times. The scribes and rabbis did not understand the Scriptures, could not hear the voice of God in their own day. The Medievalists noticed that Jesus never married. Hence the vow of celibacy—no property—no business—moneyless—hid away in monasteries. An awful but honest blunder. The Puritans, seventeenth century: Read the New Testament with earnest hearts and keen eyes. "Everything is here; if not, it is an invention." Hence, no Christmas—no Easter—no pictures—no beauty in the house of God! The nineteenth century: False reading; not in the light of experience—individualistic. The twentieth century: So much of our education is pagan; business creed is materialistic; our politics are rotten. India does not understand how we can treat colored people as we do. Unless we do the thing, there is no hope of silencing criticism. We are to make the social applications of the gospel. Jesus had not time to do it.

"The Supremacy of Law"—SENATOR WILLIS, Ohio.

I have no sympathy with the spirit that seems to wish to take out the essentials of religion and make it a sort of polite philosophic society.

The church stands as a bar to anarchy. If one man can break some law which he doesn't like, every other man has the right to break some law which he doesn't like. Crime is crime!

"A Christian Home Life"—RALPH CONNOR, Canada.

Home is the dearest thing in all the heritage of our civilization. At the very origination of the home lies marriage. The place of

marriage determines the place of woman. Woman's proper place, the comrade and companion of man.

In 1886 there were 17,967 divorces; in 1926, there were 169,139; even and one-half times the increase in population for forty years! Literature deals so much with the "eternal triangle"; suggests the breakdown of the home. Divorce for the purpose of remarriage is adultery. People have to work it out with their own consciences and the Word of God. The church exists for the home and to make men.

"Making America Dry"—EX-GOV. PAT. M. NEFF, TEXAS.
The Eighteenth Amendment was put into the Constitution by forty-six out of forty-eight States, backed up by the Supreme Court. Evils die hard. . . . Put bootlegger and buyer on the same rock pile. . . . Are we going to admit that we are incapable of self-government? We are going to win.

"A Man's Religion"—S. PARKES CADMAN, Brooklyn.
It is far more important for us to be alive unto God and dead unto the world than to have mere intellectuality. Be a son of God! You will be crushed unless inward resistance is equal to that outward oppression.
If the Book was destroyed, do you not know that we should still have the living Christ?
Abolish these damnable prejudices.
Emotionalism is no substitute for sound thinking.
What will be your place in the annals of eternity five minutes after you are dead? Where are the leaders of to-day? Consolidate Christianity lest it perish in a pit of blood. Attach supreme importance to Christ.

"The World Task of Methodism"—W. S. BOVARD.
We must proceed to pre-empt the whole human world in its childhood to furnish a spiritual adulthood. If we want a warless world, emphasis must be put upon constructive rather than the destructive phases of our national life.
Two hundred Americans with \$52,000,000 (made in a war that cost billions) went into Russia, a realm of human stuff, and in two years—fighting pestilence and disease—saved more lives than the war destroyed. Nobody has written this into the school books!

"Dynamics of Christianity"—CHAS. A. TINDLEY
The Last Supper. Not many knew how or where, but they were disciples and willing. . . . "But be of good cheer"—a disjunctive that cut off all the gloom, that linked up with victory ahead. I say, "Be of good cheer," to help folks bear it; but He said it because He was going to fix it so that it would be better than they thought. It is the Lord's note above the calamity.
The Reason. "I have overcome the world!" The suggestion of the dynamics of the Christian church—a startling word! It changes time and tense; it is done now! All that is coming from Jesus is included in HIS NOW! Positive assurance, done now!
Sin won't move for a thing but righteousness.

"The Struggle for Brotherhood"—EDWARD STEINER.
During 2,000 years not enough people have heard the gospel to change the currents of history!
A hot-headed youth fires a pistol at the heir of Austria; 10,000,000 men give up their lives; heartbreak, "World sickness."
Progress has not moved us far. Polygamy is still regnant. Sci-

ence is our fetish. Chemicals always behave the same way under the same conditions. You can't say that about human relationships. When you hate and hate hard enough and long enough, you lose your mind. The war came; we lost our minds. . . . The purpose of hate is to destroy. The thing won't go out of us, unless we have the mind of Christ—a new birth!

"The Outlawry of War"—COL. RAYMOND ROBIN
"They that take the sword shall perish with the sword."
Aftermath of Great War. Europe is bankrupt! men hating each other in the mass; the returned soldier restless.
What will the next war mean? Women will be conscripted for munition factories; wholesale slaughter by scientific methods! Do you care?
As we grow old the army of the young advances. Give yourself to this, the great adventure of your generation—outlaw the war system.

"Methodism and the Negro Race"—LORENZO H. KING
The Methodist Episcopal Church is a universal church. Jesus Christ came with a concept that fell athwart the thinking of His day; gave us the ideal of a new social order: a universal group of brotherly men, doing the will of their Father, God.
Wesley and Whitefield came forth with this: "There is such a thing as a religious experience. . . . We black people believe in a religion that we can feel. . . . A theology with God as Father and men as brothers."
The Ministry of Christian Education. It has not always been popular to educate the Negro. The Methodist Church heard the voice of One who said, "Other sheep have I, not of this fold; them also I must bring, that there may be one sheepfold and one shepherd." The Methodist Church went.
Methodism must carry on or repudiate her Christian ideals.

"The Meaning of Christianity"—CHAS. R. BROWN
What is the essence of the Christian life? The soul's awareness of the presence of God revealed in Christ, an experience which will prompt a man to join one of the great communions. This process of Christian development is not to be done over radio. We need fellowship with God and with man.
When Jesus desired to show the glory of heaven He did not point to the stars. He took a little child and said, "Except ye humble yourselves and become as a little child, ye shall not enter the kingdom of heaven." That is the evidence of the Christian life.

"The Irresistible Christ"—MERTON S. RICE
"But we see Jesus." How striking! We set Him over against all these problems! "Come unto me, all ye that labor and are heavy laden, and I will give you rest." A man who could say such things was either crazy or divine. I know the Christ of God through contact.
We see sin, war, death—but we see Jesus! Match the Prince of Peace against them. We behold Jesus Christ as King of kings and Lord of lords, blessed forever. Take Him!

Devotions (daily)—F. WATSON HANNAN
Look at the church and say, "I thank you for environing me in a way conducive to worship—the inner grace of appreciation."
Prayer: Make us, O Lord, masters of the gospel, that it may master us.

Annual Session of Book Committee

PROMPTLY at 10 o'clock A. M., Wednesday, April 27, pursuant to previous announcements, Dr. Wm. F. Connor, chairman, called to order the Book Committee in regular annual session in Edgewater Beach Hotel, Chicago. Havergal's hymn, "Lord, speak to me that I may speak in living echoes of thy tone," was announced by Editor E. P. Dennett, of the California Christian Advocate, who led the devotions. He then read, after singing, the 35-48 verses of the Gospel of John, sixth chapter.

The calling of the roll revealed the unavoidable absence of the following members: Dr. J. E. Holmes, Messrs. C. A. J. Walker, Jesse R. Clark, F. A. Arter, Dr. H. C. Jennings, publishing agent emeritus, Dr. D. F. Diefendorf, and Mr. Frank S. Wallace. Rules of procedure were adopted on motion of Mr. Frank A. Horne.
Regular routine work consisted in hearing reports from editors, standing committees, and publishing agents. The committee fixed Kansas City, Mo., as the seat of the next General Conference.

Report of the Episcopal Fund was read by Dr. J. H. Race, treasurer.

Dr. O. Grant Markham read the report of the publishing agents. This report gave the following fiscal table of business for the year ending December 31, 1926, as compared with the same period of 1925:

Manufacturing Department:		Decrease	
Religious Job Sales, 1926.....	\$528,186 13	\$33,958 41	
Sales to Graded Lessons Syndication, 1926	432,937 46	10,817 58	
Commercial Job Sales, 1926	163,499 36	70,005 72	
Total	\$1,124,622 95		
Net Decrease		\$114,781 71	
		Increase	
Accounts Receivable	\$1,312,813 86		\$52,928 98
Notes Payable	215,000 00	\$145,000 00	
Accounts Payable	198,917 52	56,765 51	
Mortgages Payable	835,000 00	635,000 00	
Invested Surplus	305,387 25		116,876 50
Cash on Hand	292,089 68		60,546 43
Accrued Salaries, Wages, Taxes, Interest	32,947 56	32,947 56	
Net Produce for 1926	218,119 10		289,753 96

Of special interest to Annual Conferences is the fact that during the ninety-year period of its policy, the Book

Concern has distributed up to and inclusive of 1926 the huge sum of \$7,454,908 to the Annual Conferences from its net produce for retired preachers, widows, and children. For the present year's produce the Concern sends to the Conferences \$200,000 for this purpose.

In conformity with Disciplinary requirement, the Book Committee, making its report to the Annual Conferences, sends out this year the following address:

One hundred and thirty-eight years ago the church fathers with faith and vision organized The Methodist Book Concern for the promotion of Christian education and the dissemination of moral and religious literature. These are still the ideals and purpose of The Methodist Book Concern. That these are the ideals and purpose is clearly indicated by the various types of books, periodicals, and study courses in religious education.

The Methodist Book Concern has gone forward in its particular field under the efficient leadership of the publishing agents, Dr. John H. Race, Dr. George C. Douglass, and Dr. O. Grant Markham, who have at all times cared for the larger interests of the church. They have had associated with them a large group of loyal co-workers.

The Abingdon Texts are increasing in popularity with those who are interested in religious education both in the church schools and the week day and vacation Bible schools. They are widely used both by our own church and by other denominations.

The Sunday-school publications of our church hold a pre-eminent place. It is the consensus of opinion that our Sunday-school literature as represented by the International Uniform, International Graded, and International Group Lessons is in the forerank among Sunday-school publications in the United States. They meet the needs in every school, from the youngest pupil to the oldest. We heartily commend them to the Sunday schools of our church.

We note with pleasure the increase in the number of subscribers to the Advocates, and wish to thank the pastors for their interest in the church papers. We respectfully ask their co-operation and assistance in making Good Literature Day a success, that Methodists may increasingly read the Advocates.

A fine quality and variety of books in the field of religious literature have been produced by The Methodist Book Concern, two of which we would especially mention: "The Story of Methodism," by Drs. Luccock and Hutchinson; and "The Christ of the Indian Road," by Dr. E. Stanley Jones.

The "Story of Methodism" has had a fine reception by the reading public, and should have a place in every Methodist home. The reading of it will bring a greater knowledge of our church and a finer loyalty to it.

"The Christ of the Indian Road" has challenged the civilized world, and has become the best seller among religious books of the year. It is in demand in every land, and editions have been printed in various foreign languages.

During the past year the improvement and enlargement of the publishing plant at Chicago has been completed, and has become the home of many church boards.

The completion of the new publishing plant at Dobb's Ferry, New York, has given the church one of the finest publishing houses in the country.

In spite of quietness in the publishing business, the dividend to the Conferences is \$200,000.

Respectfully,

(Signed) Louis M. Potter, H. S. Hamilton, J. M. Emert,
G. M. Henderson, J. S. Todd, M. J. Naylor, Fred D. Stone.

Jubilee Campaign For Philander Smith College

WITH a resolute will there is an inevitable way to success. Thus reasons the entire Philander Smith College community. That includes trustees, faculty, alumni, student body, ministers and laymen of the patronizing Conference, and all well-wishing friends of Christian education. Spurred on by faith in the necessity of the object for which they are striving and in the generosity of a sympathetic public, leaders in the Philander Smith College campaign for a much-needed \$50,000 endowment fund formally opened their drive in Little Rock, on March 4, with a striking parade of cars, with President Taylor, of the college, seated in the school car at the head of the enthusiastic crusaders. In the other cars—twenty in all—were members of the faculty and students. Decorations consisted of flowers and bunting, punctured with placards and pennants bearing stirring

slogans. This caravan of enthusiastic boosters proceeded through thickly populated sections of the city where their constituency reside in large numbers, and impressively brought home to the residents of the city of Little Rock the challenge of Christian education and enlarged opportunity for the youth.

That was a striking appeal, a fine way to initiate one of the most worthy movements for the public good that ever came to that or any other community. *The Philanderian*, their college paper, said editorially concerning the campaign, under the caption, "It Takes Money to Construct Buildings":

"Very numerous are the people after they have listened to a solicitor present the needs of a worthy cause who will say, 'I am in sympathy with the cause; it is a worthy one, and I want to help the cause along, but—' They will begin to scratch their heads and to make excuses to show the solicitor why they cannot give any money to help the institution or worthy cause which they are so much in sympathy with.

"The drive for \$50,000 for a new and better Philander Smith College is now in progress. President Taylor, members of the faculty, most of the students of the college, with a great host of friends, are on the field working trying to get money for the \$50,000 jubilee celebration scheduled for June 2. They can witness with the writer that the people mentioned in the opening paragraph of this article are very numerous.

"Among this class of sympathizing well-wishers, who for many excuses cannot or will not give any money to help this worthy cause, are many former students and graduates of the institution. Strange it is how people can forget, ignore, or fail to respond to the call of an institution which has helped them to learn as much as they know and in many cases caused them to come into their own. It seems that they are not mindful of the fact that whatever success they may be having is due to a great degree to the ideas and ideals received while attending the institution.

"Then there are those (this is the largest class of these sympathizing well-wishers who make excuses) who have not attended the institution, but who have been helped by the influence of the college. And what Negro in the State of Arkansas has not, and how many more out of the State have not been helped either directly or indirectly by the influence of Philander Smith College?

"Lest we be accused of being too materialistic or mercenary, we must admit that any cause or institution wants and needs the sympathy and well wishes of the people. Moral backing is worth something, and we do not mean to underestimate or count for naught the sympathy and genuine well-wishes that many people have for the welfare of the college, and most especially for this great jubilee campaign. But this sympathy and these genuine well-wishes are of no economic value—unless backed up by a cash donation to the campaign.

"It is a fact that the three new units that are being contemplated (that is not all) for the building of the new Philander Smith College must be built with brick and mortar, and they cost money. Just mere sympathy and well-wishes without the cash cannot and will not build the new Philander Smith College. Sympathy is all right in its place; but it takes dollars to construct buildings.

FRIENDS IN DEEDS

"That the college has many well-wishers among the white race has been amply shown since the \$50,000 jubilee campaign was launched. Out of the many striking evidences to prove our topic sentence, we are mentioning three examples in this article.

"Prof. John A. Clair, principal of the high school department of the college, who is a graduate of Syracuse University, received a check for \$50 for the campaign from a classmate of his, Carl Woese, as a reply to a request sent to the young white man.

"A pastor of the First Methodist Church, South, in a town in South Arkansas, sent his check for \$5 to Mrs. A. B. Ives for the campaign. The donation from this pastor was secured through the suggestion of a young lady of the college, Miss Cleopatra Richardson.

"A benefit show was given at the Plaza Theater, March 23, for the jubilee drive. The picture, 'The Dark Angel,' was furnished by the management of the theater, who gave a liberal share of the proceeds to Prof. G. C. Paige for the drive. This benefit show was given with the permission of Mrs. Frank Nowells, who has recently succeeded Mr. Ed Bauer. Mr. Bauer was always willing to help worthy causes with benefit performances, as manager of the Plaza Theater.

"These people have proven themselves friends of the institution by these donations to the jubilee campaign. For indeed it has been well said, 'A friend in need is a friend indeed.'

Thousands of Methodists and others desirous of assisting in a worthy cause could make no better investment of their money in the spirit of Christian stewardship than to forward their check for this purpose to President George C. Taylor, Philander Smith College, Little Rock, Arkansas.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PETER DELIVERED FROM PRISON

SECOND QUARTER. LESSON XI. JUNE 12

Scripture Lesson—Acts 12. 1-17.

The Jews are determined by all means, lawful or unlawful, that the Christian movement shall be put down; and the Christians are as fully determined by all means, human or divine, that the movement shall succeed. The Jews are active in their attack of the Christians; and the Christians are passive in their resistance of the Jews. When lawful means fail, the Jews resort to rotten political schemes; and when human power seems unreliable, the Christians through prayer invoke divine aid. The Jews try the court; the Christians prevent a judicial decision against them. The Jews resort to mob violence; the Christians defeat them by their courage in enduring suffering for their cause. The Jews appeal to King Herod; the Christians appeal to King Jehovah. The Jews fail in every scheme; the Christians succeed in every resistance. Such in brief is the story of the persecution which our study began week before last, and continues to-day. What we shall say in these notes will be but an elaboration of the above introductory statements.

Peter Defeats the Jews at Court. There may have been not an unreasonable excuse for the initial persecution and imprisonment of Peter. Looked at from the purely social or political standpoint, those Jewish leaders could trump up not an absolutely silly case against him. By preaching the Christhood of Jesus, and that He had been wickedly killed, it looked like he was himself condemning the work of the Jewish court which had tried Jesus, and was trying to create sentiment among the people against the decision of the court. It looked like a campaign for the "recall of judicial decision." Everyone who became a Christian voted for the measure. And everyone who opposed the Christians voted against the proposition and in favor of the authority of the court, right or wrong. Hence when they hauled Peter before the court, they fully believed that the court would uphold its authority by deciding against him. And such a decision would have been formally rendered had it not been for the liberal-minded scholar, Gamaliel, who recommended the *laissez-faire* attitude toward the movement championed by Peter so far as the court of local Jewish government was concerned. He recognized the fallibility of human judgment, and the limitation of human reason in deciding the will of God when the authority of the Scriptures was not concerned. He reckoned that the most judicious policy was to leave it to God to declare His will in the matter by giving success or causing failure to the movement as He had done in other similar instances. His counsel prevailed. And this court seems to have been governed by that decision ever afterwards. Henceforth when it tried a Christian it tried him, not as a Christian, but as a heretic (that is, as teaching contrary to the Scriptures) as in the case of Stephen and Paul. But Jesus had been killed, and Peter had been tried by this court, not for heresy. This changed attitude of the court was doubtless due to the influence of Peter. If he failed to convert the judges to Christianity, he did succeed in converting them to a greater justice; that is, not to sentence a man to death without having a case proved against him for which capital punishment was legally the penalty. To that extent he Christianized the court without having convinced the judges that Jesus was the Christ.

The Jews Resort to High-handed Measures. Persecution has been removed from the court; and it fell into the hands of the people. The decision of the court was privately reached (Acts 5. 34), and was neither publicly nor privately handed down. It did not mean that

the court would protect or defend Christians in their rights should they be unlawfully attacked by Jewish leaders. If a Jewish mob should kill them and bring the movement to nought, that would be regarded as the wrath of God upon them. The decision was not against the persecution of the Christians; but it was indirectly against their persecution, and directly against the killing of the leaders of the movement, *by the authority or order of the court* (Acts 5. 33). The court would neither sanction formally nor interfere with it even though each of its members should be minded to take part in the persecution as a private citizen.

Hence notwithstanding and because of the Jews' defeat before the law, persecution of the Christians by high-handed measures began in earnest—the president of the court, the high-priest, serving as chairman, and Gamaliel's disciple, Saul, as manager of the persecution commission. They had no authority to put anyone to death; but they could whip and imprison at will. And no *habeas corpus* proceedings could be resorted to in those days. But the apostles either kept out of the way of the persecution commission or, which is more likely, this commission assumed authority to deal only with the ordinary Christian disciple, and needed higher authority to deal with the leaders of the movement. The ordinary disciple did not know his rights as did the leaders. So they dealt as they would with the disciples—or, at any rate, with the more insignificant ones—and let the leaders be until some higher authority could be secured for their high-handedness.

Eventually they found this arbitrary authority in the unprincipled Herod Agrippa I, whose arbitrariness knew no limits especially when a Roman citizen was not involved, and whose audacity knew no bounds in gratifying some selfish ambition. He was willing to sell his soul for popularity; and those Jewish leaders knew when to rub on him the soft soap and when to "hang him out" to dry—if the phrase will be excused. To satisfy the Jews, this Herod killed the Apostle James and imprisoned Peter, not to await trial, but to await execution without the semblance of a trial and without even being charged with the violation of any law.

Peter Slips Between the Fingers of His Enemies. One can easily imagine the anxiety which the Christians felt for Peter and which he felt for himself. One may well wonder how Peter could have fallen asleep that night unless it be because he had fully resigned himself to whatever fate should befall him. The Christians prayed fervently for his escape. And through some unexpected and inexplicable means his escape was easily effected by night. The only explanation he could give to it was that it was the work of an angel. Herod, however, explained it as the result of defection among his guards—the explanation which most naturally would have suggested itself in such a case. But whoever it was that so easily led Peter to his escape, it was for him and his anxiously praying Christians nothing less than a God-sent angel.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JUNE 12, 1927

"Many were gathered together praying"

(By D. D. Martin, D.D.)

Something must come to pass when God's people are in earnest before Him. The prison walls and bolted doors seem impregnable, but when there was united prayer, the doors

began to tremble, and the prison bolts to leap from their sockets, and the chains blinding the prisoners fell and left them free. The prison house of sin, and the bondage men are in to the superstitions of heathen lands will yield their grip, when there is earnest, meaningful prayer on the part of the church of Jesus Christ.

This is but one of the many instances related in the Scriptures of help coming to God's people in answer to prayer, and how whole nations were turned to God as was true when Daniel and his three friends prayed in Babylon for deliverance and help. Many have been the missionaries who in impossible situations when no human help seemed possible or able to bring relief, have called upon God, and He has heard. This was true with Dr. and Mrs. Moffatt in South Africa, when leaving his wife upon her knees in prayer, Dr. Moffatt went out to meet the maddened native spirit, and bared his breast that they might see the beating of his heart, and know where to strike. God heard prayer, and even those heathen saw that God was with him.

A time of extremity has come now in our missionary work. If again the church could be gathered in earnest prayer, stations that are threatened for want of support would be strengthened. The whole spirit and life of the people in the homeland would be aroused to the great needs, and the seeming impossible would be accomplished. The machinery of the church is overshadowing the prayer life of the church, until the missionary zeal is become abortive, and the real passion essential to win this world to Christ is no longer characteristic of churches and Conferences as formerly.

God did better for this praying band than they expected, and while they were yet praying, the answer came. God, who is near us when we pray, can at the same moment be with our representatives on the field, and will come to their relief even as He did to Peter. There is now great need of united prevailing prayer.

OAMMON SEMINARY.

Cards of Thanks

I wish to thank the members of McCabe Temple Methodist Episcopal Church, Martin, Tenn., for the many kindnesses shown to my husband since he has been their pastor. The inspiration he has received from each member has been invaluable to him. These same members added much cheer by sending to me a large box filled with many necessities of life, which we enjoyed immensely. My husband, the Rev. J. H. Hughlett, joins me in thanking them again and again. My earnest prayer is that God may bless each one.—Mrs. Fannie Hughlett.

The Rev. C. Jenkins, the pastor of Asbury Methodist Episcopal Church, Richland Hill, La., takes this method to thank the ladies of the Ladies' Aid auxiliary for a nice hat for the Preachers' Council held at Port Allen, La., January 11, 1927. We also wish to thank the good members and friends for the pound party on January 27, when 125 pounds of select groceries were laid on the table, and a cash purse. The party was led by Bro. S. Moses and others. May the Lord bless you all. Come again.—The Rev. and Mrs. C. Jenkins.

The Rev. and Mrs. L. A. Greenwood wish to thank the participants who came to the parsonage on the evening of January 27, singing, "God Will Take Care of You," and presenting to pastor and wife sixty pounds of groceries and fruit. On behalf of the sisters M. Jamison extended a cordial welcome to Mrs. Greenwood, who had just returned to her new field of labor, after a visit of several months in Georgia. It made Mrs. Greenwood happy, indeed, and in a few choice words she responded. The Rev. L. A. Greenwood also expressed his appreciation for the thoughtfulness of members and friends, and invited them to come again.—L. A. Greenwood, Pastor, Texarkana, Texas.

We are taking this method to thank the members of Warren Chapel Methodist Episcopal Church for the surprise party which

came to the parsonage Tuesday night, January 25, led by Mrs. M. C. McCoy and Mrs. C. S. Winfield. More than fifty pounds of choice groceries and a purse were presented to the pastor and his wife. About 9.30 the crowd came up, singing, "Open the Door and Let a Stranger In." The door was opened, and they marched in. Mrs. McCoy made the presentation speech, and Mrs. Allen, in a few words, responded. Indeed, this was a surprise, and one very much appreciated. May the Lord bless each one who contributed, and replenish their storehouses.—Rev. and Mrs. L. B. Allen, Dickinson, Texas.

We take this method to thank the president of The Woman's Home Missionary Society,

Miss Adellne English, for a grand surprise, which was presented by Bro. E. H. Cabbie, which consisted of fifty pounds of groceries and a cash purse; also the Ladies' Aid, V. A. Sweetman, and Miss Gladys Compton, president of the Epworth League, for the one hundred pounds presented the pastor and family, also a cash purse. The presentation was made by Mrs. V. A. Sweetman and Miss Rosa Lee. Space will not permit me to mention the names of all those who participated. The pastor and wife responded in a few but well-chosen words. Call again, good friends. We shall ever pray God's choicest blessing upon you all.—The Rev. and Mrs. S. M. Garner, Bunkie, La.

Dr. Robinson delivered the principal sermon. Amount raised, \$72.—Rev. O. J. Harvey, Pastor; Mrs. Pearl Wallace, Reporter.

Crystal Springs, Miss.—Crystal Spring circuit has taken on new life. The Rev. J. H. Easter, our pastor, came to us from the Conference with a spirit to work, and coupling up with the people, we set out to put the World Service quota over on Easter. The Rev. J. H. Easter preached the resurrection sermon, and W. J. Price, with the assistance of Mrs. Dora Finley and Mrs. Gertrude Ford, who directed the young folks, rendered a fine program. We had with us also the Rev. A. C. Reed, of the Baptist Church, and his congregation, who took part in the service and the program. Total raised for World Service, \$67. We failed to go over the top, but we are not going to stop. Pray for our success.—Dora Finley, Reporter.

Glade Spring, Va.—Where there is unity there is strength. We have just closed a community revival, which marked one of the best we have held in recent years. All the churches of the city united at Ebenezer Methodist Episcopal Church, of which the Rev. H. L. Johnson is pastor. During the last seven nights the Rev. S. A. Russell, of Gate City, Va., preached stirring sermons. We were also favored with the presence of the Rev. F. D. Thomas, of Abingdon, who preached the opening sermon, and the Rev. F. A. Hatcher, who preached on the second night. Glade Spring is moving on as never before under the leadership of their busy pastor, the Rev. H. L. Johnson. We wish him many happy years with us.—E. Hutchinson, Reporter.

Brewton, Ala.—From May 9-15 we celebrated the fiftieth centennial of Shiloh Methodist Episcopal Church. We were glad to have our pastors and their good members of the six different churches of our city to co-operate with us. We are grateful to the people of this town for their loyal support. On Sunday the 15th, we were favored with a paper read by Mrs. John Nolen on "How We Ought to Serve the Church"; response by Mrs. V. E. Moore, our beloved pastor's wife. Paper, "The Church Saved Me," by Bro. Jas. Murphy; response, Prof. Jarman. Bro. H. Cheatham, our efficient Sunday-school superintendent, gave a splendid talk on "How He Served the Church." Total collection, \$45.60. Of the six other churches that raised the largest amount above \$10, the pastor of said church received a prize of \$5 in gold. The Rev. McMillan, of the First St. Siloam Baptist Church, was awarded the prize.—The Rev. R. H. Moore, Pastor; Mrs. L. E. Shelley, Reporter.

Shelbyville, Tenn.—Scott's Chapel Methodist Episcopal Church has taken on new life. The Sunday-school department is growing wonderfully. The superintendent, Mr. John M. Streater, turned his part of the service over to the boys during Boys' Week. Mr. Charlie Blakemore, one of the active members of the Sunday school, was superintendent. The pastor, Rev. R. A. Dowell, preached an excellent sermon at 11 A. M.; text, "Honor thy father and thy mother," etc., Exodus 20. 12. A very interesting comment was made on the sermon by Dr. Wittenburg, the president of Turner College. A Mothers' Day program was rendered Sunday evening under the auspices of Mrs. Frank Thompson. Two helpful talks were made by Mrs. W. H. Campbell, layman at Woodfork Chapel, African Methodist Episcopal Church, and Prof. J. C. McAdams, principal of the public school. The latter emphasized the importance of an "Old-Fashioned Mother."—Miss Sarah E. Dean, Reporter.

Lakeland, Fla.—The pastor thanks the good members and friends of Foster's Memorial Methodist Episcopal Church for the grand surprise given on May 10, after a glorious class meeting. This party was led by Mrs. Addie Welch, assistant class leader of Class No. 6, and Mrs. Mary Wallace, leader of Class No. 4. The church has taken on new life in every department, and is deeply interested in their pastor. This is shown in many ways. This is our fourth month at this charge, and noble things are being done. The

Little Stories of Achievement

What the Churches Are Doing

Dover, Tenn.—Carter's Chapel Methodist Episcopal Church: Our Sunday school is progressing nicely, and rendered an excellent program on Easter Sunday. The offering raised by the Sunday school was given over to World Service.—Rev. L. M. Williams, Pastor; Mrs. Lovie B. Skinner, Reporter.

Summitt, Miss.—We are glad to say that Summitt and Magnolia charge is alive. We raised on Easter for World Service: Magnolia, \$140; Summitt, \$125; total, \$265, our full apportionment for the year. We feel sure that all claims of the church will be raised. We thank the good people for their loyalty.—H. E. Morgan, Reporter.

Enondale, Miss.—The first Sunday in May was a high day at Keys Chapel Methodist Episcopal Church. The pastor, Rev. W. A. Wiggins, preached a wonderful sermon at 11 A. M. to a large congregation. Collection for the day was \$10, and the Easter collection was \$20, making a total of \$30. We are still holding the fort.—Josephine Cotton, Reporter.

Moss Point, Miss.—On Sunday, May 8, Mothers' Day, the people of St. Paul Methodist Episcopal Church were blessed with a program of wonderful songs, papers, and readings, which was rendered in the honor of mothers. At the night service the pastor, Rev. S. G. Roberts, preached a wonderful sermon on "Mothers," which was enjoyed by all present.—Ariel Hawkins, Reporter.

Philadelphia, Miss.—Hope Well Methodist Episcopal Church: We have just closed a week's revival, conducted by the Rev. Smoot, of the Meridian circuit. He was at his best each night. We were made to rejoice because of the mighty presence of God. His sermons will live long in the memory of the people who heard him, and we hope to have him with us again.—Rev. E. W. Rogers, Pastor; Maggie Moten, Reporter.

Aberdeen, Miss.—Easter was highly observed on the Pleasant Valley charge. At 11 A. M. the Easter message was delivered by the pastor, Rev. J. T. Cannon, which everyone enjoyed. An excellent program, directed by Prof. Levi Crawford, was rendered for the occasion. In spite of the inclement weather, our efforts were crowned with success. Amount raised for World Service, \$126.—Rev. J. T. Cannon, Pastor; Mrs. Mary F. Crawford, Reporter.

Amory, Miss.—Our church is progressing nicely under the leadership of the Rev. S. S. Brown, who knows no failure. He asked us to put the program over on Easter and this was done. We have pledged to stand by him in all of his efforts, for he is the right man for this work. The district superintendent, Dr. Wynn, stated that he could see a big change on the Amory circuit since the Rev. Brown came to us. Pray for our success.—Merdal Stone, Reporter.

Ehrhardt, S. C.—The Ehrhardt charge is as it never was in its history. The greatest work ever done on the charge is being done by the Rev. L. S. Selmore. In three nights thirty-seven souls were added to the church.

This is the largest number of accessions to the church in ten years. This charge is also planning to lead in all benevolences as it has already done in the saving of souls, district superintendent's and pastor's support. God bless the Rev. Selmore.—R. C. Ayers, Reporter.

Teague, Texas.—East Mexia circuit: The Sunday school at Wilson Chapel is alive, and is the best on the circuit. April 24 the Sunday school was opened by Superintendent Steve Busby, with thirty-four members and three visitors present. The lesson was discussed with much enthusiasm. Sister Hill reviewed the lesson. Despite the rain on April 24, the members of Wilson Chapel attended service in great numbers. The Rev. C. L. Hill preached a great sermon from Genesis 32. 27, 28.—Reporter.

State Line, Miss.—Easter Sunday was observed at each church on the Salem and Morgan Hill charge with much success. The good people rallied as never before to put over the World Service program. Liberty Hill church raised \$21; Morgan Hill, \$10; Salem and Beautiful, \$5. The total amount raised was \$36. Space will not permit us to mention the names of those who contributed. One subscription was secured for the Southwestern Christian Advocate. May God's blessing ever remain with both Methodists and Baptists, who stood by us in this drive.—A. Bivins, Pastor.

Holly Springs, Miss.—Okolona circuit: Our Easter drive was quite a success. At New Hope the club leaders are to be congratulated. No. 1, Bro. E. Pickens, \$36; No. 2, Mrs. I. V. Anderson, \$16; No. 3, Mrs. C. Buckhanan, \$7; grand total, including public collection, \$65. At Snow Town, \$28 was raised, and \$11 at Preymount. Our district superintendent, the Rev. G. W. Wynn, preached for us at New Hope. He rendered valuable service. The Rev. R. B. Buckhanan preached at Preymount, and rendered able service. Grand total raised, \$104.—Rev. John E. Glenn, Pastor.

Crystal Springs, Miss.—Bridgeville, Little Rock Methodist Episcopal Church: Easter was indeed a success. We raised in Sunday school for World Service, \$45. After the Easter program was rendered, the collection was raised by little Misses Bertha Brown and Jessie L. Bland; amount, \$5.05. An inspiring talk was made by the superintendent, Mr. H. W. Frank. The pastor, Rev. B. J. Cooper, preached from the Golden Text, "He is risen as He said." The total amount raised for World Service was \$202. The Sunday school is advancing spiritually as well as financially. Pray for our continued success.—Mrs. S. E. Rice, Reporter.

Logansport, La.—Sunday, May 8, was a big day at Mt. Zion Methodist Episcopal Church. We entered the new church, which had been completed. Over 200 people witnessed the occasion. The Revs. W. R. Peterson and C. Peterson preached very acceptable sermons. We were also graced with the presence of our honored district superintendent, the Rev. J. D. David. About fifty of our white friends participated in the service. The Rev. T. A. Bailey, of Fairfield, La., and the Rev. A. Robinson, of St. James Methodist Episcopal Church, delivered fine sermons.

Roster of District Conferences for 1927 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

District	Place	Date	Dist. Supt.
La Teche	Napoleonville, La.	June 22-26	H. Daniels
Oklahoma	Boley, Okla.	July 6-10	J. H. Ellis
Sumter	Camden, S. C.	July 6-10	A. G. Townsend
San Angelo	Brady, Texas	July 12-17	S. E. Blacknell
Waycross	So. End, Patterson, Ga.	July 14-17	W. H. Odum
Waycross	Hempstead, Texas	July 19-24	A. J. Newton
Murfreesboro	Cookeville, Tenn.	July 19-24	F. N. Collier
New Orleans	Bogalusa, La.	July 20-24	M. R. Walker
Gulfport	Escatawpa, Miss.	July 20-24	E. A. Wilson
Vicksburg	Boiton, Miss.	July 27-31	J. R. Ross
Brookhaven	Hazlehurst, Miss.	July 27-31	G. W. Coleman
Montgomery	Booth, Ala.	July 27-31	P. P. Wright
Houston	Houston, Texas	July 27-31	J. S. Scott
Waynesboro	Sylvania, Ga.	July 28-31	J. S. Stripling
Charleston	Covington, Va.	Aug. 2-7	E. A. Haynes
Hattiesburg	State Line, Miss.	Aug. 3-7	W. H. Smith
Hannibal	Moberly, Mo.	Aug. 3-7	C. S. Webster
LaGrange	Zebulon, Ga.	Aug. 3-7	J. B. Maddux
Jackson	Benton, Miss.	Aug. 4-7	J. S. Williams
Memphis	Aiamo, Tenn.	Aug. 10-14	W. B. Crenshaw
Kansas City	Kansas City, Mo.	Aug. 10-14	E. W. Hannah
Opelika	Lineville, Ala.	Aug. 10-14	J. C. Chuman
Alexandria	Leesburg, Va.	Aug. 16-21	J. U. King
Fort Smith	No. Little Rock, Ark.	Aug. 31-Sept. 4	J. L. Bryan

members are doing everything to make it pleasant for the pastor and his good wife. A great day was witnessed on Mothers' Day. Mrs. Rainey, Miss Addie Rainey, and Mrs. E. T. Wesley raised \$16.25, which they gave to the trustees. God bless these good women. You may come again. The doors of the parsonage stand ajar for all. About seventy-five pounds of groceries were given in this surprise. Pray for us that this may be a year of jubilee with us.—A. L. Jackson, Pastor.

Waldo, Fla.—April 17 was a high day at Mt. Carmel Methodist Episcopal Church. The Rev. G. E. Saul addressed the council in the interest of World Service. His text was, "Prepare For a Great Drive For World Service." Our Sunday school is much alive and doing good work, with Mrs. Lena Hendricks as superintendent. She is an excellent leader in the church and Sunday school. She always inspires the members and children to do greater work for the upbuilding of the church. Mrs. M. M. Gordon has been licensed. She has held several offices in Mt. Carmel for a number of years, and has always discharged her duties in the church. Mrs. Gordon is a live wire in all departments. Sunday morning she spoke to a large congregation. We believe that she is on the main line and is headed for success. At 8 P. M. the Easter program was rendered. The clubs reported as follows: No. 1, Mrs. L. Hendrick, Bro. G. W. Watson, \$9.90; No. 2, Mrs. B. Jones, B. Boyston, \$15.85; No. 3, Mrs. K. Mitchell, C. H. Pelham, \$4.85; No. 4, Bro. W. E. English, \$1.55; Easter offering, \$37.29; collection for the day, \$69.34. Mrs. M. M. Gordon presented a choice box of groceries to the pastor. Mrs. Mabel Page is on the sick list.—Mrs. W. E. English, Reporter.

Indianapolis, Ind.—The members and friends of Scott Memorial Methodist Episcopal Church wish to express our highest appreciation of the work done by our pastor, Dr. W. H. Riley. When he came to us last May, 1926, he found our church a sad plight. The doors were about to be closed, all our debts were past due, and no one had any confidence in our ability to pay, and the membership was greatly divided. Dr. Riley saw our great need and threw himself into the breach like a great financial and spiritual pacificator, and very soon all things were set going in the right direction, so that to-day our membership has been drawn together and our creditors have been satisfied. We have raised for all purposes more than \$6,000. Our World Service has been more than doubled, and forty-seven new members have been added to our list. Every department of the church has felt the fostering hand of our great leader. We are glad to say, the Conference has deemed it wise to return to us for another year Dr. W. H. Riley as pastor. In closing, we must not fail to mention the great help the Southwestern Christian Advocate has been to us, and this we greatly appreciate by sending five annual subscriptions.—Mrs. Malinda Phillips, Reporter.

Washington, D. C.—Mt. Vernon Methodist Episcopal Church: Easter Sunday night the

senior choir rendered appropriate music for the occasion which was well attended by the public. About \$18 was turned over to the church fund. On April 19 our new district superintendent, the Rev. R. F. Coates, preached an inspiring sermon to the officials, members, and well-wishers of the church. The evening served a twofold purpose: besides enjoying the sermon, the audience had a chance to get acquainted with the Rev. Coates and know his plans and expectations. We are going to try to stand by our district superintendent and help to make his work on this district a great success. The Ladies' Aid gave a pastoral reception April 25 in honor of our pastor, who has been with us for several years and returned again this year. Several pastors and their wives were present. Among the high officials of the Conference present were our ex-district superintendent, the Rev. J. H. Jenkins, and his wife, both of whom gave us very interesting talks. A special program—music and literary—was rendered by the society. Speeches were made by some of the guests, at the close of which our pastor expressed his appreciation. Some of the young ladies of the senior choir helped to serve at the tables.—M. B., Reporter.

Dallas, Texas—On Monday evening, May 2, the members of St. Paul Methodist Episcopal Church entertained with a most delightful birthday party in compliment to the Rev. G. A. Deslandes, the honorable pastor. The attractive banquet hall was even more lovely than usual when quantities of lovely spring flowers and ferns were used in profusion. The large round table was overlaid with exquisite lace, the center decoration being a large cake filled with white and pink candles. Over a hundred guests were served a delicious ice course. Two of the delightful features of the occasion were the cutting of the cake and the presenting of a white gold watch, chain, and knife by our worthy chorister, Mr. Timothy Johnson. After viewing the many beautiful presents, all wished for the pastor many more birthdays. The donors were: Messrs. and Mesdames Johnson, Rice, Owens, Murry, Grant, Jones, Powell, Thompson, G. Bills, Lightner, Green, Minter, Morgan, Ray, Wilson, Stewart, S. Shirley, Batts, Mack, Mesdames L. Taylor, Manning, L. Mickles, Pritchard, Aggee, Brown, Turley, F. Pollard, I. Bailey, M. Howard, Karo, C. McKinney, H. Eson, P. Wilson, R. White, Christopher, Hightower, Misses Rose and Clara Wilson, I. Bailey, M. B. Gary, Messrs. G. Walker, J. Galimore, Bro. Baker, the Rev. J. H. Childs and family, Miss Deltessa.—Reporter.

Shuqualak, Miss.—Easter proved quite a success at our church. The program was rendered in the morning to the delight of all present. Our efficient pastor was detained at the church in town, and on his instructions, we took the collection by roll call; and the following members paid: W. Dew, M. Parker, \$1.75 each; E. Dew, N. Dew, E. Domity, P. Dew, \$1.05 each; J. H. Lockett, \$1.65; A. Strong, F. Ballard, L. Strong, C. I. Strong, N. January, J. Domity, S. Jordan, \$1 each; L. Logan, D. Lockett, \$1.10 each; M. Dew,

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Tuscaloosa, Ala.—St. Paul Methodist Episcopal Church is marching on with colors flying. Sunday, May 1, was "governor's election day." Three candidates were on the field with a distinct platform, Wets, Drys, and Light Wines. The Drys were led by Mrs. L. Oliver, Mrs. M. Griffin, manager; the Light Wines by Miss L. Frierson, Mrs. F. W. Williams, manager; the Wets by Mrs. C. White, Mr. A. H. Frierson, manager. Amount raised by Drys, or Daniel's Band, \$93.05; Light Wines or Busy Bees, \$138.30; Wets or Jolly Workers, \$140.21. Mrs. White was elected governor. Ladies' Aid, Mrs. M. Hudson, president, raised \$74; grand total, \$445.56. The World Service was paid in full, \$150. We have ordered the contractor to go forward with the work of completing our church on the inside, which will be a thing of beauty. Those paying over \$10 were: Mrs. W. T. Murphy, \$11.75; Mrs. C. White, \$14.75; Mrs. M. Hudson, \$12.25; Mr. R. Miller, \$11.50; Mr. A. H. Frierson, \$10; Mrs. F. W. Williams, \$20.25; Mrs. R. D. Word, \$11.50; Miss L. Frierson, \$10; Mr. F. P. Roberson, \$10; Mrs. F. A. Walthall, \$10.50; Mrs. M. Holly, \$9.02; Rev. F. W. Williams, \$25. May 8 was also a high day with us. At 11 A. M. a Mothers' Day sermon was preached by the pastor. The anniversary sermon of the Benevolent Christian Aid So-

ciety was preached by the Rev. Williams at 3 P. M. At 8.30 P. M. Madam Mailinda Perry Farmer, of Detroit, Mich., gave a song recital. She possesses a sweet soprano voice.—R. Miller, Reporter.

Augusta, Ga.—St. Mark: Five weeks previous to Easter, the trustees launched an effort to raise some money, to be applied to our new project and World Service obligations. This was known as "Ten Virgins' Rally." The membership was divided into eight groups; each group was requested to raise a sum within their financial ability, the sums ranging from \$65 to \$85 each. Those raising the required amounts were known as wise virgins; and those failing, as unwise. The rally ended on Easter Sunday, when \$350 was laid on the altar for Kingdom advancement. During the week leading up to Easter we had preaching by various ministers of the city preparatory to launching our decision week services. The Rev. W. A. Holmes, of the Charleston circuit, preached most acceptably during the week, and five young persons made the great decision, and one was added by Christian experience. Thus ended a very splendid testimonial to the untiring efforts of our most zealous and energetic pastor, the Rev. W. M. Melton. A banquet was given the pastor by the stewards. Four big-hearted laymen furnished the refreshments, and the following Wednesday night the church was beautifully lighted and decorated, when a fitting program was rendered, including a male quartet from Paine College, which was sent as a personal compliment by the president to the pastor. Dr. J. W. Josey spoke for the citizens, and the Rev. S. J. Jenkins for the clergy. Twenty-five dollars were raised to assist the stewards in meeting their claims. The church gave \$5 to the Red Cross to aid the flood sufferers. Success is ours under the present leadership.—S. J. Willoughby, Reporter.

Vanceville, La.—Easter Sunday was a high day at the Mt. Zion Methodist Episcopal Church. The Rev. J. C. Calvin, our pastor, preached a great sermon at 8.30 A. M. The Rev. C. T. Richardson preached a splendid sermon at 1.30 P. M. The reports for World Service were outstanding, considering the poor condition of the country and the rains. They were as follows: Class No. 1, Mrs. M. M. Tolliver, captain, Robert Johnson and Miss Anna King, lieutenants, \$14.72; No. 2, Miss Mary B. Hason, captain, Horace Wiley, Mrs. Eliza Murray, and Mrs. Ennis Stephenson, lieutenants, \$15.96; No. 3, Mrs. Cotelia Johnson, captain, Oliver Taylor, Athlee Johnson, and Mrs. Mary Conroe, lieutenants, \$4.15; No. 4, Mrs. Estelle Cook, captain, Robert King, Mrs. P. M. Calvin, and S. M. Hason, lieutenants, \$10.74; No. 5, Eugene Brown, captain, Lay Davis, lieutenant, \$1.52; No. 6, T. H. Johnson, captain, Mrs. M. J. Davis and Mrs. Susie Rumley, lieutenants, \$24.21; No. 7, Mrs. Bell Smith, captain, Ed Griffen, Mrs. Lula Griffen, and Miss Lillie Bell Taylor, lieutenants, \$39.93; No. 8, Mrs. Verda B. Murray, captain, Daniel Moore and Miss Isabella Hason, lieutenants, \$6.14; total from classes, \$117.37. Auxiliaries: Stewardship board, Mrs. Betty Warren, president, \$7.75; Ladies' Aid, Mrs. Eliza Taylor, president, \$8.25; Willing Workers, Mrs. Cotelia Johnson, president, \$4.70; volunteer workers, Mrs. Lou Wiley, president, \$15.50; Woman's Home Missionary Society, Mrs. Betty Wiley, president, \$4.40; Silver Leaf, Miss Mary B. Hason, president, \$2.25; Union G. C., Eugene Brown, president, \$1; total auxiliaries, \$43.85; other collection, \$4.30; total for the day, \$165.52. Our church steeple has been repaired and new windows placed in the church. Pray for our continued success.—Rev. J. C. Calvin, Pastor; E. P. Johnson, Secretary.

Abingdon, Va.—Sunday, May 8, was known all over the universe as Mothers' Day. In the Charles Wesley Methodist Episcopal Church it was quietly and beautifully solemnized. At 11 o'clock A. M. the pastor, Rev. F. D. Thomas, preached a very beautiful sermon from the text, Mark 14. 6, "Leave her alone." At 3 o'clock the Grand United Order of Odd Fellows, Household of Ruths,

and Juveniles assembled in the Charles Wesley Church for their annual sermon, which was preached by the pastor from the text, 1 Tim. 4. 8. Sunday night at 8 o'clock the Epworth League gave a Mothers' Day program in which quite a number participated. The program was arranged by the president, Mr. Wm. Gary, and the first vice-president, Mrs. Jennie Cooke, which was nicely arranged. The church was beautifully decorated with evergreen and white flowers, given by the members of the church; the attendance was very large, and all seemed to have enjoyed it very much. Mothers' Day programs are usually enjoyed by both young and old, as both understand the true love and care of a mother. All the auxiliaries of Charles Wesley Church are very much interested in completing our new Sunday-school rooms and kitchenette. From their interest we notice much good is being done to raise sufficient funds for this cause. Sunday, May 15, was set apart for a rally for that purpose; it was called the East and West rally. Three

young ladies were chosen from each point, namely: Misses Hortense Brown, Isabelle Brown, Gertrude Boyd, East; Misses Susan Pope, Josephine Watson, Susie Mae Clark, West. A prize was to be given to the end that raised the largest amount. The East End ladies won the prize. The amount raised by both points was \$200, which will be used for the work done on our Sunday-school rooms. In connection with the rally, our pastor preached, at 11 o'clock, a very appropriate sermon for the occasion. He used for his text Exod. 4. 7, "What is that in thy hand?" subject, "How Great Works Are Done." Sunday night another very much-suited sermon was preached. We as a congregation haven't words in our minds to express our thanks to the heavenly Father for His kindness in allowing us to have such co-operation along all phases of our church work; but we are aware of the fact that it is through His divine providence and our energetic pastor that we are having such wonderful success.—Reporter.

District Activities

District Rounds

CHARLESTON DISTRICT

Second Round—Harper's Ferry, June 7 (3 P. M.); Summit Point, 8 (11 A. M.); Charlestown, 8 (8 P. M.); Martinsburg, 11 (8 P. M.); Shepherdstown, 14 (8 P. M.); Hedgesville, 15 (2 P. M.); Inwood, 16 (2 P. M.); Romney, 20 (8 P. M.); Moorefield, 22 (8 P. M.); Buckhannon, 24 (11 A. M.); Clarksburg, 24 (11 A. M.); Covington, July 8 (3 P. M.); Lewisburg, 9 (8 P. M.); Union, 11 (2 P. M.); Roncevert and White Sulphur, 11 (8 P. M.); Seebert, 12 (2 P. M.); Alderson and Talcott, 13 (2 P. M.); Hinton, 14 (8 P. M.); Mt. Hope, 15 (8 P. M.); Montgomery, 16 (8 P. M.); Charleston, 18 (8 P. M.); Brown's Chapel, 18 (8 P. M.); Riverview, 19 (8 P. M.); Huntington, 20 (8 P. M.); Point Pleasant, 21 (8 P. M.); Parkersburg, 23, (8 P. M.); Paden City, 25 (8 P. M.).

Dear Brethren: The District Conference will be held at Covington, Va., August 2-7. The district moves forward. It is our earnest wish that all the charges adopt the unit system and put in the duplex envelope. Ministerial support and benevolences will then be much easier to raise. Careful planning and hard work will bring results. We are asking every pastor to attend the District Conference and arrange to stay over Sunday. Special features; World Service retrospect, church school institute. Bring five subscriptions to the Southwestern Christian

Advocate to District Conference.—E. Adolph Haynes, Dist. Supt., 736 Water Street, Clarksburg, W. Va.

FORT SMITH DISTRICT

Third Round—Danville and Plainview, June 4, 5; Roland and Natural Steps, 11, 12; Little Maumelle and Mark Chapel, 18, 19; Lonoke and St. James, 24-28; West Rock, 26-29; North Little Rock, McCabe, and Adams Chapeis, July 1-8; Marche, 9-15; Conway, 17-22; Morrilton, Wesley, Mt. Zion, and Union Chapeis, 23-29; Soigohachia, Pleasant Hill, and Cleveland, 30-August 5; Bentonville, 7-12; Fayetteville, 14-19; Van Buren, 21-25; Fort Smith, 26-28; District Conference and Sunday School, Epworth League and Junior League Convention, 31-September 4, at North Little Rock, Adams Chapel; group meetings: No. 1, Natural Steps, June 21-23; No. 2, McCabe Chapel, July 5-7; No. 3, Conway, 19-21; No. 4, Van Buren, August 23-25.

Dear Coworkers: This brings us to the seventh month of the year. Half of the year is gone and we have done well under the existing conditions; but, dear coworkers, let us put our hands in the hand of our great Leader who said, "It is I, be not afraid." Let us come up to the District Conference and Convention with a round report on all causes. Do not forget the Southwestern Christian Advocate. Your brother in the work, J. L. Bryan, Dist. Supt., Box 333, Conway, Ark.

Reports of District Conferences

DALLAS

The Dallas District Conference met in its thirty-second annual session in Trinity Methodist Episcopal Church, Dallas, Texas, with the Rev. J. Henry Childs, district superintendent, presiding. The formal opening was Monday night, April 25. The organization was as follows: Secretary, the Rev. J. L. Wattley; assistants, the Rev. J. W. Stones, Jr., and Miss Mable Childs; statistician, the Rev. J. B. Pheanix; assistants, Mrs. Lightner, the Rev. Mrs. Blair, and the Rev. Mrs. Wattley; treasurer, the Rev. G. A. Deslandes; reporter to the papers, the Rev. Samuel N. Harvey and the Rev. J. D. Rice; the Rev. Harvey was made representative of the Southwestern Christian Advocate; the Rev. J. W. Stones, Jr., was elected president of Committee on Resolutions. All of the pastors were present except one. Bishop Jones made no mistake in sending to us Dr. E. M. Jones, area secretary and field secretary for the Board of Pensions and Relief. Dr. Jones rendered valuable service during the session. Drs. J. W. Downs, district superintendent of the Waco District; C. S. Williams, pastor St. James, Waco; the Revs. M. Fountain, Waco; W. M. Reed, Waco, and

F. D. Young, of Chilton, also rendered valuable service during the session. The Rev. Gills, of Morning Star Baptist Church; Mrs. Allen, Mrs. McDade, Mrs. Jones, of the African Methodist Episcopal Church, were also present and lent their service. The following ministers preached excellent sermons during the session: the Revs. J. H. R. Dudley, of Denison; C. E. Connor, of Corsicana; J. W. Stones, Jr., of Wichita Falls; J. A. Willis, of Stop Six, Fort Worth, Texas; Drs. R. M. Davis, St. Andrews; C. S. Williams, Waco, St. James; J. W. Downs, district superintendent of Waco District, and the reporter. The spiritual tide ran high—two conversions and five accessions to Trinity Church. Dr. S. E. Jones, pastor of Thompson Chapel, Fort Worth, conducted the evangelistic services. The World Service quotas were foremost from the very beginning. All charges save three reported in advance of last year. The Rev. R. M. Davis had a quota of \$900; he placed it on the table at roll call. The Rev. J. W. Stones, Jr., followed, placing his full quota on the table. There were others the reporter did not catch. More than \$2,150 for World Service was raised at this Conference. There were sev-

eral special collections taken—one for the Rev. R. A. Applin, who is on the sick list at Fort Worth, Texas. Our prayers are for his speedy recovery, the local church, and the flooded district in Mississippi, Louisiana, and other Southern States touching the Mississippi River. Several pastors paid something for Pensions and Relief. In all we raised more than \$25,000.

Too much praise cannot be given Drs. G. A. Deslandes, R. M. Davis, and S. E. Jones for the way they are standing by the district superintendent; in fact, all of the pastors are standing hard by the program in each of their respective fields of labor. One cash subscriber to the Southwestern Christian Advocate.

The pastor, Rev. J. H. Strait, had everything well in hand and put the entertainment of the Conference over in grand style. The message that came from the bishop was read, and the brethren through it felt the heart-throb of our own Bishop Jones. Long live our bishop and Dr. J. Henry Childs! The next session will be held in Wichita Falls.—Samuel N. Harvey, Reporter.

WACO

The Conference met for the fifty-second annual session at St. James Methodist Episcopal Church, Waco, Texas, the Rev. C. S. Williams, pastor.

Tuesday—Woman's Home and Foreign Missionary Societies, opening exercise conducted by Mrs. M. M. Sanford, evangelistic secretary; Mrs. F. D. Young, president, and Mrs. L. E. Henry, district secretary of the Young People's Society. Mrs. Kirkpatrick, president of The Woman's Home Missionary Society, was introduced and was highly received. Dr. J. B. Butler, pastor of the African Methodist Episcopal Church, Galveston, brought greetings from his congregation. Dr. H. L. Smith and W. T. Banknight, both of the city of Waco, took a few minutes in extending a cordial welcome to the visitors. At 8.30 P. M. the Rev. F. D. Young, pastor at Chilton, Texas, preached to the young people a sermon that will always live in the memory of those who heard him.

Wednesday—Devotion conducted by the Rev. I. T. Sandford; organization and remarks by the district superintendent, Rev. J. W. Downs, after which all members and delegates responded to the roll call by paying of dues asked for in the bulletin. The Rev. J. G. Browne was elected to look after the interest of the Pension and Relief; Mrs. C. Criss, for the Southwestern Christian Advocate. 11.30 A. M., sacrament of the Lord's Supper; sermon for the occasion was delivered by the Rev. C. S. Williams, which was a masterpiece, both in delivery and thought; text, "Where is he?"

Thursday—Devotions conducted by the Rev. R. L. Palmer, of Kosse, one of the three who went over the top Easter. 11.30, sermon by the Rev. G. F. Alexander, of Bremond. 2.30 P. M., devotions conducted by the Rev. E. Davis, pastor of Waco circuit. The Rev. Davis and his good people are bringing things to pass and hope to make a round report by Annual Conference. At this hour the Conference listened to several inspirational addresses. Mrs. Bishop Johnson, of the African Methodist Episcopal Church, and world president for literature leader of the world prayer movement, made some very helpful and timely remarks to our group. Mrs. H. L. London, a teacher in Paul Quinn College, held the audience in her grasp for a few minutes with a humorous recitation.

Friday—Devotions conducted by the Rev. Esau Smith, pastor at Maysfield, Texas, who is doing his best to put things over this year. At this hour, by a unanimous vote, the Conference was voted back to St. James, Waco, next year. 2.30 P. M., devotions conducted by the Rev. R. L. Palmer, and, as usual, good. The discussion, "How to Increase Your Church Attendance," by the Rev. C. S. Williams, the Rev. W. B. Lott, and others, was very timely. The discussion, "Should the Local Church Have a Recreational Program?" by Mrs. M. E. Burkley, Mrs. F. D. Young, and Prof. J. S. Henry, no doubt touched some very tender places of our older

people; but after listening to these teachers, who are well experienced in schoolroom work, we would be glad to report at some future date progress along many lines in our church activity. At 8 P. M. the Rev. B. A. Byas, pastor of Mt. Zion Church, Waco, captivated his audience with one of his master sermons.

At 2.30 P. M., Saturday, all took part in a recreational program, led by the Rev. B. A. Byas and Prof. J. L. Henry.

Sunday was a high day, as expected. Model Sunday school, conducted by Prof. A. C. Wilson. 11 A. M., the Rev. J. G. Browne gave us an insight of the new Jerusalem. 8 P. M., sermon by the Rev. F. D. Young, which crowned the week with a broader view of Jesus' death and resurrection.—Reporter.

STARKVILLE AND TUPELO DISTRICTS MEET

A joint meeting of the Starkville and Tupelo Districts was called by Bishop R. E. Jones to meet in St. Paul Methodist Episcopal Church, April 28, 1927. The bishop being unable to attend, the meeting was called to order by the district superintendent, Rev. Wynn. After the Scripture lesson was read by Dr. Wynn and prayer by the Rev. A. J. McNair, the meeting was organized as follows: Dr. L. M. McCoy, chairman; J. W. Byrd and N. Cooperwood, secretaries; finance committee for Starkville District, the Revs. W. M. Redmon, Z. T. Powels, and Brownridge; committee for the Tupelo District: J. M. Marsh, J. R. Nevils, and W. H. Golden. The meeting was well attended by both pastors and laymen. Starkville District reported in vouchers and checks, \$1,879; Tupelo District, \$1,806. After hearing the Easter reports, Dr. McCoy spoke in the interest of Rust College. The ladies need no little praise for the meals served to the pastors. After announcement for night service, benediction was pronounced by the Rev. Suel.—Reporter.

Obituaries

EVANS—The Rev. W. D. Evans, pastor of Danville charge, Fort Smith District, Little Rock Conference, died in Bentonville, Ark., March 20, 1927. The Rev. Evans was born at Fayetteville, Ark., August 13, 1866. He joined the church at an early age under the Rev. S. McDonald. After many years of service as a faithful member of St. Paul Methodist Episcopal Church, he felt the call of the ministry for greater service, and joined the Little Rock Conference in 1915, and served his first charge at Bentonville, Ark. He then went to Morrilton, and after six years of service there, he came back to Bentonville for one year; then was sent to Danville, where he served until his death. The Rev. Evans put his whole heart into the work of his church, and was a great soul winner. Funeral services were held March 22 at St. Paul Church, Bentonville, Ark. The following persons took part in the service: the Revs. B. F. Littlejohn, A. R. Ray, G. W. Webb, and P. H. Myers. He leaves a wife, two daughters, one son, one sister, one brother, and a host of friends. He leaves to his memory a splendid life's work and an undying influence.—Mrs. B. F. Littlejohn, Reporter.

JOHNSON—On March 6, 1927, the remains of Sister Gussie Valmont Johnson, of Beaumont, Texas, were laid to rest in Opelousas, La., in St. Mark's Cemetery. The pastor, Rev. Smith, delivered a soul-stirring funeral oration on this occasion, assisted by the Revs. Crowder and Van Bryant.—M. R. Mantell, Reporter.

JOHNSON—Death claimed Brother Charley Johnson, a member of Military Methodist Episcopal Church, Columbus, Miss., February 24, 1927. Brother Johnson was a class leader and choir leader. He will be greatly missed by the church and the community.—The Rev. C. A. George, Pastor.

TAYLOR—Johnnie E. Taylor, son of Mr. and Mrs. Taylor, of Gary, Ind., passed into the beyond on February 23, 1927, at the age of fifteen years. He was given to the church by his parents at an early age, and grew up with the knowledge of God. He was a member of the Sunday school and League. Res-

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- II. Pensioning is an exact science. Do not guess or gamble. The amateur's sun is setting amid threatening clouds.
- III. Thou shalt not break financial law. Lax business methods are not sacred. "Piety" and "Poverty" begin and end alike, but are not of the same brood.
- IV. "Science is organized common sense." Therefore, organize pension common sense into a scientific pension system. For unscientific systems are fatal.
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- VII. A Connectional Church must have a Connectional pension system. Even congregationally organized churches have denominational pension plans.
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- IX. Pensions are the cash value of good intentions. The laymen's mandate for the Veterans is, "Give them the flowers now."
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solutions from the Sunday school by Mr. H. Zemmer, Supt., Class No. 5; Mrs. J. M. Drummond, and other friends were read. The funeral service was conducted by the pastor, Rev. F. S. Delaney. He leaves to mourn his going, father, mother, two sisters, two brothers, a host of relatives and friends.—Mrs. J. M. Drummond, Reporter.

Woman's Column

STOP—LOOK—READ!

The date of The Woman's Home Missionary Society Summer School, Gulfside, Miss., has been changed to August 22-29, inclusive. —Mrs. Daisy Bulkley-Taylor, Dean.

Bastrop, La.—Dear Sisters: Owing to the high-water condition on the Monroe District, our annual convention has been postponed until a later date. I hope this will not affect your work, as the great church is depending on us to put the program over. If you need me, write me. I am at your service at all times. (The date of the next meeting will be announced later.) Yours for the work.—I. M. Ennis, District President; Lucile Howard, Secretary.

Lampton, Miss.—The Woman's Home Missionary Society and the Ladies' Aid Society held a joint anniversary at New Zion Methodist Episcopal Church, Sunday, May 1. A short, spicy program was rendered, after which a very appropriate and excellent sermon was delivered by the Rev. D. R. Bentley from Eph. 4. 16. A committee of ladies served refreshments to all. Many were the tokens of appreciation given to the two great bodies of women who are busily working for the church. The committee reported a new candidate for admission. The collection was grand. The regular meeting is held the first Wednesday in each month. We love our church, and are going forward in His name to do and dare.—Mrs. M. A. James, President Woman's Home Missionary Society; Mrs. Mattie Stepney, President Ladies' Aid.

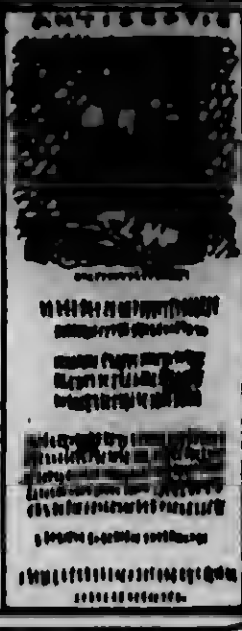
Sedalia, Mo.—The Woman's Foreign Missionary Society of the Central Missouri Conference held one of its best sessions at Sedalia, April 20-24. A great spiritual feast was enjoyed by all. The session was presided over by the Conference corresponding secretary, Mrs. Ward Berry. The roll was called, and all delegates registered. The districts reported as follows: St. Louis, \$201.95; Kansas City, \$118.28; Sedalia, \$93.55; Hannibal, \$82.61; amount in treasury, \$23.94; total raised during the Conference year, \$520.33. Mrs. L. Thomas, Kansas City, was elected chairman of the Retired Fund Committee; Mrs. E. Mickens, St. Louis, chairman of the Cheer Fund Committee; Mrs. M. L. Grant, Springfield, chairman of Poster and Publicity Committee; Mrs. A. L. Reynolds, St. Louis, Ways and Means Committee; Mrs. M. L. Jackson, Resolution Committee. The anniversary of the society was held at Taylor Chapel, Saturday evening, April 24; at 2.30 P. M. devotions were conducted by Mrs. M. Wright; address, Mrs. W. Berry; instrumental solo, Miss O. Reeves; address, Mrs. S. C. McPheering; remarks by Mrs. Sullivan. The treasurer, Mrs. J. Mason, read her report. The Conference corresponding secretary, Mrs. Ward Berry, was presented a nice present from the members for her faithful years of service. The officers are as follows: Conference corresponding secretary, Mrs. E. W. Berry; Conference treasurer, Mrs. J. Mason; superintendent young people's work, Mrs. H. M. Grant; superintendent junior work, Mrs. S. Willis; secretary of stewardship, Mrs. E. G. Mickens; extension secretary, Mrs. D. Walton; secretary of literature, Mrs. A. Harrison; recording secretary, Mrs. E. W. Hannah. The society sent one of the slick members, our former treasurer, Mrs. Gibson, a nice letter and \$6.40 as a little token of remembrance.—Mrs. E. W. Hannah, Reporter.

Special Notices

ADDITIONS AND CORRECTIONS OF EPWORTH LEAGUE INSTITUTES

The Lexington Conference Institute will be held the week of July 11-17, at Covington, Ky. The Rev. F. H. Bunton is dean and the Rev. G. W. Tate, manager. The Rev. E. O. Woolfolk, D.D., pastor of St. James Methodist Episcopal Church, Beaumont, Texas, is the life work secretary of the Beaumont District Institute, to be held at Port Arthur, Texas. The Rev. G. W. Franklin, 1739 Nolan Street, San Antonio, Texas, is

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which opens JUNE 6th will offer the largest possible choice of courses for specific training. Write for bulletin.

V. E. DANIEL, Director

M. W. DOGAN, President
MARSHALL, TEXAS

the dean of the San Antonio District Institute instead of Dr. R. N. Davis. Dr. Davis is now pastor at Fort Worth, Texas, and is dean of the Dallas District Institute.—F. H. Butler, 740 Rush Street, Chicago, Ill.

The annual convention of the Central Alabama Woman's Home Missionary Society will convene at Ashland, Ala., June 16, 17. The auditing committee will meet on June 15.—Mrs. R. R. Williams, President.

Sunday morning, June 12, at 11 o'clock, Bishop E. G. Richardson, D.D., LL.D., will preach at Heck's Chapel Methodist Episcopal Church, Griffin, Ga. We invite our friends to worship with us.—The Rev. P. L. Inman, Pastor; Miss J. V. Reid, Reporter.

LOST—Two films of Gulfside Association Activities, Waveland, Miss. These films were shown last at Dallas, Texas. Anyone knowing the whereabouts of these films, please notify Gulfside Association, Box 103, Waveland, Miss.

Please note the following changes in the plan of episcopal assignments for the fall Conferences: Tennessee Conference, October 12 instead of October 19; South Carolina Conference, December 6, instead of December 7. Liberia is a Conference, not a Mission Conference.

To the Pastors of the Atlanta Annual Conference: The Layman's Convention is slated to meet with us at Griffin, Ga., and I am asking that every pastor send the number of delegates from their respective charges that will attend the convention. Please do this at your earliest convenience. Send all names to the Rev. P. L. Inman, 202 East Broad Street, Griffin, Ga.—Miss J. V. Reid.

The Rural School for Pastors will be held at Waveland, Miss., June 14-24, 1927. We are urging that the brethren who are to attend this school please arrange to be present on the first day. We want you to differentiate between the School of Theology and the rural school. In times past, in the minds

of many brothers, these schools have been confused; but the rural school is for rural pastors and men who are not in the Conference course of study. We are offering this year a three years' course in evangelism, stewardship, rural economics, church finance, recreation, and play. We are going to give to the men who successfully complete this three years' course a diploma as recognition of their accomplishment. We want every man to take an interest and do his best so that we may make this a tremendous success. Don't forget the date. For information address R. G. Morris, Box 103, Waveland, Miss.

To the Pastors of the Hattiesburg District Mississippi Conference: My dear Pastors and Brothers: This has indeed been a wonderful year despite the obstacles. We rendered the best World Service report for this time of the year. So let me congratulate you and all your members for this wonderful success. We did not get over the top with the district quota, but how wonderful was every man's report at the World Service roll call. Now let me say, brethren, there is much yet to be done. Let us push now to make a clean sweep on Children's Day for all the church monies asked of us. Come to the District Conference with your General Conference expense collection, your full quota for the Southwestern Christian Advocate, Area Council expense, Old Folks' Home collection. Remember, the eyes of the world are on our church, and the eye of the general church is on this district, so let us do our part to bring the area back to where it once was.—Your brother, W. H. Smith, Dist. Supt.

Inquiry

I wish to inquire for the mother of James Moore, an ex-soldier, who was killed in New Orleans, February 26, 1927. His mother is supposed to be in Flint, Mich. I am asking that each pastor inquire in his field of labor for the mother of James Moore. Send information to Mrs. Matilda Small, Station F, R. F. D. 2, Box 59, New Orleans, La.

West Biblical Institute
Evangelists, etc.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JUNE 9, 1927

A Negro Salutes the Flag

BY GEORGE LEONARD ALLEN

Unfurled against the sapphire-tinted skies,
Borne high above the cheering of the throng,
My country's flag! With reverent, eager eyes
And beating heart, I see thee pass along!

Red as the blood shed by a thousand slaves,
And spilled in freedom's cause when Attucks fell;
White as the daisies blooming o'er the graves
Of blacks who bore thee through the jaws of hell!
Blue as the sea beyond whose storm-swept tide
Unnumbered dusky heroes martyred lie,
I hail thee, emblem of a nation's pride,
And in my heart I hold thee ever high!

Thou art my flag, for in thy every strand
Are woven black men's deeds, wrought in thy name!
Full many a faithful, toil-scarred, swarthy hand
Has writ thy glory on the scroll of fame!
So as I see thy gleaming colors flash,
Forgotten are a thousand tyrannies—
The lyncher's rope, the cruelties of the lash,
The lusts, the hates, the wrongs of centuries!

And gazing up in hope, my spirit cries:
"Float on, O glorious banner of the free;
From Maine's dark woods to Georgia's smiling skies,
From fertile plain to throbbing, wind-tossed sea!
From sunlit vale to snow-capped mountain crag,
Wave ever on, mine own, my country's flag!"

Personal and General

—The Rev. W. M. Clark, pastor at Basin, Miss., has the sympathy of the entire community over the serious illness of Mrs. Clark, now in the hospital at Laurel, Miss. For more than eight weeks she has been indisposed.

—Gammon Theological Seminary of Atlanta, Ga., at its commencement exercises, May 18, conferred the honorary degree of Doctor of Divinity upon Dr. E. M. Jones, the successful representative of the Board of Pensions and Relief.

—President W. J. Davidson, of Illinois Wesleyan University, preached the baccalaureate sermon of that institution on June 5, and the commencement address was delivered by Mr. William McAndrew, superintendent of schools, Chicago.

—Dr. Kelly Miller delivered the annual address to the student organizations of Bethune-Cookman College, Daytona Beach, Fla., Monday, May 23, and Judge G. Edward Dickerson, of Philadelphia, the address to the graduating class on May 26.

—At Tuskegee's annual commencement, Dr. Charles A. Tindley was commencement speaker, and Dean Plato Durham, of Candler School of Theology, Emory University, Atlanta, Ga., was the commencement speaker at Gammon Theological Seminary.

—The Rev. D. M. Pleasants, of Johnstown, Pa., writes that his father is seriously ill at the present time, requiring his presence at the father's bedside. His father is an honored member and pioneer of East Tennessee Conference. It is hoped that his recovery will be prompt.

—Dean J. R. Reynolds, of Haven Teachers' College, Meridian, delivered very ably the annual address before the graduating class and friends of the Okolona Industrial School on the twenty-fifth commencement occasion, when ten young people graduated with splendid credit to themselves and to the school.

—The wife of Pastor F. T. Lee, of Houston, Texas, was in New Orleans recently accompanying the body of her sister, Mrs. L. Rogers, for funeral and interment. Mrs. Rogers died in Galveston, Texas, on May 22, and was buried from the home of Mr. and Mrs. J. L. Hardimon, 1911 North Villuc Street, this city.

—An encouraging list of subscriptions to the Southwestern was sent the office last week by the Rev. Dr. J. F. Page, pastor of historic Centenary Church, Charleston, S. C. Dr. Page was formerly district superintendent in the South Carolina Conference, which body he represented with credit in the General Conference.

—Thomas Russell Davis, A.M., formerly president of Walden College, Nashville, Tenn., was installed president of Samuel Huston College, Austin, Texas, on May 31, 1927. Besides the student body, a large and representative group of citizens and educators of the community and State was present in testimony to their interest in this new epoch in the life of the school.

—One of the most successful revivals in its history has just been held on the Lake City (S. C.) charge, under the pastorate of the Rev. W. M. R. Eaddy. He writes us, saying: "Every bank in Lake City has failed within a year, but God is the same. The Southwestern Christian Advocate still rests upon our minds. I will take up to the Conference not less than twenty subscriptions to this dear old paper."

—John Wesley, Jr., eldest son of the Rev. Dr. and Mrs. J. W. Moultrie, formerly leaders in the South Carolina Conference, now of Daytona, in the Florida Conference, was graduated from Allegheny College at its recent commencement. During his college career, young Moultrie maintained a high grade of scholarship, and was the only lad of color in his class. He won a purse of \$100 for general scholarship and deportment. His brother, George, graduates from the Shenley High School, Pittsburgh. Of course, Dr. and

Mrs. Moultrie are justly proud of these two forward-looking sons, and this editor shares their parental pride.

—The Rev. M. L. Mackay, pastor Centennial Methodist Episcopal Church, was returned to this pastorate for another year by Bishop E. L. Waldorf, presiding at the recent session of the Central Missouri Conference. Bro. Mackay and his ambitious congregation have already purchased on the popular Paseo Boulevard an eligible site upon which soon they will erect a \$100,000 modern church structure, so long needed by our Kansas City Methodism.

No book is worth anything that is not worth MUCH; nor is it serviceable until it has been read and reread and loved and loved again, and marked so that you can refer to the passages you want in it, as a soldier can seize the weapon he needs in an armory, or a housewife bring the spice she needs from her store. Bread of flour is good; but there is bread sweet as honey, if we would eat it, in a good book; and the family must be poor indeed which, once in their lives, cannot for such multiplicable barley loaves pay their baker's bill.—RUSKIN.

—The Rev. Dr. Gloster R. Bryant was transferred by Bishop Locke, who presided at the recent session of the Lexington Conference, from the important pastorate of Calvary Methodist Episcopal Church, Cincinnati, to the great Warren Church at Pittsburgh, Pa., in the bounds of the Washington Conference. In turn, Dr. D. D. Turpeau, after four very successful years at Warren, was transferred to Cincinnati to succeed Dr. Bryant at Calvary. Both men are great leaders of their people and much beloved among their brethren.

—The Rev. E. W. Rakestraw, pastor of Asbury Methodist Episcopal Church, Savannah, Ga., has just succeeded in placing that congregation in the front rank among Negro congregations in that city, which enshrines perpetually the names of the Methodist pioneers there—John Wesley and Francis Asbury. By a wise purchase the Asbury congregation is now housed in the most elegant church structure occupied by any congregation of our people in Savannah. Full announcement will be made in these columns concerning the dedicatory exercises which are to occur in the late summer.

—A copy of the first number of The Home Mission College Review has just reached our desk. It is the organ of those educational institutions supported mainly by the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society. Its editor is Prof. Benjamin Brawley, of Shaw University, Raleigh, N. C. Both in its well-conceived purpose and in the high character of its contents, editorial and contributed articles, also in its make-up, the Review is a worthy product, reflecting the observant, discriminating scholarship for which Prof. Brawley is already so well and favorably known.

—The Rev. James M. Harris, D.D., who was our progressive pastor at Wilson Temple, West Raleigh, N. C., is circulating cards announcing his marriage on Wednesday, June 8, 1927, in the West Raleigh Church, to Miss Christine Lavinia Graves, of Raleigh. Miss Graves is from one of Raleigh's oldest and most substantial families. Though for years a busy teacher of highest repute in the public schools of Raleigh, she has consistently given of her time to social uplift and religious interests. Doctor and Mrs. Harris have showered upon them for the coming years the best wishes of their large number of friends throughout the South, where they are so favorably known. They are at home to their friends after June 21 in their new pastorate, 81 Argyle Street, West Asheville, N. C.

—Thirty-five new annual cash subscriptions to The Southwestern Christian Advocate is a most commendable piece of denominational co-operation and loyalty. The honor of this

distinctive achievement falls upon the Rev. Arthur D. Williams, pastor of our Pocahontas Community Church, in the coal fields of Virginia. The honor is all the more deserving because Dr. Williams is in the midst of a most strenuous building program, erecting what will be probably the most unique church plant to be found among our group anywhere in the Southland. It will be unique in that it is designed and will be equipped for a full-orbed Christian community service for a mining population as worthy, though so long neglected, as any people to be found anywhere. Pastor Williams modestly says: "If there is any credit due for these subscriptions, it is due my religious education secretary, who conducted the Southwestern drive."

—The World League Against Alcoholism will hold its annual congress this year during the week of August 17-24, at Winona Lake, Ind. It comes in the middle of the period when two other powerful temperance bodies will be gripping the interest of the national public—the International Convention of Good Templars and the National Woman's Christian Temperance Union. Starting in Washington in 1919, its first convention, held in Toronto, 1922, with representatives from sixty-six countries, was the greatest reform convention ever held in the world. The approaching convention at Winona is preparing for 3,000 delegates, as it will be the mobilization of all national temperance organizations in all the important countries of the globe. Dr. Ernest Cherrington, who declined the secretaryship of the Board of Home Missions and Church Extension of the Methodist Episcopal Church last year, is general secretary of the league.

—The Kings Mountain Student Conference, which is meeting at Lincoln Academy, Kings Mountain, N. C., June 3-13, will celebrate this year the fifteenth anniversary of its foundation. Many former delegates will return to join in the celebration. The conference will also celebrate the fiftieth anniversary of the founding of the Christian Student Movement in America. Big features this year are the return of Max Yergan, Kings Mountain man, from his field of work in South Africa; a conference of high-school boys from ten Southern States, and delegates are coming from 190 student associations and Hi-Y Clubs. Several African students, as well as outstanding leaders of the Christian movements in Europe, will be present. Among the chief speakers and leaders are: Dr. C. D. Hubert, Atlanta; Dr. C. H. Tobias, New York; Prof. B. E. Mays, Tampa; the Rev. Howard Thurman, Oberlin; Mr. A. Philip Randolph, New York; Mr. Max Yergan, South Africa; and Messrs. H. L. Henrion, chairman of the World's Christian Student Federation, and H. C. Rutgers, chairman of the Dutch Student Movement, Amsterdam.

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L. H. KIRK, Editor

H. E. Luccock, Contributing Editor

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Preach the Word

IT IS noticeable and an object of common remark that modern men do not by any means attend church services as largely or in as great numbers as the enthusiasm of church leaders and the facilities for accommodation warrant. Hardly any problem of church life is so acute as that of the empty pew.

On this question much has been said, much more has been thought. Some think the absence of relatively large masses from the churches is indicative of the waning influence of the church in the thought and conduct of society; and that organized religious enterprise is doomed. Others think it is rather due to multiplicity of agencies—recreational, business, educative—dissipating men's energies and diverting their interests so as to make it impossible for the church to hold the center of the stage of human interest, and certainly not to command so much of men's time.

Others explain the fall away in church attendance as part of that evident general movement now demoralizing Sunday as a rest day, the "holy Sabbath" day of the past. There is no questioning the fact that our modern strenuous life has made upon the ancient Sabbath day, as an institution utilized so wisely by the church in the past as a means of grace, such radical encroachments as to render the day almost unrecognizable in sections of our country, notably in the great cities.

All of which observations have valid weight. Any solution of the problem of the vacant pew must seek to meet the arguments set up by those who advance these factors as accounting for the slump in attendance of men on the church services of the present time. But to these, and perhaps most potent of the group of causes already suggested, is the one which that careful and wide observer of men and institutions, Roger Babson, referred in an address recently before the National Council of Congregational Churches in their annual session in Omaha. He thinks men fail to go to church because the preachers talk too much of book reviews, science, prohibition, and other things in which they are not expert, rather than on religious subjects. Says Mr. Babson:

"More laymen would go to church if they were sure of getting real help and inspiration. Laymen will not go to church for dissertations on the League of Nations, prohibition, or other subjects which they can get far better presented in a newspaper or magazine on their library table."

We take it that he was making the application to the brethren of the ministry of the Congregational persuasion. But his analysis will admit of far wider application. The malady is universal in America, and we believe the specific, applied to the whole area wherever the evil exists, lies in the quoted assertion, without regard to church lines. All denominations are handicapped by the stay-away-from-church evil; and much of the evil is due to the message which the modern pulpit is delivering to the people, or to the vacant pews. It would be

an interesting study in ecclesiastics to visit the church with an empty pew and to sit therein and study the type of message that "preacher" groans as he delivers it to the people.

Primarily the church service is not intended for, nor should it partake of, the character of a political caucus or club, or of a college seminar where an actor assumes the rôle of a stump-speaker or a lecturer on abstruse academic themes. Men do not go to church to hear discourses with such content; nor does the mood of church goers comport with the atmosphere begotten in the service by that type of "preaching." Men go to ward meetings for politics; they attend academic classrooms or public lecture courses in lyceums and forums when they seek purely intellectual calisthenics.

Worship involves a different atmosphere, a different attitude, a different motive, and a different message. When men go to church, they are in serious pursuit of soul-help. They want magnified as unique and supreme that type of spiritual philosophy and way of life which is better known as the way of Jesus Christ set forth essentially in the gospel. They want their lives, their problems, their misfortunes, their sufferings, their despair, all related to the central fact of universal human experience—the Christ of the cross, who is an expression, the crowning consummate complete expression, of God in His love and Fatherhood for men in all the conditions of life. Men go to church to refresh and reinforce and reassure their spiritual impulses and their loyalties to Him whom they thereby acknowledge as their supreme Value, and in whom alone they find their ample satisfactions under the strain of life.

The church assumes the social responsibility to offer this specific ministry to men. In this service, unique in character, is the church's only reason of existence. The chief human actor in this drama of the church is her minister, called of God and set apart by the church, clothed upon with her confidence, her authority and the authority of the Truth which she is divinely ordained to mediate to the world. By divine endowment, and by education, Christian culture and consecration, he becomes the priest of God, the "expert" in spiritual interpretation and ministry adapted to render to the people such service as is implied in the holy idealism of the church.

What a privilege is this priest's! For his ministry the people are hungry. Hence they go to church. If he feeds them, they, growing hungry again, will return. Whether or not he feeds them can be determined with almost prophetic accuracy by him when he looks out habitually upon the empty pews. "The people know their man" in the pulpit, is but another way of expressing the Master's, "My sheep know my voice."

The major corrective for the empty pew was given by that spiritual sage of the first century who suffered more than any other man to propagate the faith of his Lord, when he, Paul, was advising the young theolog, Timothy. It is, "Preach the Word." The Word is that

which is accepted with credence everywhere as being the constant spiritual factor in human history which brings to men the only satisfying hope of purity and progress for their personal and corporate lives. To preach the Word is to satisfy, as experience has proven for twenty centuries, the acute spiritual hunger of men; it is to vindicate the faith of the church; it is to justify our gracious calling; it is to avert the tides of evil cutting

across and making chasms in the continents of human life. To preach the Word is to exalt once again to its primal position in society the function and purposes of the church, and hence to attract within her doors and unto her altars many multitudes who absent themselves therefrom on account of the dry dogma and profitless piffle that all too many modern preachers are giving out. Preach the Word and fill the pews.

Arrived

FOR a number of weeks it had been rumored throughout our Methodism that one of the most successful of our missionaries to Africa would soon return home on a much needed and justly deserved furlough. And because of the excellent quality of her work there as reported by those who had official knowledge of it, all of us became expectant for her arrival home for her much needed rest.

And so, agreeable to the expectation of those who are interested in the progress of missionary work in Africa and the welfare of the missionaries there, Miss Hattie Hooks has arrived home from her post of duty on the far-flung fields of missionary challenge in the heart of the continent of Africa. In coming to the States, Miss Hooks is terminating her first period of service as foreign missionary. It is a beautiful chapter which she has written in modern missionary annals; the secret of the service rendered is in the beauty of her character and the sincerity of her consecration.

For seven and a half consecutive years she has lived the missionary's life of deprivation, courage, strenuous application, isolation, and unstinted devotion in performance of the thousand and one forms of activities, little and large, that engage the hand and head and heart of the true missionary, which she is. Her service was rendered at Garraway and Grand Cess missions, chiefly as teacher of primitive folk.

Her sustained period of service and the attested high character of her work are due in large measure to the thorough preparation she received before undertaking the exacting task of a foreign missionary. She relied not merely upon her consecrated zeal—of which she is obsessed with abundance—but she was shaped in mind and heart by the discipline of the schools.

She had an endowment of intelligent zeal which enabled her to penetrate and analyze the missionary problem, to sense the proper approach thereto, to adapt herself to its manifold requirements. She had insight and perspective as well as zeal and consecration. She graduated from the college department of Clark University, Atlanta, and from the mission study course at Gammon Theological Seminary. Besides, Miss Hooks is a graduate of the Des Moines Training School. Thus becoming oriented for the adventure, her endurance and abandon to the work she chose for her life career becomes less difficult of explanation, and her success is promptly accounted for.

After a year's rest and study here, she will return to the field to carry on and to carry out the great commission. On landing in the States, she was for several days the guest of Mrs. A. P. Camphor, wife, and for many years missionary helpmeet, of the late beloved Bishop Alexander P. Camphor, whose life, full of labors, was laid upon the altar of Africa's redemption. Later

Miss Hooks made the long overland journey to her far Western home in Topeka, Kan., to greet the over-anxious look of a mother who was pious enough to lend her to Him whose servants the missionaries are.

Fit to be numbered among the worthies, those stalwart heroes of sacrificial service around whom is interwoven the history of African missions, is the Rev. F. A. Price, district superintendent of the Cape Palmas District, Liberia Conference. Dr. Price also has just returned to this country, having arrived in New York on the "S. S. Baltic," on April 25. During his twenty-four years of missionary service in Liberia he has accepted only two furlough periods from the field. This is his second furlough after ten consecutive years in Liberia. He comes now to join his family, which preceded him here some months ago because of the illness of Mrs. Price. Her health is so nearly restored now, that after a year's rest for her husband, the family will return to their chosen field of service in human uplift and Kingdom extension.

Our missionaries, we are sure, will experience the most cordial welcome wherever they go among our churches, telling the story of Africa's needs and of our privilege of ministry in the spirit of the Christ.

The Harmon Awards

STIMULATION of creative endeavor are the Harmon Awards proffered to Negroes for excellence of achievement in religious organization, religious education, and social service. The sums of \$400 and \$100, with gold and bronze medals, are offered. But the service must be of an outstanding character and constitute a distinct contribution to its particular field.

Besides the religious field, other fields in which such activity is encouraged, are the fine arts, literature, music, business, education, science and race relations, open to both colored and white.

The field is fertile, and by no means pre-empted for this type of endeavor. It is hoped that many contestants will enter, qualified for these awards. The awards are offered in contemplation of a constructive social service, and the fortunate contestants will be making a worth-while contribution to social advancement. Civilization is a synthesis of cultures. That which adds to culture in any given field—whether of fine arts or belles-lettres or invention or social adjustment—increases the sum total of that culture and thus gives society a forward impulse.

Prior to August 15, applications and nominations should be addressed to Dr. George E. Haynes, 105 E. 22 Street, New York City.

Contributed Editorial

"Take Away That Ugly Black Thing"

IN one of the Irish plays of WILLIAM BUTLER YEATS, there is a striking scene where a fairy visits the home of a peasant. The fairy is dancing around the room, when suddenly its eye is caught by a dark crucifix hanging on the wall. The dance is stopped and the fairy cries out, "Take away that ugly black thing." That word of the fairy in the poet's play expresses very truly the attitude of a great deal of superficial religion to the Cross.

The Cross, with its suggestion of sacrifice and suffering, interrupts the thoughtless dance that a great many people would like to make out of life. They want their Christianity without that "ugly black thing." They would blink the hard and tragic facts of life and hide away in some superficial optimism that rejects burdens. It is due to the same feeling expressed by the fairy that many would prefer a thin, diluted version of Christianity, with the Cross left out.

It is easy to concoct a pleasant philosophy of life which lays no uncomfortable burdens on the backs and shoulders of the believer, but it is not Christianity. Nor will such distorted versions of Christianity meet the deepest needs of men. The problems of the world are not solved by dancing lightly around them. A little kindness and a little generosity, a little hand-shake of the optimist and the weak smile of a Pollyanna, who tells us that everything is all right, will not resolve the discords of life. We are not children to be solaced with a sugar stick.

An adequate Christian faith does not run away from the Cross. It does not seek to escape its share of bearing the burdens and the woes of the whole family of God. It does not think of the Cross and its law of sacrifice in life as an "ugly black thing." It views rather in this light:

"When I survey the wondrous Cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

Investing in the Future Ministry of the Church

GIVING ten dollars worth of books to each young preacher enrolled in the Undergraduate Course of Study in the Saint Louis Conference, Mr. CHARLES T. ORR of Joplin, Mo., expressed himself as wishing to make a direct investment in the coming ministers of the church. In making this investment, Mr. Orr did not buy the books himself nor state what books should be bought. He gave a check to The Methodist Book Concern which placed ten dollars to the credit of each of the fifty-five young men who were enrolled in the Saint Louis Conference in the Course of Study. The only stipulation Mr. Orr made was "No one must be left out." Knowing the need of these men for books in their four-year Course of Study—the cost of the books which must be purchased averaging in excess of twenty dollars a year—Mr. Orr undertook to provide a part of the books needed by each man.

Mr. Orr is a mining and smelting operator of Joplin. His company finds it necessary to employ men of the highest educational and technical training. It is not uncommon to find men who add Ph.D. to their names on his staff. His business requires men who know. As an earnest Christian and a member of the Church, Mr. Orr sees

the minister and pastor as a man in a specialized task who is required to know. At the same time it is more difficult for the minister always to purchase the necessary tools, his books. Some years ago Mr. Orr made a similar gift to the undergraduate members of this Conference. Two years ago his son, CHARLES T. ORR, JR., joined the Saint Louis Conference on trial, and last year was one of the young men to benefit by his father's gift.

Such a gift not only helps to buy the books, but also is a direct word to the preacher that an alert layman wants his preacher to be well read. That, too, is a stimulation in the right direction. The furnishings of the mind have a new value to these young men as they look ahead to their ministry.

Where is another man who will follow this strategic investment in future power for the Church in another Conference?

EARL C. WRIGHT.

On Going to Church

CHRISTOPHER MORLEY has recently written a little bit of verse which expresses, in a whimsical manner, a thought which has doubtless passed through many minds:

THOUGHTS IN RED INK

"When I go to the Prune Exchange Bank
To retrieve my passbook
I always think, how helpful
If there were somewhere to leave my mind
To be written up—
Collections entered, debits and credits noted,
Soul balanced—and carried forward."

As one reads the poem it occurs that unintentionally he has expressed in a memorable fashion one of the chief reasons for going to church. Thoughtful worship does exactly what is expressed as a vain hope in this verse. In worship the mind is "written up," the soul is balanced and "carried forward." For that reason worship meets a universal and permanent human need.

The Smothered Church

THERE is probably no church in Christendom around which more of the glamour of romance and history cling than the Church of Saint Sophia in Constantinople. For architectural reasons Saint Sophia is nearly always a disappointment to the visitor. There are so many auxiliary and surrounding buildings that the design, the beauty and the size of the central structure are lost. In that respect Saint Sophia might well be a warning to every church, for in the organization and life of a church, much more than in its architecture, there is constant danger that the beauty and the greatness of the central thing—the church itself and its gospel—may be smothered by a conglomeration of auxiliary and supplementary organizations. This is peculiarly seen in situations, which are unfortunately rather common, when people have a stronger loyalty to some fraction of the Church, some subsidiary organization, than they have to the Church itself. So the Church languishes by being smothered by its auxiliaries.

The tragedy of Saint Sophia might well be taken to heart in many churches which seek to retain or regain the primacy of worship in the life of the Church. L.

What Do You Do With Your Leisure?

By George Barton Cutten

President of Colgate University; Author of "The Threat of Leisure"

WHAT do you do with your leisure? This has suddenly become one of the most important questions confronting the people of America. Civilizations have risen and fallen as former generations have answered this question in different ways. It is not unlikely that the fate of our present civilization will depend upon our answer. It is obvious that the present use of our leisure would not justify our acquiring more; yet if the signs of the times can be correctly interpreted we are destined to have our leisure greatly increased, as our present hours of labor are shortened, perhaps by half. Can America be trusted with a four-hour day?

Can We Be Trusted With Leisure?

The advent, adoption, and improvement of the automatic machine have given us our leisure. The reaper on the farm is as good an example of this as the Hoe printing press or the machines which make pins or shoes. Even our music is given us by machinery. By the use of machinery every man's labor is manifolded many times, and if our wants were as simple as they were one hundred years ago we could now have a four-hour day. The balance between the productive capacity of the country and the consumers' demand will determine the amount of leisure we shall have. Mr. Ford's advocacy of the five-day week, and the demand of labor for similar curtailment of hours, are but indicative of the increase of leisure. Several trades already have a five-day week, and the standard week will soon be forty hours instead of forty-four, as it now is. We do not have to be very old to remember when it was sixty! This decrease of one third has not taken long.

The agricultural laborers of England have expressed their ideal in the couplet:

Eight hours' work and eight hours' play;
Eight hours' sleep and eight shillin's a day.

If this were the distribution, most of us could be trusted with the hours of work and sleep; but whether we could be trusted with ever-increasing leisure and wealth is the question of the hours, for the modern worker has not only plenty of unoccupied time, but money enough to make the worst of it. In the automobile industry seventy per cent of the employees can be fitted into their tasks in three days or less. They then begin to receive high wages—probably as high as they ever will receive, and usually without responsibility. Six to eight dollars a day at eighteen! Is it any wonder some of them go astray?



D.R. McMillan.

With eight hours' work every day, eight hours' sleep, and three hours for meals and going back and forth to work, men will have five hours' leisure for five days of the week, and all day Saturday and Sunday; can we be astonished if some of them drift into undesirable ways?

The Threat of Leisure to Civilization

As human nature has not changed much, and as man has reached his present high status by strife and struggle and toil, we are not naturally fitted for leisure, and "Satan finds some mischief still for idle hands to do." Our greatly extended leisure which at the same time is unorganized, unled, and uncontrolled, is the gravest danger to which any nation was ever exposed. This is the most menacing threat to our civilization, and consequently the greatest challenge to our thoughtfulness and ingenuity. Leisure seems to be the goal toward which we have been striving—the guarantee and, at the same time, the fruition of accomplishment. But we must be warned by history: the master who had leisure was removed by time; the slave who worked usurped his place.

In former civilizations it was only a small portion of the population which enjoyed leisure; and while this was the upper class and most valuable to the world, the enervating effects did not permeate the whole population, but left the larger mass still virile and able to carry the responsibilities and tasks. In America we have abolished the special leisure class by the simple expedient of everyone's joining it. Now, if leisure carries with it the germs of deterioration, it will mean the destruction of the whole nation.

Indifference to Opportunities and Problems of Leisure

During the eight hours' work the boss takes care that time and talents are not misapplied, and during the eight hours' sleep Mother Nature maintains her silent but stern vigil. But who looks after the leisure hours? This is the time when restraint is relaxed, and the waves of crime, for which our country has an unenviable reputation, are the result. Crime is a characteristic of youth—leisured youth. The cure of this condition may not necessarily be more work, but it is certainly a better directed use of time than now obtains among the leisure of our youth. Who is to direct this?

Our constructive forces do not seem to have felt the responsibility for directing leisure to the extent necessary, perhaps because they have not recognized the menace; but our commercial enterprise and ingenuity

have seized the opportunity with their usual avidity. Their object has been to make money, and naturally other considerations have been subservient to this. Whether the means used to employ leisure time were beneficial to the participant or not has not been a matter for consideration, and they have been just as moral and just as uplifting as public opinion demanded. Unfortunately the general attitude of the American people has been either total indifference to the problem or the repressive and negative attitude of the Puritan. The commercial agencies which have supplied popular needs have demanded immediate and large returns—and have obtained them! They have encouraged dissipation, and divided amusements into many special forms which have been overemphasized and overadvertised, but all of which have given the pleasure seeker little to do. Many programs prepared by idealists have demanded more effort on the part of the participant and the results have not been immediately pleasurable. If we are to succeed we must learn from commercialized amusements how to make our programs interesting.

More money is spent in this country on commercialized leisure than on anything else except food, and more invested in this enterprise than in anything except land. There are more than twenty million daily admissions to the moving picture exhibitions. Last year over thirty million dollars were spent in admissions to the circuses of this country. Over one hundred million dollars are paid yearly to jazz orchestras, and five million dollars were spent to see the Dempsey-Tunney fight last September in admissions and expenses. Every year there are more than one hundred million paid admissions to sporting events. In the United States in 1925 the motor registration was twenty millions, and twenty million people used the radio. These indicate some of the ways in which we spend our time and money during leisure hours—there are better and worse ways which I have not mentioned.

Money Profits on Commercialized Leisure

There is one factor to which I wish to pay a just due in this connection, and that is the Ford automobile. Coming into popular favor as the saloon went out, it has provided a way to spend time which was formerly squandered in the saloon, and in many cases it is now spent in company with the other members of the family. It seems as though this had done more to establish domestic solidarity and family happiness in recent years than any other one factor, as during the day-ends and week-ends whole families may be seen driving out together and picnicing by the wayside. Leisure is also spent in gardening, fishing, and in sport; but no one can look at the problem without noting how few are spending leisure hours in a profitable way and how many are wasting or worse than wasting their time. This problem presents the greatest threat and at the same time the greatest opportunity which has confronted the good people of

this world for centuries. The solution must be constructive. Railing and complaint and censure will not accomplish the task. Education—using the word in its broadest sense—must be the keynote of the solution. In the past, education has been for earning a living; it must now devote a part of its task to preparing for leisure. The arts course in college is coming into its own in supplying the best training for leisure of which we now know, for it furnishes a background for life. Notwithstanding all the crowding of our colleges, not one per cent of our population graduates from our colleges; so, however valuable it may be, this can be a solution for but a small proportion of the people. Education for leisure must

be carried down into our secondary and primary schools so as to reach all. The State Department of Education should take as much interest in the leisure of the people as commercial agencies have taken. The recreational illiterate is as dangerous as the academic one.

Education for Constructive Use of Leisure

We must recognize that artisans as a class will not be interested in cultural studies. This can be proved theoretically as well as practically. When the hours of daily toil are reduced from twelve to eight, do the workers rush wildly to libraries and art galleries, and enroll enthusiastically in night schools?

Not at all; they go to the movies, the pool rooms, and to amusement parks. Some forms of amusement—if not definitely helpful, at least not harmful—should be provided, and opportunity given for self-expression in artistry of some form if it should be wanted. We are far from the saturation point in wholesome amusements, and lacking still more in opportunity for spending leisure hours in occupations which will be helpful in developing the personality, while not being uninterestingly cultural.

Children should be encouraged in some hobby. There is a time when they are interested in making collections of certain kinds—moths, coins, stamps, woods, flowers. If intelligent interest could be cultivated at that time, the passing fancy might be captured and harnessed to a life interest of permanent value. Encouragement to play musical instruments of some kind, or to devote the natural mechanical interest in every boy to definite and attractive machines, might furnish occupation for future leisure hours.

We must realize that interests are always along the line of the instincts, and govern ourselves accordingly. The instinctive energy, by which the human life is constantly impelled, may be directed into other expressions than the primary one, so that the interests may be broadened far wider than the narrow idea of the instincts would seem to indicate. In our program for the leisure hours the instincts must be consulted if we desire success, and while the ideal must be kept in mind, we must deal on a basis of the real.

HAMILTON, N. Y.



It is estimated that 1,297,348,701 leisure hours are wasted in the United States every year by people trying to decide the momentous question of what to lead!

Hard Facts and Easy Money

Hard Facts and Concrete Pictures of the Present Day American Chase of the Dollar

By Lewis Thurber Guild

Superintendent Los Angeles District, Southern California Conference

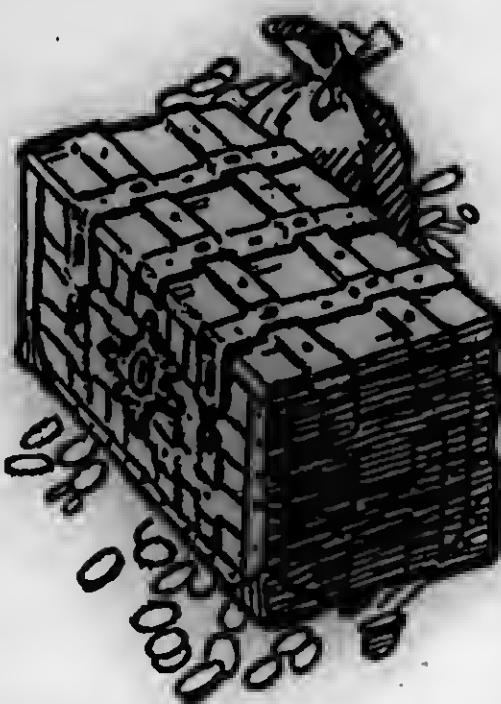
THE trouble is that we want people to join our church but do not care to have them affiliate with our families. We cannot make the church of Jesus that way; it must have all kinds of people. I want my children to know that for thousands of men \$5 means a day's work in the hot sun, and that it is no disgrace for one to get his hands dirty at labor." The speaker was one of several men considering their church progress. He was the wealthiest man of the group, of great business ability, and an earnest Christian.

Easy money produces hard facts, among which are hard-boiled men, flaming youth, and social results, which might be distinguished as petrification. A few years ago the Wall Street Journal produced a sensation almost equal to that when Amos of Tekoa appeared at Bethel with his "tracts for the times," in an editorial, the pith of which was: "Easy money is destructive; if you amass it and it doesn't 'get' you, it will 'get' your children."

Exhibit A—my own beloved California; land of sunshine and flowers; land to which the eyes of all unfortunates living in rough Eastern climates turn; land of the annual pilgrimage of church secretaries et al, who are stirred with great desire to do something or other on the coast somewhere between January and March (which shows they have ability for their jobs). The founders of our State institutions were the famed Argonauts, seekers for easy money, many of whom gladly left some things behind them in the East. They gave us a system without Sunday laws, enacted no bastardy laws, taxed churches and colleges, left us gambling, horse racing, and a thoroughly secularized civilization imposed upon the Spanish-Catholic foundations.

The Real Estate Orgy in Los Angeles

Came the shrewd, sagacious spirits who discovered the method of capitalizing climate and extracting much wealth from future inhabitants. We lay our vast areas out into new cities or additions to some already existing, maybe twenty-five or thirty miles from the city hall. By means of "open covenants openly arrived at," having



priced our lots ten years in advance, we keep them there. Everybody who buys a lot increases the price to the next man. Often but little money is handled until, after a number of transactions, somebody from the East appears with real money. This is not the famous shoestring strip of Los Angeles, but it is doing business on a shoestring. The householder who desires a site for a modest home within ten miles of the post office in our town can now get a fifty foot lot for from \$4,000 up, in desirable location.

Some Christopher Columbus, whose name ought to be placed high in the Temple of Easy Money, discovered that by deed restrictions on the lots to residences only (to cost some mentioned sum) he could command higher prices in his subdivision. A few twenty-five foot lots, priced higher, are open to business. Result: on thousands of acres in the greatest city in California, now built up with homes, no churches can be built for from twenty-five to fifty years, according to the whim of the noble spirit who laid out that subdivision. The city planning commission justifies this procedure, and the courts uphold it. One church of 125 members recently paid \$52,500 for a lot 100 x 100 feet to get into such a community.

Streets must be paved, sewers put in, and the immense multiplication of automobiles congests traffic. The department stores will not stand for legislation forbidding the parking of cars in the downtown streets, so fabulous sums are spent in widening streets, and many home owners find their assessments extremely heavy. The peculiar laws enacted to facilitate this procedure are so administered as to make it possible for a man to discover that unknown to him his home has been sold under foreclosure. A great city must have great buildings; the general atmosphere of easy money makes it possible for city government, county government, and voters to finance enormous expenditures—out of the future. We have a building, on the top floors of which are the jail; one of the finest views in the world; delightful ventilation; all modern improvements. It was to cost \$3,



A POPULAR PAGAN IDOL

The Worship of the Cash Register Is by no Means a "Dead Religion" in America To-day

000,000 when we first talked of it; it actually cost \$8,000,000. It has been popularly christened "Liberty Hall," from the large number of convicts escaping therefrom. We are now erecting a City Hall and developing the finest civic center in the world.

Agricultural lands have become high priced. The famed citrus groves, beautiful as a dream, may be bought for prices up to \$5,000 per acre. And there are people who think such land can be operated at a profit! Prices are of necessity complicated by the presence or absence of water for irrigation, and farm land with the necessary water is priced from \$300 up. But the cost of producing crops staggers the unfortunates who try it.

There are other sources of easy money. The oil gushers, the fabulous sums amassed by the Dohenys, et al, has altered the entire fabric of some localities. Beautiful Long Beach, established by church people and always kept free from the saloon, is girdled on the approach from the landward side by a mass of bristling derricks—a Brobdignagian beard, while the flow of black gold has altered the entire moral code of not a few.

Captain Kidd—1927 Style

The question, "How did you get it?" is not often asked, nor is method of acquisition closely scrutinized. Sometimes one feels that Captain Kidd under the Jolly Roger would be regarded as a "kid" by these great financiers. Not long ago one who has been under world-wide discussion, and whose conduct was branded by the highest tribunal in the nation as tainted by fraud, was welcomed home by a brass band, a procession led by one of our chief Christian leaders, and was given a banquet by the leading business men of the city.

Easy Money in the Movies

The motion picture industry has surpassed all other fountains in gushing out easy money. The vast sums paid to "stars" of both sexes; the management by Jewish financiers who have brought the nickelodeon of former years up to revenue producing beyond the wildest dreams of any Cræsus, have set a wild, hazardous pace and have inflated the entire financial system. Immense bank deposits enable the motion picture lords to influence the money market. The great "earnings" of the Fairbanks, Pickfords, Chaplins, Gloria Swanson, et al, et al, have made investment a difficulty; their multiplied millions have been put into corner lots and desirable real estate plots at almost any price, pushing the market up higher and higher. A corner in an erstwhile fine residential section, and not long ago a barley field, which five years ago could be bought for \$10,000, now sells at \$250,000 (owned by one of these "stars").

To enable such folks to spend their money, we have elaborate clubs and hotels surpassing the wildest imagination of any Sybarite romancer. You can pay any price per day you wish, above \$20; and therein you can see "stars" and "baby stars" promenade in bejeweled clothelessness and may sit in gaping wonder as world-famed "comedians" pass by.

The Hollywood Touch

A recent divorce case filed by his second wife (the first was divorced) against one whose name is a household word and who has been called "the greatest lover

in the world," is stated by the press to name seven "stars" as co-respondents. (And the press prints only such facts as the front office approves.) Recently in the Crescent Athletic Club, frequented by these people, one Diggan was found stabbed to death after a fight. Nobody can ascertain who ran the bar at which liquor was dispensed, and while it is known that the place was crowded by motion picture people, names cannot be obtained. The efficient district attorney's office puts forth the suggestion that he was stabbed by falling upon a sliver of glass! Easy money has produced the apotheosis of the life of seeming; has substituted for the ancient, tested moral values, standards as substantial as the flickering silver screen. Children and youth, feasted continually upon the reeking pabulum, their imagination defiled in almost every picture they see, "hit the pace" and naturally imitate and, so far as they can, reproduce much of this stuff in their limited opportunities. Many children know more of Charlie Chaplin than they do of Jesus of Nazareth.



Immense theaters multiply; new ones are constantly under erection; the million dollar theater is no longer an advertisement. Last week one company was floating a \$10,000,000 bond issue; it will easily float on our bubbly foundation of easy money.

The curse of easy money penetrates the professions.

The laws regulating legal procedure and business transactions enrich title companies and attorneys. The probate fees fixed by statute astound attorneys who come from the East. Any poor little church which wishes to sell or mortgage church property, although required to be incorporated (at a cost), must go to court for permission; expenses anywhere from \$25 to \$100. To buy, sell or mortgage any property, we must pay tribute to the title companies, whose enormous assets remind one of the great insurance corporations. Some tribunes of the people secured enactment of the Torrence law, making the passing of titles simple and inexpensive—but by means best known to Big Business, after a feeble and gasping life, the Torrence law was extinguished.

Easy money, as we practice it, requires a constant replenishment from newcomers in order that we may sell our lots, etc.; hence we must not permit knowledge of any seriously injurious fact to seep over our borders and keep them away. It has been freely stated that when the Santa Barbara earthquake wrecked that beautiful city, means were found to silence telegraph operators and reporters, and the effort was even made to muzzle a Methodist bishop who went to attend the Board of Home Missions, and who naturally wanted to help our people rebuild our church edifice which had utterly collapsed, they having their own broken homes to fix up.

Easy money creeps into our doctor's bills. The prospective mother finds, as the interesting and perilous hour approaches, that the cost of her accouchement is at least \$500; often double that. No imagination is required to see the strangling of the race in the cradle—

no, before it gets to the cradle. Young people on salaries and wages confide to the pastor in sorrow that they cannot afford to raise a family.

The high prices of building lots forces rents up. Meanwhile the easy money of the luxurious motion picture people, oil magnates, et al., causes the rapid and immense increase of apartment houses, luxurious in all appointments; often they have the familiar sign, or invisible rule, "No children." Equipped with that *ne plus ultra* of furniture, the disappearing bed, they bear witness also to the disappearing home. These apartments cannot by wildest imagination be called homes. From the richly upholstered cells these cliff dwellers go forth to the day's pursuit, returning at eventide to change apparel and hasten to the show house, the club, or what? Meals from costly restaurants or brought in from the delicatessen.

Slums

Not all of our people are thus housed. In my city there are 100,000 Mexicans; for the most part laborers. Costly lots and luxurious buildings are, of course, impossible. Multitudes of them are herded into pathetic and unsanitary shacks, partially constructed of old boxes, etc., in a tract of land adjoining the incorporation. No sewers, no police regulations. Within the city, in a region where often several families inhabit one pitiful hovel, a family even renting a bed to a "boarder," pneumonic plague broke out. This was not published in our daily papers nor Chamber of Commerce literature. Everyone who took the disease died, even the priest who buried the dead.

"Keeping Up With the Joneses"

The appeal of this abounding luxury and foolish spending of money becomes irresistible. The old-fashioned virtues of economy and thrift are as out of fashion as are hoopskirts. The paved roads, the automobiles, bought almost entirely on the installment plan, make it possible for every citizen of California, male and female, children included, to get in and ride at the same time. Shop windows display gorgeous and novel things, and in the elite restaurants, where milady lunches and smokes her cigarette, elegant mannequins parade and display gowns whose absurd price is only equal to their scantiness. We buy radios, panatropes, even clothing on the installment plan, as well as our automobiles.

We must "keep up with the Joneses"; step on the gas! We don't know where we're going, but we are on the way!

Effect on the Church

Our business men are so absorbed in the game that they give but pitiful fragments of time to the affairs of the church. Thousands of people, active members in the church, who transplant, never connect with us here. Church business must languish under the well-meant efforts of men of little experience, who must provide for worship and the training of children for a population manifold more than is just, because of the backsliding of these multitudes who fail to attach themselves to the work of Jesus.

The economic pressure which crowds the home owner and the young people so unbearably, almost crushes the church. Some of these disconnected folk would come with us, but as they face the constant demands for money, they shrink from the sacrifice. Pathetic churches with poorly paid pastors struggle for existence. Great colleges, striving to maintain Christian ideals in education, find themselves facing annual deficits; sometimes \$100,000, \$200,000. The result is inevitable; their policy must conform to the principles of wealthy men.

The daily press is entirely in the hands of multimillionaires, and is close to the sources of easy money, besides the natural tendency of wealth to consolidate and to protect its class interests. The news is often propaganda; it is impossible to distinguish the coloring from the facts. A free press, the means of knowing the facts, has long been considered the bulwark of democracy. In the present case easy money has certainly bored through, letting the sea seep in; or to change the metaphor, it has rotted the dike.

"Christianize" Capital

We must Christianize capital or be ruined. We need missions to the boulevard. Our splendid Christian business men, who have the stamina to withstand the degenerating moral rot of easy money, are a precious nucleus, a source of hope for the struggling Christian institutions which must meet the complicated demands of the day with institutional and community programs, and a pulpit unmuzzled, brave, evangelistic; the latter not only for salvation of the individual, but of the social order.

Shot in the Back

By John Andrew Holmes

ONCE word was received in heaven that a faithful and courageous minister of Christ was about to arrive there. Many a good fight had this man fought on earth against the forces of evil, and many an ugly wound was he said to have received. At last he had fallen, mortally wounded, at the head of his company of Christian soldiers. All heaven turned out to meet him and to do him honor. But as the spirit of this supposedly battle-scarred veteran of the cross approached, as naked a soul as when he had left heaven at birth, he seemed unharmed and perfect, so that great was the amazement felt.

Then it was noticed that he had been fatally shot in the back.

"Hast thou, then, so often turned thy back upon the

enemies of Christ that thou hast always been wounded thus?" asked the Lord's representative at the gate.

"Nay," replied the spirit of many scars, "not so. But as the church of God has moved like a mighty army, *all these wounds in my back have I received from the troops whom I was leading.* Whilst by the shield of faith I have guarded myself against the fiery darts of the Evil One, I have suffered grievously from the arrows of thy Lord's saints, who always have this way of shooting their leaders from the rear. Often, indeed, they make a pastime of it, and few be they whom thy Lord hast called to be captains of His army whose backs have escaped their cruel shafts, while many, like myself, have come down to their deaths from such trait'rous wounds."

Gammon Closes Best Year

Scholarship Standard Improved. Endowment Increase Begun

PRESIDENT GEORGE H. TREVER and the faculty of Gammon Theological Seminary are to be congratulated on having brought to a close what in many respects is the best scholastic year of that historic institution. In point of equipment, faculty, and academic standards, this is the most efficient school within the race for the training of its religious leaders. Gammon is the only distinctively theological seminary for Negroes in the world.

The seminary enjoys a most advantageous site for its purpose. Located at the head of Capitol Avenue within the city limits of Atlanta, Ga., on a 1,200 foot eminence above the surrounding country, spreads out its ample campus, beautifully wooded, with its rich variety of trees, including the oak, the pine, and the indigenous magnolia. Added significance is lent to the wide expanse of rustic beauty by the riot of beautiful, fragrant flowers, the delight of the most discriminating esthetic taste. The quiet surroundings are a fit setting for adventure and inspiration in pursuit of intellectual and spiritual culture. In this picturesque forest on the hill are distributed the seminary buildings—Gammon Hall, so familiarly remembered by hundreds of former students and graduates; the refectory; Bowen Hall, named for the versatile Dr. John W. E. Bowen, Sr.; Thirkield Hall, the artistic new administration building, named for its first president, now Bishop W. P. Thirkield, loved by all his "boys"; the library; six comfortable homes for the professors; and ten cottages for married students. Eight full-fledged professors give their time to the work of the seminary. Besides, though the seminary is within itself an independent corporation, occupying its own campus exclusively, it is fortunately situated adjacent to Clark University campus, making it possible for the Gammon students to enjoy advantages of reciprocal courses offered in the university.

Its wide field of opportunity and its past service rendered therein to various religious denominations among Negroes is indicated by Bishop E. G. Richardson, in whose official territory the seminary is situated: "For forty years Gammon Theological Seminary has been performing a greatly needed service for the Negro ministers of the United States. Our work has been in no way confined to the Methodist Episcopal denomination. We have trained many who have gone out to be Negro leaders in other churches. . . . I consider any assistance given to Gammon that will enable it to enlarge its field of influence as a very worthy donation."

In the forefront of the battle for religion and righteousness, these Gammon men within all the denominations are to be found. From the office of the bishopric—five have become bishops in our own and *other denominations*—they have made their impact for good upon the lives of the communities where they have lived and labored. "They have gone to the editor's sanctum, to the general secretary's lofty station, to the college president's center of influence, to the professor's chair, to the district superintendent's seat of power, and to leading pulpits from Boston to Los Angeles, and from Minneapolis to the Mexican border. It is safe to say that a majority of the colored district superintendents and leading pastors of the Methodist Episcopal Church, and prominent

colored missionaries in the African field, are former students of Gammon. In recent General Conferences of the Methodist Episcopal Church, about half of the Negro ministerial delegates have been sons of Gammon. Everywhere they are leaders of their race in intelligence, righteousness, true religion."

The past year marked a distinct gain toward realization of the future aims and ideals of the seminary. The student registration was the largest for a number of years, and the men were of superior quality. There were in Gammon last year more college graduates and more in the college classes than in the history of the institution. The graduating class numbered twenty-four, two of which were from the newly organized Bible Training School, a department for the men who are not quite equal to the full seminary course. Three others, who had previously graduated with the Greek-English diploma and have since finished the college course, received, with five others, the degree of Bachelor of Divinity. Three received diplomas from the School of Missions, and two, certificates.

On Sunday, May 15, commencement love feast was led by Prof. J. W. E. Bowen, and the annual address before the Y. M. C. A. was delivered by Prof. D. D. Martin. In the afternoon President George H. Trever preached the baccalaureate sermon. In the evening were held the class day exercises of the School of Missions under the leadership of Dr. Martin. Monday evening, student night, a program was rendered in Thirkield Hall by members of the various classes. Tuesday, May 17, was alumni convocation day, with an address in the morning by the Rev. W. L. Turner, of the class of 1917. In the afternoon a business meeting was held, to which the presence and earnest work of Bishop R. E. Jones, of the class of 1897, lent inspiration. An impressive part of the day's exercises was the ordination of a large class of young men to deacon's and elder's orders, by Bishops E. G. Richardson and R. E. Jones. In the evening the annual banquet was an occasion of delightful fellowship.

On Wednesday the commencement exercises were held in Croghan Chapel of Clark University. The Rev. L. H. King, D.D., editor of the Southwestern Christian Advocate, was to have delivered the address, but a sudden call to the bedside of a son who was seriously ill made it necessary for him to cancel the engagement. Dr. Plato Durham, of Emory University, kindly consented to respond to a sudden telephone call, and came out to deliver the address. It was a masterpiece on "The Restoration of Christianity." Coming from a Southern white man, it was a significant and hopeful utterance.

The Horace Lincoln Jacobs Christological prize on the topic, "The Kingship of Jesus," was won by the Rev. Herman Harvey Jones; the president's prize for highest standing in Christian doctrine was awarded to Charles David Gerald, of the middle class. The Stewart missionary prizes were bestowed upon G. W. McCorkle, the first prize for oration; Alfred Clay, second; first prize for hymn, Andrew Paul; second, W. A. Harewood.

The 1927 meeting of the board of trustees was apprised through Secretary Maveety, of the Board of Education, of a \$5,000 annuity gift to the seminary for a

scholarship fund. President Trever's earnest solicitation induced Bishop and Mrs. W. P. Thirkield to consent to use their name for the establishment of a Mary Haven Thirkield scholarship fund of \$60,000, which consent was given because of their profound interest in the school. It will be the first unit of a \$500,000 endowment, and will commemorate the life and efforts of Bishop Gilbert Haven, whose vision and energy initiated the great educational enterprise that eventuated in Clark University and Gammon Theological Seminary.

The other advanced step was made in President Trever's proposal for a larger board of trustees. This

proposition suggests including in the trustee personnel members of other denominations than our own. The suggestion is apropos and meets with the hearty accord of the trustees. Within a year the present charter is to be renewed, making possible such an amendment. Contemplating this much desired and far-sighted change, already a committee has been set up by the board to effect this result. Negroes everywhere will welcome these signs of an enlarged service which Gammon is preparing to give the race, as well as rejoice over the unusual success attained by the seminary this year through President Trever's wise and able leadership.

North Africa Invites Methodism

By Josiah T. C. Blackmore

For Twenty Years a Medical Missionary in Kabylia Region, North Africa

IT MUST be a very long time since your paper received anything direct from this part of the world. Africa is a big word, or rather stands for a big thing—geography's big "pear." And at the farthest point from where the stem seems to have been (Cape of Good Hope), Europe's teeth (Spain) look as if they were going to dig in at any moment. As a matter of fact, Spain's soldiers are campaigning along the skin and diving into the pulp (Riff) at this moment.

It is an awful long way from the Mississippi delta to the Atlas Mountains, and still more so, I would suppose, from the Americans of that new country back to these

delta (we are five or six millenniums back from the Christian era) were probably Berbers come from the West!

And so we get right back to the twilight before all written history, where we can only advance by guesswork, though our groping tells us we are probably right. There are indications that the Berbers were the first tribes of mankind to settle down, ten to fifteen thousand years ago, and that they are the great progenitors of the *white* races! Prof. Keith, England's greatest authority on ancient human remains, asked me not long since to furnish him with authentic Berber skulls, because this people is one of the most interesting in the history of the human race.

The Berbers are little known, because tucked in under those warts on that end of the great "pear," the skin particularly hardened by the Barbary pirates, Western civilization bit into the middle of the fruit first. Europeans and Americans were eating out Africa's dusky heart years before France gained a footing among the Berbers less than a century ago.

But this letter is to tell you that Bishop Blake presided this month over the Mission Conference of the Methodist Episcopal Church held in Constantine, an ancient Roman citadel, perched over 2,000 feet high on a mighty mound of rock among the Atlas Mountains, up to which at one end a road leads along the narrow neck that naturally links the fortress to the lower surroundings. Our Conference now has one full member Berber and three on trial. Another ten are local preachers. These are from a Christian community of 300 and constantly growing.

The accompanying photo shows a few of the eighty odd girls in our three homes. These are from the Constantine Home, and are wearing the odd little peaked hat peculiar to that city. This phase of our work, homes for boys and girls, is justifying our faith in spending most of our money that way, and are yielding the most and best fruit of all our efforts. Unfortunately in making reductions these days when our friends in America have been forgetting us, we have been obliged to reduce the numbers in our homes. Missionary and native staffs have been reduced and the work pinched all round; but to cut down our homes is, perhaps, the worst thing we have had to do.

Just a line to be fair to The Woman's Foreign Missionary Society. Each year they have increased the girls in their homes. The hymns sings, "Can a woman's tender care cease towards the child she bear?" Women do not forget their offspring. Hagar is found still by her child's



Berbers, who are thought to hold humanity's record for long residence in the same country. These Atlas Berbers (Riffs, Kabyles, Chleuhs, etc.), dwell where their fathers dwelt when the Crusaders tried to take Palestine from the Saracens, and backward when Mohammed was born in Arabia and his followers came to North Africa and made them Moslems. The Berbers were there when Jesus Christ appeared among men. Their great Augustine is still considered as one of the greatest of those who have followed the Nazarene. Two centuries before Christ their great Hannibal went forth to conquer Rome. Stepping back another half millennium, and we see them graciously receiving Queen Jezabel's cousin, Dido, with her shiploads of Phoenicians, who came to found Carthage in their midst. And now let us watch our step, for the light is getting dim. Prof. Breasted in his Egyptian history seems to indicate that the earliest settlers in the Nile

side, though she has nothing but death to share with him. Abraham is back home increasing his flocks. Forgive me if I seem unreasonable, but figures given in the home church papers show a constant increase in the wealth of those churches, although their offspring, away out under the shadow of friendly rocks in the deserts of North Africa and elsewhere, are gasping their last prayers,

forgotten by those that gave them birth. (To-day's local paper speaks of the terrible trial you Mississippians are passing through just now. My children were horror-struck when I read it to them. May the Lord bring you well through. But when you are through, will you try to remember the Ishmaels, the half-forgotten fruit of your other-time missionary interests?)

He Strikes Fire

"**S**HOULD the Preacher Return" is the title of an article in the February 10th issue of *The Southwestern Christian Advocate*, written by Mr. Thomas Blakeney, of Quitman, Miss. The Rev. M. C. Harrison, of Pineville, La., thinks Mr. Blakeney's paper was a rather unfair, unwarranted criticism of the preacher. Brother Harrison sends us the following letter by way of rebuttal:

"Dear Editor: I wish to state with due respect to Brother Blakeney that I have always regarded with the highest respect the man who expresses his conviction publicly. If those convictions should strike the right key to public interest, such a man would be a great power to foster the cause. But here are some things in the treatment of his subject which reflect and shadow the rural pastors, the officials, and flocks as unfit subjects, viz.:

"Now, many of our pastors boast that they can go or stay as they see fit, regardless of what the congregation and members whom they serve may say or desire. But this is said generally in the rural regions and country communities where their flock are not well informed and intelligent, and whose officials are weak, if not wicked, and are usually too spineless to speak out for themselves and their church and for the kingdom of God."

"Maybe Brother Blakeney, being a polished city gentleman, overlooked the rugged backwoodsman, Abraham Lincoln, who came from the rurals but who met the challenge of the public institutions of his day. The indictment Brother Blakeney makes against rural officials is too strong and cannot be approved by public sentiment. The South makes the same indictment to cover its sin against the civic, political, and social rights of the Negro—that he is ignorant, weak, and wicked in the rurals."

"No one will agree with Brother Blakeney when he says that the officials are more 'wicked' in the country than they are in cities. Our greatest men came from

the rurals. Among the best women on earth come from the rural country. Surely Brother Blakeney did not read over his paper before he sent it to press. It makes me sick to continue to hear about the Negro being ignorant in the country when 90% of the Negroes in the city come directly from the fields of the country and they played an honest and religious game there."

"I don't know Brother Blakeney's nationality and am very little concerned about it, but I think he should explain his meaning more fully, as he insinuates that some of our pastors 'have not common sense, few have religion. They will fleece the ignorant people, and the district superintendent will co-operate.' Before making such statements men should think."

"Would there be a bishop, General Conference, editor, secretaries, areas, district superintendent, or church if there were no pastors? He is trying to 'kill the goose that laid the golden egg.' When that is done there will be *no more eggs*. If salaries kept the preacher preaching the gospel of Jesus Christ in this Southland, you would not have enough to hold a decent prayer service; but it's his covenant with his God to go into all the world and preach the gospel. Sometimes he is poorly clad, often hungry, friendless, criticized, but there is within him a resistless power that compels him to go forward."

The editor would counsel Brother Harrison to find comfort in at least one paragraph out of the heart of the article complained against. Mr. Blakeney *did* say: "*We cannot do too much for a Christian gentleman in the pulpit, and he cannot stay too long.*" His character and integrity should be spotless. He should be a sample and an example of piety and purity any time and anywhere; and if there exists a reasonable report or rumor that the preacher of the gospel of Jesus Christ is not what he ought to be in morals and veracity, he should be moved."

Interested—Who Wins?

THE Rev. J. H. Ellis was for several years the courageous pastor of Grove Methodist Episcopal Church, Omaha, Neb. Less than a year ago, on merit, he was appointed superintendent of Oklahoma District of the Lincoln Conference.

His first year District Conference is to be held at Boley, Okla., and plans for it are being perfected to make this the largest and most profitable ever held in the State. A challenging program is already announced, printed contents of which are being circulated on a four-page folder attractively gotten out and chuck-full of thought-provoking suggestions and solid information.

From the ten or twelve specific topics on that general program of Conference features stressed, we take the following paragraph, which looks mighty attractive to

us at this office: "Southwestern: Friday, 11.30 A. M., at our District Conference will be held the special hour for the Southwestern Christian Advocate. Each church will be called to report subscriptions taken. Brethren and laymen, start now; appoint your committees, one in each church; send me the name of the chairman; I want the pleasure of calling that chairman for report on the above named day. Let us do ourselves proud. We can get from five subscriptions up in almost every charge."

Dr. Ellis herein envisions possibilities within reach of those appealed to, and himself brings to the task the requisite intelligence in approach and enthusiasm for reaching the desired end. He is *interested* in getting subscriptions as part of the co-operative task which

loyalty to his church and its several enterprises constrains him to realize is his task in common with all those who are truly devoted to the church's ideals and polity must acknowledge.

At the beginning of the District Conference season in the South he has set a high standard for achievement which may well be regarded by the districts on the whole as a moving challenge. It is a clarion call to duty. In other summers quite a few district superintendents likewise have initiated in a challenging way the District Conference drive, from which our subscription list has been considerably augmented. Let this be so again, brethren, you who head Methodism's one hundred colored divisions within our twenty-one colored Conferences.

Who wins the banner in this season's District Conference drive? Interest and enthusiasm will do it! A beautiful silk token of successful achievement—*The Southwestern Christian Advocate Banner for 1927*—is to be presented with appropriate public ceremony at the succeeding session of their Annual Conference to that district which reports from its District Conference rally the largest number of annual cash subscriptions according to membership as shown in that Annual Conference's Minutes. Who wins the 1927 banner?

Congratulations to Dr. Ellis, and may ninety-nine other interested, enterprising district superintendents make this the liveliest race ever entered among these one hundred Methodist captains.

The Development of Jesus

By
Ralph B. Thompson

THE notion that Jesus was an infant prodigy has no voucher in the Bible. The absurd stories which were gathered by ardent traditionalists, imputing to Jesus an unnatural and forward childhood, have been abandoned as incredible. The gospel narrators have been notably simple and clear in their moderate reports. They have been silent about those things which ingenious fraud would have sought to present with great detail and finesse. Their evident sincerity and uncraftiness makes their story, the more easily credited, while they evince a charming simplicity and uniqueness which awakens and allures the soul to taste the truth. Concerning the childlife of Jesus, we read, "And the child grew, and waxed strong in spirit, being filled with wisdom, and the grace of God was upon him." He began life as a normal, human child.

The divinity of God is beyond question in the Christian mind. However, one feels, on reflection, that the modern stress upon the humanity of Christ, emphasizing His physical, mental, and spiritual development, has brought Him appreciably nearer to us than did the dogma of yesterday. There was a time when the teachings of Jesus were so new and radical that they seemed the veriest menace to established faith; to-day the world knows that Christianity is the fruition of Mosaic law, reinterpreted and fulfilled in the followers of Jesus, the Jew. Truth is not imperiled by revision; eternal values suffer nothing from queries and tests. The diamond owes its brilliancy to the rub; so the peerless personality of Jesus comes forth more glorious from each critical survey. A new approach to the Christ is rewarded by a fresh realization of personal values; of the unbounded possibilities of human development; of the identity of the human with the divine. "As many as received him, to them gave he authority to become the children of God." Man is assured of the magistracy of himself. Herein is set forth a religion of growth in character by the help of God. "As I have overcome, so shall ye." The help is not "beyond the hills, but is discovered to be within, and unfolding.

The man who views Jesus as somehow apart in his life and character from humanity, will not long strive to be like Him. An attitude toward life which despairs of human capacities, human possibilities, will result in a denial of the provisions of the gospel. "He was tempted in all things even as we are, yet without sin." Jesus achieved character in the truly human conflict, which all of us must wage.

Joseph and Mary flee with the infant Jesus to escape the slaughter of childhood ordered by the hated Herod. Providence is there, indeed, filling the human scene with celestial light, but it does not preclude the necessity of parental care. The correspondence of divine with human agency is found all along the way that Jesus takes.

The doctrine of the virgin birth is evidently Scriptural. It places the correlation of the divine and human factors at the right point in the growth of Jesus: at the outset. This answers to the claim of the divine-human character of Christ. No one can view with inward calm the controversy over the person of Christ, who realizes that the issue of faith in a divine Redeemer is the thing at stake. Liberalism loses all that is vital when it gives up "God in Christ." Fundamentalism becomes obstructive and the enemy of religious progress, when it denies that Jesus was a true child, requiring years of nurture for growth and maturity. If Jesus lived beyond human limitations, He is outside of the scope of human attainment. "Great is the mystery of godliness," yet we can accept it in the light of the blessings which that acceptance brings to us. Like the Apostle Paul, we may declare, in the knowledge of His grace, "I can do all things through Christ, who strengthens me."

A golden silence attests the normality of the early life and conduct of the Master. We know with what loving solicitude the Jewish child-life was directed. Jesus must have received the usual education of the Jewish youth, which was, indeed, excellent for its moral and religious as well as for its intellectual value. On the other hand, there was nothing in the nativity of Jesus of Nazareth which warranted any expectations for Him above His fellows: He was a commoner, a "Galilean." There was general contempt for Galileans among the Judeans. At Jerusalem men engaged in scholastic and political pursuits; in Galilee they fished or worked at the carpenter's trade. Jesus is not to be explained by what His times or His formal education did for Him, yet these human features are not negligible. "He grew."

Some kinds of learning seem to befog the mind, to stifle the soul; the expert in science often suffers from spiritual anemia. Charles Darwin says, in his autobiography: "Up to the age of thirty or beyond it, poetry of many kinds gave me great pleasure; and even as a schoolboy I took intense delight in Shakespeare . . . pictures formerly gave me considerable, and music very great delight. But now for many years I cannot endure

to read a line of poetry. I have tried lately to read Shakespeare, and found it so intolerably dull that it nauseated me. I have also almost lost my taste for pictures or music. . . . My mind seems to have become a kind of machine for grinding general laws out of large collections of facts; but why this should have caused the atrophy of that part of the brain alone, on which the higher tastes depend, I cannot conceive. . . . If I had to live my life again, I would have made a rule to read some poetry and listen to some music at least once every week; for perhaps the parts of my brain now atrophied would thus have been kept alive through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature." The members of the rabbinical school at Jerusalem were learned in the legalities, languages, and sciences of their day; it was a standardized requirement, imperative. Jesus of Nazareth, at twelve years of age, sought to inquire of them concerning religion, but they were only conversant with tenets of theology and legal tradition. He asks for truth; they offer him the Talmud. They knew the letter, but not the Spirit. He astounded them by His wise words and penetrating queries. He spoke of those things of the soul which they had doubtless glimpsed in the days of their own youthful yearnings, but had lost in their zeal for mere legalism. Nicodemus was a rabbi whom Jesus had aroused to a sense of his spiritual destitution, but the challenge found him unwilling to begin again. The weight of tradition enthralled him; the truth appalled him.

A man has come to spiritual maturity when he can break with mere traditional beliefs and go a-pioneering with God through the trackless wild. At thirty, Jesus appears in the Jordan Valley as the crown of the ministry of John the Baptist. He goes straightforth from His ordination, "led by the spirit into the wilderness." There he has His "irritations of the soul." No one cared to follow Him there, to share His solitude and self-discipline; no one could. Men do not come to self-discovery in groups. "He trod the winepress alone." Faint, but with self subordinated, He receives divine comfort. Destiny dawns, day breaks, the Man Christ knows Himself.

Now the Son of God enters frankly and heroically upon His majestic way. "Repent ye, for the kingdom of heaven is at hand." Through days of popularity, when scribe and "scrub" alike compass Him with feverish interest, when magic word and miracle deed mark Him as the Man of the hour, He plods on toward the consummation of His matchless career. "My kingdom is not of this world." The churchmen heard Him and frowned; the masses marveled. The tide turns, interest alters. Malevolent hands itched for His throat, but waited to take Him by stealth, because the common people adored Him. With unwearied pace he covers the dusty distances of a menaced way, while His chosen followers waver, in their allegiance, before the gathering storm.

He stands at last upon the crest of His endeavor. At the final meal He dramatizes His personal sacrifice, saying, "This is my body." He had, from time to time, hinted and eventually declared that tragedy awaited Him. He predicted His desertion, betrayal, crucifixion, resurrection, ascension. His companions were no more ready to invent such an outcome than were His worst foes, so great was their fear, so limited their outlook, so unprepared were they for the revelation. In the

garden of Gethsemane He craved human comradeship, but the disciples, exhausted, slept.

"Thy will, not mine, be done." The whispered, agonized words were wafted forth upon the faint zephyrs that stirred the leaves of the century-old olive trees in the garden of gloom at midnight. All the travel, all the travail, for this: "to learn obedience by the things which He suffered"; to achieve a human triumph in submission to the benign will of God. "The cup of my Father, shall I not drink it?" Yes, Golgotha shall not stay Him. With face set like a flint He passes into the judgment hall, through mockings, scourgings, and finally the cross on which He is to die is borne alone, save for the Ethiopian, who unwittingly journeys to undying fame at the side of the Saviour. "It is finished." Now we know that men may live victoriously, growing into the completeness of the manhood of Jesus Christ. The call of Jesus is heard across the centuries, amplified by the relays of time, broadcasted by ten thousand times ten thousand of His witnesses, stationed in every quarter of the globe, "Follow Me."—R. B. T., St. Michaels, Md.

Another Forward Step

A MEMORABLE event took place on Sunday, May 15, 1927, at the intersection of Sixteenth and Levis Streets, N. E., Washington, D. C. The occasion was the laying of the cornerstone of the new Nash Memorial Methodist Episcopal Church. It was through the vision, direction, and effort of the pastor, Rev. V. S. N. Hughes, and the generous support of a loyal and aspiring group of people that the work of rebuilding this church has been accomplished.

It became potent to the eye of the leader some time ago that something would have to be done by way of a new building in order to adequately meet the needs of this growing section; so he set to work, and under his personal direction the small, undesirable building has been transformed into a more spacious, more convenient, well lighted, properly furnished church—an altogether attractive place of worship that has already become the pride of the community in which it stands.

On the chosen day, at two o'clock in the afternoon, a crowd of people, far too large to be accommodated within, had gathered to witness the proceedings. The resourceful pastor, comprehending the situation, immediately modified the arrangements, and with small loss of time, all was in readiness for an outside service. The following program was observed:

Hymn, read by the pastor; prayer by the Rev. Geo. Carter; Scripture lesson read by the Rev. J. Alfred Jackson; sermon by Dr. Joseph H. Jenkins. Music was furnished by the choir of the church, under the direction of Mr. E. E. Ayers. The very excellent band furnished by the visiting Order of Elks also rendered appropriate music. Then followed the laying of the cornerstone.

This impressive service was conducted by the Morning Star Lodge No. 40, I. B. P. O. E. of W., and the Forrest Temple No. 9, and was followed immediately by the benediction, given by the pastor of the church.

The large throng of people, flanked by the members of the order in the regulation uniform, and over all the brilliant rays of an afternoon sun, made an unusual and attractive scene, and marked the beginning of a new era for this enterprising church.—Reporter.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PETER TEACHES GOOD CITIZENSHIP

SECOND QUARTER. LESSON XII. JUNE 19

Scripture Lesson—1 Peter 2. 11-17; 4. 1-5.

How Peter's Social Teachings Differ from Ours. Peter's teachings concerning good citizenship, but not his motive, is identically the same as ours. He taught more from a religious motive with a social basis; while we teach more from a social motive with a religious basis. He considered established government an agent of God for good in the world; but he believed this government of but temporary duration, destined shortly to be superseded by another kingdom not of this world—a kingdom of God. Civil government with its laws was to be respectfully and obediently tolerated while it lasted. But it is our idea that Christians should wholeheartedly co-operate with and take an active part in the affairs of our government of this world to the end that it may become the means of greater good for God, and may itself sooner or later become the kingdom of God. And again, Peter's teaching on the subject was for a good part due to a desire to allay suspicion, and to contradict false accusations brought against the Christians, namely, that they were a menace to law and order, tacitly if not openly encouraging, by their teaching of Christ as the future Ruler of the world, disrespect for the present government and rulers, and also to make the injustice of the persecution which they had undergone or were undergoing all the more manifest. And doubtless there were not a few Christians who felt and acted that a government which either initiated or permitted such grave injustices as they had suffered did not deserve their respect and obedience. It was doubtless difficult for anyone not to have felt that way. But the situation is much different with us—unless it be on some foreign missionary fields. Many Christians sometimes violate the laws and less often condemn the principles and policies of the established government under which they are living. Some countries like France, near the close of the eighteenth century, Russia, and Mexico, may think of Christians as a menace to some program which they have decided to institute. Even a country like ours may consider a certain branch of Christianity a danger to national independence should any of its members come into national power. Turkey may massacre Armenian Christians for the sake of the religious unity of the country. And the Chinese Nationals may prefer Christians to vacate the country because of these foreign Christians' governments desire to maintain the status quo in China. But no civilized man or nation to-day would condemn Christians as such as being a menace to good law and order. Peter's teaching on the subject was more prudential while ours is more patriotic. With the above qualifications we are now better prepared to consider another question which may already have arisen in some reader's mind, namely,

To What Extent Should This Teaching of Peter Bind Us Christians To-day? We live in a republic or democracy, and not in a monarchy like the apostle. What may be prudentially good on the part of subjects of a monarch may be patriotically bad on the part of citizens of a republic. That's clear. If we complacently honored all rulers and obeyed all laws, we could not improve our government by elimination. We have learned to honor officers first; we honor officers either because of their honorable office or because they are honorable in their acts. If they are otherwise, by some lawful means we remove them from office. And we have learned to take the same personal attitude toward laws: if they are proved by practice not to be good, rather than to complacently obey, we repeal them. Rulers and laws are made for men, and not the reverse, we hold. All this is good. But to it Peter would have said the complacent Amen had he been the cit-

izen of a republic and had the Christians' votes been numerous enough to count for aught in the control of government. His chief difference in standpoint from us is that *he was willing that his comparatively small group of Christians with negligible political power should wait patiently on God in some other way to effect whatever governmental change was deemed necessary; while we Christians with large civic influence understand that God most frequently works through us to effect those necessary changes.* Let us remember that Peter was a *subject* and not a *citizen* in the true sense of the term.

But the citizen heartily agrees with the subject that rulers and laws are to be respected and obeyed *until they have been legitimately changed, whether God changes them without us or with us.* The Democrat certainly fights democracy when, as frequently happens, the minority tries to force its will upon the majority by disrespecting the rulers and laws established by the majority. And in proportion as this minority decreases, it approaches monarchism or at the worst individualism—one man will make the laws for all, or each man will make the laws for himself. The anarchic spirit of the minority may not be so bad when it is confined to insignificant matters. But the habit once established in such matters cannot indefinitely be confined to them—especially as the internationalistic spirit which we are justly trying so hard to cultivate, takes precedence over the nationalistic one. Already some young people's organizations have met and passed resolutions *not to support another war!* That must mean that the will of the majority will never control them in that matter—even though national extinction should be the consequence. Almost everybody in this country is against another war. But the wisest man cannot see what conditions may unavoidably with respect arise in the future. Better had these young people said that they would do everything in their power to permanently establish an effective sentiment against war.

It is true that the majority, to put it mildly, is sometimes wrong. But experience has taught that while men are imperfect, the rule of the majority is as a rule safer than that of the minority, whether it be an oligarchy or a monarchy. The minority has rights which the majority is bound to respect, too. But, except in the case of an attempted revolution, these rights are freedom by non-violent persuasion to make itself into a majority. The attempt to do it by deliberately violating the laws in an effort to prove them unenforceable is a challenge to the majority, not to repeal the laws, but to strengthen its police force—that is, if it is not class or some relatively insignificant law at least. But here, again, the majority is to decide whether the law is significant enough to be enforced against the stubborn opposition of the minority.

All this discussion in general was an approach to our prohibition law from another angle, as this is a temperance lesson. The fate of this law is as yet undecided. National candidates are getting lined up on each side. But we are sure of this: Not until the majority decides that this is a relatively insignificant law will it be repealed or will a man be honored as a national ruler who is opposed to its enforcement.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JUNE 19, 1927

"Having your conversation honest among the Gentiles"

(By D. D. Martin, D.D.)

The people of foreign lands and strange religions know whether we are honest in what

we say to them or not. There is little use of preaching the gospel of Christ unless we live it. There is a professional approach to the non-Christian, and there is a Christlike approach. The world is now anxious to see Jesus. Their only chance to see and know Him as a vital force in the lives of men, is to see Him in the life of the missionary, the pastor, or the Sunday-school teacher. It is only when He is exemplified that real work for the Kingdom is being done anywhere in the world.

Peter was urging the converts in every place to abstain from those things which would detract from the spiritual growth, such as fleshly lusts and other things characteristic of the world's people, and to speak honestly from the heart that with which their lives had been made consistent. Not to talk one thing and behave in a contrary manner, but living after the will of God. "Oh consistency, thou art a jewel!" Given a man anywhere in heathen or Christian lands, who will live and speak always in keeping with his profession and the gospel he teaches, and men will be won to Christ.

If Christian nations could be led to deal honestly with heathen nations so that the light of Christ would have a chance to shine on international affairs, a new day would dawn on the world. So often it is apparent to the foreign nations that there are designs not in keeping with the religion we profess, and they lose confidence because we are not honest in our dealings with them. Even missionaries sometimes have selfish ends in the work they are doing, which is soon discovered by those for whom they work. In the searchlight of these days we need men and women who are altogether honest to work for God anywhere.

When we learn to recognize fully the rights of others, and show them the respect that is their due, and so far as possible give credit for all in their lives that can be utilized for good, then will they come to have confidence in us, and we can help them. Absolute honesty and fairness is essential in Christian service.

OAMMON SEMINARY.

Cards of Thanks

I take this method to thank those who shared in the sorrows of the Kimball family in the death of the Rev. L. P. Kimball, namely: the Rev. P. R. Dubose, Mr. W. M. Farley, Mrs. Fannie Sapp. The families present were the Rev. and Mrs. T. H. Mathis and son, Mr. and Mrs. Green Mobly and daughter, the Rev. D. R. Cooper and family, and the Rev. H. W. Kimball.—Mrs. O. B. Parker, Rocky Ford, Ga.

We desire to thank the members and friends of Mason Chapel Methodist Episcopal Church of Jasper, Ala., for storming the parsonage with many pounds of choice groceries. It was a storm that brought not fear, but sunshine. The party was led by Sisters Hill, Coleman, Hopkins, Belte, and Brothers Coleman, Hill, Gorgins, and Mr. and Mrs. R. L. Gregory. Thanks to all; come again.—The Rev. G. W. Reeves, Jasper, Ala.

We take this method to express our deep appreciation and hearty thanks to the members of Winfield Chapel Methodist Episcopal Church, League City, Texas, for the surprise which came to the pastor on Tuesday night, February 22. On this occasion the pastor had called the officers and members together for a special business meeting. A large number of the members were present, and we had a very fine session. At the close of the session the pastor announced the benediction, and instantly he heard a number of persons singing seemingly at a distance, "Sowing In the Morning," and in a few minutes a number of persons marched into the church and placed on the table a number of pounds of choice groceries and fruit. Bro. John Thornton presented to the pastor the table laden with blessings. The pastor responded with thanks, and extended an invitation for their return. We extend to the good members of Winfield Chapel our hearty thanks for their kindness, and ask God's blessings upon them.—Rev. and Mrs. L. B. Allen, Dickinson, Texas.

The Rev. and Mrs. N. N. Sawyer take this method of thanking the members of Thomas Chapel Methodist Episcopal Church, Trinity, for the surprise party given us, which brought joy, by a faithful few, who brought many pounds of choice groceries and a cash purse. This party was led by Mmes. E. Walker, E. Davis, N. Stanley, M. Watson, Mrs. Madison, Messrs. J. Walker, H. Walker, C. Stanley, and the many friends. Presentation was made in very fitting words by

Mrs. Emma Walker; response by the pastor, who expressed his appreciation in well-chosen words. We also express our appreciation to the members and friends of St. James Methodist Episcopal Church, and members of the various churches, Courts of Calanthe, Household of Ruth, for their kindness extended to us during the illness of Mrs. Sawyer. We are glad to say that she is improving rapidly.—Rev. N. N. Sawyer, Huntsville, Texas.

Little Stories of Achievement

What the Churches Are Doing

Cuero, Texas.—Brother's Chapel Methodist Episcopal Church: Sunday, May 8, was a high day with us. The spirit ran high. Our pastor, the Rev. R. S. Mosby, preached out of his soul two very soul-stirring sermons. Gifts were presented the mothers, and a short program was also rendered.—Evangeline Mathis, Reporter.

Minter City, Miss.—Mothers' Day was beautifully celebrated at Minter City Methodist Episcopal Church. The Junior Department rendered a splendid program at 2.30 P. M., with fifty-two participants. The program was under the supervision of Mrs. A. Moore, the principal of the city school. We are looking forward for a great Children's Day.—Reporter.

Marion, Ala.—Sunday morning, May 8, services were conducted by the pastor, Rev. G. W. Brown. Sunday evening a splendid Mothers' Day program was rendered. Several interesting papers were read on "Mothers' Day." Sunday night the Rev. Brown preached a wonderful sermon. The many friends of Miss Velma Young sympathize with her in the death of her uncle, Bro. Willis Tucker.—Reporter.

Pontiac, Mich.—The members of St. John Methodist Episcopal Church are grateful to the bishop for sending the Rev. C. J. Johnson to labor with us this year. Mothers' Day was his first Sunday with us. At the morning service he preached an able sermon to mothers; subject, "A Mother's Reward." At 8 P. M. a fitting program was rendered. At night the pastor preached to daughters; subject, "Honor Thy Mother." Total collection for the day, \$36.60.—Nona M. Churchwell, Reporter.

Binghampton, Tenn.—Easter was a great day at Bethel. Though the weather was very much against us, a splendid program was rendered under the leadership of Mrs. F. D. Owens, who seemed to have had everything planned and well in hand. Our collection amounted to \$9. Dr. F. H. Butler, of the Epworth League, expressed himself highly pleased with the occasion. After a few words from the pastor as to the forward move of the church, the benediction was given by Dr. Butler.—Miss Verneita Miller, Reporter.

Flatwoods, Tenn.—Oak Grove Chapel Methodist Episcopal Church: On May 8 our pastor, the Rev. W. M. Carter was present and delivered a wonderful sermon from John 4. 16. The sermon was enjoyed by all present. We also had with us Mrs. W. M. Carter, the pastor's wife, also his son and daughter. Mr. and Mrs. E. Odel and daughter, of Linden, Tenn., were also present, and we were proud to have them in our midst. The amount of \$7.10 was raised for World Service. We hope to go over the top this year and also repair our church.—Josephine Harvell, Reporter.

Corinth, Miss.—Mt. Moriah Methodist Episcopal Church: Our Sunday school has put on new life. The school rendered a program on Thursday night, April 28, in honor of the Bible class, Prof. J. B. Combs, teacher. The program was as follows: Chorus by Juniors; invocation by superintendent; "Class Defeat" by Miss Lotta E. Inghram; response, Prof. J. B. Combs; reading from

the "Dark Days of Slavery," by Mrs. J. P. Watson. Closing remarks by the superintendent. A delicious menu was served.—Mr. Grant Turner, Superintendent; Rev. C. H. Maxwell, Pastor; Mrs. A. Johnson, Reporter.

DeSoto, Miss.—St. John Methodist Episcopal Church: We had a spiritual revival the week before Easter. One soul was saved. On Easter, under the management of Mrs. Willie M. Hough, a splendid program was rendered. We raised as follows for World Service: Mrs. I. Haynes, \$10; Mrs. Addie May, \$10; Mrs. A. Falconer, \$8; Miss J. Haynes, \$9; Miss B. Horne, \$4.75; Mrs. L. Hampton, \$1.20; Miss E. Falconer, \$10; Miss Mae Ruth Hough, \$16; total, \$71.84. Total raised, together with other collections, \$106. The work is moving along nicely with our new pastor, the Rev. R. Houze.—Mrs. W. M. Hough, Reporter.

Sardis, Miss.—Easter was a high day over the Sardis and Spring Hill charge. The people seem to be taking on new life under the leadership of the Rev. N. O. Griffin. The churches were divided into groups, and reported as follows: St. Paul, Sardis, Mrs. D. E. Isaiah, \$3; Mrs. J. F. Carpenter, \$3; Mr. H. E. Pegues, \$8; Mrs. B. A. Collins, \$12.10; Mr. S. M. Lillie, \$15; total, \$41. Spring Hill: Mrs. Mattie Lard, \$3.50; Mrs. B. Q. McCarty, \$9.55; Mrs. S. A. Patterson, \$5.60; Mrs. Licu Terrell, \$9.85; Mrs. A. B. Thompson, \$5.10; Mr. E. D. Butler, \$6.60; total, \$40. Grand total for both churches, \$81.—Mrs. B. A. Collins, Reporter.

Millican, Texas.—Sunday, April 17, was a high day at Brooks Chapel Methodist Episcopal Church. The pastor, Rev. Plenty Edwards, preached at 11 A. M. The Rev. C. Johnson, of the Baptist Church, preached at 3 P. M. At night, under the leadership of our superintendent, Mrs. Maggie Edwards, our Easter program was rendered, after which the superintendent gave a Sunday-school teachers' contest. Mrs. Maggie Hill, teacher of Class A; Miss Lina McCain, teacher of Class B. Miss Lina McCain was the winner of the first prize, having raised \$10; Miss Maggie Hill won the second, having raised \$6.20; total, \$16.20; grand total raised on Easter, \$52.—Reporter.

Starke, Fla.—Mt. Moriah Methodist Episcopal Church: Our Easter services were quite inspiring. At 9.30 A. M. the Sunday-school scholars rendered a splendid program, directed by S. F. McCoy, superintendent. A collection of \$8 was taken. The following unit leaders reported: Frank Hall, No. 1, \$26.90; Damon Dell, No. 2, \$36.65; James Ellison, No. 3, \$33.30; Charley Thomas, No. 4, \$27.50. Pleasant Grove Church: T. R. Kelley, \$20; Sam Tyson, \$20; N. Mathes, \$11; Sunday school, \$6; total, \$181.35. Our pastor, the Rev. R. H. Debose, preached two very excellent sermons on the resurrection of Christ, which were full of thought and inspiration. They were enjoyed by all who heard him.—Reporter.

Aberdeen, Miss.—Second Church: During our six-weeks' Easter drive we reported each Thursday night. We had the following ministers present with us: the Revs. R. Franklin, M. C. McMillian, S. D. Martin, R. J. Wells, Hagger, Cooperwood, and Adams. All gave good service in helping to put over the program. Easter was a high day. At 11.30 A. M. the sermon was preached by

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the pastor; at 2.30 P. M. the Sunday school rendered an excellent program, conducted by the superintendent, Mr. W. L. Lloyd, and at 5 P. M. each group leader made their final report to the amount of \$201.50. More money was raised this Easter than ever before in the history of the church. We are grateful to the bishop and his cabinet for sending us such a strong young man as the Rev. W. B. Rogers as our pastor.—W. M. Davenport, Reporter.

Talladega, Ala.—Bethlehem Methodist Episcopal Church is going forward. Never before in the history of the church has there been such great progress as this year. Our pastor, the Rev. A. Callahan, has on a great revival and six more soldiers are on the battlefield. The Busy Bees Club of children is still buzzing. They raised \$20 on our piano, with Masters John Kirk, president; Andrew Jackson, treasurer; James Smith, secretary. We could not do without the Busy Bees. We raised for World Service, \$94.09, and we are still working to raise our quota. Rockwell church raised \$28.59; Talladega, Bethlehem, \$65.50. The Rev. J. C. Chuman preached a wonderful sermon at Rockwell, Sunday, at 11 A. M., and at night he preached at Bethlehem. The pastor reported sixteen members added this quarter.—Mrs. Emma Montgomery, Reporter.

Brookhaven, Miss.—The Brookhaven District World Service meeting was held at Kynette Chapel, the Rev. J. W. Moulton, pastor. We were expecting the bishop, but he was detained in New Orleans and could not be present. The district superintendent took charge of the meeting. The success and progress which this district has enjoyed in the past is still being sustained under the very efficient leadership of our district superintendent. The pastors reported as follows: Bridgeville, \$202; Crystal Springs, \$159; Brookhaven, \$180; Brookhaven circuit, \$96; Crystal Springs circuit, \$67; Columbia, \$210; Florence, \$58; Foxworth and New Bethel, \$89; Hazlehurst, \$100; Hub, \$63; Kenolla, \$81; Lampton, \$157; McComb, \$70; Riles and Oma, \$33; Summitt and Magnolia, \$265; Tylertown, \$38; Wesson, \$75. The following pastors are over the top and somewhat in advance: the Revs. H. E. Morgan,

Roster of District Conferences for 1927 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

District	Place	Date	Dist. Supt.
La Teche	Napoleonville, La.	June 22-26	H. Daniels
Topeka	Armourdale, Kans.	June 28-July 3	D. G. Franklin
Bluefield	Princeton, Va.	June 29-July 3	B. J. Martin
Pulaski	Christiansburg, Va.	June 29-July 3	A. Davis
Oklahoma	Boley, Okla.	July 6-10	J. H. Ellis
Sumter	Camden, S. C.	July 6-10	A. G. Townsend
Rocky Mount	Manhattan, Kans.	July 6-10	B. R. Booker
San Angelo	Brady, Texas	July 12-17	S. E. Blacknell
Waycross	So. End, Patterson, Ga.	July 14-17	W. H. Odum
Navasota	Hempstead, Texas	July 19-24	A. J. Newton
Murfreesboro	Cookeville, Tenn.	July 19-24	F. N. Collier
New Orleans	Bogalusa, La.	July 20-24	M. R. Walker
Gulfside	Escatawpa, Miss.	July 20-24	E. A. Wilson
Vicksburg	Bolton, Miss.	July 27-31	J. R. Ross
Brookhaven	Hazlehurst, Miss.	July 27-31	G. W. Coleman
Montgomery	Booth, Ala.	July 27-31	P. P. Wright
Houston	Houston, Texas	July 27-31	J. S. Scott
Atlantic	Cocoa, Fla.	July 27-31	John W. Wesley
Alexandria	Boonville, La.	July 27-31	S. S. Earles
Waynesboro	Sylvania, Ga.	July 28-31	J. S. Stripling
Charleston	Covington, Va.	Aug. 2-7	E. A. Haynes
So. Baltimore	Churchton, Md.	Aug. 2-7	J. S. Carroll
Pittsburgh	Fairmount, W. Va.	Aug. 2-7	W. H. Dean
Hattiesburg	State Line, Miss.	Aug. 8-7	W. H. Smith
Hannibal	Moberly, Mo.	Aug. 8-7	C. S. Webster
LaGrange	Zebulon, Ga.	Aug. 8-7	J. B. Maddux
Savannah	Woodbine, Ga.	Aug. 8-7	S. D. Bankston
Jackson	Benton, Miss.	Aug. 4-7	J. S. Williams
Memphis	Alamo, Tenn.	Aug. 10-14	W. B. Crenshaw
Kansas City	Kansas City, Mo.	Aug. 10-14	E. W. Hannan
Opelika	Lineville, Ala.	Aug. 10-14	J. C. Chuman
Alexandria	Leesburg, Va.	Aug. 16-21	J. U. King
Tuscaloosa	Newbern, Ala.	Aug. 17-21	R. R. Williams
Beaumont	Beaumont, Texas	Aug. 17-21	J. W. Gilder
Fort Smith	No. Little Rock, Ark.	Aug. 31-Sept. 4	J. L. Bryan

J. B. Brooks, and P. R. Stephen. Our district is marching on.—M. B. Coleman, Reporter.

Dadeville, Ala.—The following members answered to the World Service roll call, contributing one dollar each: G. P. Chambliss, C. Chambliss, D. D. Crawford, E. Ford, N. Price, L. Morgan, B. Morgan, B. Smith, N. Crawford, L. Gilder, Rev. F. Samuel, C. Nelson, Cora Nelson, J. Nelson, A. Nelson, E. Nelson, M. Nelson, A. B. Webb, I. Ford, E. Taylor, P. Woodyard, S. Day, J. Pitts, G. Rowe, E. Rowe, J. Phillips, L. V. Phillips, H. B. Sims, N. Sims, S. Phillips, M. Stones, G. W. Berry, A. Berry, M. Jones, H. Rainey, H. Turks, E. Wise, M. Ford, L. Hatcher, Rev. G. H. Hatcher, I. Holley, R. Johnson, M. Morgan, F. Pitts, M. Slaughter, S. Slaughter, W. C. Rowe, J. P. Rowe, A. A. Rowe, Z. Rowe, J. W. T. Rowe, E. Rowe, Read Rowe, C. C. Heard, A. Rowe, O. Heard, R. Heard, W. H. Heard, F. G. Heard, L. M. Heard, P. Rowe, B. Ware, F. Phillips, F. Nelson. Total, \$64. Contributions from friends amounted to \$37, making a grand total of \$101. Dadeville closed one of the greatest World Service programs in its history, with the Rev. J. H. Gilder as pastor.—L. Phillips, Reporter.

Charles Town, W. Va.—Mt. Zion Methodist Episcopal Church: Sunday, May 15, the services were well attended, both morning and night. Our church school has had an increase in attendance with a large number of the older members of the church. We have launched a great Rally Day for July 10, with a queens' contest. Those chosen for the contest are Mrs. May Walker and Mrs. Ethel Robinson. The Knights of Pythias held their annual convention at Mt. Zion Church, Thursday, May 12. Quite a number of delegates from the State attended the session. Lawyer T. G. Nutter, of Charleston, W. Va., was the principal speaker of the occasion. Music was furnished by the Mt. Zion choir. The interior of Mt. Zion Methodist Episcopal Church has been beautified with new draperies for the choir stand and rostrum. This was a contribution from the choir. The chancel rails, offering table, pulpit, and its furniture have been painted as a contribution by the Ladies' Aid Society. The Ladies' Aid Society is doing a great work to promote the program of the church, under the efficient leadership of the president, Mrs. E. R. Williams. The brotherhood that was organized recently by the Rev. E. W. Johnson is having quite an effect upon the young men of the church. They are rallying to its promotion. With its efficient president, Mr. A. Bailey, it is moving toward success.—Reporter.

Galveston, Texas—Sunday, April 17, was Easter Sunday, and St. Paul Methodist Episcopal Church carried this day out to the

letter. With the Rev. W. H. Hightower as our pastor, we opened the church at 4 A. M. He preached a great gospel sermon to the delight of the large assembly. At 9 A. M. the Primary and Junior Departments of the Sunday school rendered their program, under the supervision of Mrs. E. R. Speed, Mrs. A. W. Jackson, and Miss F. A. Butler. A large crowd witnessed the occasion. Easter eggs were presented each one by the Sunday school. The seniors, under the supervision of Mrs. E. R. Speed, Mrs. Jackson, and others, had charge of the night services, rendering a very interesting playlet on "The Crucifixion of Christ." One of the main features of the night's service was the World Service drive, which came up to the standard. Every captain reported his

or her apportionment as had been asked for by the pastor. The Sunday school reported \$86; the church, \$378, making a total of \$464. The pastor and members were so well pleased with the entire day's report and success that on Thursday, when the pastor went to Houston to the joint meeting to make his report, quite a crowd accompanied him. St. Paul is trying to make this a great year in its history under the leadership of our new pastor.—The Rev. W. H. Hightower, Pastor; Mrs. G. C. Brown, Reporter.

San Antonio, Texas—Jones Chapel Methodist Episcopal Church is advancing very rapidly under the leadership of our pastor, the Rev. C. E. Whitaker, who is deeply interested in his work. As members of the church we are willing to do all we can for the upbuilding of God's kingdom. It was under the instruction of this good man that we have been able to build a beautiful six-room parsonage with all modern equipments. It has been said that this parsonage is one among the best on the San Antonio District. With the wonderful help of our pastor and his dear helpmate, Mrs. Whitaker, we will be able to do great work for the Lord. Under the leadership of the Ladies' Aid, Miss Selena Fowler, Mrs. Ella Brite, and Mrs. Ida Green, the parsonage has been nicely furnished. We have organized a new church in San Antonio Heights. This little church was organized on January 1, 1927, and since that time twelve members have been added to the new church. We have a Sunday school of fifteen scholars and a prayer meeting functioning every week. The faithful members of this church have purchased a beautiful lot in San Antonio Heights on which we expect to build a church in June. On Friday night, May 13, a style show and bridal party was given under the management of Mrs. Eva Jones, who is not a member of this church, but is willing and waiting to do all she can for the church. It was in her home that this church was organized. The style show and bridal party netted our new church the sum of \$18.47. May the Lord continue His blessings upon these faithful members.—Lovie L. Thomas, Reporter.

District Activities

District Rounds

BLUEFIELD DISTRICT

Fourth Round—Thorpe, July 9, 10: Gary, 10, 11; Bluefield, Bethel, 16, 17; Amoneate, 17, 18; Bluefield, John Stewart, 23, 24; Wilcoe, 24, 25; Pocahontas, 30, 31; Excelsior, 31, August 1; Pearisburg, 6, 7; Welch, 18, 14; Anawalt, 14, 15; Williamson, 20, 21; Northfork, 27, 28; Freeman, 28, 29; Tiptop, September 3, 4; Tazewell, 4, 5; Princeton, 10, 11.

Dear Brothers: The slogan is, "Round reports at the Annual Conference and our full quota for the Southwestern Christian Advocate and souls in abundance brought to Christ." The District Conference will convene in New Century Methodist Episcopal Church, Princeton, W. Va., June 29-July 3, 1927, at 10 A. M. All local auxiliaries should be represented and have reports ready. General officers, educational leaders, and editor are invited.—B. J. Martin, Dist. Supt.

CORPUS CHRISTI DISTRICT

Third Round—Corpus Christi, June 26, 27; Harlingen, July 2, 3; Raymondsville, 9, 10; Brownsville, 16, 17; Placedo circuit, 23, 24; Goliad, August 6, 7; Beeville, 13, 14; Alice, 20, 21; Kingsville, 27, 28; Odems, September 11, 12; San Juan, 17, 18; Bishop, 24, 25; Falfuris, 21, 22; Edinburg, 22, 23.

Dear Brethren: The District Conference is over and you made a fine report on World Service monies. The Board of World Service Commission asked the Corpus Christi District to raise \$372, but we went a step farther and raised \$424. Brothers, shall we stop? I say, no; we want to report at the Annual Conference November 30, when our own resident bishop, Robert E. Jones, calls for the report, \$500 for World Service and all other claims paid in full. Brother pastors,

don't forget, I want every pastor on the Corpus Christi District to send in your full quota for the Area Council expense to me not later than June 12, for we must make our report to Bishop Jones that week. Brothers, we are the first district in the West Texas Conference to report our full quota of World Service. Now let's be the first district to report our full quota of Area Council expense to Bishop Jones. Now who will be the one that will cause the standard to be lowered? I hope each one of you will say, "Not me," and prove it by sending in your full quota by June 12. The following pastors raised full quota of World Service: Beeville, L. W. Roberts; Kingsville, F. M. Hudspeth; Goliad, R. W. Allen; Placedo, J. H. Brown; Bishop, Dave Johnson. Send all Area Council expense to the Rev. Jesse J. Hardemon, district superintendent, P. O. Box 100, Goliad, Texas.

PULASKI DISTRICT

Fourth Round—Kingsport, July 9, 10; Big Stone Gap, 16, 17; Bristol, 23, 24; Abingdon, 24, 25; Marion, 30, 31; Glade Spring, August 6, 7; Wytheville, 13, 14; Christiansburg, 14, 15; Radford, 20, 21; Dublin, 21, 22; New River, 27, 28; Independence, September 3, 4; North Pulaski, 10, 11; Draper, 17, 18; Pulaski City, 18, 19; Rural Retreat, 24, 25.

Dear Brethren: It is gratifying to know that we have advanced in our World Service payments, and there have been some additions to the church, but we have much to do before Conference in order to make a good report. Subscriptions for the Southwestern Christian Advocate must be gotten and the General Conference expenses must be raised; also our quota for the endowment of Morristown College must be raised. Keep these objects before your people, and be sat-

ished with nothing less than an advance along all lines.—Yours to help, Anderson Davis, Dist. Supt.

Quarterly Conferences

AILEY, GA.

Mt. Vernon charge: Our second Quarterly Conference was held at Nepsis Chapel Methodist Episcopal Church, with the Rev. S. D. Bankston presiding. The business session on Saturday was fine. Officers were present with good reports. The district superintendent instructed us with delight on the World Service, and was much pleased with the work done this quarter. Love feast was held at 10.30 A. M., and the superintendent preached at 11.30 from Matt. 25. 14. We observed Mothers' Day in the afternoon. A splendid talk was made by the superintendent. At 7.30 the Rev. Bankston preached another inspiring sermon. The superintendent was paid in full, \$24; pastor, \$12.75; Sunday school, \$1 on lights; total, \$38.75. We expect to stand by your pastor and put him over the top. We are working faithfully to raise all claims. We are well pleased with our new district superintendent.—C. Wiggs, Reporter.

BRIDGEVILLE, MISS.

On May 7, 8, the second Quarterly Conference convened at St. May Church, with the pastor, Rev. B. J. Cooper, and the district superintendent, Rev. G. W. Coleman, presiding. The pastor made an excellent report and the reports from officers showed a marked increase along all lines. Paid the superintendent in full, \$27. Total amount raised during the quarter, \$49.02. The church and Sunday school are showing advancement along all lines, spiritually and financially. At 8 P. M. the district superintendent preached a soul-stirring sermon at Little Rock Methodist Episcopal Church, after which the pastor made a brief talk to the officers. The district superintendent expressed himself as being well pleased with the work.—Mrs. S. E. Rice, Reporter.

DECATUR, ALA.

Kings Memorial Church: The second Quarterly Conference was held May 6, with our untiring district superintendent, the Rev. J. W. Whitfield, in the chair. The reports coming from the different departments showed progress along all lines. The pastor reported nine persons received from the preparatory membership into full membership; one member from the African Methodist Episcopal Zion Church of Tuscaloosa, Ala., Mrs. Charlotte Jordan. The Woman's Home Missionary Society, under the leadership of Mrs. J. W. Whitfield, has been recently reorganized and has \$5.64 in the treasury. The Ladies' Aid Society reported \$80 paid on the new pulpit carpet. The Epworth League has papered one room in the parsonage and placed three shades over the windows. The adult Bible class papered one room in the parsonage and is now putting in screen doors and painting the kitchen inside. Miss Lillian Hall is the active and interesting president of the League, and Miss L. D. Collins is president of the adult Bible class. The pastor's report showed that the World Service had been paid in full. The rally on Easter was a great success. Mrs. Lena D. Collins was the leader of the blues, and raised \$177. The reds, led by Mr. J. B. Toney, \$122.35; total amount raised, \$329.35. The Sunday school, under the Religious Educational Department, conducted a six-weeks' course in mission study. The course was well attended. The children were given a reception at the end of the course. We raised on Quarterly Conference Sunday \$41.90, and paid our district superintendent in full. He expressed himself well pleased with the progress of the church.—Mrs. Lena D. Collins, Reporter.

HOCKLEY, TEXAS

Sunday, May 15, was a high day here. The Rev. A. J. Newton, district superintendent, could not be with us, but sent the Rev. B. E. Williams, of Stoneham, Texas, to hold our third Quarterly Conference, who spared

no pains in handling the affairs of the Conference. The Rev. Williams preached an inspiring sermon from the fifth chapter of Jeremiah; subject, "God Wants a Man." The sacrament was also administered by the Rev. Williams. Total amount raised for the day, \$22.—Mrs. Emma Thomas, Reporter.

HOLAPAW, FLA.

On Sunday, May 8, the district superintendent, Rev. J. W. Wesley, held his second Quarterly Conference at Holapaw Chapel Methodist Episcopal Church. We had a splendid Sunday school; raised through the classes, \$4.40. At 11 A. M. love feast was held; collection, \$1.50. At 3 P. M. the district superintendent held the business session. All officers had good reports; paid superintendent, \$16; raised for World Service, \$35. On Sunday night the Rev. Wesley delivered a soul-stirring sermon and administered the Lord's Supper; collection, \$15. Class leaders reported as follows: No. 1, Sister J. Knowles, \$5.15; No. 2, Sister Essie M. Jones, \$3; total raised during the day, \$80.20. Our group is small here, consisting of only thirteen members, all Mississippians, but we are working and praying to help the cause of our Lord. We also thank the Rev. Smith, pastor of the African Methodist Episcopal Church, and his loyal members for their help throughout the day.—Jessenia Knowles, Reporter.

JASPER, TEXAS

We thank Bishop Jones and the Texas Conference for sending to us the Rev. J. W. Gilder as superintendent of the Beaumont District. The third Quarterly Conference will be held June 18 and 19 at Neely Grove Methodist Episcopal Church. We closed the second quarter on April 16 and 17 at Holmes Chapel Methodist Episcopal Church. Raised in the second quarter: Jasper, \$76; Jamestown, \$65; Neely Grove, \$172; total, \$313. Paid superintendent, \$35; World Service, \$133; Conference Minutes, \$1.50; paid pastor in full, \$143.50. The Jasper-Newton circuit has taken on new life under the leadership of the Rev. W. L. Sonier. We have done more in the past six months than in the past three years. We hope to repair our church in the near future. Nine souls were received into the church in the second quarter.—J. Brown, Reporter.

KILMICHAEL, MISS.

Our second Quarterly Conference was held at Shady Grove Church, May 14. District Superintendent D. Green presided. A number of the faithful officials were present with good reports. Paid pastor this quarter, \$128; district superintendent, \$25; benevolence, \$100; total, \$253. On Sunday the Rev. Green preached two soul-stirring sermons.—J. H. Triplett, Reporter.

MINTER CITY, MISS.

The Minter City charge held its second Quarterly Conference May 7, 8, the Rev. C. W. Butler presiding. The business session was well represented with good reports. The superintendent preached two good sermons. His text on Sunday night was taken from Job 21; subject, "What's in it for me?" One soul was added to the church; sixty-four partook of the sacrament. Amount raised Saturday and Sunday was \$75; paid superintendent in full. The district superintendent and pastor are well pleased with the progress made.—Alice A. Moore, Reporter.

SARDIS, MISS.

On April 2, 3 our first Quarterly Conference was held at Spring Hill Methodist Episcopal Church, with the district superintendent, Rev. A. G. Cole, presiding. We had a fine quarter and quite a number of the officers were present with good reports. Paid the superintendent in full. Raised in the quarter, \$33.50. We are striving to make a round report this year.—Mrs. B. A. Collins, Reporter.

TROY, MO.

We have entered the new Conference year with renewed vigor, and with a greater ambition in Kingdom building. Our first Quarterly Conference was held May 7, 8. The

district superintendent, Rev. C. S. Webster, brought us glowing messages during the day. Two joined the church and one subscription was taken for the Southwestern Christian Advocate. The superintendent was paid in full. Collection during the day: district superintendent, \$27; pastor, \$15; World Service, \$2.50; total, \$44.50.—Reporter.

WHEATLEY, ARK.

Sweet Home Methodist Episcopal Church: The reports of the first and second quarter showed good results from the efforts put forth by the faithful few members of the Brinkley circuit, under the leadership of the Rev. W. A. Smiltb. The Rev. J. H. Hatchett, district superintendent, came to us twice during the year and brought each time a masterful message. We are always glad to have him with us. Paid the district superintendent in full. On Easter Sunday we raised at Sweet Home Church, \$40; Beauty Spot, Fargo, \$25; a total of \$65 for World Service. We are inspired to continue the work.—Mrs. Ellen Tucker, Reporter.

Marriages

SLAUGHTER—BARNUM. On April 20, 1927, Mr. Chriss Slaughter and Miss Lilly Barnum were united in marriage at the parsonage, Asbury Methodist Episcopal Church, Natchitoches, La. The Rev. Chas. Anderson, pastor, officiated.—Reporter.

TERRY—ARNOLD. Mr. C. Terry and Miss Beatrice Arnold, of Bridgeville, Miss., were married on Easter Sunday, April 17. The bride is the daughter of Mrs. Lizzie Arnold, of Terry, Miss. Mr. C. Terry is the son of Mr. C. T. Terry, of Crystal Springs, Miss., one of the county's most prominent farmers. This couple was united in matrimony by the Rev. B. J. Cooper, at Mt. Wade Baptist church, in the presence of many friends. We wish for them long life and happiness.—Mrs. S. E. Rice, Reporter.

WASHINGTON—BARNUM. On May 4, 1927, Mr. Nathaniel Washington and Miss Florence Barnum were united in holy wedlock at the home of the bride in Natchitoches, La. The bride is a member of Asbury Methodist Episcopal Church. The Rev. Chas. Anderson, pastor, officiated.—Reporter.

Crescent City Note

Williams Chapel.—On Sunday, April 24, at 11 A. M., our district superintendent, the Rev. M. R. Walker, preached a wonderful sermon; subject, "Taste." Tuesday night, at eight o'clock, the second Quarterly Conference was held. The amount raised during the quarter was \$1,518.85. On Sunday night the pastor preached an excellent sermon; subject, "Peter's Faith In Christ," after which the communion of the Lord's Supper was administered. We were delighted to have the Rev. W. C. Haywood and the Rev. H. Daniel worship with us on Tuesday night. Sunday, May 8, at 11 A. M., the Rev. C. W. Thomas, of the sixth district, preached a very good sermon; subject, "High Power." At night the program for Mothers' Day was rendered. An address, "Mother's Care," was delivered by Dean R. B. Hayes, of New Orleans College. The attendance at Williams is increasing weekly.—Rev. J. Wesley Turner, Pastor; Miss Elsie C. Charles, Reporter.

Obituaries

ANGELO—Mr. Alex Angelo, a member of Bentley Chapel Church, Hattiesburg, Miss., died February 10, 1927. Bro. Angelo was a faithful worker to every post of duty. He leaves a devoted wife, mother, two sisters, two brothers, and a host of friends to mourn his passing. He died at the age of fifty-five years. The funeral was conducted by the Rev. C. H. Hill, assisted by the Rev. D. F. Dudley. The remains were sent to his home, Vaughns, Miss.—Miss A. McGrew, Reporter.

BARNES—Sister Leola Barnes died March 19, 1927, in Dublin, Ga. She was a member of Howard Chapel Methodist Episcopal

Church, and was a consistent Christian, a devoted wife, and loving mother. She will be missed in the community, church, and home. The church loses one of its staunch members. She leaves to mourn her passing a devoted husband, two children, and two brothers. The funeral was largely attended, and was preached by the Rev. J. R. Wallace, her pastor.—Annie Mae Robinson, Reporter.

LEDBETTER—Sister Lucy Ledbetter, one of Wright's Chapel, Crawford, Miss., oldest members, departed this life February 12, 1927. She was ill for five weeks. Sister Ledbetter was sixty-five years of age; having lost her sight over five years ago, she went to live with her brother, E. Johnson, who with his family made things comfortable and pleasant for her. The church has lost a good member. She leaves to mourn their loss two brothers, two grandsons, one niece. She was buried in Snow Hill Cemetery. The funeral was preached by her district superintendent, the Rev. J. H. Talbert.—J. H. Jennings, Reporter.

McDADE—Amella Elder McDade, a loyal and faithful member of St. Paul Methodist Episcopal Church of Moss Point, Miss., and brothers, as well as the friends, Mrs. McDade passed to the great beyond Friday, March 4, 1927, after a long illness. She was a life-long member of the same church, having joined the church at an early age. Sister McDade was loved by all who knew her. She bore her illness with patience. The funeral was conducted by her pastor, the Rev. S. G. Roberts, Sunday, March 6, 1927, at 3 P. M. She leaves to mourn her passing a father, five sisters, two brothers, a host of relatives and friends. Her body was laid to rest in the city cemetery, amid a beautiful mound of flowers.—Ariel Hawkins, Reporter.

MEEK—Bro. Relyea Meek was born in Marshall, Texas, January 7, 1898. He was reared in the church by his parents, Prof. E. J. and Lucy Meek. When he reached school age, he attended the public schools of Marshall under Prof. Pemberton, then entered Wiley College. Bro. Meek entered Tuskegee Institute at the age of sixteen, volunteered for service in the Signal Corps at the age of eighteen, leaving Tuskegee in his senior year, but was given his diploma as a mark of merit. He entered Camp Meade, was sent overseas, remained in the service eighteen months, and then returned to America. Eager for more advanced work, he entered Chicago University and completed his course in electrical engineering. He entered Columba University for more advanced work. He took up electro-chemistry, studied French and Spanish; after this he was transferred to the Hudson Terminal post office. In this division he served five years, up to the time of his death, March 8, 1927. Bro. Meek was a fine and exemplary man. The funeral services were conducted from Union Church, the Rev. Dr. J. O. Williams officiating. There was a large number of relatives and friends present to mourn their loss.—H. B. Pemberton, Reporter.

SMITH—Death has visited our ranks and we pause to consider. Mrs. Lucy Jane Smith, a loyal member of Eleventh Street Methodist Episcopal Church, Columbus, Ohio, passed from labor to reward February 23, 1927, at the residence of her daughter, Mrs. Henrietta Brooks, 967 Elliott Street. Sister Smith was a charter member of Eleventh Street Church. She leaves to mourn their loss one daughter, two sisters, one brother, and a host of friends. Her funeral was held at the above church, February 26, the Rev. John W. Chinn officiating.—M. E. Chinn, Reporter.

WINN—Bro. Benjamin Winn departed this life January 25, 1927, at his home in Sturgeon, Mo. He was born in Boone County, Mo., and was married to Miss Elsie Jane Ritchie in December, 1874. He had been a faithful officer and member of Wesley Chapel Methodist Episcopal Church of Sturgeon Bay for forty years, making many sacrifices for the cause of Christ. Bro. Winn was loved and honored as a citizen, friend, and neighbor, as well as a leader in spiritual work. He leaves to mourn their loss a loving wife, three children, one son-in-law, three brothers, other

relatives, and many friends. The funeral services were conducted by the Rev. James McKnight at Wesley Chapel Methodist Episcopal Church, Sturgeon.—Reporter.

WRIGHT—Bro. John W. Wright was born in Lexington, Miss., was converted and joined St. Stephen Methodist Episcopal Church, Yazoo City, Miss., under the Rev. J. C. Houston, over thirty years ago. He was married to Miss Celeda Davis, to which union were born three boys and one girl, all of whom survive him. In the latter part of December, 1926, he was taken ill with rheumatism, from which he suffered greatly, and on March 15 he suffered a stroke, from which he never recovered. He died April 3, 1927. He leaves a wife, three sons, one daughter, and other relatives. The funeral was conducted from St. Stephen Church, the Rev. J. W. Isable, pastor, April 6.—Reporter.

Woman's Column

Sedalia, Mo.—To the Auxillary Presidents and District Secretaries of The Woman's Home Missionary Society, Central Missouri Conference—Dear Sisters: The time is fast approaching for the convening of our District Meeting, to be held at Carthage, with the Rev. W. A. Payton, pastor. We expect every auxiliary to be represented with dues and reports. Now, sisters, let us all help to put over the program of The Woman's Home Missionary Society this year. We are looking forward to a successful meeting, and we are asking the local president of each auxiliary for their support, with the aid of the pastor.—S. A. Abbott, District President.

Special Notices

The address of Rev. S. S. Earles, district superintendent Alexandria District, has been changed from 2075 Mason Street, to 2302 Houston Street, Alexandria, La.

Mrs. Hattie Hall, of Hattiesburg, Miss., the Conference treasurer of the Mississippi Conference, underwent an operation on Wednesday morning, May 25, at Flint-Goodridge Hospital. She is doing nicely, and will be glad to hear from her friends.

We wish to ask the prayers of all Christian friends for the recovery of our husband and father, the Rev. E. J. Millsap, who is now in the Charly Hospital, suffering from an operation, which was performed May 28, 1927.—Mrs. E. J. Millsap, Jr., J. B. F. Millsap.

We desire the prayers of the Christian friends for the recovery of Mrs. Emma J. Montgomery, wife of W. M. Montgomery, a faithful member of Bethlehem Methodist Episcopal Church, Talladega, Ala., also secretary of the church and Ladies' Aid president. She is now in the Talladega Hospital, having undergone a major operation. The Rev. A. Callahan is the pastor.

Brethren and Friends of the Vicksburg District: We have had our struggles and trials in the past few months, so many we cannot count them. Can we afford to stop here and give over to these trials? No, not if we expect to win the prize. We preach faithfulness will give us the crown. Now, let each pastor, local preacher, class leader,

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and auxiliary president get busy and bring up the arrears to the District Conference, July 27-31, at Bolton. Remember, we promised to go ahead of last year's work, and if we count ourselves with the progressives, we will go anyway, though our trials are many. Push all claims; Area Council expense must be looked after. Let each pastor bring up his full quota. Have each Ladies' Aid, Epworth League, Sunday school, Woman's Home Missionary Society, and similar auxiliaries report nothing less than \$5. We must take care of all claims—Pension and Relief, Episcopal Fund, and General Conference expenses. Since we fell short of our quota for World Service, let us get busy; do all you can to report nothing less than \$50 from each charge. This will help us to take care of the claims we have before us. I am asking each pastor to bring ten subscriptions for the Southwestern Christian Advocate. Let us pray, work, and pay that we will do our whole for the church and for our God. God is depending upon us. Let us not disappoint Him. Come to report the souls you have brought into the Kingdom, not merely those you have reclaimed, but those you have received by conversion as well. I am praying daily for your success.—Yours in His name, J. R. Ross, Dist. Supt.

Inquiry

The Rev. Wm. H. Smith, treasurer of the board of stewards of the Central Missouri Conference, wishes very much to know the address of Sister Emma Dorsey, a Conference claimant in this Conference. Kindly address me at Troy, Mo., Box 231.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JUNE 16, 1927

Why Should the Denominational College Live?

1. It is the standard of American education, and has maintained it.
2. It is the mother of college presidents and America's most prominent educators.
3. It is the college which has furnished the church with its ministry, been tested in two wars, and not found wanting.
4. Its form of government is truly American and free from politics.
5. It is thoroughly Christian, yet free from bigotry.
6. Its scientific departments are manned by scholarly, Christian men.
7. It is free from that irreligious sectarianism which denies a place to the Bible in the curriculum of study.
8. It believes in a philosophy which holds to a personal God, a divine Christ, an immortal soul, and an imperative duty.
9. It is free from agnosticism and pantheism, the greatest foe of Christian truth.
10. Fundamental in its curriculum is love for truth. It does not prejudice the student against the truth of revelation by refusing it a place in the curriculum.
11. It believes that the formative element in history is Christianity, and that any curriculum is defective which fails to teach it.
12. It believes that the words of Jesus and Paul should be studied, as well as those of Socrates and Plato.
13. It believes that teachers of youth should know the truth.
14. It is an institution born of sound doctrine, and fostered by those who have a vital faith.
15. Its educational work has been done for less money than that of any other agency. It is the greatest tax-saving institution in the State.
16. It gives the greatest return to the country of any philanthropic investment known to Christian people.
17. It is the safest investment of Christian money known to the church.
18. Its trustees are consecrated Christian men.
19. Its students, coming from the best Christian homes, help to create a clean, strong, collegiate life.
20. Its students are taught to live economically, to think rightly, and to act nobly.
21. Its product is the well-trained, accomplished Christian citizen.—Herald and Presbyterian.

The Christian Quest

Youth and Jesus' Way of Life

By Percy R. Hayward

FORTY denominations, fifty-six State and provincial councils of religious education, and a number of other agencies have joined forces to develop co-operatively a church program for youth. The following facts set forth briefly the important elements in this enterprise:

1. *The program materials have been co-operatively created by a Committee of the International Council of Religious Education. The council represents forty denominations and fifty-six State and provincial councils of religious education in a co-operative enterprise. On the committee, in addition to workers from these agencies, are also leaders whose fields are the Y. M. C. A., the Y. W. C. A., and several outstanding young people's society movements. While these leaders do not commit their organizations officially, their wide and varied experience contributes much to the work of the committee.*

2. *The materials have been reviewed critically and constructively by 125 leaders of youth and other religious educators in all parts of North America. They are thus the product of no single mind or group of minds.*

3. *They have been co-operatively approved. The Young People's Work Professional Advisory Section of the Council, the Committee on Education, and finally the International Council itself, at their February meetings, adopted and approved it.*

4. *Youth itself has shared in the enterprise. The name to be used in connection with these materials is "The Christian Quest," with the subtitle, "Youth and Jesus' Way of Life." This name was chosen by the committee, not alone in the isolation of a committee room, but only after taking into account the results of a vote among 3,200 youth between twelve and twenty-three years of age, of all communions, from all over the continent, in a cross-section of the young life of the church.*

5. *The program materials will be issued in loose leaf form and will be co-operatively published. They will be in print about June 15, for use in summer schools and camps. The materials issued this year will be for leaders only; the committee is already at work upon further materials for leaders and on other materials for youth for issue next year.*

6. *These program materials are not built upon an antagonistic attitude to any organization now serving youth. They offer, on the contrary, a comprehensive program that can be used in any organization.*

7. *These materials will be used mostly in either of two ways:*

(1) Some leaders will find in them a com-

Quest

The lesser quests are in the world of matter—the quest of the flower turning to the sun, of the chemical unit for its predestined mate; and of the planet for the far-separated but certain stages in its vast but certain path.

The greater quests are in the heart of man—his quest for the mastery of matter; for what lies always beyond his frontier; for all that science can reveal; for spiritual achievement; for the rugged pathway of the prophet, the martyr, and the constructive rebel; for happiness, even though he mistakenly seek it on the path of sin and crime; for the meaning of life; and his quest, everywhere and always, for God.

The greater quests are also in the heart of God—His creation of a universe that would reveal His will; His sense of incompleteness that led Him to the making of man as His child in His own image; His eternal search for men of spiritual insight and of moral power; and, greatest of all, in the incarnation itself, His quest for human fellowship.

The greatest quest is in a unity of purpose that lies both in the heart of man and in the heart of God—a united quest for a new and better world that shall come because these two are workers together; for the Kingdom itself, and for a city whose builder and maker is God.

prehensive program by which to bind together the various youth organizations used by the church.

(2) Other leaders will want to provide one organization for each age-group, this age-group organization to carry an all-round program.

These materials are designed to fit either situation.

8. *These program materials will be the basis of courses in summer schools and camps this summer and will thus be introduced to leaders of youth. Next fall they will be used in the local church and community. A series of State, provincial, and denominational young people's conferences will begin early in the fall, carrying the theme, "The Christian Quest," and thus introducing the materials to young people themselves.*

9. Fuller information can be secured by writing Dr. M. J. Trenery, 740 Rush Street, Chicago, Ill.

in America, and we do not fully value the genius and goodness in them. It will be well worth our while to study the Mandingo. In the schoolroom I often found them to be an intelligent and heroic type.

Mrs. Mary Bethune and Miss Nannie Borroughs are splendid representatives in America of what the Mandingo can do. To those who love and understand black people they are handsome types. To admire keen features is THINKING WHITE. In West Africa, Mandingoes have a government with a king, and an assembly of principal men and elders. The king is directed by their counsels. This is the old Greek and Roman form gained from Cushites and adopted by the world.

In disposition Mandingoes are mild, sociable, and obliging. They dress in cotton clothes of their own manufacture. One of the first lessons of the Mandingo mother to her child is the practice of truth. Mandingoes do not dance; they consider it heathenish. These Africans will sooner forgive a blow than a term of reproach against their ancestors. "Strike me, but do not curse my mother," is an expression common among slaves.

Waitz, the great German anthropologist, in 1859, coming among these people and studying them with an unprejudiced eye, said that the majority of the people of America at that time were considerably behind these Africans in both material and intellectual attainments. When we have shown you the true picture of West African life, you will agree that his estimate was true. As Dowd says, "European intervention has tended to demoralize and destroy the native industries as they originally existed."

In the higher family life among these people the houses have ten or more rooms. Some are two stories with hinged doors and windows. They have a gallery all around to keep out the sun. Mandingoes have professional expounders of law. A mistress of the street settles disputes among the women. Mandingoes have large, well-developed brains. They grasp the abstract as proved by their maxims. Numerous well-attended schools are among them.

Personal and General

—Announcement has been made by Mrs. Wilbur McCann, of Baltimore, of the marriage of her daughter, Sara Elisabeth, of Madras, India, to the Rev. Walter Alfred Mueller, on Saturday, May 28, in Tokyo, Japan. The marriage ceremony was performed by Bishop Welch and Dr. Ralph E. Diffendorfer. Mr. Mueller, who has been in India for several years as secretary of the World Service Council, is now returning to the United States as secretary to Dr. Diffendorfer. His bride has been a missionary of The Woman's Foreign Missionary Society in Madras.

Were Our Ancestors Jungle Folk?

Flashing Human Pictures of West African Nations

By Drusilla Dunjee Houston

Department of Research in Negro History of the Associated Negro Press

LET us look into Africa, through the eyes of friendly yet reliable explorers. These men saw the last expiring evidences of the mighty drama Ethiopians had played out in primitive ages. The story of their deeds remain in the myths and legends of all the nations of historic times.* The first of these writers to attract world attention was Mungo Park, sent out by a geographical society of England. He visited West Africa when the slave trade was being indulged in for profit by the kings and queens of European nations.

In his travels in 1795 he found many types

of Africans and many kinds of dispositions. American Negroes came from all parts of Africa, and are allied to all of these different strains that I shall describe. This human photoplay will answer the questions so often asked, and never convincingly answered, as to which is the most naturally intelligent—the black, brown, or mulatto Negroes; the full-featured stock or those of sharper features. All of this can be answered by study of the natural types in Africa.

Among the most progressive of the West African families are the Mandingoes. They are a full-featured, tall, black type, and in many ways are superior to the other nations surrounding them. We have this large, full-lipped, flat-nosed, good-natured black man

*For historic proofs, see "Wonderful Ethiopians," Vol. II.

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Flood Disaster Commercialized

TO THOSE who know the history of the section, its spirit and general attitude toward the Negro, it is not surprising to hear the current reports of how Negroes of the flood area, victims of the nation's most horrible disaster, are being treated and maltreated by those local agencies that are administering flood "relief."

Observers are telling harrowing tales that leave in the public mind little doubt but that in addition to other indignities and cruelties inflicted, the deprivations and sufferings of these multiplied scores of thousands of Negroes are being capitalized by interested parties to swell the coffers of those landed barons who are continuing the old industrial order and methods of slavery days. Mr. Hoover, of course, denies the charges of such abuses. And probably he is honest in his position. The country, we think, justly confides in the integrity of Mr. Hoover. Despite the thousand-and-one avenues of information and investigation open to him, he cannot possibly know the facts in the case, or all the elements entering into the situation, as disinterestedly as do those investigators of our group who have given out to the world those "inside" facts which have percolated through the Negro press with such persistency during recent days.

Writing under his personal signature, a staff correspondent of the Chicago Defender calls attention to a news release over the signed statement of Relief Chairman W. A. Percy, son of ex-Senator Percy, of Mississippi, as follows:

1. No rations will be issued to Greenville Negro women and children unless there is a man in the family, which fact must be certified to by a white person.

2. No Negro men in Greenville, nor their families, will be rationed unless the men join the labor gang or are employed.

3. Negro men employed at \$1 a day have the right to rations if they have families. Those drawing a higher wage are not entitled to be rationed.

4. All employers of Negroes should give their employees a new ticket, showing where they are working, marked with the date it is issued, showing the number in their families, and whether they are being paid more than \$1 a day. It would greatly facilitate our check if they furnish a list of their colored employees to E. D. Davis.

5. All employers who can afford to pay the normal wage should do so and take the burden of feeding their labor off the Red Cross.

6. Greenville Negro men not employed on the levee will be given labor tickets, which will be punched each day they labor.

7. Every three days rations for three days will be issued to Negro men whose tickets show they are entitled to rations.

No less revolting are the disclosures made through the National Association for the Advancement of Colored People, by their special investigator of these flood irregularities. Walter White is known from coast to coast as a careful and critical observer of social conditions. He is an unbiased searcher for cold, bare fact unmixed

with sentimentalism. He is a man of integrity. We have known him personally for years, and have implicit confidence in any report that he would make concerning flood conditions.

Sent by his organization on a tour of investigation of flood conditions, Mr. White visited such centers of population and relief activity as Memphis, Vicksburg, New Orleans, Jackson, and found that Negroes were brutally treated, being forced to work on levees at the point of guns in the hands of soldiers and civilians; that supplies, even food, was being sold to Negroes and charged against their accounts as tenants; that in many refugee camps, Negroes are released only to the landlords, from whose plantation they had refugeeed, and then, only on written consent or personal request of such landlords; that Negroes are sent back against their wills to many of the plantations, some of them preferring death rather than submission to the brutality administered them on such plantations.

Ample authoritative evidence from high official representatives also substantiates Mr. White's charges.

"In many refugee camps," says he, "Negroes are released only to 'their' landlords and are sent back to the plantation from which they came. This fact was confirmed to me by General Curtis T. Green, commanding officer at Vicksburg of the Mississippi National Guard troops, who are keeping order in the area covering registration from parts of Sunflower, Bolivar, Yazoo, Warren, and Holmes Counties, and all of Issaquena, Sharkey, Washington, and Humphreys Counties. General Green told me that plantation owners come to the camps to pick out 'their Negroes' and that labor agents are kept from the camps, 'no man being permitted to talk to any other but his own Negroes.'"

"The extent of virtual imprisonment of Negro flood sufferers to prevent escape from the plantation areas is attested in a despatch from Cleveland, Miss., published in the Vicksburg Evening Post of May 5, in which it is stated: A meeting of the executive committee of the Citizens' Relief Committee was held jointly with J. C. McMullen, director-in-charge of Red Cross relief work here. The matter of parties, covering a wide range of the delta section not overflowed, coming to Cleveland with the view and purpose of being permitted to remove families from the camp and place them on their own plantations, was thoroughly discussed and considered, with the result that the matter of releasing families or individuals to parties other than the one with whom they have previously contracted for the year, was placed in the hands of V. W. Thomas. Mr. Thomas was instructed by the committee not to release any family or persons from the camp except on written consent of the landlord from whose plantation the laborers came, or on the personal request or authorization of the landlords.

"At a number of camps I was told of Negroes eluding guards and escaping, preferring to forego food, shelter, clothing, and medical attention rather than go back to the plantations from which the flood waters had driven them. At some of the camps the Negroes were being taken out by industrial firms, being checked in again when their labors were finished. Most of these men had no objection to working, even though not paid; but they objected to the beating, cursing, and kicking they had to endure.

"There are also numerous instances of brutality in the treatment of Negroes forced to work on the levees under the guns of soldiers and even white civilians. In many places, notably Greenville and Stop's Landing, Negroes were thus conscripted, among them being an insurance agent, and they were kept at work even when it was plain the levee would break.

"When the break came, this insurance agent told me how he saw some forty or fifty Negroes swept away by the waters, presumably to death. He managed to fight his way back to the levee. He is a graduate of Tuskegee, married, with a child, and entirely trustworthy and reputable.

"He injured his foot in the break of the levee, but was put to work on the levee at Greenville, being allowed to obtain treatment for his injury only when that levee gave way two days later.

"In conclusion I will give one more authorized quotation from Dr. Redden, showing the conditions prevalent in the delta: Some of the Negroes did not even know that their own bodies belonged to them. When we sought to vaccinate them they said that it could be done only after their plantation bosses gave their permission. When some of these plantation owners objected, we had to tell them, 'Either you will permit vaccination, or we will stop relief.'

"In my talk with responsible heads of the Red Cross I was impressed with their attitude of fairness and impartiality; but, of course, individual subordinates in doing the work did not always act in accordance with the expressed spirit of the Red Cross. The attention of the central administration is being called to the complaints."

Other reports are current of unsanitary conditions in some places where Negro quarters are made the dumping ground for refuse and garbage from other sections; of lack of medical attention with ensuing epidemics of measles, typhoid, mumps, from which those dying are "cut open, filled with sand, and tossed into the river."

The following story is told as one of a number of insults to Negro womanhood: "A near-riot occurred on the streets of Greenville, Miss., last week when Mrs. Nannie Clark Peters was arrested by a policeman and thrown into jail because she objected to her husband being conscripted and forced to work on the levee. When the woman offered her disapproval, the officer threatened to knock her down. Several refugees standing near rushed to her assistance. She was held in custody all night. Her husband is still at work on the levee. The Peterses, it is said, were not forced to flee by the flood. The water did not disturb them at their home in Tuxedo Park." Other stories more revolting are told of indignities and violence to helpless womanhood of the Negro race, which would seem incredible in some sections of the nation.

Mention is made of these conditions not as an indictment of the Red Cross relief administration. That body, we believe, is doing its best to relieve this national calamity. The irregularities are a disease of the local mind. Those whom the Red Cross organization uses for local administration are less interested from humane than from motives of economic advantage for their section, which has always been wasteful of Negro manhood. Why should this nation pile up millions of dollars for relief to more than a half million disaster-stricken people to have these millions administered in the inhumane spirit of master and slave, on conditions of submission to enforced labor and virtual peonage? The situation is grave and excites deep concern.

These betrayers of the gradually growing ethical sense which many observers note emerging elsewhere in the Southland should not be permitted to "get by" with their scheme of Negro exploitation—especially when funds nationally contributed are involved and when these Negro sufferers are American citizens, some of whose families have loved ones sleeping in Flanders fields. The sooner this exploiting type of Southern sentiment is estopped, not being cajoled by other sections, the sooner that better section of Southern sentiment seeking expression, will rise into the ascendancy in Southern counsels, and thereby reinforce our democratic Americanism.

Moreover, the Negro will not much longer tolerate

the ruthless overbearing attitude indulged in by that type of Southerner who regards him as a mere object to be insulted, exploited, and enslaved. Enlightened, ethical public opinion must hasten to leaven this blind lump of Southern tradition and policy that seems bent on maltreating the Negro. Times have changed. The consciousness of the Negro has within it a different content from that of even a decade ago. He is thinking himself out into social, economic, and political freedom. To take advantage of hundreds of thousands of helpless Negroes in time of their calamity may cause a few currents of back-wash, but will not contribute eventually to the intended purpose of the perpetrators of so monstrous a social crime. In this, as in all matters of interracial contacts, the South should heed the preachment of the great Georgian, Henry W. Grady:

"Let us give the Negro his uttermost rights, and measure out justice to him in that fulness the strong should always give the weak. Let us educate him that he may be a better, a broader and more enlightened man. . . . And let us remember this—that whatever wrong we put on him shall return to punish us. Whatever we take from him in violence, that is unworthy and shall not endure. . . . But what we win from him in sympathy and affection, what we gain in his confiding allegiance and confirm in his awakening judgment, that is precious and shall endure—and out of it shall come healing and peace."

Fortunately, at this juncture, the Government, through Mr. Hoover, has taken the wise step to create confidence in the Negroes of the country that fair play is intended by the nation toward her suffering citizens. A representative commission of colored citizens has been created to act in conjunction with the Red Cross and the Mississippi Flood Commission. Provided this commission will be dealt with in good faith by the Government, all fears as to the fair treatment of Negro flood sufferers may now be set at rest. We know every man of the commission, and are confident he will give to the nation at this calamitous hour the best service in him to see that this flood disaster shall not be capitalized and commercialized against the half million unfortunate victims. Their report with recommendations will be available at the earliest possible date.

Members of the commission appointed thus far include Dr. Robert R. Moton, chairman; Bishop Robert E. Jones, of the Methodist Episcopal Church, president; Joseph S. Clark, of Southern University, Miss.; Eva Bowles, national secretary Y. W. C. A., New York; Thomas Hayes, president of the Solvent Savings Bank, Memphis; Eugene Kinckle Jones, executive secretary of the National Urban League; Dr. S. D. Redmond, Mississippi; Dr. J. B. Martin, Memphis; Jesse C. Thomas, Atlanta; Dr. L. M. McCoy, president Rust College; Bert M. Roddy, Memphis; A. L. Holsey, Tuskegee Institute, Alabama; Dr. Roscoe Brown, assistant secretary National Medical Association; Thomas M. Campbell, U. S. Department Agriculture, in charge of Mississippi Valley States; Miss F. C. Williams, public health expert; Mrs. John Hope, Morehouse College; R. R. Taylor, vice-principal Tuskegee; and Claude A. Barnett, of the Associated Negro Press.

—Work with a plan.

—Sin seldom has an ugly face.

—You look for the print of the nails in His hands, He looks for the callouses on yours.

Contributed Editorial

The Tragedy of Richard Cory

THE wide acclaim which EDWIN ARLINGTON ROBINSON has received this spring over the publication of his poem "Tristram" has brought back into remembrance one of his perfect shorter poems "Richard Cory." This little poem of just four verses is remarkable not only for its flawless form and its compressed drama, but also for the vivid way in which it pictures one of the great liabilities of civilization today. The poem describes Mr. CORY, a man who was the envy of everyone in the town in which he lived. He was the product and symbol of an opulent material civilization:

"And he was rich—yes, richer than a king—
And admirably schooled in every grace:
In fine, we thought that he was everything
To make us wish that we were in his place.

So on we worked, and waited for the light,
And went without the meat, and cursed the bread;
And Richard Cory, one calm summer night,
Went home and put a bullet through his head."

In possession of all the things to live on he had no real reason for going on; no high goal that lured him; no food by which the soul might live. His tragedy speaks eloquently of the truth that neither an individual nor a civilization can live on mechanical ingenuities. Life was swallowed up by what should have been its incidental accompaniments. There is a well authenticated instance of a Methodist preacher in a Middle Western city who planned a trip around the world and purchased so many accessories, such as cameras, baggage, etc., that he did not have enough money left to make the trip. Individuals and nations frequently make the same tragic mistake. The real trip of life—an adventure in spiritual growth and achievement—is lost in a fussy pre-occupation with things.

The term "*half-wit*" is bandied about frequently in these days, much more frequently than it should be. It has become a favorite word of contempt, used by those who traffic largely in sneers and contempt for the common run of humanity. Yet there is a very real sense in which men become *half-wits*. We have within us faculties fashioned for fellowship with God. Men who are not using their spiritual faculties are, in a real sense, half-wits, because they are using only half their wits. And thus in a real way a civilization intent only on a mastery of the material world is a half-witted civilization. The end of a half-witted civilization is some kind of a bullet.

One of the liabilities of our civilization is that it may be the tragedy of Richard Cory.

Man does not live by bread alone, or things alone, but by the words of eternal life; words that bring depth to life's meaning; words that reveal the world as more than a hardware store, or a smart clothes shop, or a glorified garage; a world of personal relations with God and a spiritual enterprise.

Bolshevism in China

AN editorial in THE CHRISTIAN ADVOCATE for May 26, makes the charge both directly and by inference that the lectures of HARRY F. WARD, given in China in 1925, were one of the causes of the Bolshevik influence in the Nationalist party and movement in China. The sole evidence furnished for this astounding charge is

an unsigned letter written by a Chinese student. The reason for the suppression of his name is not given in the article. The letter from the student indulges in rather coarse invective against Doctor Ward, charging him with feeding the students "rotten stuff," and pictures him as saying that "everyone in the Communist party is a saint."

Apparently no effort was made to check up this communication as to the facts, by the readily available testimony from responsible church leaders whose names do not need to be held back.

The editorial creates the impression that Doctor Ward spent his time in China disseminating propaganda for the Bolsheviks. The editorial declares, "When an observer like Bishop BROWN says that the Nationalist movement has been poisoned it will be well to remember that some of the corrupting ideals came from Moscow by way of London and New York."

Concerning the effect of Doctor Ward's lectures in China, there is abundant testimony from men whose character and competency cannot be questioned. Bishop GEORGE R. GROSE, of Peking, writes, for instance, as quoted in Zion's Herald and the California Christian Advocate:

"Professor Harry F. Ward, of Union Theological Seminary, spent a month in Peking lecturing to the students in Christian schools and government universities, speaking also in groups of missionaries and in churches on the application of Christian principles to present-day social and industrial conditions in the Orient. Doctor Ward's addresses made an important contribution toward steadying the student mind of China at a time when many were being swept off their feet by radical, communistic, and anti-religious propagandists."

Note Bishop Grose's careful words, "An important contribution toward steadying the student mind of China."

President A. J. BOWEN, of Nanking University, paid this tribute to Doctor Ward's influence: "Doctor Ward has done a greater service to the cause of Christianity than any man who has ever come from the West to China as a lecturer." (Quoted from The Christian Century.)

Doctor Ward went out under the auspices of the Student Young Men's Christian Association and the Young Women's Christian Association and the National Christian Council of China. From the offices of the National Council of the Young Men's Christian Association comes this statement:

"During and following Professor Ward's trip through China comments from outstanding American and Chinese leaders were received that show that his work was held in deep appreciation. Professor Ward helped to save men from going to the extreme of either radicalism or reaction. No man, more than he, deplored some of the dangerous tendencies of destructive radicalism in China."

Other outstanding leaders who have given similar testimony to Doctor Ward's constructive influence are FLETCHER BROCKMAN, of the Young Men's Christian Association in China, and Bishop FRED B. FISHER, of India. It would prove very difficult to bow out of court the weight of testimony of such men as Grose, Bowen, Brockman, Fisher. The weight of their words when placed beside a Chinese student's unsigned version of one of Doctor Ward's lectures is rather conclusive. L.

Has the Day of the Small Christian College Passed By?

A Question for the Commence-
ment Season

By Fred Lewis Pattee

Professor of English Literature, Pennsylvania State College

INEVITABLY the question above brings before us the discussion of the old vital question, What is college for and what is it that educates? A business expert not long ago said to a group of our faculty: "Stripped of all moonshine, a college education means simply an admittance ticket to a job. Every student in this university came with no other purpose than to fit himself for a job—a bread and butter job." Is this conception true? Is education actually a matter of a job? In the office of one of our deans there once hung a series of photographs of the men who had graduated in his department, each bearing a card with the figures indicating the man's salary. The greater the salary the greater the success. Is it salary that measures success? If these be the ideals of what a college should do for its students, then does not the college become a mere trade school or apprentice course? That this, however, is not now the opinion of even the economic and industrial world, the chief user of such technically trained men, is every day more apparent.

You may strip a college of its stadiums and its fraternity houses; you may disband its athletic teams; you may discharge its trustees; you may cancel all the diplomas of its alumni; you may send away its president and its treasurer, and you may burn all its buildings, but if you have two other elements left you will still have a college. You remember the trite old dictum of a college being a log with Mark Hopkins on one end and Garfield on the other. There are three elements there, but you can eliminate the log and still have a college. When Socrates and Plato were together they sat on no log; they walked and talked and Plato became Plato. In later years Plato's academy was simply a grove where he walked and talked with half a dozen, perhaps thoroughly prepared, disciples. The ideal of teaching is a teacher and an adequate learner—Christ and Nicodemus; Mark Hopkins and Garfield. The school of Jesus had twelve students and his college course was but three years, and its alumni changed the history of the world. The lowest terms, then, to which you reduce a college is to teacher

From the Carr Lecture, 1927, Mount Union College



From "The New York Herald Tribune"—Used by Permission.

YOUTH'S WINDOW ON THE WORLD

and taught, professor and pupil, and if your professor is adequate and your pupil adequate you have education at its highest possibility. To me the problems of to-day reduce themselves to but two essentials: the securing of adequate teachers and the selecting of adequate pupils.

The Dangerous Fetish of "Ph.D. Worship"

I am no Mencken reviling the present run of instructors in our colleges, though at times I feel like applauding some of his superlatives. With salaries at the point where they have always been, with promotion dependent upon what I may denominate as an asinine stretching of every candidate on the Procrustes bed of a Ph.D. degree, with scholarship diluted until now one may win a baccalaureate degree in hog butchering and pork cutting, is it any wonder that the virile and the intelligent seek other and better rewarded pursuits? Not that I discredit the Ph.D. degree; far from it. But the Ph.D. is for research scholars in the university. Its aim is to train for original investigations in the areas of the unexplored. Every research scholar must have the Ph.D. training, but such training does not fit one in the least for adequate teaching. More often than not the Ph.D. student is a failure in the undergraduate classroom. To require that *all* teachers, as does the University of California, for instance, have this degree is on the face of it a bid for poor teaching. There are times when the possession of this degree is a badge of inferiority. Failing again and again as a teacher, a man may conclude that failure has come from lack of preparation, and so has persisted year after year in his pursuit of graduate work until at last, against the protest of nature herself, he has gained the degree and henceforth is licensed to unload his half-baked erudition upon the poor victims compelled to sit in his classroom.

More things should be taken into account than the

teacher's possession of a degree. In very few colleges are instructors examined as to character, or as to their general influence upon the adolescent souls given into their hands. A man may fail on account of character to secure a position in a bank and yet be taken as an instructor in a college, for the college requires only two things: a knowledge to a reasonable degree of some freshman subject and a willingness to work for a starvation wage because permitted to use part of his time toward getting a Ph.D. degree.

And right here comes the work of the small Christian college. Being small, it has few professors and not enough of young instructors, but that each student at some time can sit in the classrooms of the heads of the departments. Being Christian, it has weighed the character of its teaching force as well as their intellectual fitness. I have not the slightest sympathy with the remark so often heard among young instructors that the professor is concerned only with the intellectual condition of his students. It is the duty of the college to build men on all three sides of their nature—the physical, the intellectual, and the spiritual.

The Magic of Personality

A man should leave college only after he has come in close contact with strong personalities, all of them men of character and scholarship. What is it that educates? Books? Then why not keep the student at home and surround him with books? The rubbing of shoulders with other students? Then why not join a good club and be frequently in the society of youngsters, congenial and helpful? These make the man of the world, but not the scholar. True education comes from contact with masters. The youth who in his adolescent years has felt the shaping touch of a great personality cannot help being molded and changed. Think what it would have meant to be a student at the small college, Harvard, when Edward Everett and C. C. Felton were fresh from Germany and Greece, when Follen was teaching the German and Ticknor the Spanish; think of what it would have meant to sit in the classroom of a Longfellow, a Holmes, a Lowell, an Agassiz. Can one wonder at the surprising list of scholars and preachers and literateurs and scientists that Harvard points at with pride to-day, headed by Emerson, Thoreau, and the rest? What is the secret of the small college, Bowdoin, with Longfellow and Hawthorne in the same class and with Pierce and Andrews and dozens of others on her alumni roll? Longfellow awoke in a classroom there one day and thereafter was Longfellow. Bowdoin had a professor of Latin. She had Parker Cleveland, too, and she had a professor of literature that awakened young Hawthorne. Men in contact with such personalities for four years can never be little

souls. The small college has exercised in the past more influence upon American life than any other single agency. Take, for example, Wesleyan University in the days when it had on its teaching roll Atwater, Winchester, Conn, Rice, and others as strong. Then ask the reason why Wesleyan has more men in "Who's Who in America" than any other college. Count the influence of men like March, of Lafayette, and of Gummere, of Haverford. Read the faculty roll and then the alumni roll of Amherst, Williams, Hobart, Hamilton, and a hundred others—small Christian colleges that have stamped the scholarship and the character of genuine teachers and moulders of youth upon their students.

The small Christian college to-day is the safest place a boy can be sent to for education. The professors have been chosen for both scholarship and character. There are no instructors dividing their time with feverish struggles for the Ph.D. degree. The college is small and the classes are small, allowing each professor to become acquainted intimately with each of his class. The students know each other; there is true college spirit, one of the finest things in the world. If I had a boy I would send him for his undergraduate work not to the great university, where he would be simply one in twenty thousand, one fish in a huge shoal. I would send him to the small, distinctive college where somebody with maturity of intellect and with soundness of character would know him intimately and would care if he went intellectually or morally astray.

The great universities have a tremendous impetus now. They are the result of our democracy, and the tide overwhelmingly is toward them. The tendency of democracy is to level down as well as to level up. Every laborer, even the humblest, has dreams now

of sending his children to college. "Thank God," some may say; "Amen!" I echo, but remember this: the number in every generation really fitted for an education leading to a baccalaureate degree is by no means a large one. Thousands of our youth are in State universities when they should be on farms or in shops. They are not of college material.

Quality in the Student Body

Students must be carefully chosen; and for quality, not for number. The great pressure now upon the colleges demands a revision of the selective process. There have been four methods of selection: by examination, by certificate, by personal interview, and by intelligence tests. Each has more or less failed. Examinations are inadequate; they pick not always the best. The certificate is open to grossest abuses. For the small Christian college, whose aim should be to get distinctively college material, all four should be used, and especially the third,



THE denominational colleges of the country have been and are a part of the glory of the American educational system. The virtue of such institutions has been not so much the excellence of their expert instruction as in the ideals that have prevailed in the colleges and in the Christian atmosphere. The view from the college window has been Christian and the spirit of service has been Christian.—BISHOP FRANCIS J. MCCONNELL.

the personal interview with each candidate. Let the State universities have the great mass of students who are using the college as a vaulting board for landing them in a job; but let there be always a few colleges that are kept small and distinctive and strictly cultural, and let the students here be picked with greatest care. It is to be hoped that more and more the great universities, so far as they deal with merely technically-minded students, seekers for positions in the industrial and agricultural areas, will withhold baccalaureate degrees from such candidates and grant merely certificates to be handed to employers of such especially trained men.

But let the small, old-type Christian college train for rounded development, for culture in its mellowest and broadest and most charming sense; let its aim be not instant job-getting, but leadership in the highest sense of the term, leadership intellectual, and moral, and spiritual. And, if ever there was a time when such leadership was needed, when men and women trained not merely for contemplation of material things, but trained to think also in the higher realms of thinking and of living, are needed in numbers, surely it is now. The small Christian college is the hope of the future.

"Deluged With Trash"

It should be the work of the college that would mold its students into men of culture and sanity of vision to make them acquainted not only with the wealth of the culture of the past, with the "glory that was Greece and the grandeur that was Rome," with the riches of Chaucer and Shakespeare and Milton, with the prose and reason of the eighteenth century, and the dreams and the poetry of the romantic early nineteenth century, with the novels of the mid-century and the realism of the *fin de siècle* years, but I would have courses in contemporary authorship, I would permit no student to leave the college with the seal of its approval upon him who did not have the ability to judge rightly the value of the latest new book that may come into his hands. We are deluged with trash. The thinking of the younger generation is being debauched with a literary output that defies all the rules of decency and of art. If our colleges are not teaching their students to meet this outpouring flood with clear judgment and accurately weighing balances, where shall we find leadership?

And what of the duty of the Christian college teaching religion? Clearly nothing ever approaching the caricature pictures of religious small college training as depicted in Sinclair Lewis' novel is to be tolerated. To

use his own phrase, nothing religious is to be "put down" upon the student. Everywhere I find conviction that the present generation in the colleges is hopelessly irreligious, Godless, atheistic. Nothing could be more erroneous. That they do and say things concerning organized religious worship tremendously disturbing to the older generations I do not deny, but these are mere surface things. Our student bodies are thinking more than we know, they are desirous of leadership more than we realize.

The College and Religion

This must come spontaneously, however. Not a week ago I was walking with the president of our senior class, in many ways the most influential man in the college, a man who, so far as I knew, had no religious leanings whatever, and suddenly, after a pause in the conversation, he surprised me by saying, "Professor, I would like to come to your room sometime and talk religion with you." Every one of the best of our college leaders, the men who in leaving us will go to places of responsibility early as leaders of their generation, are men of this stamp, eager to know the truth about life and to have the doubts that come in such floods during the adolescent years resolved and made clear. In the small Christian college the professor can know his class. In the large universities classes have crept up from twenty to forty to sixty and beyond. I have now two classes of seventy-five, and there are classes in the college of two hundred. The quality of the teaching declines because the personal touch is gone.

In closing, I can do no better than to present Emerson's ideal. It is mine also: I but echo the master:

"My college should have Allstone, Greenough, Bryant, Irving, Webster, Alcott, summoned for its domestic professors. And if I must send abroad (and, if we send for dancers and singers and actors, why not the same prices for scholars?), Carlyle, Hallam, Campbell, should come to read lectures on history, poetry, letters. I would bid my men to come for the love of God and man, promising them an open field and a boundless opportunity, and they should make their own terms. Then I would open my lecture rooms to the wide nation; and they should pay, each man, a fee that should give my professor a remuneration fit and noble. Then I should see the lecture room, the college, filled with life and hope. Students would come from afar; for who would not ride a hundred miles to hear some one of these men giving his selectest thoughts to those who received them with joy? I should see *living* learning; the Muse once more in the eye and the cheek of the youth."

The Missing Portrait of Jesus

WHEN one remembers His scathing rebukes, His deliberate and calculated thrusts to the very heart of hypocrisy, His merciless analysis of the religious perversions which lay all about Him, His valiant defense of the oppressed, His intrepid exposure of the corrupt hierarchy, and His clear challenge to the deceit or pretense among the overlords under whom the people suffered, one arrives at a fairer conception of the Jesus of history and the spiritual athlete with whom men had to deal. It is small wonder that the leaders wished Him out of the way, or that the plain people heard Him gladly. The thing for us to gain from this view of the life and work of Jesus, is that His example

furnishes a far sterner challenge to supposed fellowship than one is likely to imagine from a traditional point of view. It is no soft and easy affair to be the disciple of such a flame of spiritual fire. The demand upon discipleship which His method suggests is far too big for most of us. It certainly removes the delicate and easy-going sort of Christianity from the chief place in one's conception. To stand with courage and fearlessness beside innocence and helplessness; to point out defects and deceits with unwavering candor and unswerving consecration; to insist upon a clean right and resist a clear wrong, in spite of consequence, is no delicate task, and no dainty occupation.—KARL REILAND.

Meet the Mayor!

Seattle's Woman Mayor Makes Good

By J. Ralph Magee

Pastor First Methodist Episcopal Church, Seattle, Wash.

APETTICOAT mayor? No! Never! This was one of the many such ejaculations heard among the four hundred and more thousands of Seattleites in the mayoralty campaign last spring. When the votes were counted, however, the largest majority ever given a mayor of this city decided the woman was a far better man than her opponent.

Has the better element been disappointed in this new venture of a great modern city? No, indeed! Mrs. Bertha K. Landes is demonstrating to the world that securing the right woman, you have as balanced a mind, and one as capable, alert, and efficient leader in getting work done as any man.

Mayor Bertha K. Landes is the wife of Dean Henry Landes of the Science Department of the University of Washington. She is the mother of two children, a daughter who died at eleven years of age; and a son, Kenneth K. Landes, a graduate of Harvard University with a Doctorate in Philosophy, and now connected with the U. S. Geological Survey. Two years after the death of their own daughter, Dean and Mrs. Landes adopted a little girl the same age as their daughter. She is now married, and lives in Seattle.

Mrs. Landes was born in Ware, Mass., the youngest of eight brothers and sisters. Her parents removing to Worcester, Mass., she there received her public school education. By the time she was ready for her university studies, her sister had married Dr. David Starr Jordan, who was then president of the University of Indiana. Hither she went to live in the Jordan home and pursue her education.

For many years Mrs. Landes has interested herself in civic and community affairs, working largely through women's clubs, finally serving as president of the Seattle Federation of Women's Clubs.

In 1922 she was elected to the Seattle City Council, and three years later was re-elected. One other woman was elected in the same year, but failed re-election, and no other woman candidate has been successful at the polls.

Elected on a "Decency" Platform

As the campaign for the election of a mayor approached last winter, Mrs. Landes was among those who insisted Seattle should have a man in that responsible office; but she stated that should no male candidate appear, who would likely be able to defeat Mayor Brown, she would run. As in her judgment, and with advice of many others, no man of proper outlook having filed, she made a last minute filing and was successful at the polls



Underwood & Underwood

MRS. BERTHA K. LANDES
Mayor of Seattle

on a "decency," not a "reform" platform.

Mrs. Landes assumed her high office without parade or expensive demonstration. In the mayor's office, crowded with thronging well-wishers, she took her oath of office and went to work without further inaugural festivities. This is Mayor Landes' characteristic way of doing everything. She believes deeds count for more than show or publicity.

The new mayor's first act was to make the greatly needed change in the police chief. In this appointment the mayor showed courage, judgment, and independence. In fact, among Mrs. Landes' outstanding acts has been her selection of men to head the various city departments. All of her appointments, even her secretary, have been men, except one woman placed upon the

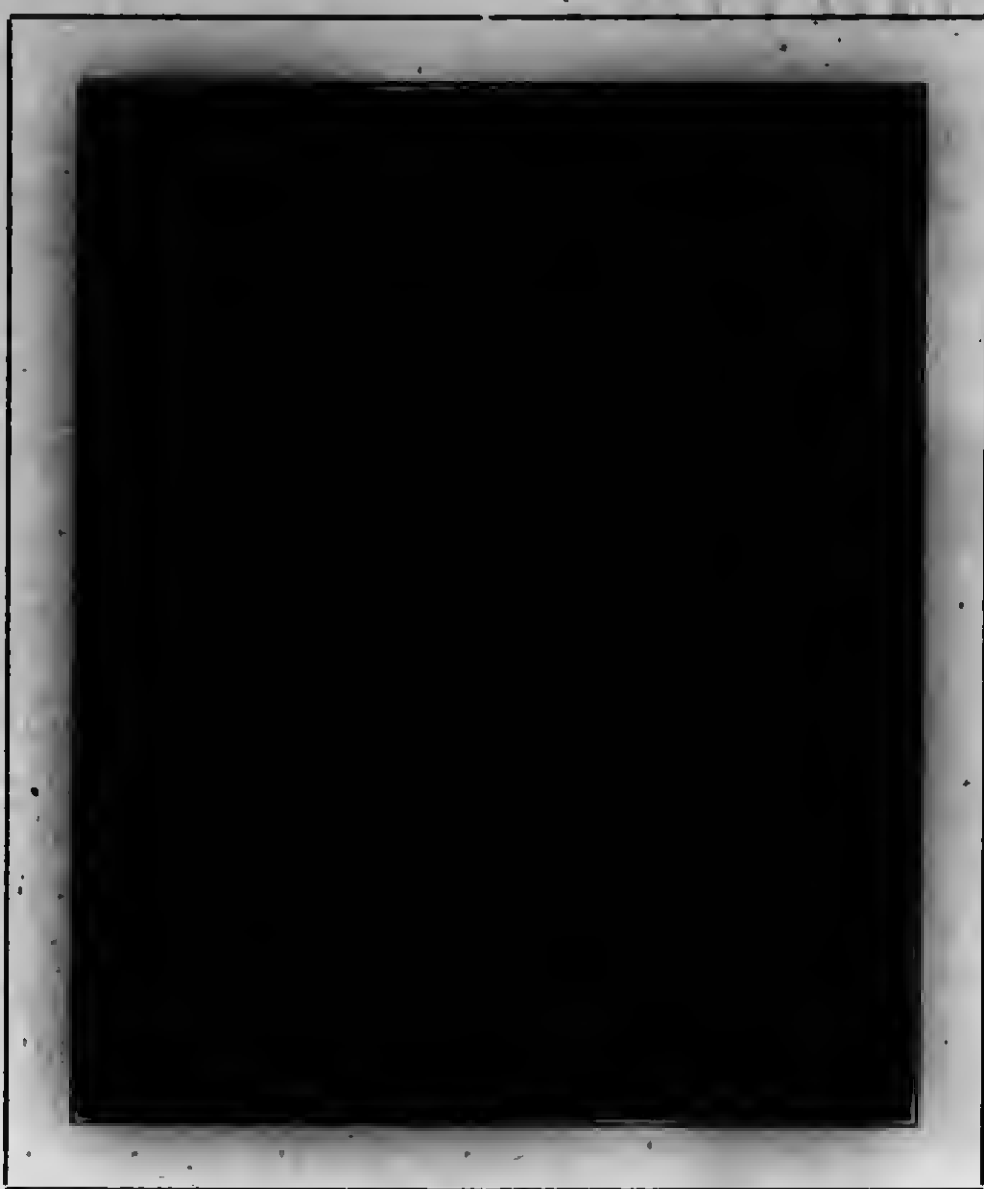
Park Board, and one on the Civil Service. No person doubts the efficiency or integrity of the persons so named, nor do thinking people believe personal political ambition has had any influence in these selections.

Shaking Up the Police Department

The public feeling regarding the Police Department for four years had been one of suspicion, to say the least. The new chief immediately made such a shake-up of the whole department as to break any unholy alliances. Some of the effects may be noted in the comparative figures given by the city government. During the first five months of 1926 (Mayor Brown's régime) the police court fines totaled \$50,099.90. In the next five months (Mayor Landes' régime) the fines totaled \$143,508.95. Mayor Landes asserts her desire to be that there shall come such a willing law obedience that it will result in a decrease of the fines imposed. One of these new department heads has so improved distribution of water supply as to increase revenues more than \$150,000 in the last five months.

There have been several constructive plans put forward by Mayor Landes since she took office. It may be of interest to mention a few of them. At her request a committee was appointed to work out a program of co-operation between her reorganized Park Board and the elective School Board which will enlarge recreational activities for the people of the city.

Almost immediately upon taking office, Mrs. Landes brought together the law enforcement officials from city, county, and federal departments to secure co-operation in law enforcement, especially in the matter of prohibition. It is the first time Seattle has known such united efforts. These groups are now working harmoniously



Trees

BY BLISS CARMEN

*In the Garden of Eden, planted by God,
There were goodly trees in the springing sod—*

*Trees of beauty and height and grace,
To stand in splendor before His face.*

*Apple and hickory, ash and pear,
Oak and beech and the tulip rare;*

*The trembling aspen, the noble pine,
The sweeping elm by the river line;*

*Trees for the birds to build and sing,
And the lilac tree for a joy in the spring;*

*Trees to turn at the frosty call
And carpet the ground for their Lord's footfall;*

*Trees for fruitage and fire and shade,
Trees for the cunning builder's trade;*

*Wood for the bow, the spear, and the flail,
The keel and the mast of the daring sail;*

*He made them of every grain and girth
For the use of man in the Garden of Earth.*

*Then lest the soul should not lift her eyes
From the gifts of the Giver of Paradise,*

*On the crown of a hill for all to see,
God planted a scarlet maple tree.*

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and efficiently without attempting an overturning reform wave. As in all other cities, the traffic problem has become most serious. Mayor Landes called together a group of citizens to seek a solution for this vexing question. They have organized a Public Safety Council, with the mayor as president of its board of trustees. They are seeking at least five thousand citizens who will become members of the council at one dollar a year each. These members are asked to report reckless drivers and traffic violators, who will be warned by the Police Department without disclosing the identity of the one making the report. The belief is that when the public knows there are five thousand people, any one of whom may send in a report, that it will help the memories of many who now forget the traffic laws. The council is also seeking to educate the public to greater caution in traffic by sending speakers to all clubs, societies, organizations, or wherever a public assemblage offers opportunity to spread the information. The plan is meeting with excellent response.

Another great interest of the mayor has been public health and hospitalization. She is now carefully studying these important questions.

Mrs. Landes wisely and widely consults with the best brains to be found specializing in the department she is studying, thereby giving the city the advantage of an extended range of observation. But Mrs. Landes knows also that she is fully responsible to the people, and takes final decisions in her own hands. The mayor is mayor without a question.

But "The Underworld" Doesn't Like Her

The underworld has continuously circulated the statement that law enforcement was hurting business and that many paying concerns were leaving the city. This, of course, is their only means of an attempted comeback. They know dollars weigh heavily in most taxpayers' minds. A study of conditions, however, shows that Seattle

is enjoying as high a tide of prosperity to-day as any of our American municipalities.

Mrs. Landes is not spectacular in her program, nor methods. Her public appearances in greeting distinguished visitors and her addresses of welcome have always struck a high level and made a most favorable impression.

Mayor Landes does not fear to do what might be expected of a masculine mayor. She dons her old clothes and hikes into our Skagit Hydro-electric project to study its needs at first hand.

Last summer when the battleship fleet was greeted by the city on its annual summer visit, the mayor boarded the ships and made the inspection in company with the high naval officials. The admiral in command arranged for the mayor to circle over the city in a naval plane, which she did as courageously as any man could have done.

Mrs. Landes might well be characterized as a "good sport" in the fine sense of that expression. She is a sane, balanced, progressive thinker, free from fads and silly sentimentalities, a real leader, of whom Seattle is well proud.

Mayor Landes is a member of the University Congregational Church of Seattle, and has always been interested in her church life.

Pronounce It to Suit Yourself

I celebrate an honored name,
For, though I can't pronounce the same,
Right well I know that garden greens
Are very rich in vitamins,
That garden truck from stalks and vines
Will keep us full of vitamins.
Now wise is he who reads this rhyme
And thinks of it in garden time;
Still wiser he who then begins
To raise his own fresh vitamins.

1927 Commencement at New Orleans University a Success

Sixteen Graduates from the College of Liberal Arts, thirty-four from the Teachers' College Department, one hundred fifty-five receiving Certificates and Diplomas from all the Departments of the University

DR. J. W. E. BOWEN, "Commencement Day Prince," was the speaker. Having finished forty-nine years previous himself in the same school, it was fitting that he should deliver the commencement address. He was received in grand style, and spoke upon the "Providential Guidance of the Negro In American History." Few are able to inspire young people better than he. The chapel was overcrowded, and when 12.20 o'clock P. M. struck, a successful commencement was historic.

President Kriege awarded certificates to nine graduates and two internes from Flint-Goodridge Hospital, and thirty-four graduates from the Teachers' College Department. On Tuesday, May 24, fifty received certificates from the high school, seventeen from Home Economics Department, and on Thursday night twenty-seven from the Model Grammar School. The baccalaureate sermon was preached on Sunday by the president, making a favorable impression upon the audience. A strong appeal for more of God in all of life's activities was made.

Commencement proper was started May 18 with the reception given by President and Mrs. Kriege to the senior classes. The music department gave two programs, one on May 13, in connection with the alumni association; another May 19. The Model Grammar School with Mr. E. D. Jones as principal, rendered a program May 20. The senior college class had for their play, "Crimson and Blue," by James K. Jerome. It was supervised by Miss B. T. Reeves. On Tuesday and Wednesday the Home Economics Department at Peck Home, with Mrs. Montgomery as superintendent, Miss Neal as matron, and Misses McDonald, Washington, and Hanawalt as teachers, took pleasure in showing the excellent exhibit and receiving the commendations of visiting friends. Prof. M. S. Frazier was sponsor for the high-school program on Tuesday night, and Prof. S. Jackson for the Teachers' College program on Wednesday night, featuring "The Divine Spirit of Man." Most of these programs were equal to, if not better, than any which have been rendered in recent years.

Wednesday morning was the last chapel exercise. A unique program was rendered. Short addresses were made by different class presidents: Freshman Class, Mr. Dixon; Teachers' College Class, Miss Rebecca Steward; Sophomore Class, Alfred Blass; Junior Class, E. Green; Senior Class, Thaddeous Wilson; Twelfth Years, Octave Lilly; Eleventh Years, "Big Ike" Harrison; Tenth Years, Carroll Lilly; Ninth Year, Clinton Jackson. Speakers for the Alumni Association were David C. Reeves, Class of '26, Port Allen, La.; Miss Betsy Austin, Class of '25, Ft. Pier, Fla.; W. Scott Chinn, Class of '09, Wesley Chapel. Prof. Briscot, coach of athletics, awarded medals for the field day meet, both to the girls and to the boys (see list later). President Kriege made the final talk, setting forth the purposes of the school for another year. Dean Hayes called upon Mr. David

Segue, a successful young master, who outlined the program of a thousand students another year. So enthusiastic did he put the matter that he was dubbed "the spirit of New Orleans University."

On Wednesday night the Alumni Association, with Dr. C. H. D. Bowers, president, gave a very toothsome banquet in honor of Dr. Bowen and the graduating classes. Those who gave toasts were Dr. Bowen, President Kriege, Prof. Smith, of Bienville School, Dr. Brazier, Mr. Ed. Atkins, Miss Nabdier Davis, Mr. Octave Lilly, and Miss Rosa Faulk, Class of '82, who presented a pair of gold cuff links on behalf of the association to Dr. Bowen. Mr. Huntley spoke representing the visitors, and Mrs. Caldwell sang very sweetly a solo.

Commencement day service opened with the academic procession, led by Prof. Moses, to the strands of music furnished by the university orchestra, Mrs. M. D. Walker, directress. Dr. C. S. Stanley, successful pastor of First Street Church, led in prayer, and the choir sang "Unfolding Portals." Mrs. Alma Lillie Hubbard played. After Dr. Bowen's address, the girls' sextette sang "Morning." After the conferring of the degrees by President Kriege, Dean Hayes announced the prize winners of the year, an offer made by the People's Industrial Insurance Company, of which Hon. Walter L. Cohen, comptroller of Port of New Orleans, is president, offering employment to any of the students during the summer season. The Rev. Hubbard Daniels, district superintendent of the LaTeche District, pronounced the benediction, and the throng of students and visitors filled the campus amid the click of the camera and the shout and laughter of friends.

The school has been successful in almost every department. They won the championship in basket ball, the city championship in baseball and football, and did themselves credit in the first year of forensics. A successful track meet was held for the first time. Our athletes took part in the field day at Tuskegee, showing up well with the larger schools of the South. We have persons for enrollment in the post-graduate department for the year. Our singers made several records, which may be secured from the Grunewald Musical Company, New Orleans. Several thousand dollars were spent on equipment and repairs during the past year. Extension courses were organized in Lake Charles and Alexandria, giving the teachers nearby an opportunity to earn advance standing. The enrollment in the last two years has increased from 505 to 844, and so the slogan for another year is 1,000, making an increase of one hundred per cent in two years. The board of trustees, president, and faculty desire to thank the many friends, both in the city and different sections of the country, for their aid in making the school year successful. The alumni association at Washington, D. C., gave \$100 for library improvement. Mr. P. C. Reed, of the same city, offered prizes for work in English; Bishop Hartzell, The Philip Sizeler Jewelry Co., and the family of former President Knight

added to the list of prize donors. The Public Speaking Department, under Dean Hayes and Prof. Walker, are featuring debating and oratory as never before. Mr. Edward Atkins and Braxton Young were winners of the "Cum Laude" honors. Miss Althea Landry, the daughter of Rev. J. A. Landry, won the honors of "Magna Cum Laude," and Miss Hazel Augustine won the honors of "Summa Cum Laude" (see the list for the prizes).

Our summer school will be conducted at the university, June 13 to July 26; and at Waveland, July 18 to August 27. The next session will open September 10. Students desiring application blanks and catalogues, address President Kriege or Dean Hayes, 5318 S. Charles Street, New Orleans, La.

REMEMBER OUR GOAL, 1,000. HELP TO MAKE ONE OF THE THOUSAND

AWARDS AT COMMENCEMENT, NEW ORLEANS UNIVERSITY

Laboratory assistant free fees for next year, Mary Nelson, Class of 1929. Alpha Phi Alpha prize essay contest: first, \$10, Dorothy Evans; second, \$5, Leon Bickham. Band of Africa Contest: poem, Esther Breaux, Methodist Hymnal; song, Ruth Thompson, Methodist Hymnal; essay, Mildred Williams, Teachers' Bible. Knight prize in high-school English, \$10; Washington, D. C., excellence in freshman English, \$5, Miss Agatha Powell; P. C. Reed prize in American Government, \$5, Miss Brittna Conway; Charles M. Melden prize, \$10, for the student who ranks highest in scholarship, character, participation in college activities, and general leadership, Theodore Griffith; Bishop J. C. Hartzell prize,

\$10, for progress in science and gives promise of useful service, Ruffin H. Cotton; Philip H. Sizeler Jewelry Co., New Orleans, prize, gold medal, for the student of the senior high-school class who ranks highest in scholarship, character, participation in school activities, and general leadership, Miss Luella Mathews. For excellence in oratory: first, gold medal, Alfred R. Gardiner; second, silver medal, Miss Valeria Harris. Music Department popularity contest, Miss Hilda F. McDonald.

RESULTS OF INTRA-MURAL TRACK MEET

M. S. BRISCOE, Coach

One hundred yard dash, won by Griffith, 11 seconds; second, James, 12 seconds. Girls' fifty yard dash, won by Miss Williams, 8 seconds; second, Miss Jackson, 9 seconds. Twelve-pound shot-put, won by Harrison, 42 feet, 1 inch; second, Wm. White, 38 feet, 3 inches. Running high jump, won by Dixon, 5 feet, 5 inches; second, Harrison, 5 feet, 4 inches. Twelve-pound hammer throw, won by C. White, 78 feet, 6 inches; second, Gates, 73 feet, 8 inches; Girls' running high jump, won by Miss Turner, 4 feet; second, Miss Trinity, 3 feet, 11 inches. Fifty yard dash, won by Griffith, 6 seconds; second, Bland, 7 seconds. Pole vault, won by C. White, 8 feet; second, Hamilton, 7 feet, 10 inches. Girls' running broad jump, won by Miss Williams, 14 feet; second, Miss Myles, 11 feet, 8 inches. Boys' running broad jump, won by Harrison, 21 feet; second, Bland, 20 feet. Sixty yard dash, won by Griffith, 7½ seconds; second, Bland, 8½ seconds. Discus throw, won by Wm. White, 122 feet; second, C. White, 114 feet.

Boston University Holds Anniversary of Inaugural of President Marsh

CONCERNING this epochal day in the history of one of Methodism's greatest educational institutions, Hyman M. Teich, writing in Boston University News of May 10, makes the following trenchant survey of the first year's incumbency by President Marsh:

This Sunday will be the first anniversary of the inauguration of Dr. Daniel L. Marsh to the presidency of Boston University. On May 15, one year ago, the fourth president was installed into office at Symphony Hall, in the presence of dignitaries from all over the world. Representatives from 200 institutions of this and other countries, the faculties, trustees, deans, and prominent alumni of the university, in addition to 300 chosen students representing a student body of 11,000, were present in the hall, when former Governor John L. Bates, president of the University Corporation, presented the charter and seal to Dr. Marsh. It was a great moment in the history of Boston University.

President Marsh was already an important factor in the work of Boston University even before his formal inauguration. During the four months that have elapsed between his election and inauguration he thoroughly acquainted himself with the university, which he has made up his mind will be the field for his life work. He had managed to come in contact with everything in the university, and won the admiration and support of everybody before he was formally inducted into office.

"A VIGOROUS PERSONALITY"

The election and acceptance of Dr. Daniel L. Marsh, of Pittsburgh, a graduate of Boston University, was announced December 31, 1925. Dr. Marsh was widely known in Pittsburgh, where he was superintendent of the Methodist Episcopal Church Union, consisting of 103 churches. He was famous as a capable preacher, author, editor, and executive. "He is by far the best executive in my area," said Bishop McConnell when he heard of his election to the presidency of Boston University. "I am confident that in any position calling for executive ability, unusual leadership of men, and vast energy and courage, Dr. Marsh will succeed better than any man I know."

"The election and acceptance of Dr. Marsh as president of Boston

University," wrote Dr. Lemuel H. Murlin, president of DePauw University, and former president of Boston University, "comes as a happy New Year's surprise. He is a vigorous and versatile personality, a man among men, an enthusiastic and diligent worker who leads and inspires others to their best."

THE CONVOCATION

The president-elect met the official family for the first time Tuesday, January 19, at a "get-together" banquet, at which Governor Fuller, Mayor Nichols, and Bishop Anderson were among the honorary guests. It was for the first time in the history of the university that the trustees, the faculties of the ten schools and colleges, the executive officers, and the office staffs of every department were brought together at a university family gathering. The purpose of the get-together was to introduce the official family to its new executive and, incidentally, to each other.

The president assumed his duties February 1, and on February 25 the university convocation was revived after four years, when the students gathered at two meetings in Tremont Temple to greet the new executive. Dr. Marsh and his address made a great impression on the students.

THREE BIG AIMS

President Marsh announced three large aims for Boston University. The three big aims are: Organization of alumni, creation of a spirit of oneness within the university, and the assembly of the physical plant upon a single campus.

ORGANIZATION OF ALUMNI

1. The first aim—that of the organization of the alumni—is succeeding. The appointment of Prof. Robert Mason as a full-time alumni secretary was the first important step towards realization of President Marsh's objective, the forming of the 12,000 graduates into a unified alumni organization.

Soon after he appointed Mason, the president sent out a message to the alumni in every State and in twenty foreign countries. A special "Alumni Edition" of The News, containing the president's message, was sent out to every alumni. The response of the alumni to the message was encouraging and greatly helped Robert Mason in the work of organization, which he began at once.

Dozens of alumni clubs were already organized, and many more are now being united all over the country. The alumni secretary has traveled a great deal all over the country, and has just returned from a successful trip in the South. In many cases the president has traveled with the secretary and has addressed the new alumni clubs. Boston University will soon be represented by a string of alumni clubs, extending from the Pacific to the Atlantic coasts.

The first all-university reunion of graduates will take place commencement day, June 18. A monster luncheon at the arena will be tendered the returning alumni. There will be open house in every department to welcome the graduates. The class having the largest number of representatives will receive a prize. The classes of 1877 and 1902, who will be celebrating their fiftieth and twenty-fifth anniversaries, have made elaborate plans for the reunion.

SPIRIT OF "ONENESS"

2. The second aim of the president, that of creating a spirit of "oneness" within the university, is also being realized. Boston University is being transformed from ten separate institutions into one great university. Since the arrival of the president, the different departments have been co-operating wonderfully, and a feeling of a new university consciousness is present everywhere.

The two big athletic assemblies at the arena, sponsored by the president, besides expressing enthusiasm for the Boston University athletes, also helped to bring the different parts of the university into a closer contact. Students from every department all came with one purpose, to cheer the teams of their university.

This year's Junior Prom expressed a great deal the new "spirit of oneness." The all-university show, "The Mikado," also showed what the united efforts of an institution like Boston University can accomplish. Another example of the new spirit of co-operation is the insurance endowment plan, which has received the endorsement and support of all the departments. The plan is meeting with the approval of all the seniors in the university, and it shows good results. With the idea of further boosting this plan which is to insure the successful future of Boston University, President Marsh has offered a trophy, suitably inscribed, which will be known as "The President's Cup." This cup will be given to the senior class of that department, which will enroll the largest percentage of its members in the insurance plan. There is keen competition between the classes, and each class is trying its best to capture the trophy on commencement day.

A SINGLE CAMPUS

3. The third aim of President Marsh, that of assembling the physical plant upon a single campus, is by far the most difficult. The president has been careful to name no date for the realization of this aim. There are good signs, however, that careful and well-formed plans are being made for the successful reaching of the third goal at some time in the future.

"It is desirable," said the president in his report to the trustees, "that Boston University should concentrate a number of departments on a single campus. We have already the title to fifteen acres of ground in an admirable location, the development of which might well take care of Boston University, with the exception of certain of its specialized professional schools."

In an address at one of the departments last February, Dr. Marsh clearly expressed his satisfaction with Boston University and his confidence in her future. "I've never put in a year," he said, "which has given me more durable satisfaction than the past year as president of Boston University. The university has a staggering problem ahead of it, but I have absolute confidence in the future of Boston University evidenced in every member of the university family. There is hopefulness and optimism for the future through-

out the university; we may capitalize on that and make progress. I view the future with confidence, and hope for the concentration of Boston University upon one campus."

ATHLETICS FOR ALL

The greatest outburst of athletic spirit the Boston University has seen was shown at the first athletic assembly sponsored by President Marsh, when 4,000 students from all departments gathered at the Boston arena to honor its athletic teams, and especially the football team, which conquered Tufts and Holy Cross. "We are going to win from now on," encouraged the president. "Boston University is also going to have an athletic field of its own. I don't know how we are going to get the money, but we'll raise it somehow. There must be a way, and it's up to us to get it."

FIRST ANNUAL REPORT

Dr. Marsh's annual report attracted wide attention, and was widely distributed, 10,000 copies having been mailed. The section containing the reasons for the president's abolition of compulsory military training attracted special attention all over the country. The president also stated that he is not a "pacifist" in the modern meaning of the word, and would advocate conscription if America's life and ideals should be imperilled.

One of the president's great ideals, which he stresses, is his opposition to the materialistic tendencies of our age. He mentioned the evils of materialism in his inaugural address, and has recently told a representative of the Chicago Tribune that materialism is the basic reason for many suicides in colleges.

CHARACTER OR KNOWLEDGE?

Believing that the acquisition of character is more important than the mere acquisition of knowledge, President Marsh is now conducting a nation-wide survey of opinion as to how good character can be best furthered by American institutions of higher learning. The questionnaires are sent to a selected list of persons who have attained unusual prominence in the various walks of life, with the request that they express their opinions. The results will be assembled, and the report will be published.

Among the questions which the leaders in all parts of the country are asked by the president, is this: "If you were the head of a large university (Boston University has 11,744 students), what ideals of character would you seek to impress upon the students?" The question is characteristic of the president and his work. The guidance of the university is the most important problem of his life, and he wants a complete solution of the problem. He wants his work to be as perfect as possible, and he is anxious to get the opinions and advice of other people who know.

The president entered upon work in the office February 1, 1926, and stayed on the job from the first day to present date without any vacation. The first big task awaiting the new executive was the completion of the \$1,500,000 campaign for C. L. A., which had to be completed by June 30, 1926. The campaign was brought to a successful conclusion, and since then the president has been constantly at work attending to his numerous tasks, both large and small, with the same interest and diligence.

He has been attending faculty meetings in all departments, a method not followed by Boston University presidents for some time past. He has been diligent in attending student affairs, banquets, smokers, dramatic events, debates, and athletic contests. He has been active in community affairs, especially as a speaker. He has averaged ten formal addresses each week since first of last October. He has also traveled thousands of miles for the purpose of addressing new alumni clubs, and to attend Conferences.

The Pastor As Evangelist

By the Rev. George B. Dean

Superintendent of Department of Evangelism

IF WE were to depend only upon the services of evangelists to supply the demand made on the department by the churches for evangelistic help, we would be sorely handicapped. During recent years we have trained a goodly number of pastors in the program and method of personal evangelism, and these have been available for a few campaigns each year. These pastors are well distributed throughout the church, and many of them are capable of conducting a successful campaign in any type of a community and for any type of church. As the churches become acquainted with this type of service, they are taking advantage of the aid that these pastors can give them. We have on file a list of names of pastors who may be available for this type of work and will be pleased to aid churches in securing their help.

More and more the pastor is becoming the leader in his own evangelistic work. If the public method is employed, he does the preaching. If the personal method is adopted, he organizes his church and leads his people in a visitation evangelistic campaign. One of the chief aims of the department has been to stimulate and encourage pastors to broaden their evangelistic sympathies and activities. With some of them the word "evangelism" had no longer a place in their working vocabulary. In the minds of quite a few it had come to be synonymous with crudity, extravagance in expression, and clap-trap in performance. With some pastors special evangelistic services had no place in their church program. The emphasis that has been placed on the personal method has contributed considerably to effect a

change for the better in this respect. Another reason for the change of attitude of the pastor has been the broadened scope now given to the evangelistic task of the church. In the minds of many evangelism has meant simply the saving of the individual for heaven and supplying him with consolation and comfort until he was called hence. Our effort has been to call the pastors' attention to the more Scriptural interpretation of evangelism.

The New Testament conception was an effort to redeem the whole life of the individual that he might be qualified to help redeem the whole life of the world. As this view is accepted by pastors and churches, evangelistic effort is being more regularly, intensely, and successfully engaged in by them. We are glad to report that it is now more in favor among the pastors not only to preach more evangelistic sermons, but to give evangelism itself an outstanding place in the regular program of their churches. This bespeaks a new and a better day for the kingdom of God among men.

The personal method is growing in favor with the years. Bishop Berry says: "The enlistment of individuals to reach individuals is a form of evangelism which is sane, logical, and productive. It must be given its rightful place. The day of mass evangelism seems to have passed. It did some good in its day, and some harm. But it has now ceased to make an effective appeal. Even the old-time revival meeting in the church is attended by saints, but not by sinners. 'It is almost impossible to get unconverted people into our meetings,' the pastors report. If we get them, we must go after them. The day of the walking evangelist has come. The walking evangelist making his way into homes, offices, stores, factories, schools, and everywhere, is the awakened pastor. He is the solicitous Sunday-school teacher. He is the consecrated member of the Epworth League. He is the earnest representative of the official board. He is the man or woman who has caught the heavenly vision

and has heard the call of the Master to go out at once into the waiting harvest fields."

The personal method, however, is not used to the exclusion of all others. Indeed, as the pastors in ever-increasing numbers are becoming convinced of the value of all legitimate methods, they are using what might be called a combination method. With some pastors, the public evangelistic meetings precede the personal visitation campaigns; but with most of them the reverse order is used.

The personal method has an advantage in that it sets the church membership at work doing its supreme task. The method requires training and organization, but it well repays for the time and labor so spent, as it rebuilds the church, making it stronger and more willing to undertake any other service that may be required of it. The method compels the pastor and personal workers to rethink their statements of faith as they are called upon by the prospects to answer questions that perplex them and are preventing them from making an open profession.

Each year the department seeks to train an additional number of pastors in the personal method. This it does through institutes or schools in evangelism. A number of pastors whose charges are in close proximity are brought together by their district superintendent. These pastors give their mornings to a series of addresses, followed by discussions. Considerable time is given each day to the deepening and quickening of the pastors' own spiritual lives. At times, in connection with these institutes, there is put on a demonstration where the pastors put into practice the theories and plans suggested. In this way they have had their own crippling prejudices broken down, and have answered their own "serious" objections. They have acquired confidence and courage and faith, and on returning to their own fields of labor, have surprised their churches and themselves with the splendid success that has attended their efforts.

The Retired Preacher Painted Red

By the Rev. A. Brown

THERE are good and wholesome pictures and there are bad pictures. Cartoons even form ideas in the mind. Pictures teach object lessons. Some are not intended to do harm to the person or cause, but they do so nevertheless. Pictures are used to advertise every branch of industry, even the breweries. We used to see some of our best homes garnished with profane and vulgar pictures. The art work was all right, but they taught the wrong idea. We have pictures of professional men and great warriors going in the little end of life's horn and coming out big men at the big end, full grown. The worse is put first.

I have before me a picture—not a mental picture, but a real picture—of an old wornout or retired preacher with cap and gown coming from the college or beginning. In his last stage he is leaning upon a cane, old and wrinkled, and going down a hill on his way to the poorhouse or farm. He is headed somewhere, far remote from comfort and pleasure. I rise with all the might and manhood that I possess and say that it seems to be, to my views, misleading. These pictures do harm. The

artist overdraws a little. I do not mean to say, either, that the retired preacher has been given a square deal in proportion to other ministerial claims. One writer puts it that the other claims get the turkey and dressing, and the old wornout preachers get the gizzard. But they are happy and cheerful and are singing, only waiting until the shadows are a little longer grown. *They live in memory of what they are entitled to.* This makes them happy. Reverse those cartoons, if you please. We are some of the first fruit that John saw. Why pity us? Why paint us as wardens? Why present our cause in such a doleful way? I would rather, yea, much rather get a "gizzard," knowing that it was the best that could be done at present than to be tossed up and painted as a scarecrow and printed in books and magazines and sold for a song. "Ain't it a pity, my Lord?" Luke 16. 19-31, you know, is a mighty sad picture. Sometimes I think that is the way the retired preacher is painted. If so, then we who are in the lake had better tell the other fellow in verse twenty-eight not to come here; if you do, you will be painted "red."

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

REVIEW—LIFE AND LETTERS OF PETER

SECOND QUARTER. LESSON XIII. JUNE 26

Our studies for the quarter have been in and not over the life and letters of Peter; that is, we have not covered his entire life and writings. We have studied less than fifteen years of his life, which covered probably around seventy years. The time of his birth is unknown, and the time of his death is uncertain. He was probably in his thirties when he became a disciple of Jesus. We know practically nothing about his life before this time except that he was married, was a fisherman, and had become a disciple of John the Baptist. But with our knowledge of his characteristics while a disciple of Jesus we can, with a fair degree of certainty, surmise his character during his previous life, for characteristics cannot so easily and suddenly be changed. The last lesson which we studied in his life was when he was probably in his late forties. And when the letter was written from which our last lesson was taken he was probably well along in his sixties—as a matter of fact, but a few years at most from his martyrdom. So we can conveniently make three divisions of our review of his life and writings covered in our study: (1) The Disciple Peter; (2) The Apostle Peter, and (3) The Writer Peter.

The Disciple Peter. As a disciple it was not long before Peter had become one of the smaller group comprising Jesus' favorites. Any teacher who spends much of his life face-to-face with his students, and is deeply interested in their character development, can hardly escape finding himself with favorites among them. They are not always the intellectually brightest or the morally best; but they are the more actively responsive, reasonably ambitious, tirelessly energetic, inexhaustively resourceful, and manifest the greater ability for leadership which needs especially to be cultivated and turned into the right channels. There is nothing more pelasing to the true teacher than to observe the wholesome results of his influence in the life of a responsive, energetic, ambitious, and resourceful student. Doubtless Jesus was not an exception to the rule of good teachers in this respect. The three nearest to Him were not known as disciples for their passive virtues, say, like Nathaniel (John 1. 47) and probably most of the others, but for their active virtues and vigor of character. Two were "sons of thunder," and Peter was the most responsive and initiative of all—in on everything, acting when the others were inactive (lessons 2, 5), and speaking when the others were silent (lessons 3, 4). Jesus' favorites were those from whom He had good reasons to expect the greatest service of some sort in His cause.

Not only was he one of those comprising the smaller group of favorites, but he was the favorite of these most favored (though for certain reasons Jesus' love for John was the tenderest). Jesus saw in him the greatest possibility for successful leadership among the others, and for this reason he was designated leader of the others (lesson 6). It is significant that none of the others offered any objection to Jesus' choice, or manifested any preference for any other! As a disciple, Peter more than any of the others showed that he might mistake, but would certainly undertake, and that he might do some wrong, but he certainly would do some thing.

The Apostle Peter. As an apostle, Peter was thrown upon his native resourcefulness, cultivated and developed by Jesus, and directed by the inspiration of the Holy Spirit (lesson 7). To say the least, his task was no sinecure, and for the undertaking of it was required a man of profound convictions, countless courage, and forgetfulness of self. And the continued prosecution of it called for a man of tireless energy and inexhaustible patience and resourcefulness. His task

in a sense was more difficult than Jesus' had been. See what he had to do: Jesus had been adjudged worthy of death by the Jewish supreme court, and had been put to death as a would-be insurrectionist and blasphemer. Now Peter was called upon to convince the Jews that Jesus was justified in all that He said and did; that they had committed a serious sin against God in executing Him, and that the only way of atoning for their sin was by renouncing it and accepting Jesus as the Messiah—that is, he must have them now accept as a divine Being Him whom they had killed as a criminal. Whoever undertook that must have expected to have at least the attempt to mete the same measures out to him that had been meted out to the person whom he was trying to vindicate. At any rate, he certainly experienced it (lessons 9, 11). But he dared to undertake this and to preserve in the undertaking with all the enthusiasm, energy, and resourcefulness which he possessed—like Jesus, by verbal persuasions much, and by miracle working relatively sparingly (lessons 8, 10). At first he confined his undertaking to the Jews; but for certain reasons later extended it to Gentile proselytes also (lesson 10). Jesus may have made a mistake in His selection of Judas to be a disciple of His; but He certainly made no mistake in His selection of Peter as leader of the apostles. His work was so successful because he was a leader who was naturally such, and who knew how to lead vigorously and yet diplomatic enough to get the hearty co-operation of all his associates. But once was there a threatened disagreement among them concerning his policies, and that time the others were easily brought into accord without any compromise on his part (lesson 10).

The Writer Peter. Just how much of a writer Peter was is uncertain. There were several writings attributed to him, two of which are included in our New Testament. His authorship of any one of these writings has in recent times been seriously questioned. As to 1 Peter, there are still a few competent judges who do not believe that it was written by Peter; but the vast majority do believe it (we need not state the reasons for doubting his authorship). But as to 2 Peter (which was referred to in lesson 4), there is hardly any competent judge who accepts it as written by Peter. It is generally understood that he was the inspiration, though not the author, of the Gospel of Mark.

First Peter was written during a persecution of the Christians by the Roman government. It counseled obedience on the part of the Christians to the government—its officers and its laws—and clean, exemplary living in general. Our next half-year's study will be in the early kings and prophets of Israel, beginning where we left off last December. (Who remembers where that was?)

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JUNE 26, 1927

"Follow me and I will make you fishers of men"

(By D. D. Martin, D.D.)

This quarter we have been studying one of the great disciple-missionaries of our Lord's own selection. The mission thought as it has been suggested is something as follows:

Lesson One—Peter's call from being a fisherman for fish that would so soon perish and be forgotten, to becoming a fisher of men, who are destined to live with the immortals.

Lesson Two—That faith is so necessary to do the work of God in the world. Peter was brave until the tempest threatened him, then he began to sink. It requires courage to do God's work, especially in the mission fields.

Lesson Three—The great missionary truth of the resurrection. The founder of no other faith ever rose from the dead. Jesus Christ did. This is the one sure ground for hope in the life to come, and it should be made known to all people.

Lesson Four taught that transfiguring experiences are known only where Christ is. If we look for such we will see them in no one save "Jesus only." He can make life new and can make the world new.

Lesson Five—Peter's denial of his Lord was a sad episode that told us he was very human, and gave us a glimpse of the forgiving grace of our Lord. It is awful to deny Him in a world that so needs Him. Peter came back quickly.

Lesson Six gives us that after-breakfast conversation of Peter with Christ when the test questions were put until Peter's heart was stirred. If he could meet the test, then he might go out to care for the flock of God in the world.

Lesson Seven—Peter spoke to the multitude regardless of race, and they all understood the message, which was to all, even to those who were afar off. The message has not been changed; it is still for everybody.

Lesson Eight—The lame man is healed as an omen of how the gospel should bring its message of healing unto all nations; not for gain, but that all may feel its healing touch.

Lesson Nine—Peter, like many other missionaries, was brought before the courts to answer for his new and strange teaching. He had a friend who pleaded his case and said to the court, "If this work be of men it will come to naught."

Lesson Ten—Peter is lifted out of all racial prejudice. He found the door to other races opening just as widely in every way as to his own. Missionaries have done more than all others to break down caste systems of earth.

Lesson Eleven—In answer to prayer, Peter was miraculously delivered from prison. Prayer is the great force which opens the door to bring help to captive spirits everywhere. Prayer is the missionaries' strength.

Lesson Twelve teaches that we should be honest with all men, and so behave among them that the work of God be not hindered. Missionaries are world citizens, and much depends on their behavior.

OAMMON SEMINARY.

Epworth League Topic

JUNE 26

By the Rev. J. W. Haywood, D.D.

UNROOFED RECREATIONS

(Psa. 19. 1; 1 Cor. 1. 24-27)

"Where the pools are bright and deep,
Where the gray trout lies asleep,
Up the river and over the lea,
That's the way for Billie and me."

Whenever vacation comes, I always think of this little stanza that the little folks used

to recite when I taught in the public schools of Texas. If you plan to keep your League alive during the summer (and that ought to be your plan), what is your recreational program? You ought to make definite plans to enlist the young people of the community

in a large number of out-of-doors recreational enterprises.

A Means of Grace. The right sort of recreation has not only value for physical health, but for morality and spirituality. If our society spent more money in providing proper recreation places and facilities for its youth, fewer jails and police would be needed to

care for its criminals. The agencies of the church have a field of immeasurable service in this matter of furnishing recreation of the right sort. Let each chapter plan to make this summer memorable for the young people by filling it full of wholesome, challenging, out-door events.

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Benton, Miss.—Easter was carried out in grand style. The program was rendered at Wesley at 11 A. M., and at Mt. Pleasant in the morning and evening. Much credit is to be given the Sunday-school superintendents, Bros. Tibbs and Wilburn, and every officer and member for the way they handled the plan which netted \$200 for World Service.—H. Holston, Pastor.

McComb, Miss.—Mothers' Day was observed at St. Paul Methodist Episcopal Church, and many were present to witness the program, which was conducted by Mrs. Pauline Francis. Collection for the day, \$6.20. Prof. C. D. Higgins gave an address on "Mother's Care for the Children and the Home." We are hoping to carry out the program of the church this year.—Rev. P. R. Stephens, Pastor.

McMinnville, Tenn.—Smith Chapel: The Rev. W. H. Holden preached a wonderful sermon at the 11 o'clock service from the book of Mark; text, "He was numbered among the transgressors." At 3 P. M. he preached from 1 Cor. 14. 44 at Bethlehem Baptist Church to a large crowd. The Rev. Holden again filled the pulpit at 7.30 P. M. at the Methodist Church, and preached an inspiring sermon from Eph. 6. 11. Collection for the pastor, \$12.60.—Josie Looper, Reporter.

Tylertown, Miss.—Easter was a great day at St. James Church, Bullock Chapel, and Pratts Chapel. On Sunday at 11 A. M. the Rev. E. W. Middleton, our pastor, preached a very excellent sermon from St. John 20. 11; subject, "Love for the Missionary Cause." The Rev. Middleton spared no pains in organizing his people for World Service, so as to go over the top. We succeeded in raising \$88 in the first drive. A program was rendered at each church. We are working and praying to raise all of our church claims.—I. H. Hammond, Reporter.

Jasper, Texas.—Neely Grove Methodist Episcopal Church: We are exceedingly glad to report at this time some progress along many lines. The Ladies' Aid served a surprise banquet, led by Sister Frances Rhymes, president, and Sisters Beulah Brunley, Beatrice Brumley, Sadie Rhymes, and Vertie Brumley. Punch and cake were served by little Miss Beulah Brumley and Master Ernest L. L. Brumley. We also surprised our pastor, Rev. W. L. Sonier, with a banquet on May 14. The ladies conducted a fish pond and raised \$4. Sister Beulah Hadnott is treasurer.—Dora Brumley, Reporter.

Handsboro, Miss.—We are proud to say that Easter was a grand day at Riley Chapel. Services began at 4 A. M., with Dr. M. T. J. Howard present, who brought to us a wonderful message. At 11 A. M. Dr. Howard preached an able sermon. The program rendered by the Sunday school at 7.30 P. M. was carried out to the letter. The following made reports: Miss C. Hammac, \$17; Miss C. Haines, \$30; Miss E. Haines, \$19; Miss T. Turner, \$5; Mr. W. H. Hammac, \$5; Miss S. Guyton, \$10; Miss M. Clary, \$53; total amount raised, \$247.50. The Sunday school raised \$60.—Edward Smith, Reporter.

Cherry Valley, Tenn.—Dowell Chapel Methodist Episcopal Church is doing great work. May 29 was a high day. We conducted a rally for the benefit of the pastor and the trustees. Mrs. W. Neal, Club No. 1, reported \$26.52; Mrs. M. Alexander, No. 2,

\$12; Mrs. E. Bradley, No. 3, \$12.70; Mrs. M. Bryan, No. 4, \$8.50; Mrs. M. Haston, No. 5, \$1.15. The Rev. A. Phillip was with us on that day and preached a soul-stirring sermon at 11 A. M. The Rev. A. D. Butler preached at 3 P. M. A basket dinner was held on the grounds. Total collected for the day, \$126.15.—Rev. A. D. Butler, Pastor; Miss C. Butler, Reporter.

Scooba, Miss.—We appropriately observed Easter at Blue's Chapel Methodist Episcopal Church. The pastor assessed each male member \$5, and each female \$2.50. A number of them paid their assessment. We also had a sinners' club organized, of which Mr. Allen Baitie was captain. They reported \$15. The Rev. E. H. Williams, the prominent and efficient pastor of the Dekalb circuit, and his congregation were with us at 3 P. M., and he delivered a strong sermon. The Rev. J. S. Williams, the able district superintendent, Jackson District, was also present. Collection was as follows: Membership, \$133; Dekalb, \$15; sinners, \$15; total, \$163.—F. L. Williams, Pastor.

Angleton, Texas.—This circuit is truly alive. We had the greatest Easter exercise in the history of the circuit. At St. Joseph Methodist Episcopal Church service began at 4 A. M. Sunday with the Rev. R. H. Warren, pastor, present. He preached from Matt. 28. 6. One person joined the church. At 9.45 the Sunday school was held, with a large attendance. At 11 A. M. the pastor preached a soul-stirring sermon, and at 3 P. M. general speaking meeting was held. The pastor then went ten miles to the next point, where he helped to carry out the program at night, conducted by Mrs. Dosie Rivers and Mrs. Ida Watkins. Total raised for World Service, \$71; to the pastor, \$9.15; grand total for the day, \$80.15.—Dosie Rivers, Reporter.

West Asheville, N. C.—Our church, Wilson Chapel, is moving on toward the goal. Five new members have joined since the coming of our new pastor, the Rev. J. M. Harris, D.D. The new parsonage has been completed. Our third Quarterly Conference was held by District Superintendent N. J. Pass, May 22. The officers reported the work in good condition. The pastor is expected to leave this month for Raleigh, N. C., to be married to Miss Christie Graves, a high-school teacher and a graduate of Shaw University. She also completed graduate work in Columbia University, New York. Miss Graves is the daughter of Willis Graves, a highly respected citizen of Raleigh, and a leader in our church. The Rev. Harris has just completed a new \$4,000 home here.—Reporter.

Hickory, Miss.—April 17 was a high day throughout the Garlandville charge, beginning at Bethel Methodist Episcopal Church. Sunday school was held at 9.30 A. M., and at 11 o'clock the Rev. A. D. Wright, our beloved pastor, preached a wonderful sermon to the delight of all. Amount raised for World Service at this point was \$13.40. At 3 P. M., at Mt. Zion, the pastor preached a wonderful sermon; raised for World Service, \$16.02. At 7 P. M., at Pilgrim Rest, the spiritual tide ran high. We enjoyed another able message from the pastor, and \$12 was raised for World Service. Total raised for the day, \$41.42. We are few in number, but we are still striving to put the program over. We thank the Conference for sending to us as pastor the Rev. A. D. Wright.—F. L. Jones, Reporter.

Hickory, Miss.—The Easter drive of Hickory circuit was a great success. On that day the program of the church was put over. At 11 A. M. the resurrection sermon was

preached by the Rev. Harrison, who was at his best. Four children were baptized. Twenty-one unit leaders of both churches, Hickory and Newton, laid on the table, \$426—Hickory, \$200; Newton, \$226. At night an excellent joint program, conducted by Mrs. S. L. Harrison, of Hickory, and Mrs. C. Whitfield, of Newton, Miss., was rendered. Mrs. Olivia Eanam and her Sunday school of the Baptist Church took an active part. Hickory charge is highly pleased with the return of the Rev. Harrison. He is a man that knows no failure. The church is better organized now than at any other time in its history.—M. Gaddis, Reporter.

Franklin, La.—Easter was a great day in Asbury. We were highly favored in having with us Dr. R. B. Hayes, dean of New Orleans University, who preached two great sermons, and delivered a great address to our Sunday school. His sermons and address will be long remembered. The members stood nobly by the pastor on Easter. Three new members have joined the church and twenty-four members of the Sunday school decided to live for Christ. Too much cannot be said in honor of Miss Ella Lockwood, our Sunday-school superintendent, and her faithful teachers and officers. We are very grateful to Miss Thelma Hayes, director of music in the Parish Training School of Franklin, La., and to the Rev. Stansbury for service rendered in helping to make the Sunday-school program great.—J. O. Richards, Pastor.

Cloverport, Ky.—On the return of the pastor, Rev. A. L. Hook, to us for another year, The Woman's Home Missionary Society held a reception in honor of him and his wife. A nice crowd was present and reported an enjoyable time. Addresses were made by the president of The Woman's Home Missionary Society, Miss Carrie Crittenden, and others, expressing their thanks for the return of the pastor and pledging their loyalty for another Conference year, and also welcoming the pastor back to his field of labor. On May 12 a storm struck the parsonage and left a well-laden table of choice groceries to the amount of thirty-five pounds, as well as a nice dress for the little daughter of the pastor. The storm was led by the Misses Lorena and Mattie Beatrice Salfield, Mary E. Green, and N. L. Board. Thank you; call again.—Reporter.

Pass Christian, Miss.—Easter was a high day here at St. Paul Methodist Episcopal Church. Commencing at 4 A. M., a large congregation gathered and listened to an interesting sermon on the resurrection of Christ the Lord by the pastor. At night Mrs. Lucretia Booth conducted a splendid program by the Sunday-school scholars which was enjoyed by all. Our Easter collection for World Service went over the top, \$274. Mrs. C. Sinclair, \$10.25; Mrs. L. Shief, \$15.25; Mrs. D. Jones' East End Club, \$30.20; Mrs. R. Saucier, \$30; Mrs. M. Daniels, \$17.65; Miss J. Cammack, for Epworth League, \$43.69; Mrs. E. Saucier, \$25.25; Sunday school, \$9.50; Mrs. Dumon, \$3.75; J. Williams, \$1; T. Daniels, \$1; A. Ware, \$1; Mrs. T. Robinson, \$2.50; cash, \$5; morning and public collection, \$63; total, \$274.—The Rev. J. M. Shumpert, Pastor; Mrs. R. D. Thompson, Reporter.

Newton, Miss.—Sylvester Methodist Episcopal Church feels happy over the Easter drive. Easter was a high day spiritually and financially. We began our work shortly after Conference; each class leader feels repaid for the wonderful effort. The reports were as follows: Mrs. Roberta Cole, \$32.60; Mrs. A. Chestnut, \$24.60; Mrs. L. Chapman, \$22.40; Mrs. Mary Scott, \$18.20; Mrs. V. Belt, \$13.90; Mrs. N. Steele, \$18.30; Mrs. L. Epkins, \$18; Mrs. W. Wilson, \$11.30; Mrs. N. Oaten, \$10.40; Mr. Wm. Whitefield, \$12.45; Epworth League, \$5; Sunday school, \$12.60; Ladies' Aid, \$5; Home Mission, \$5; total raised, \$227.25. Our World Service quota was paid in full and a neat sum left in the treasury. We are making great preparations to entertain the Annual Conference in 1928. Superintendent Hardy and his Sunday school rendered a wonderful program on Sunday night; Miss Myrtle Fikes as pianist was at

her best.—The Rev. S. L. Harrison, Pastor; Miss Ada Steele, Reporter.

Laytonsville, Md.—A religious cantata was given by the Laytonsville charge at Brook Grove Methodist Episcopal Church, March 1927, under the direction of our pastor, the Rev. H. A. Brooks, and his mother, Mrs. Marion O. Brooks, of Calvert Co., Md., who was accompanied by her two sisters, Mrs. Maggie A. Locks and Mrs. Pinkie P. Chase, and their husbands, Messrs. Locks and Chase. Mrs. Julia Gross, also of Calvert County, and Miss Gertrude Hawkins, of Washington, D. C., were also among the invited guests and took part in the cantata. It proved to be quite a success, financially and spiritually. The church was filled to its capacity, and everyone was wonderfully pleased. Several requests have been made for its repetition. The members of this charge gave to our pastor, the Rev. H. A. Brooks, and family an elaborate surprise shower, March 3, at the parsonage. There were about forty persons in the party. On the same day the Ladies' Aid Society gave to the pastor \$5 for a hat for Conference. After a few well-chosen carols by the choir, followed by refreshments, words of appreciation and gratitude were uttered by the pastor, with the gracious invitation to come again.—Carrollasia Howard, Reporter.

Victoria, Texas.—An excellent program was rendered on Easter Sunday at Webster Chapel. Interest in the class contest ran very high, after which the pastor, Rev. S. D. Mosely, preached at the 11 o'clock service on the subject, "Life of Immortality." It was a great message. The program rendered at night by the Sunday school, conducted by Mrs. E. E. Mosely and others, was excellent. The Sunday school raised \$42.11 for World Service. Miss G. M. Phillips is the efficient superintendent; the Epworth League, \$11.65; Ladies' Aid, \$10; Woman's Home Missionary Society, \$6.50. When all reports were rendered, we were over the top, and the good people of Webster Chapel said to their pastor, "Let us pay our full quota for World Service, \$328, though our local obligations are pressing." We were happy to leave for District Conference, heads up and smiling. A complete surprise came to the pastor in March, just after his recovery from an attack of rheumatism, when the members brought to the parsonage a basket filled with many good things. They were indeed welcome. May God bless all. One of the members presented the pastor a white rose as a token of love, and he responded in a few well chosen words.—Reporter.

California, Mo.—The members of Mount Zion Methodist Episcopal Church greeted the pastor, Rev. Ernest Scott, on his return from Conference with a rousing welcome in the evening following his return. The "Singing Workers" gathered at the parsonage with songs of welcome and baskets laden with groceries and a nice contribution of money. They also carried with them ice cream and cake, which was served, and a very pleasant social hour was spent. The president of the club and various members made talks, expressing their happiness in having the pastor and wife for another year. The Rev. and Mrs. Scott responded, expressing their appreciation for the welcome given them and their pleasure in being back for another year's work. On the following Sunday, at the close of the night service, the junior stewards presented the pastor with a donation of five dollars as a token of welcome. On Sunday, September 15, Superintendent and Mrs. McAllister were with us. Superintendent McAllister's splendid sermons were greatly enjoyed. At the night service two young men united with the church. The church is in good shape, and there is every prospect of a glorious and successful year's work.—Sophia Williams Kennedy, Reporter.

Anderson, Ind.—Our membership has taken on new life since the closing of the Annual Conference, and they are going to put the program over this year. They have raised the date, as follows: Jno. Duncan, \$25; W. H. Montgomery, \$20; Homer La Rue, \$20; Elijah Thompkins, \$20; Ladies' Aid, \$25; Ohio Club, \$25; Chas. Davis, \$15; Dora Al-

ston, \$5; Jno. Sumerville, \$15; W. T. Bagby, \$10; Annie Wiggins, \$5; Carrie Walker, \$5; Geo. Montgomery, \$5; Jno. Wiggins, \$10; Lavert Simpson, \$15; Ida Montgomery, \$5; Celia Drake, \$9; Mignon Haloseken, \$5; Louise Thomas, \$2.50; Henrietta Valentine, 75 cents; F. M. Williams, \$5; Francis Boone, \$2; O. J. Warfield, \$2; Napoleon Adams, \$15; Katie Simpson, \$5; Catherine Drake, \$5; Mae Boyd, \$2.50; Randal Alston, \$5; Henrietta Davis, \$10; Clara Gaddis, \$1; Mance Gaddis, \$5; Ed Jennings, \$2; Celestine Cook, \$5; America Bushaw, \$2; Lizzie Green, \$2; Ram Wilson, \$3; Mary Clemmons, \$1; Rev. E. W. Chavis, 50 cents; Mrs. Riley Cook, 10 cents; miscellaneous, \$1; making a grand total of \$318.85. These are correct figures, which were collected by the membership and friends of the Second Methodist Episcopal Church in Anderson, Ind., within thirty days. We are proud of such heroes and heroines who reside in Anderson, and therefore commend their financial record to Methodism everywhere. They are worthy.—T. S. McMorris, Pastor.

Morgan City, La.—Union Chapel and its pastor are undergoing the most trying test of their lives, but are still hopeful that victory will be theirs, and that both will enjoy the greatest success in all their lives. August 22, 1926, a hurricane struck the town, demolishing the church building, causing many to leave the church and leaving only a few faithful members who held on regardless of conditions. The Odd Fellows opened the doors of their splendid building and bade us come in. A few worked on; the pastor hung on with nothing but faith—seven children in school, with one small church of twenty adult members. This was the Berwick congregation. We finally succeeded in raising enough money to begin our new church. Owing to the segregation laws, a number of persons of the other race objected to our rebuilding in the same spot. Nearly eight months had elapsed when the segregation law was pronounced unconstitutional. However, since we had been kept off so long, and in the meantime easting about for a more desirable lot, we located one and decided to sell, but before we could find a buyer we are now halted by perhaps the greatest flood in the country's history. We are now marooned on a lonely isle. Faith and hope still make the future bright. We had planned to go over the top on Easter

with our World Service quota of \$231. A cloudburst came on Good Friday and flooded this section of the town, which has been under water ever since. But to date every dollar of our quota is paid and the congregation and pastor are hopeful that when the waters recede, they will grace the town with the best church building for our group. We beg the prayers of the more fortunate ones that we may win through faith and hard labor.—The Rev. R. A. Wahusley, Pastor.

Bryan, Texas.—Easter Sunday in Lee's Chapel Methodist Episcopal Church was a day not so easily forgotten by those who participated in the very excellent program rendered throughout the day, conducted by Mrs. E. M. Blue. The three main features of the program were: the rendition of the Easter Prayer by little Ijovis Carroll, followed by the Lord's Prayer in concert, led by her also, and a monologue by Mr. Bruce Barrows—subject, "Behold Thy Mother," and a monologue by Miss Lizzie Black—subject, "Joseph's Daughter." The members contributed, as follows: Rev. J. L. Blue, \$19.13; T. P. Peterson, \$21.10; E. F. C. Forrester, \$12.90; E. M. Blue, \$8.45; Dr. I. A. Carter, E. Hood, R. E. Thurman, M. E. Thurman, L. V. Green, J. C. Green, \$7.50 each; L. A. Johnson, \$7.76; L. Vaughns, \$7.06; L. C. Campbell, \$5.99; A. M. Burrell, \$5.26; E. Tolden, \$4.61; W. C. Johnson, \$3.08; I. A. Ragland, \$3; V. J. Haynes, \$2.75; K. Tolden and G. Smith, \$2.56 each; L. V. Hood, \$2.66; V. Lights, \$4.61; M. A. Rogers, G. D. Henson, \$2 each; W. Gilbert, \$1.63; S. Brown, \$1.38; W. Miles, \$1.25; W. W. Brown, \$1.50; E. Jackson, R. Ward, General Clay, Prof. W. C. D. Kates, A. S. Kates, L. V. Taylor, L. Mason, L. King, L. Thomas, N. Lights, W. Gross, R. C. Clemens, S. Osburn, M. A. Johnson, \$1 each; C. Henson, 76 cents; A. Barrows, 37 cents; paid on World Service this Conference year, \$226. The rally was continued until the fourth Sunday in May. The third Quarterly Conference was held May 6-8. District superintendent was paid in full. All of the auxiliaries are doing excellent work. Under the efficient leadership of Dr. I. A. Carter, our Sunday school was able to pay on World Service \$18. Mrs. M. A. Johnson's class paid on Easter morning \$3, and the Intermediate class, taught by Mrs. E. M. Blue, composed of ten pupils, raised \$2.96.—Reporter.

District Activities

District Rounds

BENNETTSVILLE DISTRICT

Third Round—Alcot, June 4, 5; Chesterfield, 11, 12; Bethel and Ebenezer, 18, 19; Cheraw, 19, 20; Hartsville Ct., 25, 26; Hartsville Mission, 26 (P. M.); Hartsville Station, 26, 27; St. John and Wesley, July 2, 3; Lydia and Kingville, 3 (P. M.); Syracuse and Providence, 9, 10; Darlington, 10, 11; Darlington Ct., 11; Little Rock, 16, 17; Dillon, 17, 18; Hammer, 19; District Conference (New Holly church), 20-24; Clio and Dunbar, 30, 31; Blenheim and Spears, August 6, 7; Bennettsville, 7, 8; Tatum and McColl, 13, 14; Level Green and Wesley, 20, 21; North Marlboro, 27, 28.

Dear Brethren: The year is half gone. You realize that what must be done, must be done now. Push the battle to the gate. Major in soul saving, evangelism, World Service, endowment. In fact, raise one hundred per cent for all the claims. Get your full quota for the Southwestern Christian Advocate. I am depending upon each and every one to go over the top and on to the goal. Let's go! —W. S. Thompson, District Superintendent.

BROOKHAVEN DISTRICT

Third Round—Brookhaven-Carlos, July 9, 10; Brookhaven Ct., 14; Crystal Springs Ct., 16, 17; Kenolia, 23, 24; Bridgeville, August 6, 7; Crystal Springs, 13, 14; Wesson, 13-16; Hazelhurst, 20, 21; McComb, 25; Summit and Magnolia, 27, 28; Riles and Oma, September 8, 9; Columbia, 10, 11; St. Paul and New

Bethel, 15; Lampton, 17, 18; Florence, 23; Hub, 24, 25; Tylertown, October 1, 2. The District Conference will be held July 28-31, at Hazelhurst, Miss.

Dear Brethren: Your Easter reports were just fine, and we are grateful to you for your untiring efforts. Let us plan to make an "Over the top" report by the District Conference on all claims, such as Pensions and Relief, Episcopal Fund, General Conference expense, and the Southwestern Christian Advocate.—G. W. Coleman, Dist. Supt.

FORREST CITY DISTRICT

Third Round—Crawfordsville Ct., June 18, 19; Sidney, 24; Batesville, 26, 27; Newport, July 2, 3; Brickeyes Ct., 9, 10; Caldwell Ct., 13, 14; Marianna-Scott Valley, 16, 17; Moro, 22; Marianna Ct., 23, 24; Helena, 28; Marvell Ct., 30, 31; Hughes Ct., August 6, 7; Clarendon, 12; Brinkley and Penrose, 13, 14; Brinkley Ct., 18, 19; Palestine Ct., 20, 21; Hunter Ct., 26; Auvergne, 27, 28; Augusta, September 3, 4; Cotton Plant, 5; Forrest City, 10, 11.

Dear Brethren: Easter is over and the flood has caused a shortage in our World Service report. Now let us press harder than ever to reach the goal of a complete World Service quota. Nothing less than that will enable us to stand before God with a clear conscience. Let us do our best to raise the last dollar by the District Conference, August 3-7. The flood is gone, and we are yet alive to do something great for Christ and His cause. May I ask you to report

Roster of District Conferences for 1927 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

District	Place	Date	Dist. Supt.
Topeka	Armourdale, Kans.	June 28-July 3	D. G. Franklin
Bluefield	Princeton, Va.	June 29-July 3	B. J. Martin
Pulaski	Christiansburg, Va.	June 29-July 3	A. Davis
Oklahoma	Boley, Okla.	July 6-10	J. H. Ellis
Sumter	Camden, S. C.	July 6-10	A. G. Townsend
Rocky Mount	Manhattan, Kans.	July 6-10	B. R. Booker
La Teche	Napoleonville, La.	July 6-10	H. Daniels
San Angelo	Brady, Texas	July 12-17	S. E. Blacknell
Baton Rouge	Scotlandville, La.	July 12-17	B. J. Reddix
Knoxville	Mascot, Tenn.	July 13-17	F. D. Johnson
Waycross	So. End, Patterson, Ga.	July 14-17	W. H. Odum
Navasota	Hempstead, Texas	July 19-24	A. J. Newton
Murfreesboro	Cookeville, Tenn.	July 19-24	F. N. Collier
New Orleans	Bogalusa, La.	July 20-24	M. R. Walker
Gulfside	Escatawpa, Miss.	July 20-24	E. A. Wilson
Lake Charles	Lake Charles, La.	July 20-24	W. J. Hampton
Chattanooga	Dayton, Tenn.	July 20-24	J. A. Pickett
Wilmington	Lumberton, N. C.	July 20-24	G. M. Phelps
Bennettsville	Hamer, S. C.	July 20-24	W. S. Thompson
Jacksonville	Jacksonville, Fla.	July 20-24	H. W. Bartley
Western	Lenoir, N. C.	July 21-24	N. J. Pass
Spartanburg	Cowpens, S. C.	July 27-30	L. W. Williams
Vicksburg	Bolton, Miss.	July 27-31	J. R. Ross
Brookhaven	Hazlehurst, Miss.	July 27-31	G. W. Coleman
Montgomery	Booth, Ala.	July 27-31	P. P. Wright
Houston	Houston, Texas	July 27-31	J. S. Scott
Atlantic	Cocoa, Fla.	July 27-31	John W. Wesley
Alexandria	Boonville, La.	July 27-31	S. S. Earles
Winston	Elkin, N. C.	July 27-31	J. A. Baxter
Orangeburg	Seneca, S. C.	July 27-31	J. B. Taylor
Greenville	Sylvania, Ga.	July 28-31	J. E. C. Jenkins
Waynesboro	Covington, Va.	Aug. 2-7	J. S. Stripling
Charleston	Churchton, Md.	Aug. 2-7	E. A. Haynes
So. Baltimore	Fairmount, W. Va.	Aug. 2-7	J. S. Carroll
Pittsburgh	State Line, Miss.	Aug. 3-7	W. H. Dean
Hattiesburg	Moberly, Mo.	Aug. 3-7	W. H. Smith
Hannibal	Zebulon, Ga.	Aug. 3-7	C. S. Webster
LaGrange	Woodbine, Ga.	Aug. 3-7	J. B. Maddux
Savannah	Mexia, Texas	Aug. 3-7	S. D. Bankston
Palestine	Hughes, Ark.	Aug. 3-7	W. R. Robinson
Forrest City	Lexington, Ky.	Aug. 3-7	J. H. Hatchett
Lexington	Summersville, S. C.	Aug. 3-7	L. E. Jordan
Charleston	Benton, Miss.	Aug. 4-7	A. R. Howard
Jackson	Smithville, Miss.	Aug. 9-14	J. S. Williams
Tupelo	Alamo, Tenn.	Aug. 10-14	B. W. Wynn
Memphis	Kansas City, Mo.	Aug. 10-14	W. B. Crenshaw
Kansas City	Lineville, Ala.	Aug. 10-14	E. W. Hannah
Opelika	Leesburg, Va.	Aug. 16-21	J. C. Chuman
Alexandria	Gary, Ind.	Aug. 16-21	J. U. King
Chicago	Newbern, Ala.	Aug. 17-21	P. T. Gorham
Tuscaloosa	Beaumont, Texas	Aug. 17-21	R. R. Williams
Beaumont	Monroe, La.	Aug. 17-21	J. W. Gilder
Monroe	Atlanta, Ga.	Aug. 17-21	C. Spears
Gainesville	Lowell, Fla.	Aug. 18-21	N. J. Crolley
Ocala	Oxford, Miss.	Aug. 23-28	F. E. Welch
Holly Springs	Cedar Key, Fla.	Aug. 24-28	A. G. Cole
Gainesville	Palmetto, Ga.	Aug. 24-28	D. S. Selmore
Rome	Cades, S. C.	Aug. 24-28	R. T. Jackson
Florence	No. Little Rock, Ark.	Aug. 31-Sept. 4	R. F. Harrington
Fort Smith	Carthage, Mo.	Aug. 31-Sept. 4	J. L. Bryan
Sedalia	Cambridge, Md.	Oct. 25-27	E. L. McAllister
Easton			J. W. Jefferson

on these causes in full—Southwestern Christian Advocate, Pensions and Relief Fund, Episcopal Fund, General Conference expenses, and souls added to the church? Our district is asked to raise \$500 of the Annual Conference Educational Extension Fund for Philander Smith College. Now, brethren, this is our time to show to the world and the church that we mean for our school to go forward in the name of the Lord Jesus our Father. We will ask each member and our friends on the district for fifty cents. There will be a scholarship given to each of the districts for any worthy scholar which the district may choose. We want to raise of this fund \$250 by the District Conference, August 3-7. We cannot fail, because the Lord is our Helper when we are weak.—J. H. Hatchett, Dist. Supt.

Quarterly Conferences

ANGLETON, TEXAS

Angleton circuit continues to advance under the leadership of our gallant pastor, the Rev. R. H. Warren, who knows what to do. March 12, 13, the second Quarterly Conference was held and the corner stone was laid at our new St. Joseph Methodist Episcopal Church. Dr. J. S. Scott, district superintendent, was at his best in three services. At 3 P. M. the corner stone was laid in the presence of 300 people. Total raised for the day, \$86.75; total raised for the quarter, \$209; paid district superintendent, \$38; pastor, \$96.58; paid on building, etc., \$25.—Mrs. Eliza Clemons, Reporter.

CARTHAGE, MISS.

The second Quarterly Conference convened at Wesley Chapel, May 21 and 22. The Rev. J. S. Williams, district superintendent, preached a great sermon on Sunday at 11 A. M. from the subject, "Jesus," to the delight of all present. Collection for the quarter, \$400. Two new churches are being built.—Miss Esther Hall, Reporter.

DEKALB, MISS.

The second Quarterly Conference was held at New Hope Methodist Episcopal Church, May 14, 15. The district superintendent, Rev. D. L. Morgan, was absent, and the Rev. G. W. Williams, pastor of Haven Chapel, Meridian, presided. Many officers were present with good reports. The Rev. Williams preached a soul-stirring sermon from the subject, "Behold, I Stand at the Door and Knock." Paid the superintendent in full; raised during the quarter, \$50.30.—The Rev. E. H. Williams, Pastor; Miss Hezzie C. Scott, Reporter.

DESOTO, MISS.

St. John Methodist Episcopal Church: The first Quarterly Conference was held April 12, with the Rev. W. H. Smith in the chair. He dispatched the business with much ease. Each class leader and officer read their reports. Paid the superintendent, \$20. April 10 we began our spring revival, which ran one week at St. John. There was one conversion; one week at Bethel with three conversions. Our Easter drive was grand. The reports were as follows: Miss E. Falconer, \$10.13; Miss M. R. Hough, \$16.01; Mrs. Addie Mays, \$10.02; Miss W. N. Haynes, \$9.38; Mrs. A. Falconer, \$7; Mrs. I. Haynes, \$10.10; Miss Bertha Hone, \$4.75; Mrs. L. Hampton, \$1.20; Sunday school, \$2.50; total amount raised, with other collections for World Service, \$106.—Rev. R. Houze, Pastor; I. Haynes, Reporter.

ECLECTIC, ALA.

We are glad to say that we are spiritually alive and the Lord is leading us on. Our second Quarterly Conference was held May 14, 15. The Rev. P. P. Wright preached two soul-stirring sermons, and we all rejoiced. Forty-five partook of the Lord's Supper. Paid superintendent, \$22.50; raised for flood sufferers, \$3. We are trying to do our bit.—The Rev. A. L. Boyd, Pastor; R. B. Townsend, Reporter.

GRIFFIN, GA.

Our second Quarterly Conference was held at Griffin Station, April 29 to May 1. It was said by many who attended that in reality it by far surpassed our first quarter held under the pastorate of our present pastor and district superintendent. We are not making progress by leaps and bounds, but we are moving steadily along to the goal. We are forgetting the things which are behind and pressing forward towards the mark. An unusually large crowd attended this quarter; the enthusiasm was high and the spirit was fine. Expressions of satisfaction were shown by the district superintendent, and in his usual manner of modesty and brotherly love he addressed the Conference to the delight of all present. Representatives from other churches were present, and also many of the city school teachers, thus making a very fine group of men and women. At the close of business a grand reception was given by sisters of the church; amount raised, \$72.46; superintendent paid in full. Thus closes another successful Quarterly Conference. Hecks Chapel is at the head of the district, and of course we mean to remain there, not even at the second place, but at the head. Pray for our success that the Holy Spirit may lead us on to victory.—The Rev. P. L. Inman, Pastor; Miss Jessie V. Reid, Reporter.

KENOLIA, MISS.

Our second Quarterly Conference convened at Wesley Chapel, May 25, with our district superintendent, the Rev. G. W. Coleman presiding. The Conference was opened with much interest. The secretary called the roll; all officers were present except one with excellent reports. We are glad to say that this has been a great quarter with us. We are over the top with our quota of World Service; paid the superintendent in full, and, best of all, we have gained one convert. We thank God for the success that has come to us this quarter. Dr. Coleman made a strong appeal for the loyal co-operation of each in support of the church in every department, which aroused much interest. At 8 o'clock we were blessed with a wonderful sermon by Dr. Coleman, that went to the hearts of all of us. Again we are willing as never before to put the Kenolia circuit at the top, where it belongs.—A. Jones, Reporter.

LAWRENCEBURG, TENN.

Our third Quarterly Conference was held at the Lawrenceburg charge on April 10 and 11. The Rev. J. O. Dixon, district superintendent, was present and preached two able sermons. After Sunday school at West Point, at the 11 o'clock service, the entire congregation was moved with the spirit of Christ. At 7.30 P. M. he preached another able sermon at St. John Methodist Episcopal Church, Lawrenceburg. Total raised this quarter more than \$200 for all causes. The work seems to please the superintendent very much. He is the right man in the right place. The pastor and members are working hard on the job.—Rev. Wm. Neal, Pastor; O. J. Snimmerhill, Reporter.

LEESBURG, TENN.

The third Quarterly Conference was held Saturday, May 21, with the superintendent, Rev. F. N. Collier, present at Clark Chapel, accompanied by the Rev. Gray. On the following Sunday, the Rev. Holden being called away, the Rev. Gray preached at the 11 o'clock service at Leesburg from Heb. 12. Paid the district superintendent in full, \$23; pastor, \$6.—Reporter.

PLEASANT HILL, LA.

On Sunday, May 8, the Rev. S. S. Earles, district superintendent, worshiped with us at St. Matthew in the morning service and preached an able sermon at night. Quite a number of persons received the sacrament. The members of Pleasant Hill circuit are always glad to have the Rev. Earles in our midst. The third Quarterly Conference was held at St. Matthew, May 10; at Jackson Chapel, May 11, and at Taylor's Chapel, May 12, 13. The reports were indeed gratifying and showed an increase along all lines. We have raised our full quota for World Service.

ice, improved our churches, paid old debts, and the future seems brighter than ever before. The pastor wishes to thank the members and friends for an Easter suit and a hat. The project was led by the following committee: Bros. Abe Sanders, W. M. Turner, and Sister Mable Turner. May the rich blessings of the Lord rest upon all who faithfully and willingly contributed. Easter Sunday was a high day throughout the circuit. The pastor preached the resurrection sermon at Pleasant Hill at 4 A. M. The Easter program was conducted at James Chapel at 11:30 A. M. by Mrs. Mable Turner and Miss Fells, and the program was conducted at Taylor's Chapel by Mrs. Lelia W. Johnson and Mrs. B. Allen. The programs were excellent.—The Rev. E. S. Johnson, Pastor; Mrs. M. Turner, Reporter.

TOOMSUBA, MISS.

The people of Pleasant Grove Methodist Episcopal Church and community rejoice over the great victory of a memorial service on Saturday, May 7. Sometime ago the pastor announced that the second Quarterly Conference would be held also. He invited the community out for the memorial service, and more than eighty-five persons were present and aided in cleaning groves and making the grounds attractive. Dinner was served at 2 P. M. We then entered into the business session of the Conference. Dr. D. L. Morgan, district superintendent, was absent, and the Rev. G. W. Williams, pastor of Haven Chapel, served in his stead with ease. Most of the officers were present with good reports. This shows that the Rev. A. Nelson has things well in hand. Sunday, May 8, the Rev. Williams preached from the subject, "Mother." At 7:30 P. M. the Rev. Williams preached from the subject, "Christ At the Door." We feel that Dr. Morgan made no mistake in sending the Rev. Williams to hold our Conference, for it was one of the best in the history of the church. Paid district superintendent in full, \$30; amount raised during the quarter, \$175.85.—Leslie Horn, Reporter.

WALDO, FLA.

On May 8, our second Quarterly Conference convened with the district superintendent, Rev. F. E. Welch, present. At 10 A. M. the Conference was called to order. A number of officers were present, and their reports showed a great increase along all lines. At 11 A. M. the district superintendent preached a soul-stirring sermon to the delight of all who heard him. Paid the superintendent in full, \$14.50; Mt. Carmel Sunday school raised \$1 for World Service; Freecann Sunday school raised \$2 for World Service and \$2.25 for pastor; collection for the day, \$19.75. We are striving to do much this year under the successful leadership of our pastor, Rev. G. E. Hall. Mrs. Bessie L. Jones is a faithful member of Mt. Carmel. She is the president of The Woman's Home Missionary Society, and under her leadership the work is in an excellent condition. Pray for her success.—Mrs. W. E. English, Reporter.

District Conferences and Conventions

BARTLETT, TEXAS

The World Service group meeting of the San Angelo District met in Henderson Chapel Methodist Episcopal Church, April 20-22, 1927. Dr. S. E. Blacknell, district superintendent, presiding. Wednesday, at 9:30 A. M., devotions were conducted by the Rev. D. B. Baker, after which the district superintendent, Dr. S. E. Blacknell, made some timely remarks concerning our task. He said that he was happy over the work this year, for he felt that after we have just passed through such a strenuous winter, each man would make a great showing for the cause. D. B. Baker was elected secretary; the Rev. P. H. Moore, treasurer; Mrs. V. V. Baker, assistant treasurer; Mrs. E. L. Isaac, reporter to the Southwestern Christian Advocate. At the time we were lifted by the welcome address on the behalf of the churches of Bartlett, by Mr. J. M. Kimbel, of the African Methodist Episcopal Church; response by the district superintendent.

The devotions at 2 P. M. were conducted by the Rev. T. H. Foy. The house was called to order by the district superintendent, and the roll was called. Temple, D. B. Baker, came forward with his full quota, \$160; Belton, W. W. Baker, \$107; Bartlett, I. H. Pierce, \$33; Gatesville, T. H. Foy, \$34; Valley Mills Ct., T. J. D. Sims, \$20; El Paso, F. J. Hutchinson, \$80; San Angelo, M. L. Wyatt, \$100; Sansaba Ct., C. H. Hamilton, \$20; Llano Ct., P. H. Moore, \$50; Abilene, S. V. Cavett, \$50; making a total of \$636. We as men of the San Angelo District mean to do all we can to make our district superintendent glad and help him to stand shoulder high with the rest of the superintendents of the New Orleans Area. There were present at this group meeting the Revs. T. H. Foy, P. H. Moore, D. B. Baker, all of whom brought fair reports. The Rev. I. H. Pierce, entertaining pastor, spared no pains in making it pleasant for the men. The Rev. W. W. Baker, our pastor of Belton, made his report, and it far surpassed that of last year. The Rev. Baker is a fine man and an excellent preacher. The district is on the upward move; the spiritual fire is burning in every charge. We have had conversions and accessions without a revival. We were favored with some good messages while the council was in session. The men left the group meeting happy over the reports, and the superintendent was all smiles. We had only two over-the-top men, but we are happy: Temple, D. B. Baker; and Llano, Rev. P. H. Moore. Let us press forward.—Reporter.

Obituaries

BANTON—Mrs. Dilcie Banton was born in 1859, in Louisiana, and died March 5, 1927, at the home of her daughter, Mrs. Mrs. Elvira Blackston, Austin, Texas. Mrs. Banton joined Wesley Chapel Methodist Episcopal Church during the pastorate of the Rev. Daniel Gregory, fifty-three years ago. Too much cannot be said of her lovely disposition and Christian character. She was the mother of thirteen children, of which only two survive her: Mrs. W. E. Blackston and Mr. Henry Hamilton. She was married first to Mr. Sam Hamilton, and then to Mr. George Banton. She leaves three grandchildren and seven great-grandchildren to mourn their loss.—B. V. Cummings, Reporter.

BREWSTER—Bro. Aaron Brewster, one of the most outstanding members of Brownville Church, and a man of influence in the community in which he resided, was accidentally killed at the Ketona rock quarry, Monday, March 14, 1927. He served as a district steward, trustee, and captain of unit leaders. Club No. 1, for a number of years, and filled these positions with credit and honor. The church has lost a faithful member, and the community a conscientious worker. The funeral was held at Village Springs Church, where he first began his Christian work, and was conducted by his pastor, the Rev. J. W. Wright. The Rev. J. J. Harrison, pastor of his home church, Village Springs, Ala., spoke fittingly on his life. The body was laid to rest in the old church cemetery at Village Springs.—Annie Wright, Reporter.

CAMPBELL—On March 15, 1927, God in His infinite wisdom saw fit to take from our midst Miss Mamie L. Campbell. She was a graduate of Rust College. At the time of her death, and many years previous, she held a position in the Okolona city school, Okolona, Miss. In her early youth she confessed a hope in Christ, and was united with Mt. Pisgah Methodist Episcopal Church. A mother, four sisters, one brother, and many friends mourn her passing. The funeral services were conducted by the pastor, Rev. D. E. McNair, assisted by the Revs. W. H. Golden, R. Sewell, and F. J. Lowe, the latter being pastor of Calvary Baptist Church.—Mrs. J. L. Estes, Reporter.

LANG—Bro. Henry Lang was born in Marshall, Texas, April 10, 1870, and died March 12, 1927. Bro. Lang was married to Miss Florence Black in January, 1891, in Dallas, Texas. He joined the Methodist Episcopal

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Church in 1888 under the Rev. Thos. Cole. He was a kind and faithful husband, a good Christian, and a lover of his church. He leaves a wife, one sister, nine children, three grandchildren, and a host of friends to mourn their loss. He was buried from Ebenezer Church, where he spent nearly all of his Christian life. The pastor, Dr. J. O. Williams, officiated at the funeral.—H. B. Pemberton, Reporter.

FRANKLIN—Dr. D. G. Franklin, district superintendent of the Topeka District, is bereft of his brother, Prof. S. H. Franklin. For more than twenty years Prof. Franklin taught school at Brookston, Texas, and was greatly loved and respected by both white and colored people. He died at Brookston, Texas, March 30, 1927.—Reporter.

GARRISON—Sister Emma Garrison departed this life after a period of five months' illness. She was a faithful member of Crump Chapel Methodist Episcopal Church, Brookhaven, Miss. She was a consistent Christian, and will be greatly missed. During the months of her illness she seemed to grow stronger in the faith until the end came, on February 12, 1927. She was a loving wife and a devoted mother. She leaves a husband, mother, four children, and twenty-six grandchildren to mourn their loss. The funeral services were conducted by the Rev. A. J. Thompson, assisted by the Revs. Beck and Ferdinand. She was laid to rest in the Crump cemetery.—Reporter.

MOORE—On February 14, death entered the home of Mrs. Dollie Moore, Montrose, Miss., and claimed her husband, Bro. Moore. He was a faithful member of Spring Hill Methodist Episcopal Church. He met his death suddenly on the Marthon log train. This was indeed a shock to every one who knew him, as he was much loved by many. He leaves a wife, mother and father, several brothers and sisters, other relatives, and a host of friends to mourn his passing. The funeral was conducted at Spring Hill Church by the pastor, Rev. W. P. Ward, who took for his text, 1 Peter 5. 6, 7. The funeral service was largely attended. The Rev. J. H. Hendrix, our pastor at Bay Spring, assisted.—Reporter.

NELSON—Sister Nelson was a member of Frierson Chapel Methodist Episcopal Church, Frierson, Miss. She had been ill for three months when she was called from labor to reward. She was the daughter of Prof. and Mrs. E. A. Barry. Sister Nelson was thirty-two years of age; was a graduate of Columbus Union Academy at the age of sixteen years; began teaching at the age of seventeen; and was known as an excellent teacher and Christian lady. She leaves to mourn her passing, husband, one son, and many relatives. The funeral was conducted by the pastor, and the body was laid to rest in Frierson cemetery.—Reporter.

REMBERT—On February 16, 1927, death visited our ranks and took Sister Hannab Rembert, a faithful member of New Hope Methodist Episcopal Church, Wesson, Miss. She was sixty-two years old, and the mother of eleven children. She is survived by a husband and five children. The floral offerings were many from both colored and white friends. She was ill only three days. We hope our loss is heaven's gain. She died as she lived, in full triumph of faith. The remains were laid to rest in Old Pleasant Valley cemetery. The funeral services were conducted by her pastor, the Rev. L. T. Jones.—Mrs. L. T. Jones, Reporter.

WHITE—Two old soldiers have crossed the bar. Sister Annie White, who was a member of Liberty Hill Methodist Episcopal Church, State Line, Miss., for a number of years, departed this life in full triumph of faith at the ripe old age of eighty years, on March 24, 1927. Sister Nervie Conner, a member of Liberty Hill church also, passed from this life on April 24, 1927, at the age of eighty-six years. The funerals were conducted by the pastor, Rev. A. Bivins.—Reporter.

Cards of Thanks

We take this method to thank Bro. Andrew Lewis and wife for a fine ham that was given the pastor and wife on March 27. May the Lord crown all their efforts with success.—The Rev. J. C. Beal and Wife, Bellville, Texas.

We kindly thank the good people of Melville, La., for a great surprise, led by Sister Lillie Thomas and Sister Willis. We are very grateful to you and extend an invitation to you to come again.—The Rev. and Mrs. L. C. Thomas.

I take this method of thanking the members of Neeley Grove Methodist Episcopal Church for two boxes of choice groceries, presented by Mrs. Elizabeth Hadnott, secretary of the Ladies' Aid, and Mrs. Frances Rhymes, president of the Ladies' Aid.—Mrs. W. L. Sonier.

The pastor and wife wish to thank the president of the Ladies' Aid Society and members of Lake Grove Methodist Episcopal Church for a great storm on March 5, at the home of Brother and Sister Demphs Holliday. Those contributing were: Sisters P. White, M. Bunch, S. White, N. Floyd, E. Holliday, M. Vickers, M. Guinn, M. Chandler, W. Nunn, Brothers J. R. Mitchell, P. A. Randle, T. Holliday, D. Holliday, A. Holliday, and little Maud Gates, Veria Lee Hampton, and Henry Brenon. More than 100 pounds of groceries were laid on the table.—The Rev. and Mrs. C. H. Howell.

I wish to thank the members and friends for the number of chickens given this year. The following persons donated: Sisters Mary Wilson, S. Lane, M. Farmer, J. Farmer, D. Tyler, M. Carnie, N. Frey, S. Scott, M. S. Scott, J. Smith, M. Bigbee, L. Hardgens, Amanda Ellis, Mrs. Joe Frey, Mrs. D. L. Scott. May God bless these good women; without them we could not put the program over. I want to also thank Miss Inda Thompson, our public school teacher, for her wonderful service in the Epworth League. May God bless her and the young people.—Melvin S. Johnson, Pastor, Springfield Ct.

We wish to thank the president of the Ladies' Aid, the president of The Woman's Home Missionary Society, and the stewards

of Pleasant Grove Methodist Episcopal Church, Brenham (Texas) circuit for a storm that struck the parsonage to the surprise of the pastor and wife. The storm was divided into two parts: on March 16 one party came in, led by the district president of the Ladies' Aid, offered prayer, spoke words of cheer; and laid on the dining-room table 140 pounds of choice groceries and left the pastor and wife rejoicing. On March 18 another party, led by Sister Mattie Williams, president of the Ladies' Aid, brought ten pounds, making a total of 150 pounds. Come again.—The Rev. Chas. Wofford and Wife.

We take this method to thank the good and loyal members and friends of Daleville Methodist Episcopal Church for the storm party that came to the parsonage April 6. One hundred and fifty pounds of choice groceries were laid on the table. The party was led by the following friends: Sisters H. Hunt, D. Baxton, A. C. Cole, M. Jenkins, E. Baxton, C. Steward, H. Blanks, J. Clayton, G. Cole, V. Stennis, S. A. Sloan, E. C. Cole, C. Blanks, L. Clark, L. Coffee, C. Mosley, M. Hunt, M. Clayton, D. Crier, A. Cole, F. McConnell, L. Bell, M. Mosley, I. Hardy, C. Hardy, M. Hardy, and Mr. Press Johnson, a white friend. We thank you for your kindness, and may you live long to do the will of God. You have a standing invitation to come again.—The Rev. and Mrs. E. S. McClain.

Woman's Column

The annual meeting of the General Executive Committee of The Woman's Foreign Missionary Society will be held October 25-30, 1927, at Minneapolis, Minn.

Orangeburg, S. C.—The District Convention of the Sunday school, Epworth League, Ladies' Aid, and missionary societies of the Orangeburg District is near. I wish to call attention to the Ladies' Aid. Let us do our best and send our delegates to Nazareth Jamison Station with full World Service report. Yours for the cause.—Jennie C. Lomax, District President.

Meridian, Miss.—Dear Sisters of The Woman's Home Missionary Society of the Mississippi Conference: We are looking forward to our annual meeting, which will convene in Laurel, Miss., June 23, 1927. We hope you are making a special effort to make this our banner year in membership and financially. The Hattiesburg District and the good people at Laurel are making special preparation for the entertainment. We hope each auxiliary and district will be represented, bringing up all claims for our Conference, making this our best year. Each auxiliary is asked to bring \$1 Contingent Fund for the expense. We are looking forward to the fiftieth anniversary of The Woman's Home Missionary Society that will be celebrated in 1930. We want our Conference to join hand in hand with the great jubilee by bringing a love gift to Laurel for the great work that has been and is being accomplished through this wonderful organization of the Methodist Episcopal Church, known as The Woman's Home Missionary Society, that is doing so much for humanity throughout the world. The School of Missions will be conducted at

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Gulfside, August 22-29. We hope each auxiliary will send representatives. We want our Conference well represented, and each church.—Mrs. R. N. Jones, Conference President.

Special Notices

On account of the flood, the La Teche District Conference will convene at Napoleonville, La., July 6-10, instead of June 22-26. Rev. H. Daniels is the district superintendent.

The eighteenth session of the San Angelo District Convention and Institute will be held in St. Paul Methodist Episcopal Church, Brady, Texas, July 12-17, inclusive. All delinquent subscriptions to the Southwestern must be paid at the District Conference. Every church officer will also send in his subscription. We hope to have with us a representative from the office of the Southwestern Christian Advocate.—Rev. S. E. Blacknell, District Superintendent.

To the Brethren of the Texas Conference: Remember the Wiley "U" Institute will be held June 24-July 3, at Galveston, Texas, with Wesley Tabernacle Church, for Sunday-school and Epworth League workers for the local church. Every pastor should see that one should attend from his charge. Faculty: Dr. J. S. Scott, dean; Dr. E. W. Kelly, manager; Dr. F. H. Butler, Dr. E. H. Holder, Dr. W. J. King, Miss F. A. Butler, Mrs. W. Kelly, Prof. J. R. Reynolds, A. J. Newton, the Rev. R. B. Reid, Prof. T. B. Echols, Dr. E. O. Woolfolk, promoters.

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CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JUNE 23, 1927

The Third World Service Year

WITH the closing of the World Service fiscal year on May 31 three years of the world activity and world passion of the Methodist Episcopal Church since the beginning of the World Service period have passed into history. The total receipts on apportionment for the third World Service year closing May 31 were \$7,705,170.51, which is a decrease of \$414,368.88 in comparison with last year. The receipts on apportionment for the first World Service Year were \$7,917,244.41 and for the second World Service Year, \$8,119,539.39. From these totals it will be observed that the second World Service Year was \$202,294.98 in advance of the first World Service Year. The total receipts on apportionment for the third World Service Year just closed not only show a decrease in comparison with last year but are \$212,073.90 below the first World Service Year.

The largest decrease in income occurred in the first five months of the year, each of these months showing a loss. At the end of October the receipts were \$591,136.33 below the income for the same period last year. The decrease in October alone was \$395,084.80. Since October five months have shown increases, namely, November, December, February, March, and May, May showing an increase of \$127,667.19. January and April joined in the column of decreases, the decrease for April being \$103,811.80. The large losses for October and April were due to the decline in the cash receipts reported by the treasurers of the Annual Conferences.

The total of World Service gifts receiving "Specials" credit for the third World Service Year was \$625,181.58, which is an increase of \$91,301.03 over the previous year.

The total World Service giving of the Church, including "Specials," for the year just closed was \$8,330,352.09. This is a decrease of \$323,067.85 in the total World Service giving, including "Specials," when compared with the similar total of last year.

It yet remains to be seen what the Church will do in the expression of its sacrificial desire for the world-wide kingdom of Christ during the last year of this quadrennium. If we have the conviction, purpose and passion of Christ for the redemption of the world, we will make the closing year of the quadrennium better than any of its predecessors in the World Service period, but lacking these qualities we can but fear the devastating result. Let us move forward.

Nation's Officials Receive Hero of the Air

By Harry E. Woolever

Editor of The National Methodist Press

NEVER in peace time has the nation's capital given such enthusiastic tribute as it extended to Charles Augustus Lindbergh, the youthful aviator who pioneered the airway from continent to continent. Not even at a presidential inauguration has this federal city seen such outbursts of enthusiasm. The reception given the young air pilot was everybody's. Not as in an affair of state where officials and the favored few are privileged to participate; this was the people's reception, and no class was lacking in the make-up of the tens of thousands who greeted this mid-western lad. Neither were there geographical restrictions. In the tourist camp, cars from thirty-nine States were registered, and representatives from the other nine States were in the cheering crowds. Not ever before had such a large crowd gathered in the national capital to welcome a living hero as surrounded the Washington Monument, where the President of the United States received this quiet, unassuming boy and pinned the Distinguished Flying Cross upon him whom he had a few hours before commissioned a colonel in the United States Officers' Reserve Corps. The closing paragraph of this address of the Chief Executive was especially significant:

"And now, my fellow citizens, this young man has returned. He is here. He has brought his unsullied fame home. It is our great privilege to welcome back to his native land, on behalf of his own people, who have a deep affection for him and have been thrilled by his splendid achievement, a colonel of the United States Officers' Reserve Corps, an illustrious citizen of our Republic, a conqueror of the air and strengthener of the ties which bind us to our sister nations across the sea; and as President of the United States I bestow the Distinguished Flying Cross as a symbol of appreciation for what he is and what he has done, upon Colonel Charles A. Lindbergh."

THE DEED AND THE FLYER

President Coolidge, in the last phrase of his address, touched the note which prompts these lines. The daily press has carried to the people the story of Lindbergh's every hour since the day he left Roosevelt Field headed for Paris. It is "what he is" which made possible what he has done and which accounts for at least half of the enthusiasm which has been manifest in this country. The deed so notable in itself has been made a hundredfold more significant by the modest way in which the American lad has conducted himself, the character which, under most testing circumstances, he has revealed. While presidents, kings, powers and principalities, prime ministers and cabinet celebrities showered praise upon an American boy in his early twenties, he did not lose his head nor assume the air of a boastful conqueror.

A TRUE AMERICAN TYPE

The Hon. Charles Evans Hughes, in presenting to Col. Lindbergh the Cross of Honor of the United States Flag Association, declared that "in your flight you happily incarnated the spirit of America." This famous jurist and former Secretary of State referred to the fact that this country had sent many ambassadors of peace and good will to Europe, "but you were the most successful of them all. You carried healing in your wings."

No American who has visited Europe since the war has so stimulated good will and tended to change the unkind estimate which many of the old countries have regarding Americans as has this "Lone Eagle." They have claimed that we are a bragging, egotistical, self-assertive and money-grabbing people. This youth, who so significantly typifies the American people and their ideals, nullified in a day accumulated misrepresentations which have grown up in the last few years.

Charles A. Lindbergh was born of typical American parents, hard working, purposeful, and Christian. His father was born in

Sweden in 1859, and the following year was brought to the United States by his parents, who settled in Minnesota. He attended the rural schools, worked on the farm, in the woods, and on the railroad which was being constructed through his section. He thus took his place among those who, because of honest effort and democratic ideals, are the real makers of America. He later made his way through Michigan University, receiving the degree of bachelor of laws, and married a bachelor of science graduate of the same institution. Both have made their contributions to society, one in the halls of legislation, and one in the laboratory of learning. These two, endowed with high purpose and given to hard work, instilled into their boy like ideals. During the ten years, 1907 to 1917, that the father served as a member of Congress, he won the reputation of being a hard worker. He was always at his office by 5 A. M., and often earlier. His principal effort in Congress had to do with curbing the money trusts. He was regarded as an "obstructionist" by his enemies and as an "idealist" by his friends. By example as well as by precept he taught his son, who was born in 1902 in Little Falls, Minn., the ideals of earnest and purposeful work. One of his favorite statements was, "Tireless striving stretches its arms towards perfection." The father died three years ago while a nominee for the governorship of his State.

The mother, who has shared the triumph of the young aviator, is one of the most queenly of American women, and her life and ideals are reflected in her son. Her chosen task is that of school teaching. While her son was flying across the trackless Atlantic, she continued to teach her classes in chemistry in the Cass Technical High School of Detroit. While the millions followed every report of her son's progress toward Paris, she remained at her task, expressing confidence that he would get there.

She quietly slipped into Washington to greet her son on his return. Her coming was at the earnest invitation of the President; but she remarked, "I cannot understand why I should be needed for my son's reception." The mother of the hero became the guest of the First Lady of the Land, who, like herself, once graced the teaching profession. Mrs. Lindbergh made no pretenses, and except that she was entertained at the White House and was escorted about by the reception committee, she would have been lost among the thousands of other mothers in Washington. She would have preferred to be. While waiting to board the ship to greet her son, the crowds were surging round the auto in which she sat calling for her to stand. She remarked, "I don't like all this publicity."

On Sunday, she bowed with her son in prayer, as with the President and First Lady of the Land they attended divine services. On Sunday evening she slipped away as quietly as possible from the White House to take her train to New York. The railroad insisted on adding a private car, and the White House attendants carried the luggage, which consisted, not of numerous wardrobe trunks, but of a hat box and one small suit case, which were sufficient for this typical American mother who, like her son, seemed to carry an air of "why is all this fuss necessary when one is just doing what one has set out to do?"

Personal and General

—The Rev. G. W. Adams, our active and beloved pastor at Forest, Miss., has just remodeled his church, and everything points towards a very successful year.

—Miss Lillian Bernice Wells, youngest daughter of the Rev. and Mrs. W. M. Wells, Winston-Salem, N. C., graduates this sea-

son from the Lincoln High School, Rocky Mount, N. C.

—Born to Prof. and Mrs. G. W. Ollver, of Rust College, Holly Springs, Miss., an eight-pound baby boy on Friday, June 8, 1927. He has been named Claude LeRoy. Mother and baby are doing nicely.

—Dr. J. W. E. Bowen paid us a hurried but welcome call recently while in the city to deliver the commencement address at New Orleans College, his old alma mater. He is always welcome anywhere in America, and the Southwestern office is within that continental territory.

—We acknowledge with pleasure the receipt of the following invitation: Dr. and Mrs. A. M. Dumas invite you to be present at the marriage of their daughter, Cornella Marcella, to Dr. Hasting Horne Huggins, on the evening of Wednesday, June 22, 1927, at 9 o'clock, Rose Hill Church, Natchez, Miss.

—Mrs. Nancy J. McConnell, aged seventy-three, died Friday, June 10, at Trinway, near Dresden, Ohio. Bishop Francis J. McConnell, Pittsburgh, Pa., of the Methodist Episcopal Church, was present when his mother passed away. Funeral services were held at Chalfants Church, near Trinway, at 10.30 A. M., Monday, June 13.

—Succeeding Dr. C. E. Vermilya, recently resigned, as executive secretary of the Home Missions Council, Dr. William R. King has just been elected by the executive committee and will assume the duties of his office September 1. He is at present one of the secretaries of the Board of National Missions of the Presbyterian Church of the U. S. A.

—Gary, Ind., has at last crossed the stubborn border line of race prejudice sufficiently to give to colored citizens the civic permission and authority to fight fire. Its first colored fire company, recently organized, consists of Messrs. John Whitlock, Frank Davis, Joseph Johnson, Jack Walls, Alphonso Holliday, Robert Elkins, Wm. J. Hardaway, Fort Smith, and Conrad Slaughter.

—Though suffering from a stroke of facial paralysis, the Rev. H. J. Wright is much improved in the sanitarium of his own son, Dr. T. H. Wright, of Newark, N. J. Bro. Wright, who lives with his youngest daughter in New York, is an honored retired minister of the Louisiana Conference. He has the earnest prayers of his brethren and friends for his complete recovery.

—Our pastor at Jeannerette, La., the Rev. T. B. Cooper, writes us telling of the awful disasters being wrought by the flood waters in that section of the State. Immediate and generous relief is demanded by the exigencies of the situation. Bro. Coopers' wife, Mrs. Cooper, was lay delegate from Louisiana to the General Conference at Springfield. Our sympathy is abundant toward them.

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Co-Operation Among Denominations

THOUGH scheduled far in advance, the denominations do well to look forward with most favorable solicitude to the approaching *National Church Comity Conference* now being projected by the Council of Home Missions conjointly with the Federal Council of Churches. Executives of denominational boards, administrators on the field, pastors and laymen of the United States are to be brought together for a two-day conference relative to the need of denominational group co-operation in church work in given fields.

The problem is clearly defined. The bane of organized Christianity is its decisiveness, both in doctrine and in promotional activities. It discredits and weakens the American church and is an economic waste that there should exist throughout the nation such an array of "altar against altar" and duplication and overlapping of "church work."

An unwarranted denominational pride revelling in an unchristian superiority complex is responsible for this wasteful program of Kingdom building. The temper of criticism and the spirit of business economics that are becoming increasingly dominant in the modern mind today will not very much longer grant that there is in this denominational "strategy" of the churches any valid justification. Why should any community labor under the economic handicap of fostering and maintaining within its bounds a half dozen different (in name) enterprises aiming at the identical fundamental objectives, motivated by the same spirit and purpose, when half this number could perform for that community the same service essentially?

Whatever may be the denominational mind, it is clearly evident that the settled conviction of the community is, that for the practical purpose of character building one denomination succeeds about as well as another in these modern days. The small consideration of slight differences in polity and predilections for ritual and symbol and pride in antecedence and the like can, with relative ease, be dispensed with. In this day of integration and catholic outlook upon life there is the insistent public demand for that fusion of diversified local, individual, and selfish interests and concerns of the churches into a catholic, constructive, and commanding program to claim the concerted loyalties of similarly interested groups. Fundamentally men are not interested in the literature, the symbolism, the ritualism so belligerently protected and protested among the several denominations in the fruitless and dissipating wrangles carried on chiefly by arrogant and selfish denominational leaders.

The relationships of men are strained, the bodies of men are broken, the souls of men are hungering, the lives of men need enrichment. Whatever can minister to this condition of humanity is society's great need. This is fundamental to human satisfaction and peace. Such a ministry all of the evangelical churches can render the individual and the community. At this late day all the

denominations ought to be sufficiently Christian to grant that one can meet this need about as decisively as can the other. Then why may not there be general recognition of this absolutely evident fact and the fitting reaction thereto on part of denominational groups in church comity in the several communities?

Falling under this indictment of denominational over-churching of communities, which the National Church Comity Conference will study with a view to correction, are scores of colored communities, economically hard pressed, that are striving to maintain numerous churches where only one or two would amply suffice. We speak not, of course, from the point of view of the partisan denominational mind and program, but in the interest of a vigorous, healthful Christianity and of the general interest of the community. Often one can find small towns and villages with a handful of Negro inhabitants pathetically struggling to keep the lights burning, though low, in church houses maintained by two, three, and often four different, competing branches of the same denominational tree. *Baptists*—Primitive; Freewill; Six-principle; Missionary, incorporated; Missionary, unincorporated; etc., etc. *Adventists*—Evangelical, Seventh Day, Church of God. *Catholics*—Roman, Greek, Russian Orthodox, Reformed. *Lutherans*—General and Independent. *Presbyterian*—United, Reformed, Cumberland. *Methodist*—African Methodist Episcopal, Colored Methodist Episcopal, African Methodist Episcopal Zion, Methodist Episcopal, Primitive, African United Methodist Episcopal, etc.

What's the use? Wherein the wisdom? Where the economy? Every sound argument supports the modern demand of society for co-operative denominational work in any given program of community welfare in the name of that Christ whose dying passion was expressed in His prayer for the "unity" of His followers. For a long time church co-operation has been a matter of pious sentiment expressed with the experiment left untried. Now economy, the integrity of the Christian enterprise, the demand of a critical modern mind make it necessary to transfer denominational co-operation from office files of the several denominational boards to the field of concrete local church enterprises and agencies who themselves are suffering handicaps to successful achievement by reason of divisive overlapping of competing machinery within their fields of service. There should, for sake of the people, be put into operation in every community a mutually reasoned-out program of weeding out from all overchurched communities every superfluous piece of denominational machinery engaged in duplicating church and religious work.

—Pray with an object.

—Stretch your mind if you desire great spiritual gifts.

—Some men are happy only when they get what they want.

The Personality of Christ Unique

By the Rev. Joseph Wheeler

THE personality of Christ is incomparable because of its uniqueness. No other character has ever appeared, or ever will appear in the history of the world like Him. The powerful and far-reaching influence of His life and teachings has affected, and is affecting, all forms of life—religious, moral, social, intellectual, and governmental. In fact, it has revolutionized the entire world.

The uniqueness of His personality is clearly seen in His incarnation—the uniting of His uncreated divine nature with His created human nature—the purpose of which was the redemption of the sin-enslaved race. This most mysterious and wonderful event attracted the attention of angels, who desired “to look into” it. Sin had polluted and debased human nature. Christ, by uniting it with His divine personality, has honored and exalted it. This union was not only intended for the redemption and salvation of the race, but that He might actually know by experience the afflictions, the sorrows, and temptations of mankind. Therefore He took not into His personality the nature of angels, but the “seed of Abraham.”

Because of His unique personality and eminent and wonderful qualities, He holds many positions in the theocratic government and Kingdom in connection with the great redemption and salvation plan. He is King of all kings in His divine and human form. To Him has been given all power and authority in heaven and earth to rule over all nations, principalities, and powers—visible and invisible, in heaven and earth. He will reign over His people with His scepter of love and peace forever.

This great honor was given Him because of His great triumph over the unseen forces of darkness after His resurrection (Matt. 28. 18). To His disciples He said: “Be of good cheer; I have overcome the world.”

Christ is the “Prince of Peace.” He only could have brought peace to our sin-cursed, troubled, and distressed world. In the great and unique redemption drama, it was His humiliation and sacrifice that opened a pathway to the throne of grace and mercy for all penitent sinners. Christ is, and ever will be, the High Priest, the Sacrificial Lamb, and the Mediatorial Counselor of the human race. He ever pleads above for us. In the great judgment day He will be the Judge.

The unique personality of Christ is beyond angelic and human comprehension. It is attractive, complexed, and compelling. His wonderful love, name, and fame have constrained untold millions to love, adore, and honor Him in heaven and on earth. The power of His name thrills the hearts of His people at times with joy inexpressible. Christ is “in all things” pre-eminent, “the fairest” and brightest “among ten thousand,” and transcendently beautiful in character. His grace is sufficient to transform the human character, though sin-stained, and to make it like His own.

John Ruskin, who stood in the foremost ranks of English prose writers, said: “His life had been dedicated, not to the study of the beautiful in face and flower, in landscape and gallery, but to an interpretation of the truth and beauty of Jesus Christ.” Christ fills many positions and stands in many relations in the Christian

system. In astrological symbolism Christ is the “bright and morning star,” whose brilliancy will shine on through the coming centuries. Gladstone, the great English statesman and leader in Parliament, also a great orator, said of Christ’s teachings: “His laurels, won in the forum, would fade soon. He desired to weave a wreath for Him—Christ, “whose name is secure, and shines like a star.” In the age-old spiritual warfare between light and darkness, righteousness and sin, truth and error, His omniscient eye saw, and He gave assurance of final victory. From the human as well as from the divine side of His life, Tennyson, the master mind of dramatic art, wrote of Christ:

“Thou seemest human and divine,
The highest, holiest manhood Thou;
Our wills are ours, we know not why;
Our wills are ours to make them Thine.”

His personality is emblematically represented in the floral kingdom as the “Lily of the Valley” and the “Rose of Sharon,” whose beauty and fragrance are most delightful, and which will outlast the fleeting years of time. Poetically “His name yields the richest perfume.”

As heaven and earth’s great peacemaker, He reconciles God with man, and by the golden chain of love and peace links forever to the Father our once estranged but now redeemed and saved humanity. Christ is the “Great Physician,” who only can heal the human soul of the leprosy of sin. He is the Master Teacher of divine knowledge and wisdom, the Revealer of the “mysteries of the kingdom of heaven.” His material creations, the basis of all scientific discoveries and progress.

Christ’s heaven-born principles, exemplary life and ideals, in fact, His perfect life, have left an indelible impression on the world, inspiring the thought, moulding the character, and shaping the lives righteously of the past and present, and will affect forever for good coming generations. Because of His unique personality, His name will forever be the highest, the sweetest, and the greatest in earth and in heaven.

The Methodist Episcopal Church is reported to be at the head of our Protestant churches in America in benevolent giving. “The Handbook of the Churches,” just issued by the Federal Council of Churches, announces that the income of the twenty-eight communions constituting the Federal Council gave last year for all purposes a grand total of nearly \$400,000,000. The membership of these communions total 22,455,594. They gave last year an average of \$17.14 per member. The members of the Methodist Episcopal Church gave the largest sum, \$97,020,767. The second largest sum was given by the Presbyterians in the United States of America, \$57,382,988. The largest average of giving according to membership was by the Episcopalians, averaging \$34.27 per member. In the face of the aggregate giving of our church World Service continues to descend. The church is giving largely to home interests because of certain pressure brought to bear upon it, which has succeeded in changing the center of interest from the foreign to the home base.

Contributed Editorial

The Lure of the Impossible

THE stirring transatlantic flights of LINDBERGH and CHAMBERLIN have rightly been hailed as evidences of the world's progress. But they are also welcome evidences that certain characteristics of human nature remain unchanged. These flights have been an evidence of the unfailing lure of the impossible. General ARMSTRONG of Hampton Institute used to say to his students, "Doing what can't be done is the glory of living."

One reason for the world-wide acclaim given to Lindbergh and Chamberlin is that it is the instinctive honor paid to one who feels that lure of the impossible achievement. A New York evening paper on Saturday, May 21, the date of Lindbergh's flight, contained on one of the inside pages a rather elaborate demonstration by some expert showing that Lindbergh could not make his goal. But the first page of that paper, printed later, had flung across the top of it in gigantic letters the news that Lindbergh had arrived.

This instinctive response of humanity at its best is often a forgotten asset in the work of the kingdom of God. It has frequently been discounted by the Church. The effort has been made to appeal to youth particularly, by providing something easy. Often the appeal to accept the discipleship of Jesus has sounded something like this, "Come on and do it. It is not hard and won't amount to very much." And the answer to such an appeal doesn't amount to very much! We have often failed to follow the high strategy of Jesus who won men by flinging out to them the appeal of a difficult, almost impossible task and that appeal took hold of the deepest and best in them.

The Church must learn to harness this response to the lure of the impossible to the great tasks that are awaiting our age, such as the outlawry of war, the elimination of race prejudice, commercial greed, imperialism and the brutalities of our prison system, and the sins of industrial expressions in an acquisitive social order. For these "impossibles" will appeal to the adventurous courage of men as the great challenge of Jesus Himself appealed.

The Hudson and the Mississippi

THE month of May saw two spectacles in strong contrast on two of the great rivers of the United States. On the Hudson in mid-May there was a picturesque mobilization of battleships, cruisers, destroyers and other war craft, one of the largest assemblages in the history of the United States Navy. Thousands of men, millions upon millions in money, were in line.

At the same time on the Mississippi there were scenes of appalling desolation unsurpassed or even matched by any peace-time disaster in the history of the country. The plight of the refugees was to be compared with that of the refugees in the devastated regions of France. This contrast struck the attention and imagination of large numbers of people. On the one hand the resplendent fleet, and on the other hand this appalling need of the flood district being met only by private charity, which was swift, generous and vastly creditable to the people of the country, but pathetically inadequate to the great need.

The Survey for June thus discusses this contrast and the lessons to be learned from it:

"These parallel phenomena ought to do more than scratch the surface of men's imaginations. They ought to engrave deep in public

opinion some realization as to where we should apply our energy, our engineering, our resources, our constructive statesmanship, if we would conserve American life. The game of war on the Atlantic Coast against a mythical invader shows up feebly against the serious business in the Mississippi bottomlands where the task of the pioneers in conquering the wilderness stands unfinished. If we had put a tenth as much resourcefulness into meeting the lessons of the floods of 1912 and 1922 as we have into naval preparedness, the news from Cairo and points south this last month would have been different."

Light on China

IT is hard for even the toughest intellect and most retentive memory to understand for more than one day at a time what the situation in China is. A daily newspaper not long ago put this difficulty rather graphically by illustrating our understanding of Chinese affairs by the possible reports in China of affairs in the United States, if they were grasped with the same degree of accuracy. Here are a couple of samples:

Chicago, Ill., June.—Yesterday there was a pitched battle on Riverside Drive, here, between rival gangs of gunmen in which 100 Chinese were killed. One gang finally took refuge in the Highland Park Plant of the Ford Automobile Company, situated where the Missouri River flows into Lake Michigan.

Washington, D. C., June.—The floods in the Mississippi Valley have been ascribed to the dynamiting of the levees by Republican armies under the command of General NICHOLAS LONGWORTH. Supplies are being rushed from the adjoining State of New Hampshire.

Such dispatches would probably not leave much more confusion than often exists in our minds.

It is very fortunate that just now there have appeared two books, small in size and price, which give an indispensable first aid to anyone trying to grasp the meaning of one of the greatest upheavals of our time.

The first is *The New Soul in China*, by Bishop GEORGE R. GROSE (Abingdon Press).

In this little book of seven short chapters, Bishop Grose sets forth the great issues in the political, social and religious situation in China. Though the book is small in compass it is in no sense superficial but probes deeply to the vital aspects of the Chinese revolution. His understanding of the political situation may be indicated from the statement in an early paragraph: "The Nationalist movement has been discredited in the minds of many foreigners by excesses and crimes which have been committed by radicals. But the whole movement cannot be damned by the use of an ugly word calling it 'Red.'" The chapters on the place of the Christian Church and the present status of the Christian movement in China face facts courageously but with implicit faith. It is both an arresting and heartening book.

The second book is *The What and Why of China* (Willett, Clark & Colby) written by PAUL HUTCHINSON. It furnishes a background for an intelligent understanding of the march of events in China. It is written in a lucid and lively style which maintains unfailing interest. We have the feeling that, if necessary, Hutchinson could explain the Fourth Dimension or Einstein's theory of relativity in easy and alluring words of one syllable. Fortunately, in the present instance, he is not entangled in such celestial topics. In China he is thoroughly at home. His interpretation of present China history would not be endorsed by the crowd of foreigners who stand around the long bars at Shanghai and call for invasion and intervention by foreign governments. But if one wishes, not to bolster up anti-Chinese prejudice, but to get an insight into the meaning of present movements and their historical background, the book is invaluable and fascinating in interest.

L.



WEST CHINA UNIVERSITY

Here is an institution which is carrying on under leadership largely Chinese. A Chinese vice-president is in charge, and fourteen out of twenty-seven members of the University Senate are Chinese

The Future of Chinese Methodism

It Will Be Decided by Chinese in China, Not by Americans at Kansas City

By Frank T. Cartwright

Foochow, China

WITH China screamingly in the news headlines, it is valid to ask, "What about the church over there?" With the majority of missionaries in central and southern China forcibly pulled or driven from their homes and with the latest northern China news disturbing, it is equally valid to ask, "What are the prospects for missionary activity in the approaching years?" These are imperatively pressing questions; yet not even this missionary, who seizes his typewriter on every and any or no excuse, would dare to offer an analysis and answer unless he were invited to do so. The problems are so great and the likelihood of a correct answer is so small that an editor must use near-coercion to secure the desired discussion.

There has been plenty written (many will agree that it has been more than plenty) about the church in general here in China and about the relation to it of missionaries as a body. For the present let us leave generalities and build a fence around rather a small pasture in which we can graze. We will discuss the relations of the American church, of which we are a part, with the corresponding section in China. Our queries then become more concrete. *Will there be a national union church in China, or will there be a Chinese Methodism, a section of the world-wide Methodism dreamed of by Bishop Bashford? What will be its probable line of organization? What relations, if any, will missionaries and mission boards have to it?*

Will the Methodists in China continue to build with Methodist brick and mortar the structure of the future, or will they unite with the several other organizations which are now in the travail of creating the "Chinese Christian Church"?

You need not weary your brain trying to answer this

question, because the answer will not be given by America. The General Conference may discuss the matter in 1928, but you may rest assured that the real answer is being forged in China. There was a time when the Chinese took their organization, as they took their education and their religious ideas, from the Western world; but in the words of a once popular song, "Them days is gone forever." Acknowledging that many, perhaps most, of the present members of the Methodist Church in Cathay are blandly indifferent to the kind of organization they possess, the vocal members, who are the ones elected to the Central Conferences, are just as blandly going ahead with the planning of their own church. The decision of this problem will be made by the Chinese Methodists, not by the Americans.

Unfortunately, it may be made in the heat of these panicky days. A present survey of the field reveals conditions about like these. Missionaries in large numbers having left their stations at consular or episcopal advices, often agreed in by the missionaries' own judgment. Chinese Christians under deep suspicion, sometimes suffering persecution, because of their connection with what the communists and many of the nationalists term "the imperialistic Western religion." National pride touched to the quick. Hopes for Chinese national integration and renaissance burning in every normal breast. Business relationships being broken because of these mental surgings. Politics dominated by them. Troops in the field fighting for them. It is idle to expect that church affairs will not be affected by them, but it will be a great tragedy if the future contacts of the Eastern Methodists with those of America are determined by these factors and if the great decision is forged out of such hot metal. Yet one must square up to the realization that this decision

may have been made before American Methodism has had an opportunity to think into and through the problem.

The Movement for a National Church

Considerable propaganda has been carried on, looking toward the organization of a national church here. Some seventeen mission and church bodies have tentatively planned to unite, and the schedule calls for a meeting this coming autumn of representatives to draw up a constitution and consummate the union.

Methodists, both Chinese and American, have been approached about the subject. A leading Chinese, not a member of our church, has said: "There is little likelihood of you Methodists joining. The majority of your Chinese leaders are in favor of doing so, but your missionaries are almost all in favor of a world-wide Methodism." My personal investigations among workers of both races do not bear out his statement. I have talked with a representative number of Americans who are willing, some of them eager, to unite; and I have found a surprisingly large number of thinking Chinese Methodists who do not wish to merge their church identity in the new organization.

One factor which will of necessity have much weight, more than it should have, is financial. The Chinese are at present unable to carry on a church, if they must finance it themselves. (This is on the assumption that the church would require the number of buildings and workers now used.) Some congregations are fully self-supporting, a few paying rather largely to benevolent causes; but the great majority could not possibly pay the salary of a poorly trained man as pastor, let alone that of a preacher capable of giving them real leadership. Unless an economic miracle occurs, it will be a long while before the standards of life among the people will allow the Chinese church to be self-supporting.

How About Finances?

Some Chinese in thinking about the possible future church see this factor looming large and black before them. They fear that the breaking of the cable of organization between the two shores of the Pacific Ocean will mean that no financial electricity can get across to the church in the future, so they timidly oppose any break. Others see it as a factor, but they do not estimate it very highly. Still others do not even recognize it as a matter for study at all.

To me the duty of the American section of Methodism is clear as early daylight. At the next session of the General Conference we should make very plain to Chinese Methodists that we do not intend in any way to tie their hands. If they want to continue as a division in a world-wide church following in the main the footsteps of



CHINESE PREACHING TO SOLDIERS IN THE YENPING HOSPITAL

In the long run the future of Christianity in China is bound up neither in the fate of missionaries nor in the buildings they have erected, but in the Chinese Christians.

John Wesley, we should gladly welcome them in the future as in the past. Legislation should be so shaped that they will have every possible encouragement to independent creative thinking and action. If, however, they feel that a united Chinese church is the place where they can make their finest contribution to national and world-wide religious life, we should endeavor to furnish our share of the subsidy which will be required for a time, and we should, if asked, continue to send missionaries to help them.

These two sets of aims

should be made as clear as words and lives can make them.

Having written all these words about the first of our three questions, this missionary now says: "I do not know whether there will be a united Chinese church or a semi-independent Methodist Church. I refuse even to predict."

What about the probable line of organization in the future church in China? One dares to be a trifle more assured in his attitude to this question, because the Chinese have, and express, clear-cut ideas about it.

What Will a United Church Be Like?

If Methodism goes into the Chinese Christian Church, it is quite likely that the large number of Methodists in proportion to the other denominations will produce a slightly Wesleyan tinge in the resulting mixture. A Chinese who is one of the three or four outstanding Christians in the land, said to me one day: "When there is a united church here, I predict that it will be somewhat along the line of your Methodist organization. Although a Congregationalist myself, I recognize that your system gets results, and we Chinese are practical people, so we will probably adopt the plan that works. Pastors responsible to a district leader like your superintendents; these in turn responsible to a bishop or similar officer with a name that will not offend our Congregational ears—that, I believe, will be the organization of our church. But we won't elect bishops for life; we'll follow the Japanese Methodist plan and sentence them to short terms."

But what if Methodists in China want to continue as part of the world church? Will they remain as at present, a very small influence in a big organism? Will they accept General Conference legislation as virtually the voice of Deity? What changes will come in relationships and organization? After a great deal of questioning, of Chinese high in our church councils, of some in lowly position, I am ready to make a few prophecies, dangerous though that is.

A National Church

(1) It will be a Chinese and not an eastern Asia church. This statement requires a little clarification. At present the Central Conference of eastern Asia is the

body through which Chinese Christians must express themselves to America. But it is an incongruous gathering. The Japanese Methodists, because a part of a union church, have no integral share in the Central Conference. They send fraternal delegates. The Korean Methodists send regular delegates with full powers. Because of numerical superiority the Chinese send a score of delegates to each Korean. Strangest of all, the Methodist missionaries in Japan elect delegates who have full rights, even though the Japanese cannot send such men.

This body, strangely mixed as it is, has great powers, and uses them. The General Conference of 1924 conferred even greater powers upon it.

But there is a restiveness apparent among thinking Chinese. They wish, in matters not settled by General Conference, to legislate for themselves. They do not wish to pass laws for the Koreans, the Japanese, nor for the missionaries in Japan. Neither do they wish these to have, as they had four years ago, the balance of power on important matters of legislation.

(2) It will have practically complete autonomy. This it already has in considerable measure, more of it than it has yet had time to use. General Conferences in the past have conceded large powers to the Central Conferences in foreign lands; doubtless in the future they will offer even a larger degree of self-government. Nothing less than a self-respecting independence of action, wherever that action deals with its own affairs, will satisfy the nationalistic aspirations of the church here. And nothing less than that ought to satisfy the parent church in America.

But what about Americans in the future church, the missionaries now here, and those who volunteer in the days to come? It is quite within the realm of the probable that the words I write will be hopelessly out of date before they can reach the United States. History is running all over the prophets nowadays. It is geared into high, while the prophets, as a rule, have nothing but imagination with which to work.



Shall Missionaries Stay in China?

What about the future?

First, *within the bounds of our present Conferences*. Missionary work in such regions should be left entirely to the control of the Chinese church. If they want continued help from American preachers, we should give that help to the utmost limit of our resources in men and money. I believe that they will ask for continued missionary help as (a) "liaison officers," who, by word of mouth or by letters, interpret the Chinese church and its needs to the constituency in America; (b) as evangelistic helpers, men and women who will assist the district superintendents, preachers, and Bible women in their difficult and rarely inspired tasks; (c) as occasional visitors, as "experts," if you please, men and women who will come from foreign lands after years of experience and will advise with groups of Chinese workers. However, if any Conference feels that it can get along better without the presence of the missionary, we should with good grace and *in real rejoicing* retire from that field, conscious that the missionary aim has been reached.

But there are wide areas *outside the bounds of any Methodist Conference*. These areas are not only far from Methodist influences, but many are not touched by any Christian force. Can we not, should we not, as missions go to those regions?

It is conceded that we could go there independently and could do much good. Very likely many missionaries and some societies will decide so to do.

But Methodism must not do this. We can and should let the Chinese church know that we are willing and eager to do continued pioneer missionary work, but *only on their invitation*. When there were no Christians in China our spiritual forefathers came and worked against great opposition to establish a church. But there is a church now. It has numerical strength. Capable leaders have been developed. That church surely should be consulted before our board opens pioneer work in China hereafter.

"I Like Preachers, But"—

Considering Some Common Criticisms of Ministers

By Raymond L. Forman

Pastor St. Paul's Methodist Episcopal Church, New York City

SENSIBLE, for years, of criticisms of ministers broadcast through attitudes, verbal comment and their rumors, books and other publications, which are for the most part unfounded and unjust, I am venturing to emerge from a twenty-years' seasoning on the inside of the profession and become a porch philosopher for a few minutes to reason with those critics who are "pounding" ministers.

It is easy to fall into the fallacy of spreading the defections of a few over the many. A denomination in a particular city or area may become degraded in the minds of the people in other parts of the country because of the published crazy carryings-on of a few fanatics.

The Curse of Affectation

Ministers are men, and not without personal faults. It is only fair to say that there are three shortcomings among a few that serve to weaken their ministry. One is affectation. An artificial manner and speech which because of its unnaturalness suggests a veneer of professionalism and even insincerity. The mask-and-mantle business is an abomination to real men. Why do they roll their r's so? Why do they say co-opPEeration and spEEerit and dew for do? Why are they one personality in the pulpit and another elsewhere? Are they apeing the great? If so, they should quit it, for there is nothing as strong, dignified, and appealing as individuality and naturalness. We have nothing to give from borrowed

goods. This sort of thing is a far cry from the manhood of the Master. Again, there is a tendency on the part of some to personal vanity, which is not a synonym for self-abnegation. Our business is too big and engrossing to allow for such personal embroideries.

The "Stage Parson"

Whenever they wish to represent a "parson" on the stage they fall at once upon a type that seems to be a merger of these two and produce a creature beautifully and completely synchronized with the ritual; and he is about the "sappiest"-looking minister the mind can conceive of. The younger generation would call him a "smooth, dumb egg." And it is not an unhappy metaphor at that, for his stage actions are like "omelet" and his speech "souffle." It would be quite refreshing if now and again they gave the brother some of the qualities of an "egg-nog." It may be that that novelist had witnesses to these performances who wrote that there are three sexes: men, women, and ministers. I never see one of these performances that I don't go home and look in the mirror and ask, "Am I a man or am I not; have I red blood or have I not?" And that is not vanity; nor is it pharisaism to thank God for the pinch of salt and the pepper and dash of vinegar in the system.

Another fault that prevails among some, which is more than a shortcoming, is personal ambition within the ministry. To use the materials of the kingdom of God, the altars and pulpits to climb upon for self-elevation, is a downright sin, altogether dissonant with the call of Christ and unbecoming to a prophet of God. Strange to say that these three things do not seem to be noticed much by the people. Nevertheless they are grievous faults, but happily the greater part of the ministry is guiltless.

What do the people note and say of ministers in a professional way? These things:

How About Salary?

They have "an eye for the salary"; are keen for the cash, and when calls are being extended, the highest bidder gets the man. Just a word about the minister and money. If he had considered it in the beginning he would never have been a minister, for he knew that his profession was the poorest paid in the world. Compare the income of lawyers, doctors, dentists, actors, authors, and even teachers (whose low salaries are proverbial), and you discover an appalling difference. Skilled laborers can "buy and sell" ministers three times over. Even street sweepers and window washers surpass him. I have

tried everywhere to get up-to-date statistics on the average salary of the ministers in the evangelical churches but failed. I have an old table before me, published ten years ago, that figures it at about \$750. I am sure from the unofficial information I have received it would not exceed \$1,200 to-day.

In view of the fact that many young ministers enter with school debts, and after a lifetime service retire to be kept, or partially supported, by their children and by the small pittance they get from the Superannuated Ministers' Fund, it must impress even the average intelligence that we are not keen for the cash.

As far as being enticed by a call that carries with it an advance in salary, two things must be considered: First, a minister's salary, as a rule, indicates the dimensions of the field of service. And if a man feels that his gifts and graces are apt, he should move to the greater responsibility. God wants us to progress that way. We are the custodians of the heaven, and if we have enough to work into the bigger lump, that lump is not to be rejected. There is an economy in the Kingdom as everywhere. It should also be remembered in this connection that large salaries entail large expenditures and the net advance is not what it appears to be.

Again: A minister has dependents—a wife and children—and they are mortals. Not only do they eat and wear clothing, but the children have minds which he

feels he must educate. He has nothing to leave them, and his one hope is that their mental tools may be sharpened to carve out their own careers in the world. When he consults the annual expenses of the colleges and tries to figure it out of his salary, he wishes that figures for once might lie; but they don't! The children's education is the family problem. It has always seemed to me just and proper that institutions of higher learning under the church or state should offer a certain number of full and partial scholarships for the minister's sons and daughters, as an acknowledgment of his years of public service which he has not been adequately compensated for, and thereby satisfy the one desire of his heart.

There is a class of people who cannot seem to understand that the minister earns anything, but that he is a factor of civilization predestined to survive on the people's gifts. When they write their checks for the support of the church and the ministry, they entertain the same thoughts and feeling that they do when they give to charity. They ought to know that day has not yet gone when the great Judge metes out condemnation upon those who starve and stone His prophets sent unto them.



The Voice of God

*Beauty has laid her hand upon me
And I shall be no more the same;
I that had eyes but saw not
Now can see
The earth and sky outspread in loveliness;
I that had ears but heard not
Now can hear
The harmony that life forever makes.*

*I that had ears but heard not
Now can hear
The voice of God;
I that had eyes but saw not
Now can see
God.
For beauty has laid her hand upon me.*

—JEAN GRIGSBY PAXTON.

Are Ministers Lazy?

They say that ministers are lazy. Certainly there are lazy ministers. But the criticism is frequently an indictment of a whole profession. The assumption is based on his exhibited labors on Sunday, and the inference that the only work he does is that which they see. Little do they know how sermons are made—of the real labors of preparation and study. Any man who can compose and prepare two creditable sermons in one week has done a week's work already. The late John Henry Jowett found he was capable of only three new sermons a month, but the average minister is compelled to provide three a week, for the midweek meeting nowadays is another service for the minister. I recall seeing somewhere several years ago a table in which the minister's labors were figured out in days for a year. Any one of us can do it to see how lazy we are. Here is one:

Preparing for three discourses a week.....	144 days
Reducing that preparation to writing.....	72 days
Sundays (less average vacation)	48 days
1,000 pastoral calls (one-half hour each)	42 days
Time consumed in getting from place to place.....	21 days
Community service, social duties, and other public addresses, funerals and weddings, etc.....	40 days
Conferences and sessions	12 days
	<hr/> 379 days

The above is figured on the basis of the twelve-hour day, which is the minister's day, and to convert to eight-hour days add 126 days, making 505 days.

Allowing for vacation of one month, it stands that the minister is on his job 505 days in eleven months, or forty-six days every month. If we care to be as generous in our calculations as we are with other workmen and allow him a half day on Monday, he crams a few more days in the month. Most ministers that I know manage to do some work on Mondays. If they are not working on some constructive program, they are working off a nervous headache—and that is work!

Ministers do not like to be called lazy, for they know they are not. Nor do they care to be showing too many evidences of their industry. I wish people would not always say to me, "You are such a busy man." I had hoped to disguise that busyness in a professional art and a cultivated leisurely swing. No pastor desires it to appear that his ministry is geared to the clock, that sends him chasing about the parish on a schedule, making close connections. All this is evidence of a bad proportion. We have time withal. We have all the time in the world for people in sorrow and affliction, and for the rendering of any real pastoral service.

The "Pep-Efficiency" Test

I cannot speak here for other ministers, but for myself, let me say, I have no time for people who would sit in my study for an hour or more, reviewing the religious history of the family, making that a pious frontage to an inner vagabondage for the extracting of funds from me. I have no time to argue with religious fanatics. I have little time to sit in this multitude of fuss-budget Conferences and interminable sessions that make much ado about nothing! I get so religiously shopworn and dingy in those places. No, ministers are not lazy. A work into which is woven the mind, soul, energies, time; in short, the whole life of the man, forbids sluggishness. Even their vacations are spent in search of ideas and in gleaning facts.

But again, reports come in that ministers are ineffective (especially in these days of this "pep-efficiency"). Under the head of ineffectiveness are three distinct com-

plaints. The first is best said in the words of the complainant, "Our minister is a fine man but he cannot preach." That usually needs to be taken with a grain of salt. Let us do some plain talking here. The average grade of intelligence of any general audience is not very high, not as high as the minister's, and the truth of the matter is that if the minister were to preach as half of his congregation would have him, he would be a credit neither to God, the cause, nor himself. All are not brilliant, eloquent, or inspirational men, but with few exceptions they do serve up in a wholesome way the meat of the truth, and they must expect disappointments in the fare expressed by those who are not off the milk and gruel yet.

Others say, "Our minister is a brilliant preacher but he is a very poor pastor." Well, there may be a little ground for that, but not a great deal. Ministers as a whole are a tender-hearted, sympathetic lot of men, and they do not neglect the sick and burdened when they know who they are. They are often the victims of criticism in this regard because of the negligence of the members. He cannot assume that people are sick because they are absent from one or two services, especially in a large church; nor can he be running about calling on everybody with a cold or a headache.

Are Ministers Poor Administrators?

They say, moreover, that ministers are poor administrators. The facts don't bear this out. People are easily fooled by appearances. They do not yet know that those who carry about with them the very noise of efficiency have nothing much but the noise; that this buzzing, officious busyness is not industry. Believe this, that ninety-nine out of every hundred ministers are good administrators. For even if they show no natural genius for it, the weight of their responsibilities press some of it out of them. Not only is there a miscellany of demands insistently reaching them from the parish that require a versatile mind, but down from the officary in the central offices of the general church come perpetual and urgent demands.

Let the Pastor Do It!

Who is responsible for the raising of the funds? The pastor. In case of a slump or a deficiency, do they ever ask, "Who are the lay people of that church?" No. They ask, "Who is the pastor?" Who is the general manager and the office boy of the average parish? The pastor. Who appoints all the committees? The pastor. To whom do all of these committees come to learn how to function? The pastor. Who does the functioning in the end? The pastor. There are exceptions, of course; but I myself know of many parishes where the laymen settle down like spectators in an arena to see the one, sole, and perpetual performer, the pastor, doing the hercules stunt of carrying the whole works in his hands and bearing the whole government on his shoulders, while some of the critics in the upper tier whisper behind their hands, "Really our minister is rather weak and inefficient, don't you think? See how he staggers!"

There is one thing that keeps men in the ministry laboring. They know they are God's men. They know they have compensations no other men can have. They minister to the people's souls out of the eternities. They stand as an interpreter between the frowning, grinding, vicissitudes of a capricious world and the baffling mysteries beyond them. When you begin to criticize ministers, think of all these things.

The Place of Law in Civil Life

By the Rev. Joseph G. Grant, B.D., LL.B.

BLACKSTONE defines law as "A rule of civil conduct prescribed by the supreme power in a state, commanding what is right and prohibiting what is wrong." As law is a rule of civil conduct, it is vitally related to civil life. Without some rule of guidance society is chaos and anarchy.

There is no doubt whatever that primitive man had some such instrument to safeguard himself. Law is a protector and conservator of human life. As it is now formed by man, the very existence of life depends upon it. Even primitive man had certain fundamental rights, the foremost of which was the right of life. Corresponding to this right was the duty to respect it, which devolved upon others. A violation of that duty constituted a wrong, and an enforcement of the right required a remedy for that wrong.

Certain rights are personal, such as the absolute rights of personal security, personal liberty, and private property. Other rights are relative, as in relation to others, such as the rights and the duties existing between fellow citizens, as such; those between private citizens and public officers, and the relations between master and servant, husband and wife, parent and child, guardian and ward. Property rights, though they relate primarily to property, are none the less personal rights, centering in those having legal relation thereto.

All law is capable of classification into either substantive or adjective law. Substantive law embraces all provisions which relate to the rights and obligations of individuals between themselves, between individuals and the community at large, and of the wrongs which violate such rights and obligations. Adjective law has to do solely with the rules of legal procedure and practice by which such rights and obligations are upheld and enforced, and such wrongs redressed and punished.

The principal basis of the law in this country is the Common Law of England. The United States has no common law. The only federal law is the United States Constitution, statutes, and treaties.

The relative importance of the written laws of the United States is as follows: (1) Constitution of the United States; (2) treaties and laws made in conformity therewith; (3) State constitutions; (4) State statutes; (5) municipal ordinances.

Out of the inadequacies and unyielding technicalities arose the English system of equity jurisprudence. Judicial law is unwritten law. The oldest known code of laws is that of Hammurabi. It was the law of Babylon, 2300 B. C.

Law was administered chiefly by the priests, and its procedure consisted largely of long and formal oaths rather than by relying upon direct evidence. The family was the unit of government. Marriage was by purchase of the bride from her parents; it was the subject of contract. Mortgages, pledges, and other forms of security for money borrowed were very common. Wills were unknown under this law.

The ancient Greeks wisely accepted the principal property and commercial features of the Babylonian system, and the provisions of the Maritime laws of the Phoenicians.

The Justinian Code of Roman laws was enacted 529 A. D. The only independent system of unwritten law evolved by any nation of modern times is that of the English Common Law. This system arises from immemorial custom and usage, having the force of law. It is based upon the crude laws of the ancient Britons and improved upon from time to time.

The adjective as well as the substantive law became a fixed institution in 1238 A. D.

To have an adequate idea of the place of law in civil life, it is well to consider the purpose of law. Is it not to promote the private and public welfare of society and the protection of established rights? The only theory which justifies legislation is the general good of the community thereby affected. The interests of society must be cared for. It can be properly protected only by the proper rule of conduct—such is law. The law protects our moral interests, we are protected from criminals of all kinds. The real officers of the law are worthy of all honor and support. The law protects our business and social and political interests. The substantive law covers contracts, bailments, negotiable instruments, guarantyship and suretyship, partnership, banking and finances, insurance, domestic relations, trusteeship, and every phase of civil life.

We do not claim perfection for the law by reason of the fact that it is a human institution; but we do say that it is an essential feature of civilized life. Without law all rights would be violated and no remedies available. It is due to the wisdom of the fathers that we now have the United States Constitution—a guide to stability and peace. They were wise enough to see the need for a supreme rule of law for a progressive people. The law is recognized as fundamental by all the States, and the great cry is not for more law nor better laws, but more respect for the law.

The test of law is threefold: (1) respect for it; (2) sufficient time to prove its worth; (3) every officer doing his full duty. No law is effective, however good it may be, unless it is supported by the people; therefore, public opinion is an important element in law enforcement. Too much effort cannot be made to educate people to respect the law. Another essential feature in law enforcement is every officer of law doing his full duty. With public opinion well balanced and the proper performance of duty, there still must be time to properly test a law. When these features are carried out, civil life in any community or nation will be normal—rights respected and security of life and property obtained.

It has been said that the law is not made for a righteous man, but for the lawless and disobedient. This statement has special application upon the present prohibition law, for if the righteous man who has not the taste for intoxicating liquor were the only one subject to it, there would be no need for the Eighteenth Amendment. The law was not made for him, but for the safeguarding of the youth and the restriction or prohibition of a vicious rule of conduct of others. By the amendment the saloon has passed, never to return. It was the law that drove it from the civil life of the people. To the law will be given the credit of saving the future gen-

erations from strong drink. Not only is sufficient time needed to properly test a law, but also to enact it. A law which may mean great values to the people often requires years for its enactment. Such was the case with prohibition and also with woman's suffrage.

The law to-day makes it possible for woman to vote, to protect her rights in rem and in personam. She occupies an equal place with man.

The law protects children. States have statutes forbidding the employment of children under a certain age.

The law is a deterrent of mob violence. In some States each county wherein a lynching occurs must pay a penalty of many thousand dollars.

The law puts its disapproval on segregation. The United States Supreme Court has ruled against it.

Whatever is helpful and of benefit to the civil life of the people the law supports with a ready hand. With the law occupying such a high place in civil life, shall the law be supreme? Every nation, race, class is pleading for the supremacy of the law. We believe that with the law supreme and respected a real democracy is possible. A government of the people, by the people, and for the people must be sustained by law enacted by such a people.

In our country—I know no other country; my home is where I live—there has been much criticism of legal

justice as dispensed by the courts. Some persons have said that only the rich man can obtain it. Others have said that certain elements of the population have been forced to migrate on account of non-protection of the law. Now, the fault is not in the law per se, but in non-effective use of the law. Some people have not the means, financial and moral, to have the law applied. I believe the relief needed can be obtained by the organizing of legal societies in poor communities for the specific purpose of furnishing legal aid to the oppressed. By so doing, civil life will be improved and rights protected. It is not financial aid only that is needed, but moral and spiritual aid as well. Let men of vision and initiative take the lead in this matter and see that no one suffers for the need of legal assistance. The law will never be of full value to civil life until aid is given the weak and poor and oppressed of every community. For the good of civil life, it is essential that the law be in the hands of unbiased men and women. Race prejudice, class prejudice and ill-will should have no place in the application of the law. These things have been the cause of much worry, strife, and expense. I believe the prospect for a brighter day is good at present. We are at the dawn of a new day—a day when the great institution of law—the gift of God—shall be properly used and respected for the benefit of civil life.

Glimpses of the Flood Situation At Close Range

By Dr. W. A. C. Hughes

AT Baton Rouge, Louisiana, we saw every conceivable type of vehicle pressed into service to rescue the people from the surrounding parishes and bring them to the Red Cross camps of Baton Rouge, Opelousas, and Lafayette. By Sunday, May 22, 2,400 hundred Negroes and 2,000 whites had been brought into the Baton Rouge camp. More than 10,000 were registered in the Lafayette camp, and the little city of Opelousas was literally packed. And they continued to come because 175,000 people had been warned to leave that rich Atchafalya bottom land, where 2,000,000 acres of the richest soil of the South was being flooded with from five to twenty feet of water.

A faint idea of the desperate fight to hold the river banks intact is suggested by the fact that at McCrea, La., thousands of Negro plantation hands piled more than a million sand and gravel bags in a space of six hundred yards. Working in mud up to their knees, they battled for several days when the river plunged through this mountain of sand bags to flood the entire parish of Pointe Coupee.

Relieving Pastors.—Being sent by the Board of Home Missions and Church Extension to provide immediate aid for distressed ministers and their families, we went to the flood region of Arkansas. There we saw cabins apparently in the middle of great lakes, with families, hogs, chickens, and, in one case, a goat all quartered inside in one room. Twenty ministers of the Little Rock Conference were caught in the flood district.

The pastor of Brickeys circuit, with wife and twelve children, one born during the flood, were in the Mariana Red Cross camp. The pastor at Clarendon, with his

wife and eight children, one with tuberculosis, was hemmed in by water. All of our pastors in this section serve plantation people, and these lowlands have been literally flooded out.

The Memphis, Tenn., fairground was the refugee camp for hundreds of our Methodist families of Mississippi. This camp, like others, was conspicuous for the absence of men. They were left behind to work on the river levees.

Vicksburg, Yazoo City, and Jackson, Miss., were the haven for our people farther down the State. Eighteen of our Mississippi ministers and their families are flood-stricken.

At this writing we have had word from twenty-one pastors of Louisiana who have had to rush from the floods, many of them leaving everything but wife and children. From the direction the floods are taking, we are sure to find as many more who will have lost everything but their faith.

Rehabilitation.—Our preachers, as a general thing, are housed among friends in former charges. This prevents their getting Red Cross aid. Ours is the task of caring for them and their families, but the greater task lies before us. All of these preachers must go back to their fields of service. The people will need them more than ever before. Their stricken congregations will have nothing to give for their support. The wrecked parsonage must be put in condition. No parsonage committee will get together to help furnish the house. The church building can only be repaired or replaced after the people have gotten themselves into some sort of homes. The church must be put in condition now, and

the Board of Home Missions and Church Extension will be challenged to do this task. We must do it, for while thousands of our people have lost their earthly goods, their faith in God is firm.

A Campmeeting.—We were at Baton Rouge, La., Sunday, May 22. It rained in torrents the better part of the day and night. About 5 P. M. there was a brief let-up in the showers. We went to the camp, where 2,400 were quartered; hundreds of others were coming in. These people were to sleep on the ground, protected only by a bed of straw. Taking advantage of the brief let-up of the rain, a Baptist preacher in the camp mounted a table, and with a deep, heavy voice began to sing:

"Shine on me, shine on me,
I wonder will the lighthouse shine on me."

This is a famous Negro spiritual. (Think of the irony of the situation.) In five minutes 1,500 men, women, and children were around him, and we wish you might have heard them sing.

There was a brief exhortation to faith in God, which was met with a thousand amens. It began to rain again, but what difference did that make?—"they were hearing from heaven." When the preacher finished, they worked their way through the mud to their tents, humming the strains of "Shine On Me."

Clark University Closes Successful Year's Work

ON WEDNESDAY, May 25, 1927, Clark University closed one of the most successful year's work in the history of the school, Dr. W. E. Hammaker, of Youngstown, Ohio, delivering the commencement address. The masterly dissertation by Dr. Hammaker on the question, "What Is Life?" held the attention of the audience for one hour and fifteen minutes. Bishop E. G. Richardson, of the Atlanta Area, who delivered the baccalaureate sermon on Sunday, May 22, in his practical and profound manner brought an informing and inspiring message based on the words of Jeremiah, "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth me." Dr. D. H. Stanton, superintendent of the Griffin District, delivered the address to the graduating class of the Clark University High School, in which he called the attention of the young people to their opportunities at the "New Clark."

Leading up to these commencement exercises, Clark University has had a year which is recognized as an exceptional one. In athletics glory has come to the university in that its football team proved to be one of the strongest in the Southeastern Conference, and in that its basket-ball team won the Southeastern championship and defeated seven basket-ball teams out of the eight which it met on a tour through the North, extending as far as Evanston, Ill. From the academic side the victories of the university have been no less marked than

in athletics. The Alpha Phi Alpha Fraternity offers a prize of \$25 to the high-school student in the State of Georgia who writes the best essay on the subject, "Why I Am Going to College." Miss Alice Raines, of the four year high-school class of Clark University, won this prize over all the other participants of the various public and college high schools of the State of Georgia. In the Stewart Missionary Foundation Contest, Miss Lucretia Wright, of the freshman class, won first prize over all the other participants.

The academic trend of the university throughout the year has been marked with progress. No better evidence of the truth of this statement can be given than the fact that the large number of representatives of standardizing agencies and educational experts who have visited this institution during the year have been very favorably impressed with its work, and as a result Clark University has received such recognition as to gain admission into the Association of Colleges for Negro Youth, membership in the National Association of Collegiate Deans and Registrars in Negro Schools, and "A" rating in all of the departments of the university by the State Board of Education of the State of Georgia.

With the new athletic field which has just been completed, the large number of applications for admission which are coming in every day, and the program which is being formulated for the enlargement of the lives of these young people who seek educational opportunities at this institution, we look to the future with new hope and great anticipation for a greater Clark University.

Rust College

Sixty-First Annual Commencement Exercises

THE fourth-year preparatory Class Day exercises Friday afternoon, at 3 o'clock, marked the beginning of commencement week. Friends and patrons began to arrive to witness and take part in the coming events. Saturday was field day. Saturday evening at 8 o'clock Dr. George W. Lee, Memphis, Tenn., addressed the literary societies in a matchless fashion. Sunday at 11 A. M., Dr. J. W. E. Bowen, of Gammon Theological Seminary, arose to the occasion in that fine way characteristic of himself. He was never better.

At 8 P. M. the Rev. J. H. Talbert, district superintendent of the Starksville District, preached, to the delight of all, the annual sermon. Monday, May 30, at 3 P. M., the senior college Class Day exercises took place. At 8 P. M. the annual presentation of the musical department. Tuesday, May 31, at 10 A. M., meeting of the board of trustees. We have never had a better meeting. At 3 P. M. the educational rally; nearly \$1,500 was raised. At 7.30 P. M. the alumni and friends were addressed by Attorney Henry Avant, grand chancellor

K. of P., of Little Rock, Ark. His address was enjoyed immensely by all present. Wednesday morning at 10.30 the processional, led by the president and the speaker of the occasion, Dr. W. E. Hammaker, of Youngstown, Ohio, marched to the platform. The following program was rendered:

Negro national anthem (Johnson), audience; invocation; "Star of the Night," Girls' Glee Club; violin solo, "Fantasia Il Trovatore" (G. Verdi), Victor Williams; William Tell (Rossini), orchestra; address, "What Is Life?" the Rev. W. E. Hammaker, D.D., LL.D., Youngstown, Ohio; saxophone selection, Valse, T. Brown; awarding of prizes; soprano solo, "Il Bacio" (L. Arditi), Ruby Elzy; presentation of diplomas and certificates, conferring of degrees; "What from Vengeance?" (Donizetti),

Misses Gossin and Anderson and Messrs. Howard, Shivers, Williams, and Gaiters.

Dr. Hammaker was in fine form and spirit. For one hour and forty-five minutes he held his hearers spell-bound. He spoke from the subject, "What Is Life?" He said, "Life is the stuff on which we try our souls." Twelve young men and women received the Bachelor of Arts degree. Thirty-two graduated from the high school; eight from the Home Economics Department; three from the Commercial Department; two received certificates from the Musical Department. At the close of the exercises many rushed forward to express to Dr. Hammaker their appreciation for his masterful address. It was a great occasion. Thus closed the sixty-first annual commencement exercises of Rust College.—P. G. McIntosh.

Bennett College for Women

Inaugurates David D. Jones President

By Miss Theophile J. Chambers

THE inauguration of David D. Jones as president of Bennett College for Women partook of the nature of a homecoming celebration. Never in the history of Greensboro or the State of North Carolina has such a scene been witnessed. Greensboro, without regard to color, turned out in mass. In the audience were the leaders of Greensboro thought and life. Charles H. Ireland, retired capitalist; Dr. C. H. Rowland, president of the Ministerial Alliance; Prof. Charles H. Moore, for years one of the leaders in North Carolina, joined with other friends in welcoming back to Greensboro a hometown boy. It was colorful as well as inspiring, for a number of the great colleges of America had designated their representatives, who appeared in academic costumes. In the procession and on the program were such notable men and women as Dr. Will W. Alexander, director of Commission on Interracial Co-operation; Dr. M. J. Holmes, of Chicago; Dr. W. C. Jackson, vice-president of North Carolina College for Women; Bishop Wilbur P. Thirkield, of Chattanooga, Tenn.; Dean Lucy D. Slowe, of Howard University; Bishop Robert E. Jones, of New Orleans, La.; Mrs. W. H. C. Goode, of Sidney, Ohio; Dr. A. W. Plyler, a special representative of Duke University; Mrs. Thomas S. Dalton, representative of Vassar College and Women's Colleges of America; and Mr. H. C. Newbold, director of Division of Negro Education of North Carolina.

Bishop Wilbur P. Thirkield presided. Bishop Thirkield has been intimately associated with the work of the Methodist Episcopal Church in the South for forty-three years, being the first president of Gammon Theological Seminary, Atlanta, Ga., and later president of of Howard University. The bishop in his impressive charge to the new president held up the high ideals of education and suggested that it was the plan of the two co-operating boards, the Board of Education of the Methodist Episcopal Church, and The Woman's Home Missionary Society of the same church, to make this an outstanding institution for the training of Negro womanhood. The plans involved more buildings, a faculty to meet the requirement of an "A" grade institution, and a curriculum varied sufficiently to meet the needs, not only in liberal arts, but fine arts, home-making, and to pre-

pare young women for social service and community work. Impressively the bishop presented on behalf of the board of trustees the keys to President David D. Jones, who, in accepting the trust, said: "I accept the office of presidency, knowing fully the honor that you give me. I know full well, too, the responsibility that comes thereby. In humility, and yet in the strength which comes from God, I enter upon this new work." This acceptance formed a touching scene, the new president being a product of Bennett College and Wesleyan University, and his mother having been the first Negro teacher in Guilford County.

Following is a list of the official representatives of the various colleges of America: President F. D. Bluford, A.B., D.Pd., A. and T. College; Miss Altona M. Trent, A.B., Atlanta University; Mr. S. M. Broderick, A.M., Columbia University; Prof. Robert N. Brooks, D.D., Gammon Theological Seminary; Mrs. R. E. Jones, A.B., Geneva College; President Raymond Binford, Guilford College; Mr. F. W. Turner, Ph., Ed.M.; Mr. W. T. Gibbs, M.A., Harvard University; Dean Lucy Slowe, A.B., A.M.; Dean Yokum, Iowa State College; Mr. Robert A. Thornton, B.S., M.Sc., Kittrell College; Mr. Frank Smith, Mount Holyoke College; Miss Margaret Shephard, A.B., Northwestern University; Bishop Wilbur P. Thirkield, Ohio Wesleyan University; Mrs. C. Hawkins Brown, A.M., Palmer Memorial Institute; Mr. J. K. Hilyard, D.Sc., Peabody Academy; President Joseph L. Peacock, A.M., D.D., Shaw University; Mr. E. R. Garrett, A.B., Taugaloo College; Mrs. Thomas S. Dalton, B.S., Vassar College; Mrs. Susie Williams Jones, A.B., University of Cincinnati; Bishop R. E. Jones, D.D., LL.D., Wesleyan University; Miss Mary M. Petty, B.A., Wellesley College; Mr. D. K. Cherry, B.Sc., Wilberforce University.

The day following, the Greensboro Daily News gave three columns to the inauguration. In its editorial column the News said: "David Dallas Jones' life already partakes of many of the characteristics of an epic. The story in yesterday's Daily News of his early days in his native community will serve to bring back to many persons the picture of a youth who was always fighting his way forward to new opportunity through education, but who was at the same time enough of a boy to want his

share of the fun. How he managed, like others of his race, to obtain the opportunities he sought, would be a real story in itself. It could not have been easy, and to a great many persons it would have been impossible. Small wonder that those who knew him then find immense satisfaction in the circumstances which brought him in time back to his home to become president of a college for the women of his own race. It carries a suggestion of the fitness of things that the people of the community which gave him birth should welcome him now to a position of leadership in their educational work.

"Let no one doubt that it is a position of leadership. The increased regard which the State is coming to have for education, the strides which the Negro race itself has made, the infinite complexities of the continuous adjustments between the races and the wide field of opportunity which a Negro college faces, combine to demand the best of a man. Bennett College has already established itself as capable of contributing largely to Negro education. The community will hope that the inauguration of David Dallas Jones as president will mean an increased usefulness for the institution and those whom primarily it serves."

Samuel Huston College Holds Auspicious Commencement

Thomas Russell Davis, A.M., Inaugurated as President

THE Samuel Huston College commencement exercises, held May 29 to June 1, proved to be one of the best commencements in the history of the institution. Alumni and friends came from far and near, excellent addresses were given, academic atmosphere nicely prevailed, and that the college has had quite a successful year of work, was very much in evidence.

In the baccalaureate sermon the Rev. J. Leonard Farmer, A.B., S.T.B., Ph.D., Boston University, and member of the faculty of the school, delivered a scholarly sermon and inspired the audience and graduating class toward ever keeping God in their lives and work. The commencement address by the Rev. W. F. Bryan, D.D., pastor of the large and prominent First Methodist Episcopal Church of Austin, gave impressive admonition for steadiness and sobriety in the midst of the vicissitudes of the day. More than twenty young men and women were awarded the Bachelor of Arts degree.

The alumni and ex-student meeting and program drew loyal and successful Sam Hustonites from Detroit, St. Louis, Kansas City, Norfolk, Va., and the principal cities and towns of Texas. Dr. I. F. Simmons, district manager Universal Life Insurance Co., Dallas, a prominent and successful alumnus, delivered the alumni and ex-student address. Enthusiasm and interest were exhibited, which presaged certain and rapid progress for the school.

The inauguration of Thomas Russell Davis, A.B., Howard University, and A.M., the University of Chicago, took place May 31. The academic procession of trustees, visiting educators, and members of the faculty, presented an impressive array of cap, gown, and hood, reflecting colors representative of achievement and distinction in scholarship. The Rev. O. E. Olander, D.D., president of Texas Wesleyan College, represented the Board of Education of the Methodist Episcopal Church. Mr. Roy Bedicheck, chief of the Inter-scholastic League Bureau of the University of Texas, brought greetings on behalf of the president and the university, and other

representatives of the colleges of the city spoke. Many messages from colleges and universities of the country were read. President Davis spoke on the place of the Christian College in the nation to-day.

A Merited Honor

By the Rev. J. U. King, D.D.

N O MORE worthy an educator can be found in our entire educational system than J. Arthur Turner, recently appointed principal of Miner Normal School, Washington, D. C. Mr. Turner as a boy began his elementary training in the public schools of Atlanta, Ga. His high-school work was done at Clark University, where he also completed his college course in 1906 with the degree of Bachelor of Science. In recognition of distinguished service as teacher, his alma mater in 1909 conferred upon him the honorary degree of Master of Science. Although he was continuously engaged in the work of teaching after his graduation, he kept up systematic study for an advanced degree from one of the larger universities until, after completing the required graduate courses, together with the presentation of a thesis, Cornell University, of Ithaca, N. Y., in 1926 conferred upon him the Master of Arts degree. A part of his graduate work was done at the University of Chicago.

Prof. Turner spent several years at Clark University as professor of biology and head of the department of science. In 1913 he and his accomplished wife moved to Baltimore, Md., where he was immediately appointed to a position as teacher in the Douglas High school, where for nine years he taught biology and chemistry.

When an important vacancy was caused by the promotion of another teacher, Mr. Turner, after a competitive examination, was appointed a teacher in the Miner Normal School, of Washington, D. C. For four years he was teacher of biology, methods in nature study, with supervision in practice teaching.

The fact that Mr. Turner, amid the great wealth of teaching ability of Washington, D. C., was promoted to the principalship of the highest institution for public education in the city after only four years of experience in the system, accentuates his superior qualification and efficiency.

Prof. Turner is a loyal Methodist and a consistent Christian. During the pastorate of the writer at Asbury Church, Washington, D. C., upon whose membership roll Prof. Turner's name is recorded, it was my privilege to observe his life at close range and to know him intimately, and in my opinion no finer example of the modern ideal teacher can be found than he. He combines scholarship with efficiency on the one hand, while on the other his administration as principal is fraught with patience, devotion, and sacrifice. His ability to preside over the forty college and university-trained members of his faculty is attested by the esteem and respect in which he is held.

In addition to the many and exacting duties of this important position, Prof. Turner finds time to teach a Sunday-school class in his church, and has recently taken an active part in the work of the Boy Scouts.

If that Methodist home in Atlanta, Ga., had done nothing more than produce J. Arthur Turner, those parents to whom we have heard him affectionately refer may be justly proud of the privilege of making this contribution to the world.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

SAUL CHOSEN KING

THIRD QUARTER. LESSON I. JULY 3

Scripture Lesson—1 Sam. 9-11.

We take up where we left off last December. But where was that? the average reader wonders. Well, it was with the life of Samuel. We broke into our Old Testament studies to get in six months in the New Testament. We now have six months more in the Old Testament.

A Retrospect. We left off with Samuel by showing him a reactionary of a very high order. He led the people back to the principles of government as organized by Moses, and followed by Joshua, but unwisely given up during the period of the Judges. This was a centralized government over all of the tribes. But the central authority was chiefly persuasive. And it was not the persuasion of authority, but only the authority of moral and spiritual persuasion. The central ruler might persuade the people to do his will; but he had no sure means of compelling them perforce to do it. Their obedience was purely voluntary. And he was both the religious and civil head. But it goes without saying that a government like this cannot for long exist successfully unless it is on good terms with all the world. And while it does exist, it must be based upon a powerful religious sentiment. Such a government is established in the Protestant church because the church is constantly stimulating religious sentiment; and sometimes to assure its success in some great undertaking it must make special efforts to arouse a powerful religious sentiment. And we also said in closing that the people outsamueled Samuel: they would go back, not to the political organization as left by Moses, but to that of all other strong states. They would make the central authority more authoritative at home and more respectable abroad by establishing a monarchy of the absolute type (8. 5).

The Wisdom of the People's Decision. Though Samuel to the contrary, it is our judgment that this was a very wise decision on the part of the people. It was a move to separate the functions of the church from those of the state. Historically the church arose before the state; and the state arose because there were certain functions of government which the church could not very successfully perform. The separation was sure to come sooner or later if any strong national government was to be established ever. Probably some will think that it would have shown greater wisdom had they asked for a republic rather than a monarchy. But this was no time for a successful democracy; democracy can be successful only among a quite civilized people. And religion itself has had to be somewhat monarchical until a fairly high stage of civilization was reached. It is no more an accident that the age of monarchy preceded that of democracy all over the world than it is that a lower stage of civilization has everywhere preceded that of a higher state.

It is quite natural that Samuel should have felt deeply aggrieved at the people's dissatisfaction with his rule. (His son's wickedness was but a good excuse for their asking a monarchy—they could have complained of Samuel's sons as their fathers had done concerning Eli's sons, and leave it to God to displace them with a new ruler as He had done to Hophni and Phinehas.) But we believe that he was unwise in opposing the monarchy, though his motives were the highest. He was deeply interested in their personal freedom (8. 11-18); while they were more deeply interested in their national freedom and strength. They did not think that personal freedom would amount to much if they were not nationally free and strong so as to hold their own against other strong nations; while he did not think that national

strength was worth the price of personal freedom; and he believed that God would take care of their national life. But they preferred to trust personal freedom to God and take some steps themselves to strengthen their national existence, which had already sufficiently long enough been unsuccessfully entrusted to God—they thought. Even Samuel, the man of God, had not succeeded in making them a respectable and feared nation in the eyes of the other nations.

The reader will recall that a similar situation arose in this country immediately following the revolution. There were those who considered a strong central government essential for the maintenance of the national freedom just won and for future national welfare; while others, like Samuel, feared that national strength might be maintained at the expense of local freedom, and that a strong central government might prove a long step in the direction of a monarchy. Which side do we now think was the wiser? It is a splendid thing to jealously protect personal liberty. But national strength and greatness is by no means an insignificant thing. And even in a democracy like ours, in which individualism has developed well-nigh to the extreme, times come when every worthy citizen must voluntarily forego, temporarily, at least, some of his personal freedom for the sake of maintaining the larger national freedom. There are some who say to-day that they will never fight in another war. That must mean that they would resist a draft, if such should be decided upon, which would conflict with their personal liberty! That sounds much like so much buncombe. But they are somewhat of the spirit of Samuel, who warned against a draft of money and men and possessions (8. 11-17). If we were not wrong in establishing a strong central government, Samuel was not right in opposing the people's request for a king.

Samuel's Magnanimity. Because of the force of tradition, as well as for personal reasons, it must have been very hard for Samuel to acquiesce in the people's request. And it is easy for us to understand why he should have regarded the rejection of his rule as the rejection of the rule of God (10. 19). Without a doubt his resignation was accomplished only through much praying (8. 6). But here is wherein he towers head and shoulders above the average man in his capacity; according to his sincere judgment, he selected the best-equipped man for the kingship—one who he thought had the best chance of succeeding. But few men would have done that under the circumstances. Most men who even voluntarily relinquish office are none too anxious that the success of their successor should be too overwhelming. And Samuel tried to assure Saul's success by freely giving him the benefit of his more mature experience and judgment, and by somehow securing for him a spiritual baptism (10. 9-13). If Saul failed, it was no joy, but deep sorrow to Samuel's great heart. But whether Saul in fact failed or not, we shall see in a later lesson.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JULY 3, 1927

"He hath hid himself among the stuff"

(By D. D. Martin, D.D.)

Israel was eager for a king. When they could not be longer put off, Samuel the prophet, judge, and God's voice to Israel, called the people together that choice of a king and leader might be made. First choice must be made of a tribe, for great leaders must have proper heritage in tribal and national life. He must come from a selected tribe. Then there must be a select family,

so that the family suited to bring forth a leader was chosen. Then a great leader must be well born, and the paternity, according to Oriental custom, was selected, and "Saul, the son of Kish, was chosen."

Saul was sought for, and, when found, was all that Israel could have asked for. The tribe of Benjamin, the favored son of Jacob, had left its mark on this favored child of the tribe, for he was tall and handsome—every inch a king. The family had given him the place of honor, for he was easily distinguished from among his brothers. Then he was the pride of his parents. His father was a mighty man of valor, and he was taller and stronger than his father.

But when they sent to bring Saul, he had hid himself among the stuff. It was with difficulty they found him. They had to go and bring him out. Many whom God hath called to greatness in His kingdom work in the world have hid themselves among the stuff of this world so that they could not be found. One of the saddest of earth's tragedies is to find a person advanced in years who, in their youth, was called to Christian service and then proceeded to hide himself or herself in the midst of the stuff of this world so that God or His church could not use him or her.

Some of the most effective missionaries are those who have made largest sacrifices of personal and selfish gain in this world. Such was the devotion of Samuel Zwemer, missionary to the Mohammedans, who went at his own cost; or Sherwood Eddy, whose ministry to many nations has been largely at his own expense. Every missionary now must be a college graduate and competent for large earnings in the homeland before he will be accepted at all on the foreign field. We are afraid many to-day may be hiding among the stuff.

DAMMON SEMINARY.

Cards of Thanks

I take this method to thank the good people of Addie's Chapel for the generous gift of one hundred pounds of choice groceries. The surprise was led by the officers, singing, "When the Saints Go Marching In." These were saints indeed.—Rev. J. W. Shuford, Pastor, Marion, N. C.

The pastor takes this method to thank the members and friends for the pound party given to his family to assist them in a time of need. Words cannot express our appreciation. I pray God's blessings upon these good people, and take this method to invite you to come again. The party was led by Mrs. Hattie Lawrence, Mrs. Caroline Wilson, and Mrs. M. E. Grunt. A cash purse of \$3 was also given.—W. M. Clark, Pastor, Basin, Miss.

I take this method to thank the good sisters of the Mt. Carmel Church, Mansfield, La., for a hat and a pair of shoes. The movement was led by Sister E. V. Houghton and S. J. Jackson. I desire also to thank the good sisters of Thomas Chapel Methodist Episcopal Church for a \$25 suit of clothes given me for Easter by the Ladies' Aid and the Steward Sisters, Sisters E. Bristo and E. Johnson, presidents. May God's richest blessing remain with these good people.—The Rev. J. L. Kirvin, Pastor, Mansfield, La.

I take this method to thank the members of John Wesley Methodist Episcopal Church, Grantville, Georgia, for the many nice presents given us at a recent date, among whom were Mesdames Leigh, Connally Moreland, Praether, Carter, Horton, Brooks, Hatten, Jennings, Reese, Warmack, Freeman, Clifton, Miller, Johnson, Woody, Gibson, Forbes, Jackson, Bullard, Warner, Hopson, Reid, and Brothers E. Leigh, O. E. Jones, J. O. Miller, N. Brooks, A. J. Reese, and others. Those participating from Trimble Church were Sisters Ragland, Trash, Swanson, Russell, Thornton, and Brothers Russell, Ragland, Trash, and Anderson. Again we wish to thank you and pray God's richest blessings upon you.—Rev. and Mrs. B. F. Barkley.

We take this method to thank the members and friends for the surprise party which came to the parsonage on February 14. After the

official board meeting, when we were about to retire, we heard the strains of music, "Showers of Blessing We Need." Those participating were: Brother Bennie Mathis, Sister E. Brown, Brother I. B. Mathis, Thos. Hillard and family, E. J. Hillard and wife, Rev. L. C. Wade, R. Carter and family, R. Barner, R. B. Wehring, E. Jackson, M. S. Watt, N. A. Pank, M. Jones, K. Pank, L. Carter, Mr. and Mrs. Harmon Roberts, R. Barnes, S. Mosley, County Judge Dawkins

and family, L. Lee Dotson, H. Ward, O. Hill and family, Mr. and Mrs. D. H. Moseley, H. Hillard, T. C. Dotson, F. Dotson, L. Atkins, C. Giles, and M. Kerner. These brought groceries amounting to eighty-two pounds, including a cash purse of \$1.25. The leaders and stewards reported in the official board, \$35.33. The members and friends of Bellville, Texas, have been very kind and are manifesting great interest in the church in general.—C. H. Moore, Pastor.

nished with a nice pulpit set and the choir with twenty-two nice choir chairs. Mrs. Davenport is a great worker and is always ready to answer the pastor's call. The church is moving on in every particular. The Rev. Jackson, with his body of officers and coworkers, are endeavoring to push every claim, financial and spiritual, and make his report second to none on the Beaumont District at the end of this Conference year. May God bless him and his good wife for a long life of usefulness.—D. Bryant, Reporter.

Little Stories of Achievement

What the Churches Are Doing

Waynesboro, Tenn.—We began our rally May 29 and raised \$9.20. We had with us the Rev. A. Springer, who preached for us. The pastor, and the Rev. Springer preached at both services, and our hearts were made to rejoice. Our Sunday school is doing splendidly.—The Rev. W. M. Carter, Pastor.

McComb City, Miss.—May 8 was a high day at St. Paul Methodist Episcopal Church. The Mothers' Day program was one of great enthusiasm, conducted by Mrs. P. Francis. The program made quite an impression upon the people. Mrs. Francis labored hard and faithful to make it a success.—Emma Rembert, Reporter.

Fayette, Miss.—On the third Sunday in May, Pine Grove Methodist Episcopal Church conducted a rally for the pastor; \$39.61 was raised. The unit leaders will report later. More time was granted since they were late starting their campaign. Pine Grove is manifesting a fine working spirit. I pray that God's choicest blessings will remain upon them.—I. R. Kersh, Pastor.

McMinnville, Tenn.—Clark's Chapel: On Sunday, May 1, the pastor filled the pulpit at the 11 o'clock service and preached an inspiring sermon from Matt. 3. 11. The sacrament was administered by the pastor to a large number. At 3.30 a large crowd witnessed the baptism of five candidates.—The Rev. J. T. Patilla, Pastor; Martha Martin, Reporter.

Blanchard, Texas—At 1.30 P. M. on Easter Sunday a splendid program was rendered at Coraville Methodist Episcopal Church by the Sunday school, conducted by the superintendent, Mrs. Hattie Palmer Jackson. We raised \$12.54 for World Service at this point. The total collection for the entire circuit was \$30. Our faithful pastor seems to be much loved by the people. We hope to go on to perfection.—H. E. Palmer Jackson, Reporter.

Evergreen, Ala.—St. Paul Methodist Episcopal Church: The good pastor and his family are now comfortably situated in the parsonage, which has been repaired. Two rooms were added, together with a screened dining hall, which adds much to the attractiveness of the old parsonage. We, the faithful few, are sharing in the joy that comes to our good pastor and his family. Plans are being made for further repairs, and for the painting of our church. Pray for our success.—C. S. Simpson, Reporter.

Indianapolis, Ind.—The home of Mrs. E. A. White, 2026 Boulevard Place, was the scene of a beautiful gathering when she entertained in honor of the ministers' wives of the Lexington Conference, from 6.30 P. M. to 8.30 P. M., Saturday, May 14. The house was artistically decorated with cut flowers and ferns. Assisting Mrs. E. A. White were Mrs. J. L. V. Hill, the Misses Atkins, Mrs. Wm. R. Hill, Mrs. F. R. Arnold, of Chicago, and Mrs. Courtney Jetton, of Dayton, Ohio. More than 100 attended.—Reporter.

Winona, Miss.—Easter day on the Darlington circuit, Jones and Dennis Chapel, was a success. The superintendent spared no pains in putting the program over to the delight of all who heard it. The collection

was good. At Dennis Chapel, \$17.75; Jones Chapel, \$74.75. The club leaders reported as follows: Bell Doyle, \$7.75; Maggie Hemphill, \$15.75; J. H. McCaskill, \$8.65; C. H. Jones, superintendent, \$7.48; C. H. Montgomery, \$15.50; total collection, \$94.75.—O. W. Crump, Pastor.

Martin, Tenn.—We observed Mothers' Day Sunday, May 8, at McCabe's Temple Methodist Episcopal Church. The Rev. J. S. Hughlett preached an able sermon for the occasion. At 8 P. M. the Rev. Randolph, of the African Methodist Episcopal Church, preached a soul-stirring sermon to the clubs. Club No. 1, representing the Missionary Society, led by Mrs. J. H. Bondurand, raised \$160; Ladies' Aid Club, No. 2, Mrs. Bera England, \$165; total, \$325. A splendid program was rendered at 7.30 P. M., conducted by Mrs. M. M. Ransom. Two members joined the church, one a local preacher.—Bera England, Reporter.

Waskom, Texas—The Easter program was a decided success, both spiritually and financially. Two souls were added to the church; \$71 was raised. Our full quota for World Service was also raised. We lead; others follow. Our third Quarterly Conference was held May 22, with Dr. E. H. Holden in the chair. Various departments of the church made full reports. The district superintendent preached a soul-stirring sermon from St. Mark 13. 33. Nineteen partook of the Lord's Supper. The district superintendent was paid in full, as usual. Pray for our continued success.—The Rev. V. T. Hickman, Pastor; R. L. Hicks, Reporter.

Angleton, Texas—This circuit is making continued progress along all lines. We are now rejoicing over a new Sunday school which has been organized at Anchor Chapel Methodist Episcopal Church. There had been no Sunday school at this place, but under the leadership of the Rev. R. H. Warren, it was organized and now has an enrollment of twenty scholars. We have paid our Wiley "U" assessment and have purchased a half-dozen song books. Our third Quarterly Conference was held at the above-named church, May 15. The Rev. J. S. Scott was with us and preached a great sermon at the 11 o'clock service. Total raised for this quarter, \$82.75.—Reporter.

Simpsonville, Md.—The Epworth League rendered a program on Mothers' Day at Locust Methodist Episcopal Church, May 8, at 3 P. M. The first Quarterly Conference of the Atholton charge met at Hopkins Methodist Episcopal Church, May 5. The Rev. R. D. Jennings is pastor, and Dr. J. S. Carroll is the district superintendent. The funeral of Mrs. Jennie Kelly was held from Locust Methodist Episcopal Church, April 30, at 2 P. M. She was the wife of the late Benj. Kelly, who died in January. The Sunday school carried in a good report to the Conference. Mr. David T. Johnson is superintendent. The Ladies' Aid gave an entertainment at Locust, May 14, under the direction of Mrs. Eliza Thomas.—Henrietta Boardley, Reporter.

Willis, Texas—The Rev. B. F. Jackson and his splendid wife are live wires on this circuit. They have the church at heart and are lining the work up in splendid shape. Under the leadership of Mrs. O. Davenport, president of the Ladies' Aid Society, also organist, the pulpit has been beautifully fur-

Nolensville, Tenn.—We have ample grounds for believing we are still progressing. Sunday, May 15, was a great day at Nolensville. We first had our model Sunday school, in which a large number of young people were present and took an active part. Our 11 o'clock service was conducted by the Rev. Miller, Sr., who brought us in his sermon undisputable facts. The Rev. L. A. Armstrong, of Seay's Chapel, Nashville, stirred us with a very touching sermon at 3 P. M. The day was known as "Sinners' Rally Day." The sinners of the community gave \$34.25. Their next rally will be held the third Sunday in August. Bro. Wm. Copeland, of Nashville, gave us some very encouraging words. We were very glad to have several of our other Nashville friends with us. Bro. Wm. Johnson, the oldest member of the church, is still on the sick list.—E. J. Hickman, Reporter.

Shuqualak, Miss.—Sunday, May 29, was a high day at St. Peter Methodist Episcopal Church. We held a rally for the benefit of the church debt. At 11 o'clock devotional service was conducted by Bro. J. H. Lockett and Bro. J. Patton. The pastor preached a wonderful sermon from 1 Cor. 1. 11. He was assisted in the service by the Rev. L. Shaw, of the Missionary Baptist Church. Our souls were made to rejoice. The clubs reported as follows: No. 1, Sister C. Lockett, \$13.61; No. 2, C. Dew, \$5.91; No. 3, E. Donley, \$13.90; No. 4, Arlee Parker, \$7.92; No. 5, J. Parker, \$3.95; No. 6, N. Rice, \$1.25; No. 7, M. Parker, \$8; No. 8, M. Wilder, \$2.70; total by clubs, \$56.23; public collection, \$24.22; grand total, \$80.45. We are thankful for the leadership of our pastor, and feel that we will succeed. Our motto is, "Over the top along all lines," under the leadership of our pastor, the Rev. W. C. Hilliard.—S. Hopson, Reporter.

Cleveland, Okla.—On Mothers' Day evening the intermediate-seniors presented a beautiful pageant, "Mothers as Torches of Light." The young girls—Belvedere Shambra, as "Spirit of Motherhood," assisted by Alberta English, Manila Davis, Anne Austin, Betty L. Shambra—played their parts well. They served the entire congregation after the program. On the third Sunday evening in May, our district superintendent, the Rev. J. H. Ellis, with his wife, arrived in our community. While here he held his regular quarter and preached as usual. On Monday evening he addressed the eighth grade graduating class. Wednesday evening he drove over to Pawnee, about twenty-three miles distant, and preached the funeral of Mother Austin, one of our church mothers. The Rev. and Mrs. Ellis remained with us until Friday. We enjoyed their stay with us very much, and requested that hereafter he always bring Mrs. Ellis along. As usual, the superintendent was paid in full.—Pearl McFall, Reporter.

Fort Worth, Texas—St. Andrew's Methodist Episcopal Church, under the leadership of Dr. R. M. Davis, goes forward. Easter Sunday this church rendered a full Easter program, beginning at early dawn. The spirit ran high. Eleven souls joined the church; collection, \$1,652.16. We paid our entire World Service quota, \$900. More than \$4,000 has been raised since Conference for all causes. Our pastor, Dr. Davis, is in demand as a speaker and preacher. Recently the women of the Hemphill Presbyterian Church (white) invited him to address them at their church on the subject, "What the Methodist Episcopal Church Has Done for the Negro." Excerpts from his wonderful

Roster of District Conferences for 1927 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

District	Place	Date	Dist. Supt.
Topeka.....	Armourdale, Kans.....	June 28-July 3.....	D. G. Franklin
Bluefield.....	Princeton, Va.....	June 29-July 3.....	B. J. Martin
Pulaski.....	Christiansburg, Va.....	June 29-July 3.....	A. Davis
Oklahoma.....	Boley, Okla.....	July 6-10.....	J. H. Ellis
Sumter.....	Camden, S. C.....	July 6-10.....	A. G. Townsend
Rocky Mount.....	Manhattan, Kans.....	July 6-10.....	B. R. Booker
La Teche.....	Napoleonville, La.....	July 6-10.....	H. Daniels
San Angelo.....	Brady, Texas.....	July 12-17.....	S. E. Blacknell
Baton Rouge.....	Scotlandville, La.....	July 12-17.....	B. J. Reddix
Knoxville.....	Mascot, Tenn.....	July 13-17.....	F. D. Johnson
Beaufort.....	St. George, S. C.....	July 13-17.....	L. G. Gregg
Waycross.....	So. End, Patterson, Ga.....	July 14-17.....	W. H. Odum
Navasota.....	Hempstead, Texas.....	July 19-24.....	A. J. Newton
Murfreesboro.....	Cookeville, Tenn.....	July 19-24.....	F. N. Collier
New Orleans.....	Bogalusa, La.....	July 20-24.....	M. R. Walker
Gulfside.....	Escatawpa, Miss.....	July 20-24.....	E. A. Wilson
Lake Charles.....	Lake Charles, La.....	July 20-24.....	W. J. Hampton
Chattanooga.....	Dayton, Tenn.....	July 20-24.....	J. A. Pickett
Wilmington.....	Lumberton, N. C.....	July 20-24.....	G. M. Phelps
Bennettsville.....	Hamer, S. C.....	July 20-24.....	W. S. Thompson
Jacksonville.....	Jacksonville, Fla.....	July 20-24.....	H. W. Bartley
Gulf.....	Bradenton, Fla.....	July 20-24.....	J. S. Todd
Western.....	Lenoir, N. C.....	July 21-24.....	N. J. Pass
Spartanburg.....	Cowpens, S. C.....	July 27-30.....	L. W. Williams
Vicksburg.....	Bolton, Miss.....	July 27-31.....	J. R. Ross
Brookhaven.....	Hazlehurst, Miss.....	July 27-31.....	G. W. Coleman
Montgomery.....	Booth, Ala.....	July 27-31.....	P. F. Wright
Houston.....	Houston, Texas.....	July 27-31.....	J. S. Scott
Atlantic.....	Cocoa, Fla.....	July 27-31.....	John W. Wesley
Alexandria.....	Boonville, La.....	July 27-31.....	S. S. Earles
Winston.....	Elkin, N. C.....	July 27-31.....	J. A. Baxter
Orangeburg.....	Seneca, S. C.....	July 27-31.....	J. B. Taylor
Greenville.....	Shreveport, La.....	July 27-31.....	J. E. C. Jenkins
Waynesboro.....	Sylvania, Ga.....	July 28-31.....	J. D. David
Charleston.....	Covington, Va.....	Aug. 2-7.....	J. S. Stripling
Sa. Baltimore.....	Churchton, Md.....	Aug. 2-7.....	E. A. Haynes
Pittsburgh.....	Fairmount, W. Va.....	Aug. 2-7.....	J. S. Carroll
Columbus.....	Springfield, Ohio.....	Aug. 2-7.....	W. H. Dean
Waco.....	Groesbeck, Tex.....	Aug. 2-7.....	T. L. Ferguson
Hattiesburg.....	State Line, Miss.....	Aug. 3-7.....	J. W. Downs
Hannibal.....	Moberly, Mo.....	Aug. 3-7.....	W. H. Smith
LaGrange.....	Zebulon, Ga.....	Aug. 3-7.....	C. S. Webster
Savannah.....	Woodbine, Ga.....	Aug. 3-7.....	J. B. Maddux
Palestine.....	Mexia, Texas.....	Aug. 3-7.....	S. D. Bankston
Forrest City.....	Hughes, Ark.....	Aug. 3-7.....	W. R. Robinson
Lexington.....	Lexington, Ky.....	Aug. 3-7.....	J. H. Hatchett
Charleston.....	Summersville, S. C.....	Aug. 3-7.....	L. E. Jordan
Marshall.....	Dainersfield, Tex.....	Aug. 3-7.....	A. R. Howard
Birmingham.....	Birmingham, Ala.....	Aug. 3-7.....	E. H. Holden
Jackson.....	Benton, Miss.....	Aug. 4-7.....	C. L. Dunn
Tupelo.....	Smithville, Miss.....	Aug. 9-14.....	J. S. Williams
Durant.....	Louisville, Miss.....	Aug. 9-14.....	B. W. Wynn
Memphis.....	Alamo, Tenn.....	Aug. 10-14.....	C. V. Heffner
Kansas City.....	Kansas City, Mo.....	Aug. 10-14.....	W. B. Crenshaw
Opelika.....	Lineville, Ala.....	Aug. 10-14.....	E. W. Hannah
Huntsville.....	Colony, Ala.....	Aug. 10-14.....	J. C. Chuman
Alexandria.....	Leesburg, Va.....	Aug. 16-21.....	J. W. Whitfield
Chicago.....	Gary, Ind.....	Aug. 16-21.....	J. U. King
Tuscaloosa.....	Newbern, Ala.....	Aug. 17-21.....	P. T. Gorham
Beaumont.....	Beaumont, Texas.....	Aug. 17-21.....	R. R. Williams
Monroe.....	Monroe, La.....	Aug. 17-21.....	J. W. Gilder
Gainesville.....	Atlanta, Ga.....	Aug. 17-21.....	C. Spears
Ocala.....	Lowell, Fla.....	Aug. 18-21.....	N. J. Crolley
Holly Springs.....	Oxford, Miss.....	Aug. 23-28.....	F. E. Welch
Gainesville.....	Cedar Key, Fla.....	Aug. 24-28.....	A. G. Cole
Rome.....	Palmetto, Ga.....	Aug. 24-28.....	D. S. Selmore
Florence.....	Cades, S. C.....	Aug. 24-28.....	R. T. Jackson
Indianapolis.....	Evansville, Ind.....	Aug. 25-28.....	R. F. Harrington
Paris.....	Clarksville, Tex.....	Aug. 25-28.....	S. H. Sweeney
Fort Smith.....	No. Little Rock, Ark.....	Aug. 31-Sept. 4.....	J. H. Anthony
Sedalia.....	Carthage, Mo.....	Aug. 31-Sept. 4.....	J. I. Ryan
Easton.....	Cambridge, Md.....	Oct. 25-27.....	E. L. McAllister
			J. W. Jefferson

address appeared in their local paper. He is regarded as Fort Worth's greatest preacher. We thank Bishop Mead and Dr. J. H. Childs for this great man. This church, because of the splendid, able, and caretaking leadership of Dr. Davis, and to show our appreciation to him for his services, presented him a fine summer suit and a nice hat. The Southwestern is ever kept before our people. Mrs. C. Cawthorn is chairman of the Southwestern Committee.—Reporter.

Ripley, Miss.—The week of May 21 we witnessed the close of one of the greatest revivals ever held in this little city of ours, a revival that made no distinction of race or color, but a revival that spread its enthusiasm throughout the town. The Rev. D. D. Shelly, of Drew, Miss., was with us, and with the assistance of our own Rev. M. C.

Pulliam, the revival spirit grew higher and higher as long as the meeting lasted. The Rev. Shelly is a wonderful preacher, and all who chanced to hear him gave him the credit of being an outstanding minister. Thirty were added to the church. The house was filled each night during the revival. Bro. Pulliam and his good wife rendered untiring service. With the help of the leaders, they organized daily prayer meetings in the homes, which were quite a success. Total amount raised during the meeting, \$90. With the thirty new souls enlisted in God's army, we feel that we have been showered with an unusual blessing. At the close of the meeting Bro. Shelly was presented a box of beautiful gifts from the officials and friends, as tokens of their love and appreciation for the valuable service rendered.—Andrew Wells, Reporter.

District Activities

District Rounds

ATLANTA DISTRICT

Third Round—Ladd Street, June 26, 27; Newnan Ct., July 9, 10; Battle Hill, 10, 11; South Atlanta, 17-19; Marietta, 17, 18; Jones and Smith, 23, 24; Luthersville, 30, 31; Rockdale Park, 31, August 1; District Conference, Powell Chapel, 3-7; Burns and Powell, 6, 7; Warren Memorial, 12-14; Newnan, 14,

15; Central Avenue, 21, 22; Hogansville and Corinth, 27, 28; Edgewood, September 4, 5.

Dear Brethren: We now begin the work of the third Quarterly Conference. We thank you for the achievements of the past; may we have your co-operation. At our District Conference, Powell's Chapel, August 3-7, the roll will be called for our Episcopal Fund, General Conference expense, Area Council expense, Southwestern Christian Advocate, and local board monies.

Please be prepared and report your charge in full on these claims at the Conference. Call on me for service.—J. W. Queen, Dist. Supt., 46 Bowen Avenue, South Atlanta, Ga.

GULFSIDE DISTRICT

Third Round—Richton, July 8-10; McLain, 13, 14; Merrill, 15-17; Basin, 16, 17; Picayune, 29-31; Lumberton, 30, 31; Bond and Wiggins, August 2, 3; McHenry, 6, 7; Gulfport, Haven, etc., 9, 10; Gulfport, St. Mark, 13, 14; Pass Christian, 16, 17; Waveland and Delisle, 18, 19; Bay St. Louis, 20, 21; Handsboro, 27, 28; Biloxi, 30, 31; Ocean Springs, September 3, 4; Moss Point, 10, 11; Escatawpa, 17, 18.—E. A. Wilson, District Superintendent.

KNOXVILLE DISTRICT

Fourth Round—Mountain City, July 2, 3; Johnson City, 9, 10; Rising Sun, 16, 17; Seney Chapel, 23, 24; East Vine Avenue, 30, 31; Clinton, August 6, 7; Morristown, 13, 14; Pineville, 13, 14; Greenville Ct., 20, 21; Greenville, 27, 28; Russellville, September 3, 4; Jefferson City, 10, 11; Newport, 17, 18; Knoxville Ct., 24, 25; Lansdale, 24, 25.

Dear Brethren: Accept my profound thanks for your loyalty to the Knoxville District. You have wrought well thus far, yet there is much to be done. The last mile is the one that counts. In God's name, let us go the last mile and make a round report along all lines. Collect every dollar for your World Service, for the endowment of Morristown College, and General Conference expense, and meet all other financial obligations. Don't forget the Southwestern Christian Advocate. Try to place a paper in every home, and let us by all means save all the souls we can. The District Conference will convene at Rising Sun, Mascot, Tenn., July 13-17. We are expecting a full delegation. May God bless you. I am yours for success, F. D. Johnson, Dist. Supt.

Quarterly Conferences

ABERDEEN, MISS.

Our second Quarterly Conference was held May 13-16, with the superintendent, Rev. B. W. Wynn, present. The Conference was called to order at 7.30 P. M. A number of officers were present with good reports, which showed that a great increase had been made along all lines. Sunday night at 8 P. M. the district superintendent preached a noble sermon. The Lord's Supper was administered. We raised during the quarter, \$23.22. The superintendent expressed himself as being very pleased with the condition of the work and the spirit of the people. We are now planning to build a new church. Pray for our success.—The Rev. W. B. Rogers, Pastor; Cleo E. Burton, Reporter.

DOVER, TENN.

Carter's Chapel Methodist Episcopal Church: We had with us on May 10-12 our beloved district superintendent, the Rev. J. O. Dixon. He delivered very interesting sermons. The first night he preached on "Mothers," and on the second night he preached from Matt. 11. The sermons were enjoyed by all.—The Rev. L. M. Williams, Pastor; Mrs. L. B. Skinner, Reporter.

OTTERCREEK, FLA.

Sunday, May 29, will be a day long remembered at Ottercreek. Our district superintendent, Dr. D. S. Selmore, was with us morning and night. He taught the Sunday school in a manner as never before. After that he delivered us a sermon from Acts 9. 11 that will never be forgotten. Sunday, at 3 o'clock, he went down to Gulf Hammock to be with the Rev. R. S. Tyer. There we have only ten members, but they are leading the whole district. They have paid every cent that was assessed against them this year by the local and general church. They have raised this year \$200; new windows have been put in the church and other work done on the inside. The Rev. Tyer is indeed a leader of the people. The collection for this service was \$25. They sent the flood-stricken people \$3. At 8 P. M., Dr. Selmore returned to Ottercreek to refill our hearts with a mes-

Epworth League Institute Dates

1927 SEASON

- June 27 to July 8—Wiley "U," Galveston, Texas, Tabernacle Methodist Episcopal Church, Texas Conference.
- July 4-10—Rocky Mountain District, Lincoln Conference, Manhattan, Kans.
- July 4-10—Sedalla Institute, Central Missouri Conference, Sedalla, Mo.
- July 5-10—Beaumont District, Texas Conference, Port Arthur, Texas.
- July 11-17—Gulfside Institute, Mississippi Conference, Waveland, Miss.
- July 11-17—Lexington Conference Institute, Ninth Street Church, Covington, Ky.
- July 18-24—San Antonio District Institute, West Texas Conference, San Antonio, Texas.
- July 18-24—Rust College, Upper Mississippi Conference, Holly Springs, Miss.
- July 25-31—Austin District, West Texas Conference, Luling, Texas.
- July 25-31—Little Rock Conference Institute, Philander Smith College, Little Rock, Ark.
- Aug. 1-7—Bluefield District, East Tennessee Conference, Bluefield, W. Va.
- Aug. 8-14—Morgan College, Washington and Delaware Conferences, Morgan College, Baltimore, Md.
- Aug. 1-7—Waco District, West Texas Conference, Rocky Crossing Methodist Episcopal Church, Groesbeck, Texas.
- Aug. 15-21—Chicago District, Lexington Conference, Gary, Ind.
- Aug. 16-21—Dallas District, West Texas Conference, Waxahachie, Texas.
- Aug. 22-28—Atlanta, Clark University, Atlanta, Ga.
- Aug. 22-28—Tennessee Conference, Walden College, Nashville, Tenn.

sage from the throne. At the close of the sermon fifty-three people came up for prayer; one woman repented of her sins and accepted Christ as her Saviour. The collection here for the day for \$33. We sent \$5 to the flood-stricken people. We have the stones on the ground for our new church. We hope to begin to build as soon as we can raise some more money. Our pastor, the Rev. S. L. Brown, is the best in the Florida Conference. Monday we took him and our superintendent out for a fish fry. Bros. C. L. Strong and Fulton Strong were the leaders of the party. Mrs. Hattie Strong was in the party and did all she could to see that the fish were well cooked. God bless our beloved bishop for sending these two men on the Ottercreek charge. Our church does not owe one cent for World Service, and never will as long as these two men are with us. Our next drive will be for the Bethune-Cookman College. Our quota is \$50.—Reporter.

Marriages

HARDING—LETCHER. At Adams Chapel Methodist Episcopal Church, May 21, Mr. Will Harding and Miss Mary Letcher were united in wedlock. Both reside in Lauman, Miss. We pray God's blessings upon them as they journey through life. The Rev. I. R. Kersh, pastor, officiated.—Reporter.

WALKER—SMOTHERS. On May 18, Mr. John Walker and Miss Nettie Smothers were united in the bonds of wedlock. The marriage took place at the home of Mrs. C. F. Drayden, the bride's aunt, at 3 P. M. Both are from Ferriday, La. May the Lord's blessing remain upon them. The Rev. I. R. Kersh, pastor, officiated.—Reporter.

Obituaries

INGRAM—The funeral services for Mr. Roy Ingram, who died Saturday afternoon, March 5, 1927, was held Monday morning, at 10 o'clock, in Boyd's Chapel Methodist Episcopal Church, of which he was a member and a very faithful worker as steward and trustee. The services were conducted by the Rev. W. A. Jackson, pastor, and assisted by the Rev. H. J. Bailey, president of the Nelson and Merry College, and Dr. Sherrill,

of Knoxville Methodist Episcopal Church. The service at the grave was in charge of members of Mt. Pleasant Lodge No. 128; also members of sister lodges from various sections. Mr. Ingram is survived by his widow, formerly Anna Harris; one sister, Sylvia Ingram; two brothers: J. L. Ingram, of Jefferson City, and Wilbur Ingram, of Virginia. He served ten years in the army, including the Spanish-American War, in the Ninth Cavalry. He followed the vocation of barber for eighteen years.—Mrs. A. Ingram, Reporter.

JORDAN—Dr. L. E. Jordan and wife, of the Lexington District, Lexington Conference, Covington Area, were brought to sorrow on April 2 in the death of their infant daughter, Rosalin Jordan. Rosalin had been sick during her entire lifetime, being one of twins which came to the Jordan family over two years ago. The funeral was conducted by the Rev. Robert Elmore Skelton, pastor of Asbury Methodist Episcopal Church, assisted by the following ministers: the Revs. L. E. Watson, J. H. Greer, R. W. Stenett, J. S. Roberts, M. L. J. Bellenger, William Thomas. The entire district extends its sympathy to the Rev. and Mrs. Jordan in their sorrow.—Cleo Skelton, Reporter.

LASSLEY—Sister Wealthy Lassley departed this life March 18, 1927, at the home of her son, the Rev. H. T. Thompson, with whom she had been living for sixty years. She lived to the ripe old age of ninety-three, having been born a slave. She was a consistent Christian and lived an exemplary life. She leaves to mourn her passing four sons, two daughters, sixteen grandchildren, sixty-one great-grandchildren, and three great-great-grandchildren and many friends. The funeral service was conducted by the Rev. J. W. Ellis and the Rev. J. M. Norris, of the Baptist Church.—S. B. Thompson, Reporter.

MCDONALD—On March 1, 1927, at 1.45 A. M., the death angel came into the home of Mr. and Mrs. J. McDonald, at 1226 South Genois Street, New Orleans, and took from them their only child, Beatrice, aged sixteen years. Miss McDonald was a student of New Orleans University and a member of the junior high of 1927; also a faithful member of Wesley Methodist Episcopal Church and Sunday school. We wish to thank the faculty and student body and many friends for their attention and kindness during her illness and for the many beautiful floral offerings. The funeral was conducted by her pastor, the Rev. W. Scott Chinn, assisted by the Revs. W. B. Buchannon and Robert Armstead.—Mrs. Effie Brantley, Reporter.

PALMER—St. Luke Methodist Episcopal Church at Dodge, Texas, mourns the passing of one of its oldest members in the person of Bro. Jim Palmer, who passed from labor to reward February 15, 1927. He was born in Alabama in 1842, and died at the age of eighty-five. To know Bro. Palmer was to love and respect him. Not only do the bereaved family and the church mourn his passing, but the entire community and the people as a whole, so far as he was known. He clung tenaciously to the cross to the end, and for many years he labored for the cause of Christ without complaint. His consecrated life was a light in his church and community, pointing men to the Saviour. He leaves to mourn their loss seven sons, one daughter, and a host of friends. The funeral was largely attended. Prof. R. H. Holomon read papers, one from his church at Dodge, and two from the African Methodist Episcopal Church at Houston Heights. The Rev. E. E. Ransom, his pastor, preached the sermon from Rev. 2. 17. The pastor was assisted by the Revs. N. N. Sawyer, H. English, W. Hubbard, T. Tolston, and Green, the latter two of the Baptist Church at Dodge and Colony, Texas. The body was interred at Dodge Cemetery.—Mrs. A. Williams, Reporter.

WIMBERLY—All that was mortal of Bro. D. D. Wimberly was laid to rest in the Fairfield Cemetery, Shreveport, La., March 15, 1927. Bro. Wimberly was an honored member of the Fairfield Methodist Episcopal Church, serving in every capacity as a faithful officer. He was treasurer for thirty-

WHAT IS

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Answer—The International Uniform, Graded and Group for the Intermediate, Senior, Young People's and Adult Departments.

With what lesson "helps" is it coordinated?

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five years and a true friend to every pastor of the church. It was through Bro. Wimberly's influence that we secured money to erect our new church. He was buried from the church he loved so well. He leaves to mourn his passing a wife, three daughters, two grandchildren, one sister, two brothers, and a host of relatives and friends. The funeral was largely attended, and the following ministers were present: the Revs. Stills, Sumpter, Harris, and Jackson, of the Baptist Church; the Revs. A. Robinson, Gray, Henderson, McKee, and Superintendent J. A. David. The Rev. T. A. Bailey was master of ceremonies. The principal eulogy was delivered by the Revs. Stills and Robinson.—J. Hutchinson, Reporter.

Woman's Column

The Woman's Home Missionary Society Conference of Bluefield District.—The fifth annual session of The Woman's Home Missionary Society Conference of the Bluefield District met May 19, 20, at the Methodist Episcopal Church at Welch, W. Va., of which the Rev. W. W. Ward is pastor. The meeting was fittingly opened Thursday, at 9 A. M., with devotional services, conducted by Mesdames Mollie Dillard and V. B. Carson. The welcome on behalf of the citizens was well cared for by their representative in the person of Attorney Leon P. Miller. Attorney Miller in his address styled missionary activity as the greatest of all effort put forth by the Christian army, in that it is without selfishness. This address was responded to in well-chosen words by the Rev. T. G. Howard, pastor of John Steward Memorial Church, Bluefield, W. Va. The convention was favored Thursday, at 3 P. M., with an inspiring address from the Rev. B. J. Martin, district superintendent of the Bluefield District, whose addresses always bring sunshine. At this session of the convention Mrs. Mamie Pearis, the district president of The Woman's Home Missionary Society, presented her annual report, which featured progress made by the society in the Bluefield District. Mrs. Pearis proved herself to be a very energetic and enthusiastic presiding officer. If the work of The Woman's Home Missionary Society has not made progress

on the district the cause cannot be traceable to any fault on the part of the district president. Reports from the different auxiliaries of the district show the work of The Woman's Home Missionary Society making steady progress in the district. With Mrs. Mollie George as secretary; Mrs. J. French Lewis, treasurer; Mrs. Lettie Heath, as district corresponding secretary, and with the other faithful district officers, the work of the district must move steadily on. Thursday evening an interesting program was rendered, during which time an address was delivered by W. L. Sanders, pastor of Bethel Church, Bluefield, W. Va. The demonstrations from the Young People's work were indeed very creditable. The annual sermon was preached Friday night to the delight and satisfaction of the visitors by the Rev. W. W. Ward, the pastor of the entertaining church. Thus went on record one of the best meetings in the history of the district organization.—W. L. Sanders, Reporter.

Gainesville, Fla.—The sixteenth annual session of The Woman's Home Missionary Society Convention of the Gainesville District, Florida Conference, convened at the St. John Methodist Episcopal Church, of which the Rev. Dr. J. H. B. Madlson is pastor. The entire session was presided over by Mrs. Sella Green, the district president. The service began Wednesday night with a spiritual feast from the soul of the Rev. E. D. Williams, of the Lake City District. Thursday morning at the appointed hour Sister Ida Angram conducted the devotional service. The district superintendent, assisted by Drs. S. B. Wilson and the pastor, administered the holy sacrament to twenty-five members of the convention. The roll was called and twenty-nine members paid their annual dues. Little Miss D. S. Selmore, Jr., who is only nine months old, paid her annual dues and became a lifetime member. Those who read papers were: Mesdames L. Sullivan, Mary Hill, Susie Wilson, R. E. Wilson, Dina Hays, Rosa Davis, and many others. These papers were well composed and full of food for thought. Thursday night the Rev. W. P. Player, pastor of the Cedar Key charge, delivered the sermon of his life. Friday was a high day. Reports from Gainesville, Alachua, Archer, Jonesville, Newberry, Cedar Key, Arredondo, Newbell, Brooker, St. John, the Gainesville chapter of the Queen Esther Circle, and many others showed a marked improvement over that of last year. Not one of them came up behind. The report from Sanpulaski, or Nebo, was the best in the history of the convention. This convention showed that The Woman's Home Missionary Society on the Gainesville District is in the lead of the other conventions of the Florida Conference. Mrs. Selia Green, our district president, is a leader of women and knows how to put the program over. Her soul is in the work, and with the cooperation of other faithful women on the district, the work will soon cover the entire field. Mrs. Louise Sullivan, our national representative, brought tidings from the national convention which met in Rochester, N. Y. Her message inspired our hearts to do more for the work in the future than we have ever done before. Saturday was election and recreation day. The officers elected were as follows: Sisters S. Green, L. Lumpkin, Augusta Wilson, Mary Foster, Laura Williams, Rosa Davis, Estell Foster, Janie Philipp, D. A. Freeman, Briney Williams, Mary Debose, Ida Angram, Mary Hill, and Susie Wilson. With these consecrated women on the field and on the district, the work of The Woman's Home Missionary Society will go on to perfection. Sunday was a high day on the old camp ground. The Sunday school was well attended by other members from all parts of the district. At 11 A. M. the Rev. Harry M. Trapp, of the Nebo charge, preached. The Rev. Trapp is on the main line for the top. At 3 P. M., Dr. S. B. Wilson, of Gainesville, carried us to a mount of vision. At 8 P. M., the Rev. William Murry, of the Lacross charge, preached an able sermon. God bless Bro. Murry for this wonderful sermon. We will never forget him and all the others who stood so loyally by us in this our sixteenth annual session of The Woman's Home Missionary Society. Our

next camp ground will be at Newbell. Our aim is \$500 for the missionary work. Our hearts are on fire to do the will of Him that died for the sins of the whole world. Many thanks to our district superintendent, Dr. D. S. Selmore, for the service that he rendered in the meeting. He is a God-sent leader. He knows how to put the church on the top round. To you my faithful workers: We collected ninety-two dollars, in pennies, silver, and bills; We sent up a million petitions, Asking God to do His will.—D. S. Selmore, Reporter.

Special Notices

The new address of the Rev. W. H. Dean, district superintendent Pittsburgh District, is 735 Anahelm Street, Pittsburgh, Pa.

To the Ministers and Delegates of the Corpus Christi District: As dean of our institute, which meets at Long Mart, July 20-24, we will attempt to teach the following subjects: "A Theology for the Social Gospel"; "Religion—Its Prophets and False Prophets"; "The Religion of Israel." These are Biblical subjects, and will give some idea of the background of the religion as taught by God through the prophets. We will have the books.—W. M. White.

To the Members of the Upper Mississippi and Tennessee Conferences: Do not forget that the date of the Epworth League Institute this year is July 18-24, Rust College, Holly Springs, Miss. All charges are asked to send at least one delegate to this institute. We have a very able faculty this year, composed of the following persons: Dr. F. H. Butler, Chicago; Dr. J. W. Golden, Holly Springs, Miss.; the Rev. C. H. Pierson, Mrs. C. H. Pierson, Mrs. E. M. McCoy, Miss Odessa Talbert, the Rev. G. M. Chisholm. All district superintendents are invited to attend and urge their men to attend.—J. W. Golden, Manager; A. G. Cole, Dean.

To the Pastors in the Flooded Section in the South: Dear Pastors—This comes to inform you that the New Coke Methodist Episcopal Church in the city of Louisville, Ky., has taken an offering to help you in this time of distress and need. My church is praying that the Lord will raise up many other friends that will do as we have done to assist you. Now, brethren, if you have any members coming to the city of Louisville, they will find a hearty and cordial welcome at the New Coke Methodist Episcopal Church at 428 E. Breckenridge St., Louisville, Ky. They will also find help to get themselves readjusted in this their new home. The R. E. Jones Methodist Episcopal Church is located at Sixth and Walnut Streets; the Calvary Methodist Episcopal Church at 910 E. Walnut St.; the Twenty-fourth St. Church at 24th and Lytle Streets; and Statesman Chapel at 34th and Magnolia Streets. You will find a host of friends at each of these churches who will help you in every way possible. Yours for help.—R. D. Hines, Pastor, New Coke Methodist Episcopal Church, 419 E. Breckenridge Street, Louisville, Ky.

Inquiry

I wish to locate two little boys—Johnny and Harry Caldwell—who were carried away by a highwayman by the name of Williams.

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They were last heard of in Decatur, Ala. They left last August. Their mother's name is Tempa Caldwell. Any information will be greatly appreciated.—The Rev. W. M. Carter, Pastor, Waynesboro, Tenn.

Educator Praises Methodist School in Liberia

The St. Paul River Industrial School, maintained by the Methodist Episcopal Church at White Plains, Liberia, is the chief exception to her conclusion that "missions in Liberia had better wake up or close up" in the matter of education, in the opinion of Prof. Mabel Carney, of Teachers College, Columbia University. Miss Carney recently made a trip of several months through Africa inspecting the school systems of the continent. She says of this Methodist institute: "This school enrolled eighty-four pupils, offered a well-balanced schedule of work and study, emphasized agriculture and industrial arts, and taught reading and arithmetic fairly well also. The principal, Mr. Cyril H. Henry, was a young colored man of ability and a graduate of the Agricultural College at Guelph, Ontario. I have since concluded that this school was the best one seen in Liberia, and it is to be hoped that the Methodist Board will do everything possible in helping Mr. Henry and Mr. Sibley make it still better."

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JUNE 30, 1927

"Let the Punishment Fit the Crime"

LAWS are not enacted to insure vengeance but to guarantee justice.

The best law is the one which makes the punishment fit the criminal.

Many a child, reared in ignorance and denied an opportunity for an education, exposed to disease and schooled in immorality and knavery, has been literally "born into sin."

Let the punishment fit the criminal. If society has submerged him in crime from the day of his birth until his graduation into the courts, then the community is on trial along with the criminal. Both should take their punishment.

Crimes may be the same but criminals are different.

Stealing a loaf of bread is a crime, but taking an extra half cent on the selling price is "good business." The bread thief goes to prison. The profiteer goes into exclusive clubs and good society.

The object of the punishment is to make a citizen out of the criminal. Any method that interferes with this objective is wrong. Any punishment that makes the criminal a rebel against society and less willing to abide by its laws is a mistake.

The punishment that fits the crime takes an eye for an eye and a tooth for a tooth.

The punishment that fits the criminal puts an eye for responsibility where there is none, a worthy motive in the place of rebellion, citizenship in the place of outlawry.

—From "Some Wild Notions I Have Known," by Roy L. Smith.

Personal and General

—The Rev. C. L. Hill, on May 29, preached the baccalaureate sermon for the public school of Mexia, Texas, where he is the pastor of our East Mexia circuit. Prof. P. H. Jenkins is principal of the school.

—The Rev. F. N. Collier, superintendent of Murfreesboro District, Tennessee Conference, is justly happy over the convalescence of Mrs. M. E. Collier, his wife, who recently underwent an operation at the Millie E. Hale Hospital.

—President G. H. Trever, of Gammon Theological Seminary, Atlanta, is summering at Oak Bluffs, Mass., where, in response to the usual heavy demands on him for Chautauqua work, he is giving generously of his time to addresses and sermons.

—Born to the Rev. and Mrs. Wm. Jarrell, of our church at Shady Grove, Mansfield, La., a fine baby boy, on May 26. He has been named Matthew Simpson Jarrell. To the Rev. and Mrs. L. T. Jones, Wesson, Miss., a ten-pound baby girl, on June 18.

—The Rev. LeRoy Fields, our pastor at Muskogee, Okla., recently preached the baccalaureate sermon to the graduating class of Manual Training High School of Muskogee, Okla., and delivered the commencement address at Lincoln High School, Fort Smith, Ark.

—While his father was preaching annual sermons before public schools in South Carolina and delivering the graduating address to the high school of Gaffney, S. C., young Chauncey I. Withrow, Jr., was receiving his diploma and degree from Syracuse University, a mark of distinguished achievement for both father and son.

—"The March of Freedom" is the title of a thrilling, moving lecture by the Rev. W. G. Alston, of Shreveport, La., for which he is in constant demand. He also delivered the commencement sermon for the Central High School at Shreveport this season and the annual sermon for the Webster Parish Training School at Minden, La.

—Pastor S. M. Miller, of the Clover Chapel Church, Clover, S. C., is jubilant over the evangelistic services being conducted in that charge by the Rev. C. I. Withrow. He speaks hopefully of experiencing large results from the effort. Dr. Withrow has conducted successful revivals in Alabama, Virginia, New York, and the District of Columbia.

—Dr. George Simons, superintendent of the missionary activities of the American Methodist Church in Russia and the Baltic States for the last twenty years, received word recently from Reval that the Estonian government had officially recognized and legalized the Methodist Church. Similar action by Latvia and Lithuania is expected soon.

—A member of the Washington Conference, the Rev. D. L. Washington has just been elected one of the town commissioners of Bowie, Prince George County, Md., the first man of color ever to be so promoted for public service in that county. The Southwestern congratulates him on his preferment to this honorable position of community service.

—Within practically the last thirty days the Rev. Dr. B. F. Abbott, of Union Memorial Church, St. Louis, has sent to this office thirty subscriptions to the Southwestern Christian Advocate. He exhibits a sustained loyalty to the interests of the Southwestern, which fact has contributed noticeably to making Union Memorial one of the most efficient churches of our group within the denomination.

—Meharry Medical College has been granted official recognition by the Board of Regents of New York State. Such recognition carries with it the legal authority of Meharry graduates to receive licenses to practice medicine in the State of New York and similar recognition in all States of the Union. In point of numbers of students and equipment, this famous old professional school is the largest medical school in the world for Negroes. Its property valuation is above \$250,000 and its interest-bearing endowment nearly three quarters of a million. Under its new president, Dr. John J. Mullowney,

this school, the professional pride of the race, is making most commendable progress. Its new period of development has dawned.

—Editor Dan Brummitt, of the Northwestern Christian Advocate, and the Rev. Dr. Frederick B. Harris, pastor of our Foundry Church, Washington, D. C., and president of the Washington Federation of Churches, addressed the June session of the National Editorial Council of the Religious Press, held in Washington, D. C., upon the subject of "The Relation of the Pastor and the Church Paper to Each Other."

—Bishop E. G. Richardson, secretary of the Board of Bishops, advises us that that body in semiannual session at Warren, Pa., May 4-11, 1927, sent greetings to the Rev. James C. Baker, D.D., pastor Trinity Church, Urbana, Ill., and director of the Wesley Foundation at the University of Illinois in connection with the recently observed twentieth anniversary of the splendid work that he has done, and as a pioneer of the religious work of all denominational tax-supported institutions.

—That the present period of unrest in China is but the "dawn of a new civilization" is the way it is characterized by Bishop George R. Grose in his admirable book, "The New Soul of China," just issued by The Methodist Book Concern. The book is a keen, accurate, and dependable analysis of a situation that holds the center of the world stage of international relationships by one who is on the ground and is well worth perusal by anyone seeking authentic data concerning this world-stirring drama.

—"Negro Progress Since the Civil War" is the subject assigned by the Commission on Interracial Co-operation for their nationwide contest among high-school students recently conducted. One hundred and thirty-three schools in twenty-one States submitted 300 papers with the resulting awards: First and second prizes, George M. Clarke and Robert A. Armistead, of Cleburne, Texas; third prize, Ruth Elliott Reid, of Forest City, N. C. The prizes were, respectively, fifty, thirty, and twenty dollars. The winning papers were chosen by a committee of three judges who had no knowledge of the identity of the authors.

—At the commencement exercises of the Iliff School of Theology, Denver, June 12-14, the Rev. Matthew W. Clair, Jr., A.B., S.T.B., received the degree of A.M. He is the son of Bishop M. W. Clair, of Covington Area and pastor of our church at Denver. Already he has shown unusual ability in carrying on his school work in addition to the work of his pastorate. New life has been infused in the congregation and substantial plans are already under way for far-reaching improvements, including a larger and more modern plant, for greater effectiveness in the church's ministry to the community. President Elmer Guy Cutshall preached the baccalaureate sermon and conferred the degrees upon the graduates. The commencement day address was delivered by Chancellor I. B. Schreckingast, of Nebraska Wesleyan University. The commencement occasion was graced with the presence of Bishop Charles L. Mead, D.D., LL.D., who delivered the communion address. It was reported one of Iliff's greatest commencement seasons.

—We cannot understand why the Mississippi governor should object to the appointment of Dr. S. D. Redmond as a member of the Flood Relief Committee unless it was for political reasons; or it may be the governor was apprehensive lest the appointment of Dr. Redmond would enhance the popularity and influence among his own race of the most popular Negro leader in that State. And though Dr. Redmond is a powerful leader of his people, neither craven nor coward, he is always poised, wise, yet frank and courageous. That's why he is so universally trusted by the Negroes of Mississippi. If he were a more flexible time-server and man-pleaser, an automaton in the hands of the dominant political party, the governor would perhaps have urged rather than opposed his election. In that event he would have been *persona non grata* to all the thinking, self-respecting Negroes. No more representative citizen, white or colored, because none of

greater integrity than he, could be appointed to such a position of public confidence and honor. The caliber of the man, his insight into the realism of the situation, his evident keen disinterested social sympathies are fairly indicated in his urgent appeal a short time ago made to President Coolidge for a special session of Congress to handle the sad situation created by the disastrous flood: "This devastation and awful catastrophe which has befallen several hundred thousand American citizens in the Mississippi Valley is just as real to the residents of those sections as were the devastated fields of Flanders of eastern France or of little Belgium. Devastation, catastrophe, human suffering, you will agree, are just as real when they come from one cause as from another. What the people need, Mr. President, is real substantial, systematic assistance now, extended not by tardy, indifferent charity, but assistance promptly and generously extended by the systematic, methodical, businesslike, strong arm of their powerful government which owes them this sacred duty under the circumstances. The smallest assistance given them now in the way of replenishing them with necessary food, clothing, bedding, seed, a mule or two where needed, a cow, a pig or two, etc., toward starting them off again now, will be worth infinitely more to them than many times that amount tardily granted them 'when Congress meets next December.'"

Gifts to Universities

Gifts for universities are now in much favor throughout the country. The commencement season brings the announcement from many presidents of their reception. Among these is a gift to Yale University Library of \$100,000 in memory of Albert De Silver, class '10. The fund was given by Mrs. Albert De Silver and John Bradley Lord and John Bright Lord, of Greenwich, Conn., and was carrying out the wishes of Mrs. John Bradley Lord expressed shortly before her death last year. The income of this gift is to be used for the purchase and care of books and periodicals in the field of chemistry.

There is always a surplus of money in the community where the Rockefellerers are in control. Their gifts come not only periodically, but ever and anon when necessity requires. Their latest gift is \$100,000 to the Newton Theological Institution. This is the second gift of similar amount to the century-old Baptist school that has been made within the past month. Mr. Rockefeller's pledge states that he will pay \$100,000 to the seminary pro rata with the cash contributions of other donors. Though this pledge is made on condition, there is scarcely any probability of it not being redeemed, for the institution will at once seek other contributors who will assist in reaching the requirements made by this large gift.

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International Accord

IT REMAINS to be seen what will be this nation's fixed and final policy in the matter of friendly agreements with other nations to the end that war shall be forever abolished as an instrument of national policy in our dealing with other nations.

Several things have happened recently to test out our willingness to enter upon relations of accord with such sincerity of purpose as will leave no doubt or suspicion of our attitude. Mr. John D. Rockefeller, Jr., on May 10, 1927, sent to France, for restoration of that country's landmarks at Versailles, Fontainebleau, and Rheims, desecrated and wrecked by the great war, the sum of \$1,600,000. Three years ago Mr. Rockefeller sent for the same purpose another \$1,000,000. Concerning this former gift, he wrote to Chairman Jusserand, of the Committee on Supervision of Restoration: "The fund then provided has now been mostly expended. The results obtained are highly gratifying, thanks to the wise supervision and untiring efforts of the committee of which you are chairman." Transmitting this latter gift of \$1,600,000, he continues: "The burdens France has been carrying are heavy. The fortitude of her people excites admiration. I beg you to regard this offer as *a symbol of the deep and abiding friendship of my countrymen for yours.*" To which replying, M. Jusserand, the noted Frenchman, ex-ambassador to the United States, replied: "Your new gift, so ample that it will allow all the chief work of reconstruction or defense against time to be perfected, is accepted with *deep emotion.* *The whole of France now and later will bless the name of one who unasked and simply for having seen the danger, came to the rescue at the hour when it was most needed and when we could do the least for ourselves.*"

On April 6, the tenth anniversary of our entry into the World War, Foreign Minister Briand of France did the startling act of sending to the United States the statement that his country would enter into a mutual pact with ours for the renunciation of war between the two nations. The proposal follows: "For those whose lives are devoted to securing this living reality of a policy of peace, the United States and France already appear before the world as morally in full agreement. If there were need for these two great democracies to give high testimony to their desire for peace and to furnish to other peoples an example more solemn still, France would be willing to subscribe publicly with the United States to any mutual engagement tending to outlaw war, to use an American expression, as between these two countries. The renunciation of war as an instrument of national policy is a conception already familiar to the signatories to the covenant of the League of Nations and of the treaties of Locarno. Every engagement entered into in this spirit by the United States toward another nation such as France would contribute greatly in the eyes of the world to broaden and strengthen the foundations on which the international policy of peace is being erected. These two great friendly nations, equally devoted to the cause of peace, would furnish to the world the best illus-

tration of the truth that the immediate end to be attained is not so much disarmament as the practical application of peace itself." Leading Americans, individuals and groups of wide influence, are in consonance with the spirit of the Briand proposal.

Tending in the same direction comes Colonel Lindbergh's great feat, occasion for the greatest demonstration of friendship ever exchanged between these two countries. That event has been seized upon by many as having its chief value internationally in being a harbinger of good will between the two nations. Concerning it, Robert Underwood Johnson, our former Ambassador to Rome, has written to Secretary of State Kellogg, saying: "Is not the time especially propitious" for the signing of a permanent treaty of peace between France and the United States, "when Captain Lindbergh, our Ambassador-at-Large of American good will, has demonstrated that the hatred of our people by the French is but a myth."

Despite these and other gestures of international good will from France to the United States, Secretary Kellogg has seen fit only to indicate by personal letter to Mr. Johnson that "relations between the two governments are based on lasting friendship which should never be broken, pointing out that the Franco-American Treaty of 1914 'for advancement of peace' embodies that friendship. That treaty, which continues in effect indefinitely until one year after abrogation by either party, provides for submission to a commission of all disputes unsettled by diplomacy or arbitrations."

The secretary will point out that Briand's suggestion, made in a public address, has not been submitted to the United States as a proposal by the French Government, but that this "Government is willing to receive and cordially consider such an official proposal if and when made."

Those of us who are interested intensely in the constructive principle of international accord as the only basis of enduring world peace are hopeful that no petty, self-conceited, narrow nationalism such as is sponsored by the provincial-minded holier-than-thou fanatics shall intervene in this situation to prevent progress in outlawry of the war enterprise. While M. Briand should be rewarded by distinguished success in his courageous and morally balanced diplomatic stroke, it is gravely doubtful that he will succeed.

France is not an English-speaking country, and Frenchmen are not Nordics. Their Celtic blood stands seriously in the way to that accord which is the essential basis of peace. In proportion as the Nordic myth gains credence or even favorable consideration in the councils of the dominant white nations whose history of biological fusion is not closely read and generally known, so long will there be reticence in their rapprochement with other national groups. The game for dominance permanently by the "Nordic" strains in world affairs is on. China knows it. So does Russia. And so do India and Japan. Will France be disillusioned early and learn her lesson also?

International accord is a requisite as the basis of enduring peace, but its condition must be mutual respect and good will as between equals and not on the ground of condescension. National sovereignty inheres in the very existence of political units as nations; it matters not the complexion or strains of its population, what the

form of social structure or the character of its institutions. And no such nation will accept an inferior place in the family of nations unless beaten by force into submission. It must become increasingly evident that only the moral law will be the solvent of the problems that exist between nation and nation.

A Layman's Retrospect

Of the Sixty-fourth Session, Delaware Annual Conference

KEEP THE SOUTHWESTERN ALIVE

By Jolley T. Harris

THE sixty-fourth session of the Delaware Annual Conference is now history, and we would not attempt to depict the many notable features incident thereto because, no doubt, that will be done from the pen of one of the brilliant members of that body. However, we would state that the beautiful Asbury Methodist Episcopal Church, Atlantic City, which is a concrete demonstration of the master mind of a master builder, was the scene of this assembly. Dr. A. L. Martin, S.T.D., the Delaware Conference "Son of Thunder," who has wrought here the past seventeen years, was the entertaining pastor, and Asbury stands as a lasting monument to his memory. On his own request, Dr. Martin was changed at this session of the Conference.

As an ordinary layman who spent four days at the seat of this Conference, we were impressed with the entire procedure. And yet there was one outstanding feature in the form of an appeal by which we felt an impression which just seems to linger in our memory; and we wonder why, in view of such adequate facilities as we have, that such life-sacrificing appeals year in and year out should be made necessary.

The pages of history are dotted with the names of individuals who have "spent" themselves in advocating the "cause" that they have been called to represent. Through discouragements and seeming loneliness they have pursued their course, pleading in effort after effort to lay upon the hearts of the people the rightness of the "cause."

Jesus, the Founder of the Christian religion, spent Himself advocating the principles underlying the "cause" that He came to represent; and His apostle, St. Paul, caught His spirit and gladly spent himself in promulgating the same "cause." And down through the years other men, too numerous to mention, have been "fired" with the same spirit and passion and have gladly spent themselves in espousing the principles underlying great causes, the interest of which lay heavily upon their hearts.

From this layman's point of view there appeared at this session of the Conference one who represents a "cause," whose soul is fired with the rightness of the cause, a cause of vital interest to the race in general and to the colored constituency of the church in particular. And because of the beneficent interest it bears to the race as a whole, he is spending and willing to be spent for its "life." As we listened to his compassionate plea on this occasion (as on other occasions) for a more liberal support of the *Southwestern Christian Advocate*, official organ of the great Methodist Episcopal Church for the colored constituency thereof, Jesus appeared before our vision as He stood in pity, grieving over obstinate Je-

rusalem in the long ago, and His Apostle St. Paul in his oft pleadings with those bigoted, prejudice-minded Hebrews of his time, and we had somewhat of the consciousness that Christ was standing with him and the spirit of St. Paul hovered near.

Following Dr. King's appeal, Dr. Fred H. Butler informed the Conference that "unless the Southwestern is more liberally supported, there are reasons to believe that the next General Conference may terminate its publication." We would not assume to advise the colored ministry, nor would we even assume to offer advice to those outstanding laymen of vast influence and power; and yet, we believe the Southwestern *can* and *should* be kept "alive"; its "death" would be to us (I speak as a common layman mingling with the masses) not only an irreparable loss, but we would be deprived of the most potent advocate for our rights as citizens and, bereft of our only *own* church news-bearing agency. The Southwestern has not been given a square deal; it has not been given an opportunity to prove its helpfulness; yea, its spiritual stimulus to the masses of our church membership, because it has not been (speaking in general terms) sufficiently tried. Twenty Conferences, constituent of ministry and laity, is sufficient to keep alive one church-news-bearing agency, one messenger of the cross.

For the continued life of the Southwestern we would venture the following suggestions: Let there be appointed in each local charge throughout the twenty colored Conferences a "Southwestern Christian Advocate Committee" to aid the pastors and at stated periods, say once each quarter, put on a Southwestern "rally" at a service when most people are present, this "rally" to consume say fifteen or not more than twenty minutes, using say five to seven minutes to lay the claims of the Southwestern on the hearts of the people, and the remainder in which to take subscriptions. It might not be out of place if the next General Conference should make this or a similar plan mandatory, the same as it makes other educational provisions. Next we would suggest that each local, district, and Conference lay members' associations give the interest of the Southwestern a prominent place in their meeting and convention programs. Our impression is that such a scheme as suggested would back up the editor and strengthen his heart as he stands in the "front-line" trenches with bared breast to an adverse public opinion. If this should prove successful and the Southwestern is given a wider reading among the laity, more enlightenment will be engendered upon the polity and program of the church, and World Service and all other interests will be more liberally supported.

Keep the Southwestern alive!

Contributed Editorial

Our Wesleyan Inheritance

By Bishop William F. Anderson

THE problem of problems is to get the principles of Christianity put into practice." So declares JOHN WESLEY, and about this basic principle he built the manifold activities of his great and wonderful life. In his day the controversial spirit was rampant even as it is in certain quarters in our own day.

John Wesley was one of the most tolerant of men, but he found it difficult to be tolerant toward the waste of time and energy involved in fruitless theological discussion. His answer was unequivocal—"Mere opinions," he declared, "are of little account." The charge was brought against him that he followshipped with men of widely divergent opinions. He replied—"As Methodists we think and let think," and again, "I desire a league offensive and defensive with every soldier of Jesus Christ." To all who desired to see the principles of Christianity put into practice he threw down the challenge—"If thy heart be toward me, as my heart is toward thee, then give me thy hand." By the same token he organized his societies without ever raising the question as to doctrinal beliefs—a most remarkable tribute to the breadth of a man's spirit at that hour of history. He is easily one of the broadest men of all the Christian centuries.

Now it is incumbent upon his followers to safeguard this inheritance and to pass it on to future generations. The vital thing is not whether a man be conservative or progressive. Wesley himself was strikingly progressive; but if a man be so constituted that he can serve better from the conservative point, well and good. Let him so proceed. But it is not necessary to make a fuss on all occasions if some other man of equal sincerity finds himself fitting more congenially into the progressive interpretation. This was ever our founder's unfailing attitude. Methodism is big enough and broad enough for men of all shades of opinion. The essential thing is for every man to give himself without stint to the business of "getting the principles of Christianity put into practice." The persistent, insistent, controversial, and divisive spirit manifesting itself in some quarters of our church today is to be greatly deplored. It is unmethodistic, unchristian, out-of-date.

It is a good time for men of all shades of belief, of temperaments, of theological opinion to hark back to that great saying—"The problem of problems is to get the principles of Christianity put into practice." To secure that is our chief and only business. To realize that great desideratum in our own lives and to promote it in the lives of our fellows, in all laws, all institutions, all classes, all interest, all practices, all nations and throughout the world, is the big business in which Methodism is engaged.

In the face of such a challenge the undue exaltation of mere opinions and the defense of mere human tradition is childish, and an anachronism at this time of day. The main chance for each of us is to get the principles of Christianity put into practice—nothing else matters.

The Treaty With France

THE proposal of Foreign Minister BRIAND, made informally in a speech on April 6, calling for a treaty with the United States outlawing war between the two nations, has now passed the informal stage.

M. Briand has formally suggested the desire of the French government to conclude such a treaty with the United States.

This proposal takes on increased practical importance from the fact that in less than nine months the present existing arbitration treaty between the two nations expires. Before February 28, 1928, there must be some new treaty drawn up. That necessity raises the eager query in both nations, Why not seize the opportunity for a real forward step?

The suggested model treaty drafted by professors at Columbia University gives added impetus to the possibility of an arbitration treaty. The two nations at this time can do an ordinary routine thing simply by renewing the present treaty. Or in courage and faith they can rise and do a thing of a size and spirit to match the need of the hour. Probably never before has there been a more favorable atmosphere of good will between the two nations, due in no small part to the unique services of Ambassador LINDBERGH. The time is right for a treaty which will make war as a national policy as illegal as it is now undesirable both to Frenchmen and Americans. Such a treaty will do much more than merely strengthen the ancient ties of friendship between France and America; it will be a step towards that final outlawry of war between nations to which the world must come!

"God Save Us From Dependence on Temporal Power"

SIR HENRY LUNN, one of the leading laymen of British Methodism and an ardent worker for church unity, on his return to London a few weeks ago from an extensive tour of the United States, gave an interview, published in The Methodist Times, London, on conditions in America. The following comment on the change made in the Discipline of the Methodist Episcopal Church in 1872 furnishes interesting reading in this day of such extensive church building in Methodism:

"Methodism is amazingly powerful in America, and if it can repress the boasting of its 'Babbitts' and can guard against the danger that comes to any church from excessive temporal power, it will continue to be, as it has been in the past, a mighty weapon for the advancement of national righteousness. The great danger of American, as of British, Methodism is set out in a striking passage inserted by the Methodist Episcopal Conference of 1874 in the Discipline: 'Let all our chapels be built plain and decent, but not more expensive than is absolutely unavoidable; otherwise the necessity of raising money will make rich men necessary to us. But if so, we must be dependent upon them, yea, and governed by them. And then farewell to the Methodist Discipline if not doctrine too.'

"At the Conference of 1872 American Methodism decided to remove this dangerous reflection on its rich men, and revised this passage to read simply: 'Let all our chapels be built plain and decent, and with free seats wherever practicable, and not more expensive than is absolutely unavoidable.' *Absit omen!* Whether Methodism on either side of the Atlantic can be saved from that terrible dependence on rich men is the gravest question that confronts our communion on both continents, Europe and America. May God save us from that dependence upon temporal power in the new form."

Motto

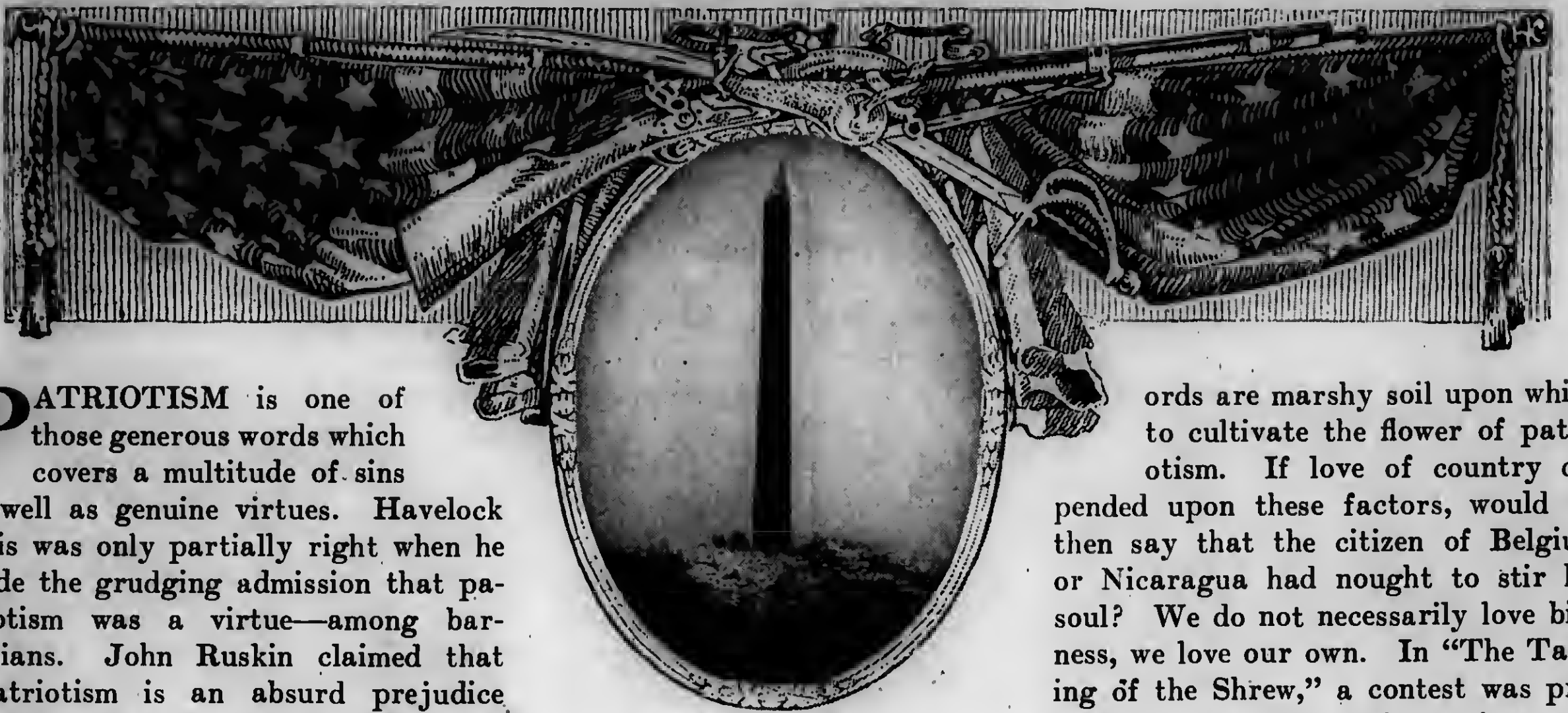
ACURRENT neat little parody supplies a fitting motto for the modern school of debunking biography:

"Lives of great men all remind us

We can write about the great.

And departing, leave behind us

Proofs that we were second-rate." L.



PATRIOTISM is one of those generous words which covers a multitude of sins as well as genuine virtues. Havelock Ellis was only partially right when he made the grudging admission that patriotism was a virtue—among barbarians. John Ruskin claimed that "Patriotism is an absurd prejudice founded on an extended selfishness." Another Englishman, Clutton-Brock, analyzed this emotion as collective egotism. It is bad taste in good society to indulge in personal boasting. Of course it is done, just as some people eat with their knives, but it has well-recognized social consequences. However, to boast of America, the land of the free and the home of the brave, is a patriotic duty. Every son of that fair land rightfully shares in those encomiums.

But all patriotism is not extended egotism. May we pass in review a few types of the emotion as commonly found? We all display what may be called a *sentimental* patriotism. For,

"Breathes there a man with soul so dead,
Who never to himself hath said,
"This is my own, my native land!"

Distance only lends to its enchantment. It was the exiled Jew in Babylonia who sang, "O Jerusalem, Jerusalem, if I forget thee, let my right hand lose its cunning; let my tongue cleave to the roof of my mouth, if I remember not thee above my chief joy." Well do I remember a Fourth of July spent in Peking, China, many years ago. For days I had been in the midst of strange people and unaccustomed sights. On this hot evening I sat on a lawn in the Methodist mission compound, for all the world like a bit of America thrust down in the midst of Asia. Chinese dragons make impressive figures when carved on Buddhist temples, but the figure carved in my heart was an American eagle. "O America," I thought, "if I forget thee, let my right hand lose its cunning. . . ."

The Love of Home and Clan

Sentimental patriotism roots in the love of clan and love of home. It may be that some of our patriotic expressions have such a manufactured appearance because these roots are relatively shallow with it. Since a single clan has not yet emerged from the melting pot it has been possible for an organization calling itself the Klan to flourish. The weakness of traditional loyalties may account in some degree to our stress upon national size, wealth, and power. But martial victories and census rec-

ords are marshy soil upon which to cultivate the flower of patriotism. If love of country depended upon these factors, would we then say that the citizen of Belgium or Nicaragua had nought to stir his soul? We do not necessarily love bigness, we love our own. In "The Taming of the Shrew," a contest was prepared to test the various wives. It provided much merriment but settled nothing. One thing that can be said on behalf of your wife can be said for no other—she is yours and you are hers. There is one thing that can be said for your country that can be said of no other—she is yours, and you are hers.

"My country, 'tis of thee" we sing. Who can enter New York harbor and behold Liberty's torch lighting the world without feeling a thrill of emotion! Who can traverse her fields of corn, her throbbing centers of population, her mountains fastnesses, without elation of spirit! Who would not join the song,

"I love thy rocks and rills,
Thy woods and templ'd hills;
My heart with rapture thrills
Like that above."

"Sporting Patriotism"

There is another patriotism which we might designate as *sporting* patriotism. This tests our hatred of other countries quite as much as our love for our own. Ours is a great university because the football team was undefeated. In the same strain, America is a great nation; she has never lost a war. Think of Captain Lawrence on Lake Erie and Dewey at Manila! Sporting patriots delight in insidious comparisons. The United States has the greatest gold reserve ever accumulated within the confines of one nation; but this patriot does not think it worth while to go into particulars as to how this gold is distributed. Among sporting patriots, if a man is a patriot, it doesn't matter what else he may be. If a man is a good quarterback, a faculty should overlook a trifle like a few failures in mathematics. If you had a good war record, no one ought to inquire too sedulously into your peace record.

Sporting patriotism does not respect the rights of other people to love their countries in peace and in their own way. From the selfish lives of power-seeking men has often come a weed that has no beauty nor comeliness; that publishes abroad as its slogan, "My country, in her foreign relations, may she ever be in the right;

Creative Patriotism

Some Christian Ideals for the Fourth of July

By Clarence Tucker Craig

Pastor Simpson Methodist Episcopal Church, Brooklyn, N. Y.

but my country, right or wrong." The true patriot will, on the contrary, reply with Lord Acton, a noble Roman Catholic, "It must always be wrong to do wrong."

We would add, it is worst of all for my nation to do wrong, for I must share in that responsibility and guilt. The greatest task of Christian patriotism is never to defeat an enemy; it is to defeat the enmity. "My country, right or wrong" only increases the bitter hostility arising from injustice.

Sporting patriots clamor for troops to "clean up Mexico" and proclaim the obligations which we should carry out by means of gunboats and marines to protect property and restore order in China. Constructive patriots see in the acute situation arising in the Far East a condition of tension which can only be met by mutual respect and good will. Justice has slight chance where the desire to win rules unrestrained. We will defeat the enmity between us and foreign nations, not by beating them, but by doing justly, loving mercy, and walking humbly with the God of all humanity.

"The Sons and Daughters of the Past"

There is another type of patriotism which, for want of a better name, may be styled *reminiscent* patriotism. The organizations are legion who unite their members under some variation of the title, "The Sons and Daughters of the Past." Unless they perpetuate sectional feeling, little objection can be taken to the desire of a group to cherish the memory of great periods and events in our history.

Nevertheless, we should not blind ourselves to the dangers in a predominately *reminiscent* patriotism. The past might always have been better. It is perilous to embalm heroes and causes of old in a holy sanctity if we expect to preserve untarnished our scientific love of truth. Every teacher of American history knows the difficulty of displacing the patriotic legends which have been woven about even our past with the soberer, impartial facts. He does so at the risk of being labeled pro-English, unpatriotic, or some other vicious epithet. One of the greatest collective sins of the nations lies in the teaching of their own history to the end of glorifying themselves instead of glorifying the truth. No American could conscientiously teach the patriotic perversions of history which Japan foists upon Korean schools, but let the nation that is without sin cast the first stone!

It is so easy to build monuments for the tombs of



the fathers when it was the like of us who slew them. John Hancock would probably be persecuted by our metropolitan dailies as a Bolshevik if he lived to-day. When we consider the horror which is created by revolutionists in the minds of many respectable citizens to-day, it is worth remembering that the Declaration of Independence proclaimed that very right. We should not be forgetful that lives and property of others were endangered by our own glorious revolution.

The Creative Patriotism of 1776

To perpetuate the memory of the past goes over imperceptibly into the perpetuation of the past itself. It is much easier to engrave the Declaration of Independence

upon tablets of bronze than to live in its faith. It is instructive to reflect on this anniversary of its signing the state of affairs calling for the momentous document. Fifty-six representatives of American colonies were in session a little over a year after hostilities had broken out with the mother country. They unanimously signed the document drawn up by Thomas Jefferson, which declared that as men were free and equal, they ought not to suffer further wrongs, but should henceforth be independent. One may well ask what this had to do with the quarrel over taxation without representation? It was truly a radical step, and there were plenty of men, particularly the prosperous men, who insisted that our only object was to preserve the past. They were not the signers of the Declaration of Independence. History calls them Tories, and they do not occupy the chief seats in the

gallery of our national heroes. The bold men who signed that document were endeavoring, not to preserve the past, but to create a better future. The need in 1776 was for creative patriotism, and there is the same need in 1927. The patriotism which has its eyes on to-morrow rather than yesterday is the patriotism that is vital. To-morrow may be better or worse. Yesterday has told its tale. The question is not whether we love America. That should be taken for granted. What kind of America are we loving and dreaming? That is the nation which is to be.

An America True to Its Democratic Faith

We need to create an America which is true to its democratic faith. The old, simple frontier days are gone for good, and likewise the simple faith of the Declaration

The Need of the Hour

*What do we need to keep the nation whole
To guard the pillars of the State? We
need*

*The fine audacities of honest deed;
The homely old integrities of soul;
The swift temerities that take the part
Of outcast right—the wisdom of the heart.*

*We need the Cromwell fire to make us feel
The common burden and the public
trust*

*To be a thing as sacred and august
As the white vigil where the angels kneel.
We need the faith to go a path untrod,
The power to be alone and vote with God.*

—EDWIN MARKHAM.

of Independence that all men are created free and equal. As a matter of fact, they are created bound and unequal. Inner freedom may be attained, but equality is to be found nowhere here below. Even equality of opportunity is a specious substitute; for opportunities never can be made equal for unequal abilities. If democracy depended upon the literal accuracy of the Declaration of Independence, we might as well strike its colors now. But the essence of democracy is not equality. It is the mutual respect of each for the other. It is the recognition by the bank president that the work of the digger of ditches is likewise a necessary part of our civilized life. Existence must be made tolerable and worthy for every individual as he fulfills the task for which he is fitted. No task shall be closed to anyone by any door except his own lesser capacity. The essence of democracy is mutual respect for the rights of every personality. The social struggle of our time is fought out on the thousand and one battlefields where that faith is put to test.

Creative patriotism must likewise evolve a new relationship between the nations of the world. The scientific mastery of the natural world has brought about an interdependence of all peoples. We continue, however, our exclusive patriotisms which ignore the developing world neighborhood. Our forefathers declared their independence before they won it. We need to declare the inter-

dependence which has already come into being. The outstanding problem of our time concerns the organizing of this interdependence in the interest of mutual understanding and world peace. No nation has a right to go back to dependence upon an alien power, for national self-development is a prerequisite of genuine peace. But we do need above disputing peoples authorities which owe allegiance to no cause but that of justice and humanity. The dying words of Edith Cavell, the Belgian nurse, must not fade from our memory, "In the face of God and eternity, I realize that patriotism is not enough."

The League of Nations and the World Court strike a cold response in the minds of most Americans to-day. The departure of contingents of marines to China and Nicaragua captures the imagination of the American people much more than M. Briand's proposal to outlaw any future war between France and the United States. Zealous fanatics are busy cataloging for stigma the nation's leaders for peace and international co-operation. Creative patriots certainly face a herculean task if this generation is to be worthy of the heritage of our revolutionary fathers. The fight for interdependence does not call for the killing of men's bodies, but for the reorganization of their minds about new ideals. It means the growth of a new patriotism more in harmony with the worship of the one God of humanity.

Speaking of Propaganda—

The Present Campaign to Create Despair and Panic Among Temperance Forces

By Bishop Ernest G. Richardson

MEN have always desired to propagate their beliefs, so that propaganda is probably as old as the human race. There have always been groups of enthusiasts who have systematically banded themselves together to extend their doctrines. The propaganda of the Roman Catholic Church, for instance, is an organization several hundred years old. But propaganda as a science received a great impetus during the Great War. As soon as the war broke out every nation involved in it sought to justify its position. All of the years of the war a thoroughly organized propaganda was carried on for the purpose of trying to make their own side seem to be triumphing. Falsehoods were freely told and small victories were greatly overstated. No means was neglected to justify the position of each nation, to villify its opponents, and to make non-combatant nations believe that victory was certain for the side that was sending out the news. The close of the war did not bring a cessation of this propaganda. The world seems to have become so accustomed to it that it has continued its use in a

way that never was true until fifteen years ago. Another contributing cause to the widespread systematic propaganda of the present time is the increased means of propaganda. Only a short while ago President Coolidge spoke in Washington. By means of the radio, through its many hooked-up stations, hundreds of millions of people in every portion of the globe could have heard his words. This is simply one illustration of the ease with which those who desire to get their doctrines spread abroad may do so. All of the new agencies of propaganda are being used freely by enthusiasts for every cause. Unless we are on the alert, we are frequently deceived by propaganda without even knowing that we have been listening to it. Over the radio, at the movies, in the cartoons, at Chautauqua lectures, through the newspapers, insidious propaganda is being carried forward. We need to read and to listen with great alertness if we are to avoid being led astray.

The special purpose of this article is to call attention to some false and some misleading propaganda that is being circulated by

"Stick to the Simple Gospel—"

WE ARE perpetually being told that the church must stay out of politics. There is enough truth in this to make it sound plausible. The church, as a church, has no right to dictate to its members how they should vote on purely political questions. But the church, as an organized leader of righteousness, has every right to declare itself on moral questions that are before the public. Most of this talk about the preacher sticking to theology is for the purpose of weakening the church's influence in the lines of moral reform. By the plausible arguments that are put up, many are criticizing some denominations and some interdenominational agencies that have every right to take the stand that they are taking for righteousness and cleanliness.

well-organized opposition to the Eighteenth Amendment and the Volstead Act. So successfully have they foisted their false and misleading statements upon the public, that multitudes of well-meaning people have been deceived. This is the purpose of the propaganda. If a feeling of hopelessness can be engendered among those who favor the Eighteenth Amendment, there will be hope of its repeal. If the great dry masses can be led to believe that this amendment to the Constitution is not enforceable, the enforcing act will be very greatly modified. These are the aims of the propagandists in question. Many of them will stop at nothing to produce hopelessness and despair among the temperance forces.

One of the misleading statements that has been repeated so frequently that multitudes believe it, is that the Eighteenth Amendment was inaugurated and carried to completion while two million voters were in Europe. Even if this were true, it constitutes a libel on the two million young men who went to fight. What right has anybody to infer that these young men, a vast majority of them from temperance homes, would have voted unfavorably to the proposed Eighteenth Amendment if they had been at home? It should also be remembered that the Eighteenth Amendment was originated by the Congress that was fully elected five months before war was declared. One third of the Senate that voted to send down the proposed amendment to the States was elected in 1912; one third was elected in 1914; the remaining third was elected in 1916. Only twenty of the senators, all elected before war was declared, voted against the submission of the amendment. In the House two thirds of the members elected five months before we declared war voted to submit it. It is certainly misleading, and a deliberate attempt to mislead, to say that the Eighteenth Amendment was put over when two million citizens were engaged in other business and therefore unaware of what was happening.

Another misleading and deceptive statement that receives wide publicity is the howl against the enormous expense involved in the attempt to enforce the Volstead Act. I read regularly a presumably decent and honorable paper. Twice in the last four days before this article was written an editorial has appeared in that paper upon this subject. The facts are that the expense of enforcing the act is practically negligible. When you deduct the fines collected and the value of property seized and sold, the expense of enforcement either disappears or nearly reaches the vanishing point. Those who make this statement will, of course, call attention to the vast sums that would be secured by license, if the license system



New York Herald Tribune

A FRANTIC INSISTENCE ON A DRINK

One of America's Favorite Cartoonists, J. N. Darling ("Ding") Takes a Whirl at the Frenzied Propaganda of One of the Most Industrious "Wets"

were still in vogue. Because this money is not received as taxes, they debit it as a part of the expense of prohibition. They entirely fail to mention the vast savings caused by prohibition. Prof. Irving Fisher says that since prohibition went into effect more than six billion dollars a year has been added to our national wealth that otherwise would have been wasted. Mr. Babson estimates two billion dollars annually are saved because of prohibition. The fact is, that from any honest viewpoint prohibition is not an expense, but an economic asset.

"More Liquor Consumed Than Before Prohibition"

Another false statement that is continually foisted upon the public is that there is more liquor being consumed to-day than before prohibition. This does not appear so frequent recently as it did a few months ago. It is hard for anybody to believe that this statement is made without a knowledge of its falsity. Anyone must be credulous indeed to believe that the clandestine means of making and distributing liquor to-day could manufacture and circulate even a tithe of the liquor that was brewed and distilled by all of the breweries and distilleries in the country, as well as by the shipload importations of alcoholic days.

Vast numbers of our people have been led to believe that the alcoholic content in liquids that makes them legally intoxicating was arbitrarily fixed at one half of one per cent by weight under the Volstead Act. This statement has been made so many times that it is quite generally accepted as the truth. It is nearly always coupled with the thought that no one but a group of temperance fanatics would have thought of saying that liquid containing one half of one per cent of alcohol by weight was intoxicating. I have yet to meet the first person who knows when the law was passed that declared such liquids intoxicating, and at whose behest this law was passed. The facts are that in 1868, under the Civil War Revenue Act, this standard was originated. Decisions by the Treasury Department, accepting this standard as constituting intoxicating liquor, have been made many times during the years since then. Certainly prohibition was not in effect in 1868. Nor were temperance fanatics at that time sufficiently numerous to have caused that law to be passed. The law was passed at the demand of the liquor interests. Having to pay a tax which was levied to help pay the expense of the Civil War, they demanded the protection afforded by this definition. It is hard to believe that many of those who keep on declaring that this alcoholic content was declared intoxicating about six years ago, and originated then at the behest

of temperance fanatics, do not know that they are declaring an untruth. If they are ignorant, their ignorance is inexcusable, as the facts are so easily secured.

The "Poisoned Liquor" Smoke Screen

Another very popular appeal in the attempt to undermine law enforcement is the demand that poison be taken out of alcohol intended for commercial uses. It is repeatedly stated or inferred that the presence of this poison in commercial alcohol is due to the Volstead Act. One of the great newspapers of the country boasted that it was the leader in the demand that poison be taken out of alcohol that was intended for commercial use. It declared that it had been making this demand for ten months. Why did it wait twenty years before it started to demand this reform? Poison was put in alcohol intended for commercial purposes over twenty years ago and has been there ever since. The dye, artificial silk, paint, and many other industries are demanding that wood alcohol as a denaturant remain in the alcohol that is purchased by them. Those who try to arouse sympathy because a few hundred people died from the use of poisoned alcohol forget to mention the thousands who died in former years annually because of the use of alcohol that was not called poisonous. The propagandists also fail to mention that the placing of poison in commercial alcohol is accepted the world around. England, France, and Germany can hardly be called prohibition countries. The majority of the voters in those countries could hardly be termed temperance fanatics. Yet in all of them deadly poison is placed in commercial alcohol.

The news about political events that is carried generally is misleading. Before the last general election, the conclusion to be drawn from much of the news was that the Congress then to be elected was pretty certain to have a wet majority. This prediction was made in a number of papers published in foreign countries because of the news items telegraphed from America. The facts are that the next Congress has a clear dry majority in the House of about two hundred. The Senate in the next Congress will have a dry majority of about fifty. It was frequently predicted that the congressional session just closed would either weaken the Volstead Act or do nothing about it. In reality, that Congress passed the Prohibition United Reorganization Bill intended to strengthen the enforcement of the law. In order to get this bill through the Senate, the cloture rule had to be used. Every informed person knows how difficult it is to get the Senate to use this rule. It did so in this case, and when the vote was finally taken, only six senators voted against the bill.

Another great misleading statement is the perpetual howl that is being raised against undercover acts in prohibition enforcement. No one questions that undercover methods are necessary in the enforcement of other laws. In order to detect a criminal forger, or thief, or murderer, undercover methods are not denounced. But when they are used to try to detect a violator of the Volstead Act a terrible howl is raised.

Distorting the Facts of Last Year's Vote

To read many of the newspapers that have the greatest circulation, one would be led to believe that the predominant sentiment of our country is wet. The facts do not bear out this assumption. A great deal was made a short while ago of the vote on the wet question submitted to the voters in New York State. The fact is that less

than one half of the registered vote last fall in the State of New York was cast on the wet side. The registered vote last fall was 3,617,915. One half of this would have been 1,808,957. The affirmative on the question against prohibition submitted was 1,666,227. Of those who actually voted, 786,682 did not vote on this question. A fair presumption is, that all the wets who voted at the election voted yes. Those who did not vote were either indifferent to the question or satisfied with the present law. In Illinois last fall two dry congressmen at large were elected by 345,000 plurality over their nearest opponent. Illinois has about 2,500,000 voters. The wet vote last fall was in the neighborhood of 450,000. One of the great newspapers of the country announced in large headlines on its front page the day after the last election that California had repealed its prohibition enforcement law. Four or five days later in an inconspicuous place on the fifth or sixth page it gave the facts, namely, that California had refused to repeal its prohibition enforcement act by about 70,000. Is this honest journalism? The State of Pennsylvania gave a Democrat running for senator on a bone-dry platform a majority of 50,000 outside of the city of Philadelphia. Omitting the cities of New York, Chicago, and Philadelphia, four fifths of the congressmen from the three States of New York, Illinois, and Pennsylvania are dry. Would anyone know that there was so much dry sentiment in these three States from reading the news reports about wet conditions? Missouri, the home of Senator Reed, refused to undo its drastic prohibition enforcement laws by a majority of over 275,000. Even the wettest portions of America are not nearly so dripping wet as the anti-news would lead us to believe.

Another effort to deceive the voters of the country is in the constant emphasis that is being laid on the viciousness of temperance organizations. The Anti-Saloon League and the W. C. T. U. are the special targets for abuse. It is considered simply awful that the Anti-Saloon League has raised and spent in the last few years in the forty-eight States \$13,000,000. If the opponents of prohibition could have their way these organized agencies would be put out of business. It is all right for them to spend money like water to undermine prohibition; but when temperance agencies spend a little money to repair or strengthen the dike it becomes a dreadful act. It is all right for them to organize; but when the temperance forces organize it becomes a cardinal sin. An army can get the best of a mob. This is true even if the mob numbers five times that of the army. Discipline and organized effort can overcome zeal if zeal is undisciplined and unorganized. The enemies of prohibition understand this very well. If by their constant insidious propaganda they can get the American people who have been supporting these agencies to withdraw their contributions, the organized effort to keep prohibition vital will be greatly weakened.

The purpose of all this propaganda is, of course, to cut the nerve of opposition to the efforts that are being made to modify the prohibition position of the United States. We need to be on the alert constantly lest we be deceived and led astray by falsehoods and half truths. So insistent and insidious has been this organized systematic propaganda that multitudes of the very elect have had their faith shaken and their zeal weakened. Eternal vigilance is the price of safety here as elsewhere.

ATLANTA, GA.

The Gulfside Summer School of Theology

By Dr. E. M. Jones

ON THE 16th of June, 1927, the Gulfside Summer School of Theology for the New Orleans Area closed its best and most successful session. For ten days a large number of undergraduates and post-graduates, representing seven Annual Conferences, studied by the seaside at Waveland, Miss. The undergraduates studied hard, and most of them passed their examinations. Besides, it was their privilege to listen to some able lectures by experienced and capable men. We all went away feeling that what had been accomplished was worth while.

The special lecturers were Dr. W. B. Farmer, of Indianapolis, Ind.; Bishop R. E. Jones, and Dr. Allan MacRossie. But Dr. MacRossie did not reach us.

The following men are on the faculty: Drs. Willis J. King, Dean R. N. Brooks, J. L. Farmer, K. W. McMillan, J. W. E. Bowen, Jr., E. W. Kelley, C. S. Stanley, A. G. Cole, R. G. Morris, and E. M. Jones. Drs. Kelley and McMillan were absent on account of illness, but Prof. S. C. Walker, of New Orleans College, made a fine substitute for the absentees.

The Banquet.—At the close of the school a very fine banquet was given the faculty and students, which was enjoyed by all. At the banquet the following resolution was adopted: "Your committee records with pleasure our local comforts and courteous help which have made our stay here very enjoyable. We call attention to the clean and neat rooms and beds. The convenient sanitary connections, the well-cooked food by Mr. Thomas, and the willing and courteous help of the waiters. For the fine and kind spirit manifested by all, from the bishop down to the least, we extend a rising vote of thanks."

We are giving the report of the Committee on Findings, which is the heart of all we want to say:

Your committee recognizes the forward-looking action of the General Conference when it created a Commission on the Course of Study. By making this commission a distinct department of the church, and by giving it a share of the World Service contributions, the General Conference has given it an independence in action which has brought the largest and best results to the church. To many sections of the church this commission is carrying schools of theology in which the undergraduates of the entire church may be helped in their efforts to master the four years' course of study.

Great wisdom was manifested when Dr. Allan MacRossie was made the educational director of this commission; and he has exercised fine judgment in the selection of those who have had charge of these schools of theology.

Gulfside Summer School of Theology.—For the last five years we have been greatly blessed by having one of these schools of theology in the New Orleans Area, which comprises seven Annual Conferences. Dr. Willis J. King has wisely and successfully served as dean of this school, and has had the unstinted support of his faculty. We have no way of measuring exactly the amount of good this school has been to the undergraduates of the New Orleans Area; but the enclosed resolution from the student body indicates their appreciation of it.

The School a Necessity.—It is absolutely necessary to maintain this school in our section if the church in our section is to have a better trained and more efficient ministry in the future. Our young people are becoming better educated; and our pastor-leader must be trained if he is to hold their respect and win them to Christ and the church, and use them for Kingdom building. Many of the undergraduates of this area have had very little, if any, literary preparation for their work as preachers, and this school gives those their best and, it may be, only chance to receive some preparation for their high and holy calling.

A Serious Handicap.—One of the things which has kept the attendance of our school from being as large as it otherwise would have been is the distance which the undergraduates must cover in order to reach the school. Those coming from the West Texas, Central Alabama, and Tennessee Conferences must travel upward of eight hundred miles to get to this school. But in spite of the distance we have had for the five years a splendid attendance, and inestimable good has been accomplished.

A Sore Need.—So one of our greatest needs is more funds with which to maintain this school. It would help much if we could get the seven Annual Conferences of the area to make an annual contribution to help those who are financially unable to attend this school each year because of its distance. We can think of no wiser and more far-sighted investment than this. Money invested in brain and character always counts for most.

Written Work.—Thus far we have not done much along the line of written work, but we greatly feel the need all over the area of this type of work being done. We recommend that the undergraduates of the area be required to cover their work for the year through correspondence before coming to the summer school of theology, so that the time may be spent in this school chiefly in reviewing, correcting, and making further suggestions to the students. We also recommend that Gammon Theological Seminary be requested to conduct through one of its professors the correspondence work for our summer school of theology.

The Course of Study.—Your committee approves in general our present course of study, but we are strongly of the opinion that a few books now in the course could be left out with profit to all concerned. We have reference here to changes in books for pedagogical rather than for doctrinal reasons.

Dr. Farmer's Visit.—We shall never forget the visit to our school of Dr. W. B. Farmer. His addresses were informing, practical, helpful, and inspiring. But we were impressed above all by his brotherly spirit and his disposition to be perfectly contented as he lived with us for several days. The commission has our heartiest thanks for sending him, and he has a standing invitation to return to us at any time.

Respectfully submitted,

E. M. JONES, *Chairman.*

J. LEONARD FARMER, *Secretary.*

A. G. COLE.

The Easton District Convention

THE fifth annual Epworth League and Church School Convention of the Easton District, Delaware Conference, was held in Replanted Zion Methodist Episcopal Church, Ridgely, Md., June 14-16, the Rev. J. H. Stevenson, pastor; the Rev. J. O. Stanley, president of convention; the Rev. J. W. Jefferson, district superintendent.

As a modern rural church, the new edifice of colonial design is a tribute to our folk in the vicinity of Ridgely. The old building was converted into an annex to the new church, serviceable for overflow audiences, readily shut off by folding doors to form a dining hall for the conventionists. The simple elegance and beauty of this spacious church is seen not only in the material structure, but in the people who have united with a gracious pastor and able leader in building up a spiritual house of God. The local committee was painstaking and resourceful, providing abundant food, well cooked and fittingly served. The parishioners made the delegates and visitors of the convention heartily welcome to the comfort of their lovely cottage homes, conveniently near the place of meeting.

Although the first day was marked by heavy rainfall, troublesome to traffic on unpaved, rural roads, yet the delegates began to arrive in due time. While weather conditions barred the afternoon program of recreation, the evening session was well attended. The speakers selected for the educational hour at 8 P. M., Tuesday, were Dr. T. H. Kiah, principal of Princess Anne Academy, and Dr. R. S. Grossley, president of State College, Dover, Del. The proxies serving in their places on the program were, respectively, the Revs. M. C. Anderson and R. B. Thompson. Bro. Anderson paid an eloquent tribute to Princess Anne Academy and its worthy alumni. Bro. Thompson spoke on "The Bible as the Manual of Christian Civilization," calling attention to the chief danger among our people in overemphasizing economic development at the expense of cultural and spiritual attainment in life.

The morning watch was conducted from 6 to 7 A. M., by the Rev. R. B. Thompson, first vice-president of the District Epworth League, Department of Spiritual Work, on Wednesday and Thursday mornings, respectively. Under the department caption, "Christian Character," Bible study was stressed, the Psalms being indicated as an aid to daily devotional exercise. This was followed up at the second meeting at the same hour on Thursday by a consideration of personal evangelism, in which it was pointed out that the personal worker who would win souls must be able to answer some of the practical questions that are put to us by those who seek reality in the spiritual life. We should be what we ought to be if we hope to win others to Christ. Principle and practice must agree in the life of the soul winner.

Beginning at 9 o'clock, the morning session was devoted to organization, including the appointment of committees, reception of delegates, reports from the district officers—president, first and second vice-presidents, and later on the report of the fourth vice-president. In these written reports the work of the various departments of the Epworth League was presented with clearness and fidelity to the ideals in view.

At the close of each session and preceding the periods for meals, recreational activities were conducted by the Rev. O. H. Spence, fourth vice-president. The camp

meeting grove near by afforded a shaded and alluring place for play and sociability. A sum was raised for athletic equipment for outdoor games, etc.

The afternoon session on Wednesday was devoted to the Junior Epworth League work, Mrs. Gertrude Poney, superintendent of District Junior League, presiding. A paper on "The Junior League Study Course" was read by Mrs. Pearl Spence. The twenty-four-hour-day plan was also considered.

"The Epworth League in Action"—a period in which the delegates from the thirty or more charges represented gave varied demonstrations, in group or singly, of what they are learning to do in self-expression. It was an enjoyable hour of entertainment.

A fraternal message was received from the Wilmington District, presented by the Rev. F. O. T. Laws, Middletown, Del. Later greetings were received from the Philadelphia District, voiced by the Rev. G. T. Fields, pastor at Salem, N. J. The response was made by the president of the convention, the Rev. J. O. Stanley.

The evening session was marked by expressions of welcome in behalf of the local church and community by the Rev. J. H. Stevenson, entertaining pastor. A stirring response was offered in behalf of the Easton District Convention by the Rev. F. H. Quinn.

The Rev. F. H. Butler, D.D., secretary of Epworth League for Colored Work, arrived on Wednesday, at 11.30 A. M., and was introduced amid an uproarious convention greeting, with everyone in the audience standing and joining in the League ovation with yell and song. Dr. Butler was at his best. He rose to the occasion in an address on "The Importance of a Definite Religious Experience." After studiously outlining the issue between materialism and religion, he burst forth in a tribute to the Christian youth of our church, which left us breathless in the intensity of the pitch of godly emotion to which we were lifted. He paid a special compliment to the convention, pointing out the fact that youth prevailed among the delegates and was evidently being encouraged to share freely in its activities.

Thursday everything focused upon the annual evangelical effort with the young people attending the convention, begun in 1923 by the late Bro. John Blake as the Boys' Conference, and later extending its privilege to the girls, under supervision of Mrs. L. V. Matthews, assisted by Mrs. A. E. Jefferson.

At the morning session a very worthy approach was made to this grand climax in a symposium on "Modern Church Schools," stressing religious education with a true spiritual goal. "All the Year Round Church School" was discussed by the Rev. Edward Thomas. He made an appeal for the Sunday school, in which he pointed out the evil of allowing the commercialized camp meeting to suspend the church school work for long periods during summer. In commending Bro. Thomas for his timely message, the district superintendent, Rev. J. W. Jefferson, insisted that the children must not be left out of our summer program, but must be given the best place and their interest carefully safeguarded.

The paper on "Evangelism," by the Rev. A. E. Martin, set forth the modern view of directing the religious life of children so that they may develop into strong Christian characters.

At 2.30 P. M. the boys and girls of the convention

(having met in the grove for consultation and counsel in a private manner), with the Rev. F. H. Quinn, assisted by the Rev. W. E. Stanley, the Rev. M. C. Anderson, Mrs. A. E. Jefferson, and Mrs. Anna A. B. Stanley, marched into the church in a body singing "Onward, Christian Soldiers." About 100 young people were thus assembled. About twenty-five were reported as not yet decided for Jesus. The annual address was delivered by the Rev. M. C. Anderson. The invitation to accept Jesus Christ as Lord and Master was given by the district superintendent. Almost the entire group of over twenty boys and girls who stood before the altar were led to make a confession of faith. The final devotional address was delivered by Dr. T. H. Kiah.

The tellers reported the result of the election, which took place Thursday morning, as follows: The Rev. J.

O. Stanley, president; the Rev. R. B. Thompson, first vice-president; Mrs. L. A. Blake, second vice-president; the Rev. A. A. McDowell, third vice-president; the Rev. O. H. Spence, fourth vice-president; Mrs. C. W. Johnson, recording secretary; Mrs. O. H. Spence, corresponding secretary; the Rev. Abraham Chase, treasurer. The formal installation of officers was conducted by the Rev. M. A. Thompson, district superintendent of New York District. Dr. W. C. Thompson, district superintendent of the Philadelphia District, was present and made some remarks.

The annual sermon was delivered by the Rev. T. W. Cooper, pastor of East New Market, Md., in a message exalting the Christ.

The next session of the convention will be held at Centerville.—R. B. Thompson, Reporter.

The Soliloquy of a Book Lover

By Robert M. Williams

Pastor of Leigh Street Memorial Methodist Episcopal Church, Richmond, Va.

MY, MY, how time does fly; it is again the month of inventory and I, too, must join those who retrospect the past, taking account of my assets and liabilities!

First of all, let me take down my notebook and see what I have been reading for the year 1926. I see that I have read fifty-eight books—pshaw! that is such a small number in comparison with the reading of Dr. Stidger, who reads on the average of one book per day, and the late Bishop Quayle and Theodore Roosevelt, that I hate to mention it. Oh, well, these men were prominent members of the Fast Readers' Fraternity and I am a member of the Slow Readers' Fraternity made famous by Lincoln. Then, too, I can console myself when I remember that these men are surrounded with able assistants who carry out their program and allow them more time for reading. Albeit I am going to look over my book reviews and muse for just a minute over some of these fifty-eight books I have read.

January.—I note I began the year, as I usually do, by reading some good books on this thing called "Preaching." In this day it is such a difficult matter to gain and hold the attention of the modern man that it requires all the light one can get anent the subject. "The Art of Preaching," Dean Brown, of Yale—my! but I did enjoy reading this very enlightening and rewarding book; it is very practical and suggestive. The dean says in one of his chapters that he enjoyed the books which stimulated his thought rather than those which were packed with ideas, but he certainly failed to practice this doctrine in this book, because I find it freighted with worthwhile ideas. "The Art of Preaching," David Smith—I notice I have an avid appetite for books by this name, but this book is not very rewarding, though I did get some ideas about the early Greek orators which were helpful. "That the Ministry Be Not Blamed," Hutton—I had heard a lot of good things said of this book, but did not rush to read it. Very good book, however, but nothing said that Brown has not said except that a minister should not spend but fifteen minutes with any newspaper, and that he should do more writing after he is thirty than reading—suppose he did very little reading before he was thirty. "Ambassadors of God," Cadman—third

reading, hoping that I would by this time enjoy the style, but lo! it is too Johnsonian for me. Some good chapters, however. "Representative Modern Preachers," Barstow—about the fifth time I have gone back to live with the masters of this thing called "Preaching," and I have not exhausted it yet. "A Young Man's View of the Ministry," S. M. Shoemaker—I noticed that I turned away for a brief minute from the old men's view to that of the young man who speaks his mind with the characteristic frankness of youth of to-day. He tells those who are about to enter the profession to come with brooms and washing powders to scour it clean of all self-seeking, office-grabbing politicians. These are hard words, but he spoke them at one of the leading universities. He says many fine things about the calling, however, which gave me every reason to be encouraged. "The Minister's Everyday Life," Lloyd C. Douglas—written in an everyday style, packed full of suggestions for the everyday problems of the minister. How very helpful these lectures would prove to theological students who are about to face these problems! Why do not our theological seminaries bring in men from the pastorate, not those who have been out of touch with the pastorate for years, to lecture them? Other good books I note are: "The Ministering Shepherd," "The Modern Pulpit."

As I turn a leaf I see that books on church methods came next in my order of reading. "Capturing Crowds," Roy Smith—a book full of ideas and plans for making a success of the Sunday night service. I see I have written this of it: "Good book; suggestive; plans and machinery he uses are quite heavy and expensive. Not as suggestive as Reisner's 'Workable Plans for Wide-Awake Churches.'" "Church Publicity," Reisner—I must say I got a lot of ideas about advertising the church from these very helpful pages. It certainly pays to advertise. "The Church in America," W. A. Brown—the most comprehensive book on church administration in print. How penetratingly he writes of the church, its problems, its task! I must read it again this year. "The Working Church," Thwing, and "A Manual of Church Methods," F. A. Agar, are worth reading, I said, but not if one had read and learned the books just mentioned above. "Modern Church Finance" and "Church Finance," McGarrah

and John Fritz, authors, respectively, are in the same class. "Money Talks," Albert McGarrah, is worth reading again. Yes, in my attempts to lead my people into the green pastures of Scriptural giving I find this work quite stimulating and suggestive. "How to Conduct a Church Vacation Bible School," A. H. Gage—this book furnished me with a lot of useful information I need in operating my own school. "Business Methods for the Clergy," Marshal M. Day—this book should be read every month to remind me when I become unbusinesslike in my church methods. He tells me how to keep my desk, my files, and many other things I constantly should do.

As I turn to the next page I see that literature and fiction come in for its day. Oh, yes, this was during the summer months, when I was too fatigued to read anything very heavy.

"Princess Salome," by Burris Jenkins, that preacherman of Kansas City. It is one of the most interesting novels I have read. "The Church on the Avenue," Helen Hunt—it reminds one of "The Inside of the Cup," by Churchill, and deals a telling blow to a weak-kneed preacher who is greatly influenced by the money-power of his church, ignoring the poor and dejected of the community. I wonder if any of the "Big-Preachers" of some of our leading white churches have read it and what their reaction was. "Veiled Aristocrats," Gertrude Sanborn—the best-written novel dealing with the race question by a white person. "Arabian Night Stories" and "Æsop's Fables"—this is what I say about these two works: "What a fine time I have had with my three boys and these two books! I have read them to them during the hot summer afternoons in the parks, and they thoroughly enjoyed them. Oh, how I do wish the Negroes had the power of telling stories as the sister does in the Arabian Nights. Stevenson's "Treasure Island"—there is not a novel, I believe, in print which can excel this one in plot construction. Little Jemmie is surely an ingenious, resourceful sort of lad. "The Soul of a Bishop," H. G. Wells—good story of a bishop who quits his job rather than relinquish his convictions anent certain theological problems. "Last Days of Pompeii," Lytton—I certainly did enjoy the story of this classic, but the beautiful English I enjoyed more. Yes, I must read it again and again for its beautiful English. "The Vicar of Wakefield," Goldsmith—how could a literary vagabond write such a beautiful story? The vicar suffered like Job, but held on to God and in the end all came out all right. I enjoyed reading this more than any other novel this year. "Tales from Shakespeare," Lamb—said I, "I am too incompetent to comment on these masterpieces, only to say I en-

joyed reading them and hope to read them through once each year as long as I live." "The Man Who Would Be King," Kipling—this book amused and greatly influenced me. Every preacher should read it. "Enoch Arden," Tennyson—I remember, after a hard day's work I got in bed and soothed my weary nerves to sleep with this book.

As I turn to the next page it says, "Theological." Somehow this word has never captivated me. I do not know why, but I just do not like theological discussions, but I make myself read four or five books on this subject each year. "Methodist Theology vs. Methodist Theologians," by Wilson—how he and Prof. B. Bowne do war over some of the theological problems of yesterday! "What Christianity Means to Me," Abbott—this is my fourth time to read this book, and each time I read it I find something new. This noted author came to the conclusions recorded in this book after sixty years of Bible study. "The Paths That Lead to God," Tillett—the most comprehensive book on theology I have read. I must read it two or three more times before I give it away. "Evolution and Romance," F. H. Marten—this great book is stripped of all technical jargon, and how I did enjoy reading it! Just as soon as I finish musing I am going to read it through again. I laid this book aside and picked up Ernst Haeckel's "Three Lectures on Evolution," and quickly laid this aside and took up Lyman Abbott's "The Theology of An Evolutionist"—how serenely and with what spiritual penetration he writes anent this controversial subject! One who wants to understand the side of the evolutionists should not forget to read this book. "The Modern Use of the Bible," Fossdick—this leader of American preachers argues for a more intelligent interpretation of the Bible. His arguments are almost invincible, but he does not contend for anything that has not been contended for before. I find that Prof. Borden P. Bowne covers a lot of the ground covered in this book in his "The Atonement." It is worth reading again, and I shall read it.

As I turn I see other pages headed "Devotional," "Biographical," "Books of Sermons," and "Historical," but let me see what time it is. Oh, the clock says it is 7.45 P. M., and I must meet a committee at the church to devise ways and means of raising funds for Morgan College and the College of West Africa, and I must stop this waste of time and go do what my denomination considers the more important. I trust I can find time this year to read some of the best books in all fields, together with my blessed Bible. Well, I must be going to the church.

Out for Large Success

THAT the present intensive campaign for subscriptions to the *Southwestern Christian Advocate* may culminate in largest success, the office is co-operating with a number of district superintendents in special project work in connection with their approaching District Conferences. To this end a number of the superintendents of districts have advised us of certain individual plans of procedure which they have initiated from which they are expecting flattering results.

District Superintendent J. L. S. Edmondson, of Austin (Texas) District, has on a Pastors' Wives' Contest with a few other women workers of his district. We

have asked for one hundred subscriptions through the contest, and confidence is strong this goal will be reached. The Conference sessions will be held July 25-31 at Luling, Texas, in conjunction with the Samuel Huston College Epworth League and Sunday School Institute—a fine alignment of forces and an ideal atmosphere in which to create a lively and permanent interest in the function and future of the *Southwestern*.

Thursday of that week is the special day given by the superintendent for *Southwestern* interests. Every contestant is deeply interested and will report at roll call for checking up and awarding of the tokens of appre-

ciation for valuable service rendered by them to the cause. The following contestants have been entered for the number of subscriptions:

Wesley Chapel, Mrs. T. H. Wyatt, Austin, Texas, eighteen; Simpson Tabernacle, Mrs. A. D. Jacques, Austin, Texas, twelve; Luling circuit, Mrs. L. L. Haynes, Luling, Texas, ten; Lockhart circuit, *Mrs. Sarah Manor, Lockhart, Texas, eight; LaGrange circuit, Mrs. P. H. Phillips, LaGrange, Texas, seven; Smithville circuit, Mrs. M. Majors, Smithville, Texas, six; Fayetteville circuit, Mrs. P. M. Carmichael, Fayetteville, Texas, eight; Cedar Creek circuit, Mrs. S. A. Harvey, Lytton Springs, Texas, four; Austin circuit, Mrs. L. Smith, Austin, Texas, four; Littig circuit, Mrs. J. W. Stone, Sr., Littig, Texas, four; Hutto circuit, *Mrs. Oscar Akes, Hutto, Texas, seven; San Marcos circuit, Miss Alma Grant, San Marcos, Texas, three; Giddings circuit, *Mrs. Mattie Wade, Giddings, Texas, three; Winchester circuit, *Mrs. Mary Hall, Winchester, Texas, eight; Georgetown, Mrs. J. S. Medlock, Georgetown, Texas, seven.

Meanwhile every phase of institute and District Conference work is being carefully fostered and large results by way of stimulation of local church officials is expected. The institute faculty and courses of study guarantee genuine constructive achievements:

FACULTY AND COURSES

1. G. A. Deslandes, D.D.—Bible Study. Text, "How We Got Our Bible," by Smyth; price, \$1. "Great Characters of the New Testament," by Hayes; price, 75c.

* Not Ministers' Wives.

2. J. L. S. Edmondson, B.D.—Evangelism. Text, "Epworth League Evangelism," by Stone; price, 35c.

3. T. B. Echols, S.T.B.—Life Work. Text, "Vocations Within the Church," by Crawford; price, \$1.

4. T. H. Wyatt, D.D.—Christian Stewardship. Text, "Stewardship for All of Life," by Lovejoy; price, 75c.

5. The Rev. C. E. Whitiker—Mission Study. Text, "God's Plan for World's Redemption," by Watson. "Our Templed Hills," by Felton; price, 60c.

6. T. R. Davis, A.M.—"Christian Citizenship," by Bishop McConnell; price, 75c.

7. T. B. Echols, S.T.B.—Church School Methods. Text, "The Organization and Administration of Religious Education," by Stout. "Church School Methods," Part I, by Bartlett; price, 28c.

8. F. H. Butler, D.D.—General Methods. Text, "Young People's Work for Young People," by Kirkpatrick; price, \$1. "The Efficient Epworthian," by Brummitt; price, \$1.50.

9. Mrs. Anna E. Ware, B.T.S.—Junior Methods. Text, "Making Men and Women," by Emma A. Robinson; price, \$1.10.

10. The Rev. Robt. S. Mosby—Forum. Text, "The Negro in American Life," by King; price, 75c. "Who Is My Neighbor?" by Elliott; price, 75c. "Creative Discussion by the Inquiry"; price, 35c.

11. A. D. Jacques, D.D.—Methodism. Text, "The Essentials of Methodism," by McConnell; price, 75c. "The Modern Ministries of the Methodist Church," by Newland; price, 35c.

\$1,000,000 Annuity Gift to Methodism

A GIFT of \$1,000,000 to seven boards and agencies of the Methodist Episcopal Church was announced by Dr. Morris W. Ehnes, treasurer of the Board of Foreign Missions, the principal beneficiary. The gift is conditional on the payment of certain annuities, and is therefore not available for immediate use.

At the request of the donor, his name is not to be made public. It is announced, however, that he is a business man for many years connected with the Methodist Episcopal Church, and is now a member of one of its several missionary boards.

Of this \$1,000,000 gift the Board of Foreign Missions, New York, is to receive \$400,000; the Board of Home Missions and Church Extension, Philadelphia, \$200,000; The Woman's Foreign Missionary Society, New York, \$100,000; The Woman's Home Missionary Society, Cincinnati, Ohio, \$100,000; the American Bible Society, New York, \$100,000; Syracuse University, \$50,000; Cazenovia, New York, \$50,000. These two schools are institutions of the Methodist Episcopal Church; the American Bible Society is recognized as one of the benevolent agencies of the church.

"This is the largest annuity gift that has ever been made to the Methodist Episcopal Church to my knowledge," says Dr. Ehnes. The gift of \$400,000 is also the largest ever made to the Board of Foreign Missions."

Gifts of this size and character to benevolent boards and institutions of the Methodist Episcopal Church are

comparatively infrequent. We have been accustomed to read of such gifts to other great denominational boards and agencies. We are happy that one devoted Methodist has caught the vision and seen the opportunity of investing large funds for the Kingdom through the agencies herewith named. It is to be hoped that he is the forerunner of a long list of devoted and able men who will follow this generous example.

While it is true that these funds will not be available for immediate use of any of the organizations concerned, that does not in the least detract from the generous purpose of the donor. The funds are not available for present use, because it is the policy of all the boards concerned to invest funds which come to them on the annuity plan in safe securities and to continue that investment as long as the annuities must be paid. Any other policy would be financial suicide. The annuity plan, as does the method of making bequests, builds for the future, and the cause of Christ will doubtless need funds in the future as it does to-day.

The Advocate extends its congratulations to all the organizations who have been recipients of this bounty, and prays that among its readers there are many who will be led by this announcement to give consideration to their larger responsibility for Kingdom matters. That either through the annuity plan or by means of a will, equally generous, measured as God has prospered you, needed funds may come into the treasury of these worthy organizations.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

SAMUEL'S FAREWELL

THIRD QUARTER. LESSON II. JULY 10

Scripture Lesson—1 Sam. 12.

Before Samuel formally resigned his office he gave Saul opportunity to prove his ability for the military leadership of the people. After Saul had stood the test honorably he was formally inaugurated (11. 15), though he had been elected some time previously (10. 24). Had Saul not made good in this test the probability is that he would have been rejected as king. Samuel would have interpreted his failure as due to the displeasure of God with the monarchy, and either would have selected another standard bearer for the people or would himself have ruled the people as before. But after Saul had made such a fine impression in his initial military engagement (and military prowess was the greatest requirement of a king at that time), there was nothing honorable left for Samuel to do but to retire. He retired, however, only from the civil rule of the people; he remained until his death their religious leader. And as the church at that time controlled the state, he continued to have considerable "political" influence and power—not over the people directly, but over the king. His valedictory, which is the subject of our present study, was delivered on the occasion of Saul's inauguration.

The Address of Samuel. As the address of Samuel has come to us we probably have the substance rather than a verbatim report. It is arranged into three sections somewhat as follows (with a slightly more logical rearrangement of the material):

I. Attestation of his official integrity (verses 1-5). (a) Introduction (1, 2). (b) His official honesty (3-5).

II. Call to repentance for establishing a monarchy (6-19). (a) Review of King Jehovah's administration (6-11). (b) Their demand for another king (12, 13). (c) The evil of the demand (16-18).

III. A challenge to loyalty to God (14, 15, 20-25). (a) The blessings of loyalty to God (14, 20-24). (b) The curse of disloyalty to God (15, 25).

But instead of studying this address analytically, let us try to make a frank, honest-to-goodness study of the situation which inspired it. And let us imagine ourselves now in the position of Samuel and now in the position of his people, and see if we will not get a fairer appreciation of the address as a whole.

The Situation: Are We With Samuel or With His People? Here is a man who has spent his entire active life in the service of his people with the most scrupulous integrity; and when he has come into his old age and cannot be so active he is cast aside by his people in favor of a younger and more active man. That is pathetic! And yet there come times when the success of a cause demands that the old man, no matter how serviceable he may have been, give way to a younger and more active one who can now be more serviceable. It is so easy for the old man who has been very serviceable to try to hold on to office until he breathes his last breath. He is apt to think that gratitude for what he has done should persuade his constituency to cheerfully tolerate what he cannot now do.

Possibly someone will say that Samuel should have followed Joshua and resigned voluntarily his office when he saw that age had disqualified him for the strenuousness of it. Had he not been priest as well as judge, he could have held on until his death as the other judges had done. In that case his sons would not necessarily succeed him. But the priesthood was hereditary, and Samuel's sons would naturally have succeeded him as judges also. Now there was the rub. When the judgeship was combined with the priesthood, it became also hereditary. There

was no objection to this as long as the priest-judge was as good a man as Eli and as Samuel. But Eli had bad sons, whom death in battle prevented from succeeding him. Now Samuel has bad sons who are expecting to succeed him. The people saw nothing to do but formally to separate the priesthood and judgeship; for it looks like every priest who is also judge is bound to have bad sons. *Preachers' sons are not always as good as their fathers.*

So it was very humiliating to Samuel in his gray hairs (12. 2) and with all his past integrity to be put out of office in favor of a younger and more active man, who did not have to depend on bad sons for assistance. But the people should hardly be blamed for it; his own sons were to be blamed. Under the circumstances we, too, would have devised some means of getting and keeping those young men out of office. But his humiliation was of his own choosing while trying to save the honor of his house. He could have removed his boys from the judiciary. But to do so would have completely destroyed their chance of succeeding him in the priesthood. He would have sent the rule of his own house down in dishonor. Rather than to do it himself he voluntarily suffered the humiliation of having the people do it. *Many a man has had to suffer humiliation himself as the price for loyalty to his family, or in trying to save from dishonor those nearest to him.*

In his old age Samuel doubtless recalled in a new light and with a different emotion the vision which he had concerning Eli's house when he was a wee-lad serving in the shrine (3. 1-18). Now he could sympathize with the old man Eli more than he then could when a boy. He had become priest-judge because of the wickedness of Eli's sons. Now another becomes king because of the wickedness of his sons! God had brought Eli's house to an end; but now the people bring his to an end! Eli was spared by immediate death the bitter pangs of sorrow; but he must live on yet with his house publicly disgraced! His long years of service merited for him an old age of profound joy in a life well spent; but instead, they were repaid with an old age of wrinkled humiliation because of bad sons whom he could not deal with without destroying their future and dishonoring his house forever. *So Samuel's farewell is the pathetic valedictory of a grand old man ordered out by his people among whom he has lived and whom he has well served all of his life.*

But he went out of office with no rancor in his great heart. The thought that the people were rejecting God, who had done far more for them than he had, in rejecting Him helped to mitigate his inward suffering. He still loved them, and was deeply interested in their future welfare. And the verse which ought to close the farewell message (28) comes second from the end. It is truly a great passage, especially under the circumstances.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JULY 10, 1927

"Consider how great things he hath done for you"

(By the Rev. D. D. Martin, D.D.)

Samuel is bidding Israel, his people, farewell and calls on them to witness to the purity of his life and dealing with them. It is fortunate for anyone in public service to be able to call for the most critical investigation of his record as a true man who has poured out his life in service for others. This is particularly true of a minister or missionary or one who has been called to church or Kingdom service.

Our obligation in faithful service to others is in part due to what God has done for us. Israel was a great missionary nation because of what God had done for them more than for others. Our call to the missionary field is in part due to what God hath done for us in this land of gospel light and privilege. Whenever we stop to consider what God hath wrought for us, we can but have a sense of our very great obligation to His work in the world. This is the great missionary truth in this lesson. In spite of their sin, God had been good to Israel.

Every time we approach the missionary question, it must be to remember what God has done for us in contrast to what has been done for others. This land is favored above every land in its wealth of fine homes; libraries of good books, churches with the ministry of blessing and help, and schools providing for every branch of culture essential to lives of power and usefulness. Many who have been favored with all of these and more have disregarded their obligation and have done nothing to help those not thus favored. They do not consider.

God had given Israel their own way about having a king, and they had now found all happy. They were appealing to Samuel for comfort and aid. Men who never think of their duty to others ask sympathy and help for themselves. All people want the comfort of the gospel in time of distress, but the only way to have the favor of heaven is to fear the Lord and serve Him in truth, obediently doing what He asks. Then will His promises be fulfilled in our lives. Let us always consider how great things He has done.

GAMMON SEMINARY.

Epworth League Topic

JULY 10

By the Rev. J. W. Haywood, D.D.

NATURE'S HYMN OF PRAISE

(Psa. 148; 19. 1)

"To him who, in the love of nature,
Holds communion with her visible forms,
She speaks a various language."

Thus sang Bryant, one of the interpreters of nature. One of Israel's singers chimed: "The heavens declare the glory of God, and the firmament showeth his handiwork." My heart says, "Amen!" I have never been able to understand how one can live in a world such as ours and deny the existence of something superior to nature. Everything is vibrant and vocal with God.

Vacation and God. A little girl who was going away for a vacation in company with

her parents, went about the house telling all of her pets and toys "good-bye." She finally wound up by saying, "Good-bye, God, we are going on our vacation." So many people going to the mountains, lakes, ocean, and the country, do exactly as the little girl did. They conceive of God as dwelling in dark, overheated, poorly ventilated church houses. Do you know, I somehow feel that they are going where they can really get close enough to God to touch His rustling garments? I somehow like to think that God dwells in the open places. These close, stuffy cities were built by men who are looking for business and industry and money. God likes

room. His worlds are millions and billions of miles apart. Out in the open, where one can turn around without tramping on someone's feet, where he can lift up his head without butting into the roof of the subway, there is where God can be found. Morgan College, where I live, is situated out from the city of Baltimore. We have around us beautiful open country. Our sloping hills and waving trees are beautiful as a poet's dream. We have a glorious stream that borders our campus. I stood the other night

by the window of my cottage towards this stream. It was late, all was as still as a deserted monastery. As I stood, rapt in the ecstasy of that hour, I heard that stream sing of God in a language too sacred for utterance; standing there, looking into the heavens, I saw a mystic finger write in letters that twinkled with myriad stars, "G-O-D." I heard the oratorio of the rolling spheres and sweeping systems, "Hallelujah! and He shall reign forever and ever!"

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Greensboro, N. C.—We count ourselves fortunate to have had Bishop R. E. Jones preach to us recently. Wonderful was the outline by the bishop. We were delighted also to have Dr. and Mrs. J. N. C. Coggin, of New York City, visit us for ten days. Dr. R. T. Weatherby, pastor of St. Matthew's Methodist Episcopal Church, with his staff, is doing a great work.—Reporter.

Grant, Okla.—Easter was a day long to be remembered at St. Paul Methodist Episcopal Church. An excellent program was rendered, consisting of a pageant entitled "The Alabaster Box," directed by Mrs. Lula Littlejohn, president of the recreational work of the church. The large congregation showed its appreciation by the hearty applause. We are hoping to make a good report, by strenuous efforts, at the Annual Conference for Grant and Gay, Okla.—R. G. Collins, Reporter.

Tullahoma, Tenn.—Howard Chapel Methodist Episcopal Church, on the first Sunday in May, conducted a surprise rally for the pastor, Rev. J. A. Burnley. This rally was given by non-church members versus Christians. Mr. Zannie Smartt, captain of the non-church members, raised \$15.60; Bro. G. Tolley, captain of Christians, \$15.40; total, \$31. Too much cannot be said of the earnest work done by these men. We are going to the top.—Miss Mary Dowell, Reporter.

Biloxi, Miss.—We have closed a splendid revival. The Rev. Wm. Emmerson preached three nights, and during that time five souls were added to our Zion. In the second week the Rev. James Gaddis, of Waveland, and the Rev. A. Tatum, of New Augusta, brought the number from five to thirteen, and on Sunday, the closing day, our pastor, the Rev. P. H. Rembert, preached at the 11 o'clock service and added six more to the church. The closing sermon was preached at night by the Rev. Dr. Leach, of Handsboro, and one more soul was added to the church, making a total number of twenty added during this meeting. We are grateful to our heavenly Father for these twenty souls, and also thank the ministers for their faithful service. We thank the members who stood by the revival in such fine shape, and all praise to our pastor for his good judgment.—Reporter.

Columbus, Ohio—On the night of May 25, the official board and members of Lee Avenue Methodist Episcopal Church met at 8:30 P. M. with the Rev. King G. Turner, the newly appointed pastor, presiding. After Scripture reading and prayer, the disciplinary financial plan was read and adopted. Unit leaders and committees were appointed and clubs organized. On the eve of this meeting a band, led by Mrs. Susia Crumwell, came forward with many choice groceries and a cash purse, which they laid upon the altar. The Rev. Turner and wife responded with words of appreciation. The party consisted of Sisters S. Crumwell, E. B. Crumwell, M. Traylor, A. Ford, M. Johnson, E. Green, F. Scott, C. Simpson, J. Bassley, B. Deane, J. Embrey, M. A. Reese, Bros. W. T. Reese, Johnson Morrison, \$1 in cash, and Bro. Green.—The Rev. K. Turner, Pastor; Mrs. M. A. Reese, Reporter.

Garlandville, Miss.—We thank the bishop and the Conference for sending us the new pastor, Rev. A. D. Wright, to the Garlandville circuit this year. He is the right man in the right place. Our work is spiritually alive, and the future seems brighter. We are planning a great year's work under the leadership of the Rev. Wright. We were able to report on Easter, \$41 for World Service, and are expecting to report more before the Conference convenes. We are struggling under a great burden, with one church to build that has been burned down more than a year, and two others are to be repaired and beautified. We are planning to build a stone church at Baxter. This church has the largest membership on the Garlandville circuit. The Rev. Wright is a builder, singer, and gospel preacher. He preached a wonderful sermon at Mt. Zion Church, Garlandville. All who heard him enjoyed the sermon. One joined the church. Collection, \$16.65.—R. B. Burns, Reporter.

Sandersville, Miss.—May 29 was Rally Day at Chapel Hill Methodist Episcopal Church. The spiritual and financial tide ran very high. Sunday school was largely attended, after which the Rev. Jackson, of the Baptist Church, preached a wonderful sermon from the 133d Psalm. Our pastor, the Rev. A. B. Britton, had previously arranged the clubs into captains representing the automobiles: No. 1, K. Evans, Packard, \$15.83; No. 2, L. B. Richard, Willys-Knight, \$8.10; No. 3, E. Lindsey, Ford, \$7.13; No. 4, L. Gavin, Lincoln, \$13.40; No. 5, M. E. Austin, Hudson, \$14; No. 6, Lottie Jones, Essex, \$4; No. 7, A. Lindsey, Cadillac, \$9.35.

Other collections during the day amounted to \$15.17. Grand total for the day, \$73.55, all of which has been applied on the Chapel Hill Methodist Episcopal Church, which was partly destroyed during the storm, May 26, 1924. We will try to complete the church during this year. We are proud of our pastor, the Rev. A. B. Britton.—C. E. Gavin, Reporter.

Monroe, La.—St. James Church is emerging from its flood of fright from waters on every side to render its account for the space since Conference, with the Rev. Arthur Booker as our pastor. With our pastor, we set out to raise our World Service early, so as to have space for other pressing necessities. On March 1, the units raised and paid in \$650 for this cause, our full quota. The Class Four Club, of which Bro. Glancy Jones is leader; the King's Daughters, Mrs. V. Norman, president; and the stewardesses, Mrs. A. Creasy, president, raised \$270, with which the front end of the interior was completed. The Progressive Club, of which Mr. Willie McDonald is president, \$140, with which the rear walls were completed. The Mixed Adult Bible Class, Bro. B. F. McNeil, teacher, \$145, with which the annex Sunday-school room No. 1 was completed. The Wise Virgins' Club, of which Mrs. L. A. Charlton was princess, \$216, with which the east side wall was completed. The Foolish Virgins' Club, of which Mrs. Mollie Pratt was princess, \$216, with which the west side wall was completed. The Fifty-Fifty Club, of which Bro. Jas. Rowland is president, \$382, with which a plate-glass window was presented and installed. The Sunday school, Bro. S. Ramey, superintendent, \$84 for wall heaters. The Intermediate Sunday-school class of sixteen girls were the pioneers in this work, having completed their classroom at a cost of \$84. Turned over to the trustees on indebtedness and repairs, \$210. Total, \$2,397. May was a busy month with us. Mothers' Day was observed with a splendid program in our completed auditorium. May 29, at 11 o'clock, our pastor preached on "The High Cost of Low Living" to a crowded house. Tuesday night, May 31, was "Booster Classmeeting," at which all the leaders (fifteen) were present. Attendance, 176; collection, \$102.16. All of these organizations are still at work, some having healthy balances with which to complete new tasks. Pray for us.—Mrs. Alberta Sterling, Reporter.

District Activities

HANNIBAL DISTRICT

Second Round—Troy, July 30, 31; Moscow (4 P. M.), 31; Moberly, August 7, 8; Mexico, 14, 15; Wellsville (Rev. J. C. Grady), 20, 21; Montgomery (Rev. W. H. Smith), 21, 22; Truesdale, 20, 21; Foristell, 27, 28; Clarks-ville, September 3, 4; Fort Madison, Ia. (Rev. A. C. Poston), 3, 4; Louisiana, 10, 11; Elsberry (Rev. Badie Ray), 10, 11; Fayette (Rev. C. G. Glaspie), 17, 18; Fulton, 18, 19; New Bloomfield (8 P. M.), 18; Sturgeon, 24, 25; Columbia, October 2, 3; Hannibal, 9, 10; Bowling Green (Rev. James McKnight), 9, 10.

Dear Brethren: I have made my first official visit to every charge on the district. The pastors and congregations are trying to raise the standard and reach the "goal" of advance. It can be done if you will work steady and not by fits. Raise and report at least half of your World Service at the District Conference, which convenes at Moberly, Mo., August 3-7, 1927. Make your Southwestern campaign effective. Come to the District Conference prepared to stay over Sunday.—Chas. S. Webster, District Superintendent.

NASHVILLE DISTRICT

Fourth Round—Mt. Pisgah, July 15, 16; Brentwood, 16, 17; Lebanon Ct., 23, 24; Lebanon, 30, 31; Smyrna, August 6, 7; Mitchellsville, 13, 14; Gallatin, 14; Hartsville, 20, 21; Hubbard, 27, 28; John Wesley, 28, 29; Seay, September 9-11; Braden, 11, 12; Nolensville, 17, 18; Patterson, 18, 19; Clark, 25, 26; Gordon, October 2, 3.

Dear Pastors: You did well in raising the World Service money. Come, now, and let us put Walden over the top. Friends and brethren, keep Walden alive. "Save Walden" is our slogan.—W. E. Mitchell, District Superintendent.

PHILADELPHIA DISTRICT

Second Round—Sommerville, July 18; St. Paul, 19; Camphor, 20; Peniel, 21; John Simmons, 26; Mt. Zion, 27; Warren, 28; Zoar, August 1; Delair, 2; Merchantville, 3; Frankford, 4; Grace and Darby, 5; John Wesley, 16; Woodbury, 18; Lawnside, 19; St. Daniels, 22; Berlin, 23; Quinton, 27; Salem, 27; Siloam, 29; Germantown, 30; Ocean City, September 2; Pleasantville, 3; Asbury, 5; Hamilton, 6; Absecon Ct., 7; Swanton, 11; Cape May, 12; Grenloch and Rhodes, 14; Springtown, 17; Fordville, 17; Bridgeton, 19; Haven, 20; Tindley Temple, 28.

Dear Brother and Sister—Please note: District Epworth League and Sunday School Convention, June 22-24 at Delair, N. J. Epworth League Institute, August 8-15, at Morgan College, Baltimore, Md. Philadelphia District Conference, October 4-6, at Cape May, N. J. All of these are important gatherings, and your presence will be very much needed and greatly appreciated. Since this is Bishop Berry's last year as our resident bishop, let us make his heart rejoice by making this the banner year of the Philadelphia District. No greater tribute could be paid to his splendid leadership than this one thing.—W. C. Thompson, District Superintendent.

Roster of District Conferences for 1927 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

District	Place	Date	Dist. Supt.
Oklahoma.....	Boley, Okla.....	July 6-10.....	J. H. Ellis
Sumter.....	Camden, S. C.....	July 6-10.....	A. G. Townsend
Rocky Mount.....	Manhattan, Kans.....	July 6-10.....	B. R. Booker
La Teche.....	Napoleonville, La.....	July 6-10.....	H. Daniels
San Angelo.....	Brady, Texas.....	July 12-17.....	S. E. Blacknell
Baton Rouge.....	Scotlandville, La.....	July 12-17.....	B. J. Reddix
Knoxville.....	Mascot, Tenn.....	July 13-17.....	F. D. Johnson
Beaufort.....	St. George, S. C.....	July 13-17.....	L. G. Gregg
Waycross.....	So. End, Patterson, Ga.....	July 14-17.....	W. H. Odum
Navasota.....	Hempstead, Texas.....	July 19-24.....	A. J. Newton
Murfreesboro.....	Cookeville, Tenn.....	July 19-24.....	F. N. Collier
New Orleans.....	Bogalusa, La.....	July 20-24.....	M. R. Walker
Gulfside.....	Escatawpa, Miss.....	July 20-24.....	E. A. Wilson
Lake Charles.....	Lake Charles, La.....	July 20-24.....	W. J. Hampton
Chattanooga.....	Dayton, Tenn.....	July 20-24.....	J. A. Pickett
Wilmington.....	Lumberton, N. C.....	July 20-24.....	G. M. Phelps
Bennettsville.....	Hamer, S. C.....	July 20-24.....	W. S. Thompson
Jacksonville.....	Jacksonville, Fla.....	July 20-24.....	H. W. Bartley
Gulf.....	Bradenton, Fla.....	July 20-24.....	J. S. Todd
Western.....	Lenoir, N. C.....	July 21-24.....	N. J. Pass
Austin.....	Luling, Texas.....	July 25-31.....	J. L. S. Edmondsor
Spartanburg.....	Cowpens, S. C.....	July 27-30.....	L. W. Williams
Vicksburg.....	Bolton, Miss.....	July 27-31.....	J. R. Ross
Brookhaven.....	Hazlehurst, Miss.....	July 27-31.....	G. W. Coleman
Montgomery.....	Booth, Ala.....	July 27-31.....	P. P. Wright
Houston.....	Houston, Texas.....	July 27-31.....	J. S. Scott
Atlantic.....	Cocoa, Fla.....	July 27-31.....	John W. Wesley
Alexandria.....	Boonville, La.....	July 27-31.....	S. S. Earles
Winston.....	Elkin, N. C.....	July 27-31.....	J. A. Baxter
Orangeburg.....	Seneca, S. C.....	July 27-31.....	J. B. Taylor
Greenville.....	Shreveport, La.....	July 27-31.....	J. E. C. Jenkins
Shreveport.....	Sylvania, Ga.....	July 28-31.....	J. D. David
Waynesboro.....	Fayetteville, Ga.....	July 27-Aug. 1.....	J. S. Stripling
Griffin.....	Covington, Va.....	Aug. 2-7.....	D. H. Stanton
Charleston.....	Churchton, Md.....	Aug. 2-7.....	E. A. Haynes
So. Baltimore.....	Fairmount, W. Va.....	Aug. 2-7.....	J. S. Carroll
Pittsburgh.....	Springfield, Ohio.....	Aug. 2-7.....	W. H. Dean
Columbus.....	Groesbeck, Tex.....	Aug. 2-7.....	T. L. Ferguson
Waco.....	State Line, Miss.....	Aug. 3-7.....	J. W. Downs
Hattiesburg.....	Moberly, Mo.....	Aug. 3-7.....	W. H. Smith
Hannibal.....	Zebulon, Ga.....	Aug. 3-7.....	C. S. Webster
LaGrange.....	Woodbine, Ga.....	Aug. 3-7.....	B. Maddux
Savannah.....	Mexia, Texas.....	Aug. 3-7.....	S. D. Bankston
Palestine.....	Hughes, Ark.....	Aug. 3-7.....	W. R. Robinson
Forrest City.....	Lexington, Ky.....	Aug. 3-7.....	J. H. Hatchett
Lexington.....	Summerville, S. C.....	Aug. 3-7.....	A. E. Jordan
Charleston.....	Daingerfield, Tex.....	Aug. 3-7.....	L. R. Howard
Marshall.....	Birmingham, Ala.....	Aug. 3-7.....	E. H. Holden
Birmingham.....	Benton, Miss.....	Aug. 3-7.....	C. L. Dunn
Atlanta.....	Smithville, Miss.....	Aug. 4-7.....	J. W. Queen
Jackson.....	Louisville, Miss.....	Aug. 9-14.....	J. S. Williams
Tupelo.....	Alamo, Tenn.....	Aug. 9-14.....	B. W. Wynn
Durant.....	Kansas City, Mo.....	Aug. 10-14.....	C. V. Heffner
Memphis.....	Linneville, Ala.....	Aug. 10-14.....	W. B. Crenshaw
Kansas City.....	Colony, Ala.....	Aug. 10-14.....	E. W. Hannah
Opelika.....	Leesburg, Va.....	Aug. 10-14.....	J. C. Chuman
Huntsville.....	Gary, Ind.....	Aug. 16-21.....	J. W. Whitfield
Alexandria.....	Newbern, Ala.....	Aug. 16-21.....	J. U. King
Chicago.....	Beaumont, Texas.....	Aug. 17-21.....	P. T. Gorham
Tuscaloosa.....	Monroe, La.....	Aug. 17-21.....	R. R. Williams
Beaumont.....	Atlanta, Ga.....	Aug. 17-21.....	J. W. Gilder
Monroe.....	Little Rock, Ark.....	Aug. 17-21.....	C. Spears
Gainesville.....	Lowell, Fla.....	Aug. 18-21.....	N. J. Crolley
Little Rock.....	Oxford, Miss.....	Aug. 23-28.....	W. S. Sherrill
Ocala.....	Cedar Key, Fla.....	Aug. 24-28.....	F. E. Welch
Holly Springs.....	Palmetto, Ga.....	Aug. 24-28.....	A. G. Cole
Gainesville.....	Cades, S. C.....	Aug. 24-28.....	D. S. Selmore
Rome.....	Scooba, Miss.....	Aug. 24-28.....	R. T. Jackson
Florence.....	Carrollton, Miss.....	Aug. 24-28.....	R. F. Harrington
Meridian.....	Evansville, Ind.....	Aug. 25-26.....	D. L. Morgan
Greenwood.....	Clarksville, Tex.....	Aug. 25-26.....	D. Green
Indianapolis.....	No. Little Rock, Ark.....	Aug. 31-Sept. 4.....	S. H. Sweeney
Paris.....	Carthage, Mo.....	Aug. 31-Sept. 4.....	J. H. Anthony
Fort Smith.....	Cape May, N. J.....	Oct. 4-6.....	J. I. Bryan
Sedalia.....	Salisbury, Md.....	Oct. 11-13.....	E. L. McAllister
Philadelphia.....	Cambridge, Md.....	Oct. 25-27.....	W. C. Thompson
Salisbury.....			J. E. A. Johns
Easton.....			J. W. Jefferson

TEXARKANA DISTRICT

Third Round—Texarkana Station, June 25, 26; Hope, 26, 27; Clow Ct., St. Paul and Kelley Chapel, July 2, 3; Clow Station, 2, 3; Center Point, 9, 10; Locksburg, Macedonia and Holly Springs, 16, 17; Bengin and Murfreesboro, 23, 24; Horatio, 30, 31; DeQueen, 31 to August 1; Paraloma, 6, 7; Saratoga, 7, 8; District Conference, 10-14; Caddo Gap, 27, 28; Lewlsville and Shady Grove, September 3, 4; Stamps, 9-11; Canfield, 10, 11.

Dear Pastors: We are now beginning our third round. Would it not be wise that each of us check up on ourselves and see just how well or how poorly we have done thus far, and find out just how much each of us must do in the five remaining months if we are to reach our goals? Let us forget about the floods and redouble our efforts and push every phase of our work until we shall have raised every one of our claims. I am asking each of you to report at least seventy-five per cent of all claims in our District Conference, August 10-14. Do not forget that each pastor is asked to report 50 cents for each adult member in his charge for Philander Smith College at the District Conference.—W. C. Rivers, District Superintendent.

Quarterly Conference

CINCINNATI, OHIO

Our first Quarterly Conference was held May 11, with the Rev. S. H. Sweeney, dis-

trict superintendent, presiding. Most of the officers were present with good reports, which showed that all departments of the church are being looked after with interest. The district superintendent is well pleased with the progress made along all lines during the last part of the year under the leadership of our beloved pastor, Rev. W. L. Darius. This is his second year with us, and the entire congregation is thankful to Bishop Locke for returning our district superintendent and pastor to us. Both represent capable leadership, and one can expect nothing less than success who follows where they lead. Mothers' Day was a great day with us at St. Mark. Our hearts were made to rejoice.—Alice Bullock, Reporter.

District Conferences and Conventions

CORPUS CHRISTI DISTRICT CONFERENCE

The first session of the Corpus Christi District Conference convened at Beeville, Texas, May 8-8. At 8.30 A. M., Tuesday, devotional service was conducted by the Rev. D. D. Johnson. The Rev. J. J. Harde-man, district superintendent, spoke some very encouraging words to us. The Rev. Wm. White was elected secretary, with Mrs. E. L. Sanders, assistant; the Rev. J. H. Browne, treasurer; R. W. Allen, treasurer

expense fund. The following ministers preached during the Conference: the Revs. R. S. Mosby, J. T. Carper, S. D. Mosley. Mrs. F. L. Kirkpatrick was introduced and delivered a wonderful address. Friday night President T. R. Davis came before us with a grand lecture on education, which was enjoyed by all. His quartet furnished us excellent music. Twenty-five dollars was raised for Sam Huston College. The recreational exercises were in charge of the Rev. Huds-peth. On Saturday night an excellent play was presented. The Sunday school and Epworth League convention will convene in Long Mott, Texas, July 20-24, 1927. Visitors to the Conference were: Mrs. F. L. Kirkpatrick, the Revs. S. D. Mosley, M. S. Jordan, J. T. Carper, R. S. Mosby. All made encouraging remarks. We raised \$600.08. Our worthy district superintendent, the Rev. J. J. Harde-man, did his best to put the program over. In the Sunday-school contest among the different places on the district, Beeville was awarded the prize. The Conference adjourned to meet at Goliad, Texas, 1928.—Mrs. Rozena Taylor, Reporter.

WESTERN DISTRICT EPWORTH LEAGUE AND SUNDAY-SCHOOL CONVENTION

The Epworth League, Sunday-School, and Woman's Home Missionary Society Convention of the Western District, North Carolina Conference, convened at Brown's Chapel Methodist Episcopal Church, Catawba circuit, May 11-15, 1927. The annual sermon was delivered by the Rev. J. B. Meekins on Wednesday night; collection, \$5.05.

The Rev. N. J. Pass, president, opened the convention on Thursday morning, with Mrs. E. M. Wade, secretary. The following committees were appointed: finance, the Rev. R. B. Rhyne, Miss G. Mooney, and Miss E. Reel; resolutions, the Revs. G. H. Caldwell, J. M. Harris, and Mrs. J. W. Shuford; organization, the Revs. G. W. Patterson, W. T. Lomax, and Mrs. M. Stewart. Welcome addresses were made as follows: community, Mr. Sherrill and the Rev. Wilson, of Catawba, of the Methodist Episcopal Church, South; churches, the Rev. Lindsay; local church, Mr. C. A. Brown; response, the Rev. J. W. Shuford. The district superintendent made some forceful remarks. On Thursday afternoon reports from all charges for Sunday schools, Epworth Leagues, and Junior Leagues were made. Total amount raised from these organizations for the expense of the convention was \$20. A paper on "What Should Be the Sunday-School Superintendent's Qualifications?" was read by Miss Ethel Reel; discussion, "Making the Rural Church a Community Center," by Mrs. M. Stewart, Profs. C. A. Brown, W. C. Covington, and the Rev. J. W. Shuford. The Rev. J. M. Harris preached an able sermon on Thursday night. Collection, \$10.05.

At the Friday morning's session the following discussions: "How the Church May Benefit Spiritually From the Work of the Epworth League," "How the Church May Benefit Socially From the Work of the Epworth League," and "Sunday-School Methods," were led by Mrs. M. A. Pagan, Miss Anna M. McKesson, Mrs. Priscilla Shuford, and Miss Eula Smith. Collection was taken for the benefit of The Woman's Home Missionary Society, amounting to \$5. Other subjects discussed during the session were: "Some of the Hindrances to the Organization and Maintaining of an Epworth League Chapter in My Church," Misses T. Abernathy, J. Love, and Mr. Stewart; "Selecting Leadership," the Rev. G. H. Caldwell; response, Dr. Kearse; "What Can We Do to Conserve and Save the Young Life of the Church?" Mrs. E. M. McLeod; "What Ancient Civilization Means to the World," Mr. J. Jones. Mrs. Knox, president of The Woman's Home Missionary Society, made an address to the convention.

The anniversary of The Woman's Home Missionary Society was held on Friday night; collection, \$7. The officers for the year are: the Rev. N. J. Pass, district superintendent, president; Mr. T. R. Adams, representing Sunday-school, first vice-president; Mrs. P. Shuford, Epworth League, second vice-president; Mrs. M. A. Pagon, Woman's

Epworth League Institute Dates

1927 SEASON

- July 4-10—Rocky Mountain District, Lincoln Conference, Manhattan, Kans.
 July 4-10—Sedalla Institute, Central Missouri Conference, Sedalla, Mo.
 July 5-10—Beaumont District, Texas Conference, Port Arthur, Texas.
 July 11-17—Gulfside Institute, Mississippi Conference, Waveland, Miss.
 July 11-17—Lexington Conference Institute, Ninth Street Church, Covington, Ky.
 July 18-24—San Antonio District Institute, West Texas Conference, San Antonio, Texas.
 July 18-24—Rust College, Upper Mississippi Conference, Holly Springs, Miss.
 July 25-31—Austin District, West Texas Conference, Luling, Texas.
 July 25-31—Little Rock Conference Institute, Philander Smith College, Little Rock, Ark.
 Aug. 1-7—Bluefield District, East Tennessee Conference, Bluefield, W. Va.
 Aug. 8-14—Morgan College, Washington and Delaware Conferences, Morgan College, Baltimore, Md.
 Aug. 1-7—Waco District, West Texas Conference, Rocky Crossing Methodist Episcopal Church, Groesbeck, Texas.
 Aug. 15-21—Chicago District, Lexington Conference, Gary, Ind.
 Aug. 16-21—Dallas District, West Texas Conference, Waxahachie, Texas.
 Aug. 22-28—Atlanta, Clark University, Atlanta, Ga.
 Aug. 22-28—Tennessee Conference, Walden College, Nashville, Tenn.

Home Missionary Society, third vice-president; secretary, Mrs. E. M. Wade; program committee: the Revs. N. J. Pass, G. H. Caldwell, G. W. Patterson, J. W. Shuford. The Rev. R. B. Rhyne preached an able sermon on Sunday, at 11 A. M. The Rev. Patterson preached at night. We had a wonderful convention, and we are sure when the delegates go back to the various charges with the many new ideas and suggestions we will have better Sunday schools and Woman's Home Missionary Societies on the districts. Our motto is, "Onward and Upward."—Julia Love, Reporter.

Cards of Thanks

We wish to thank our many friends for their kindness during the short illness and death of our beloved mother, Mrs. Sarah Harris McCorkle, Holly Springs, Miss.—William McCorkle, Edith Harris.

We wish to thank the Sunday-school children of Asbury Church, Holly Springs, Miss., and our many friends, under the leadership of Miss Gladys Golden, for the many pounds of groceries that were brought to the parsonage, Thursday evening, February 17.—Rev. and Mrs. G. M. Chisholm.

We take this method of thanking the members and friends of Ackerman and Kosciusko, Miss., for the kindness shown during the illness and death of our dear little daughter, Abrilla L. Hazley, who departed this life December 15, 1926. We also thank our friends of both places for the beautiful floral offerings. Too much cannot be said of these good people.—Rev. and Mrs. D. M. P. Hazley.

The pastor and wife wish to thank the members of Zion Chapel, Enterprise, Miss., for the storm that struck the parsonage, February 18. We were greatly surprised after the prayer service was over, when we heard sweet singing at the door. The party left more than 100 pounds on the front gallery. Too much praise cannot be given these good people. Those participating were R. B. Dunlap, P. Toles, T. Patterson, R. Pigeon, K. Toles, W. Dunlap, I. Pigeon, S. Patterson, Wm. Hunter, Ella Hunter, Fannie McRay, and many others. The door stands ajar at all times.—W. L. Mills, Pastor.

We take this method to thank the good people of Magnolia, Miss., for the storm

party given us on February 16, led by Sisters Ella Fox and Lillie McGowan. They marched in singing, "God Will Take Care of You," and laid 200 pounds of choice groceries on the table. Also the good people of Summitt came Monday night, February 21, led by Sisters R. Sanders and Gussie Adams, singing, "Bringing In the Sheaves," and laid sixty-five pounds of fancy groceries on the table. The pastor and his wife offered prayer and spoke words of encouragement to those who gave. God bless these good people. Come again.—Reporter.

Obituaries

CLEMONS—Mr. Willie Davis Clemons was born February 24, 1908, and died March 14, 1927, at the age of nineteen years. His death was due to an accident which occurred on the Dweese Lumber Line train. He lingered for thirty days and bore his suffering with patience until the end came. He was a prominent young man of this community and a member of Mt. Zion Methodist Episcopal Church of the Philadelphia (Miss.) circuit. He is greatly missed in the community and home. He leaves to mourn his sad departing a father, mother, one sister, six brothers, and a host of relatives and friends. The funeral was conducted by his pastor, the Rev. F. L. Woods. His body was laid to rest in Phillips Cemetery. May God's blessing rest upon the bereaved family.—Gladys Jackson, Reporter.

FERGUSON—Mrs. Mildred Brisco Ferguson, of Gary, Ind., was born March 14, 1905, and departed this life on Friday, April 1, 1927, at the age of twenty-two years. She was married to James Ferguson, May 18, 1922. She leaves to mourn, two sons: Robert Lawrence and Roy Stanley Ferguson; husband, mother, and father, and other relatives, also a host of friends. She was an obedient child to her mother at all times. She was loved by everyone who met her. Her last words were spoken to her friend, Mrs. Sally Jackson, and her cousin, Dabney Crowe. She called them both to her bedside and told them not to forget their promise. Her request was for them to help see to her children at all times. She will be missed by her loved ones. This to the bereaved family: "God giveth and God taketh away." The Rev. I. T. White, pastor, officiated, assisted by the Rev. L. S. Smith, pastor of Liberty Baptist Church, and the Rev. R. J. Miller, pastor of Nazarene Baptist Church.—Reporter.

GILMORE—Brother Ernest Lee Gilmore was born September 11, 1884, in Milligan, Texas, and died February 22, 1927. He was the son of the Rev. and Mrs. F. W. Gilmore, who will be remembered as one of the ministers of the Texas Conference, who preceded his son some time ago. Bro. Gilmore was a faithful member of Wesley Chapel for about eighteen years. In 1922 he was given license to preach. The funeral service was conducted at the residence by the Rev. J. S. L. Edmondson, district superintendent of the Austin District, assisted by the Rev. A. D. Jacques and the Rev. L. H. Richardson, all of whom were well acquainted with Bro. Gilmore and knew what service he had given his church and district. His funeral was largely attended. He was employed by the Universal Life Insurance Company, who also highly commended him for his faithful service. He leaves to mourn their loss a faithful wife, three daughters, two brothers, and a host of friends.—B. V. Cummings, Reporter.

LEWIS—Miss Ruth Lee Lewis passed away at Olive View Sanatorium, Olive View, Calif., February 23, 1927. Miss Lewis was born at Free Run, Miss., October 16, 1904. She was the youngest of four children by Thomas Lewis and Eve Lewis. Her mother passed away April 19, 1921. A year and five months later her father passed away. After the death of the parents, the two girls, leaving their brothers in Mississippi, went to Pasadena, Calif., to make their home with an aunt, Mrs. Priscilla Jordan, wife of the Rev. B. J. Jordan, pastor of Scott Chapel Methodist Episcopal Church. Ruth immediately entered one of the public schools of Pasadena. She was a very earnest student,

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"Dear Brother in Christ:

"I was received into the Conference in 1869 by Bishop Levi Scott, and my whole life has been given to Christ and His Church. I have more than fourscore years behind me, and would be glad to serve as many more; but my memory is treacherous; my children have scattered; my company has gone before; and mine is a lonely pilgrimage. Yet I am not alone, for God is with me, and I thank Him for the privilege of serving in a Church that is working for the world's redemption.

"Your work is God given; and my pension is the fulfillment by the Methodist Episcopal Church of God's promise not to forsake me in old age. I have had no chance to lay up money for my enfeebled years, but my confidence in God and the Church to which I gave my life has not been misplaced."

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and finished Garfield graded school and was in the junior high school when she fell ill. Ruth's purpose was to finish Pasadena high school before she began teaching. But to the disappointment of herself and her friends, for she had many, she had to give up her school work to try to regain her health. She was taken to the Olive View Sanatorium

with the hope that an indefinite stay would bring back her health. But alas, the grim monster overtook her, and she was laid to rest in the Mountain View Cemetery, Saturday, February 26, 1927. Her funeral was conducted in Pasadena, Calif., by Dr. A. P. Shaw, of Wesley Chapel Methodist Episcopal Church, Los Angeles, Calif., assisted by the Rev. S. M. Beane, of Hamilton Methodist Episcopal Church, Los Angeles; the Rev. J. M. Brown, of the African Methodist Episcopal Church, Pasadena; and the Rev. W. L. Straughter, of the Metropolitan Baptist Church, Pasadena.—Reporter.

MILLSAP—On March 10, 1927, death claimed little I. W. Millsap, aged three years, the son of the Rev. and Mrs. E. J. Millsap, pastor of our church at Mossville and Mt. Olive. He died at the home of Mr. and Mrs. King, 419 East Oak Street, Laurel, Miss.—Reporter.

ROBINSON—Mr. Stanley Robinson departed this life January 28, 1927, at the age of thirty-three years, in Beasley, Arizona. He professed a hope in Christ under the Rev. S. M. McCloud, on August 15, 1909. He was the son of the Rev. H. A. Robinson, who died two years ago. A wife, one child, mother, and two sisters survive him.—Reporter.

TAYLOR—The passing of the late Rev. Jesse E. Taylor comes as a great shock to our Florida Conference as well as the South Florida Conference, of which he was a member at the time of his death, having been transferred from the Florida Conference two years ago. He joined the Florida Conference in the city of Gainesville, Fla., under the late Bishop Warren in 1912. He served acceptably the following charges: Haynesworth and Stanley, High Springs, Levyville and Adamsville, Paradise, Winfield, McClannay and Sanderson, and had begun a splendid year's work in the last named Conference when he fell ill. There he had to give up his work, and finally returned to his old home, Jonesville, where everything was done by his family and friends for his recovery. The end came March 17, 1927, surrounded by his family and friends. He chose the Rev. F. E. Welch about ten years ago to preach his funeral. He was buried from the famous old Pleasant Plain Methodist Episcopal Church, Jonesville, Fla., his home, March 18. The following ministers were present and spoke: the Revs. E. Martin, J. C. Certain, G. W. DeBose, H. M. Trapp, B. E. Hall, Dr. S. B. Wilson, R. Neil, F. Neil, and G. M. Hearst, of the African Methodist Episcopal Church; the Revs. D. A. Miles, S. P. Long, and S. L. Long, of the Baptist Church. The Rev. F. E. Welch, district superintendent of the Ocala District, selected for his text 2 Tim. 4. 7. Appropriate remarks were made by the Rev. A. Miles, a life-long friend of the deceased. He leaves to mourn his passing, wife, one son, three daughters, several brothers and sisters.—W. M. Mack, Reporter.

WILLIAMS—Death claimed one of the oldest members of the Camp Ground Methodist Episcopal Church at Phelps, Texas, February 24, 1927, in the person of Bro. Peter Williams, who was born at Colony, Texas, in Walker County. He was one of the most loyal members of the church and never shirked from any duty he was called upon to perform. Bro. Williams was loved by all who knew him, and truly fought a good fight. He leaves to mourn his passing seven sons, two daughters, many grandchildren, relatives, and friends. The funeral was held from his home on Saturday, February 26. The sermon was preached by his pastor, the Rev. E. C. Ransom. The body was interred at Colony Cemetery. The funeral was in charge of the H. P. and F. I. Societies.—E. C. Ransom, Pastor.

Woman's Column

Evansville, Ind.—The Woman's Home Missionary Society of St. John's Methodist Episcopal Church, Evansville, held a very beautiful and impressive memorial service at its regular monthly meeting, Wednesday evening, May 18. At the close of the business

session the president, Mrs. Eugene Loving, called the roll of the departed members—five in number: Mrs. Sullivan, Mrs. Phillip Cook, Mrs. V. T. McElroy, Miss Ethel Lambert, and Mrs. John Lambert (the latter two were mother and daughter). As each name was called the following responded with a short eulogy: Miss Ocie Tolbert, Mrs. Mayme Jackson, Mrs. Anna Bell, Mrs. F. H. White, and Miss Alice Beard. A silver star was placed by the president after the name of each departed friend. Mrs. Mary Johnson sang "What Are They Doing in Heaven Today?" bringing to a close one of the most unique memorial services ever witnessed.—Mrs. F. H. White.

Marshall, Texas—The Woman's Home Missionary Society of the Ebenezer Methodist Episcopal Church is making great progress under the leadership of Mrs. Alice Black and her coworkers. We look after the sick and needy of our community. During the first of April we had a mock Woman's Home Missionary Convention. We were divided into six districts, as follows: Beaumont, Mrs. Ella Jones, president, \$24.25; Houston, Mrs. N. Jones, president, \$22.50; Marshall, Mrs. A. Black, president, \$25.75; Navasota, Mrs. N. Hillary, president, \$14; Palestine, Mrs. A. Emory, president, \$22; Paris, Mrs. P. D. Johnson, president, \$25; total raised, \$138.50. We have paid our World Service quota in full; paid \$50 on pipe organ; reported \$8.40 Lenten money. We were glad to have Deaconess Rosa Simpson, our Conference organizer, to visit us during the month of April. Yours in His name, Mrs. A. L. Black President; Mrs. N. L. Jones, Corresponding Secretary.

Marriage

AUSTIN—THOMAS. Mr. Houston Austin, of Houston, Texas, and Miss Viola Thomas, of Opelousas, La., were happily married at St. Mark Methodist Episcopal Church, Opelousas, Sunday evening, May 22, 1927, at 8.15 o'clock. It was a beautiful affair, being a rainbow wedding. Master Aston Girom was ring bearer; little Misses Dorothy Harrison, June Hehrard, and Thelma Donato were the flower girls. The Rev. L. H. Smith, pastor, performed the ceremony.—Miss Willie Mae Thompson, Reporter.

Special Notices

The address of the Rev. John W. Wesley, district superintendent Atlantic District, South Florida Conference, has been changed from 514 West Church Street to Deland, Fla., General Delivery.

The Rev. Leroy Woolrich has been transferred from the St. Louis District, Central Missouri Conference, to the Kansas City District, and appointed pastor of Clark Chapel Methodist Episcopal Church, corner 14th and Campbell Streets, Kansas City, Mo. Permanent address, 1827 Campbell Street.

LITTLE ROCK DISTRICT

The District Conference, Sunday School and Epworth League Convention has been changed from McGehee, Ark., to Brown's Chapel, Little Rock, Ark., and will meet from August 17-21, 1927. Now, brother pastors, we are asking that each of you report

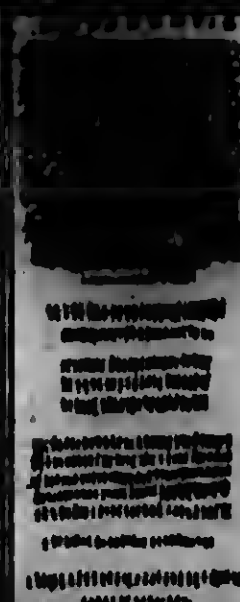
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to the District Conference two thirds of your quota for World Service. This can be easily done if each pastor will put on a special drive for this, the greatest financial cause of the church. Brethren, it our sacred duty to see to it that the World Service does not lag, for it is through this medium that the church is able to raise money for the putting over of its world program. We ask that Sunday, July 31, and Sunday, August 14, be our rally days for World Service, and that each pastor report in cash and vouchers two thirds of his quota. We can't afford to fail behind last year, even though the flood has been a handicap to us. If the charges on the district that were not in the flooded area will make an effort to raise their full quota and try to make some advance, the district will not fall behind the splendid report made from this district last year.—W. S. Sherrill, District Superintendent.

Inquiries

I wish to inquire for my son, Ralph Coleman. When last heard of he was in Buhler, La. Any information will be greatly appreciated by his mother, Mrs. Jane Cole, 957 Kilpatrick Street, Corinth, Miss.

I wish to inquire for my brother, Jacob Simons, last seen at Lula, Miss. His father's name is John Simons, and mother, Ester Simons; sister, Elizabeth Simons. Any information concerning him will be greatly appreciated. He is a Methodist preacher.—Elizabeth Clark, Box 168, Crowder, Miss.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JULY 7, 1927

A Prayer in Verse

Make me too brave to lie or be unkind,
Make me too understanding too, to mind
The little hurts companions give and friends,
The careless hurts that no one quite intends.
Make me too thoughtful to hurt others so.
Help me to know
The inmost hearts of those for whom I care,
Their secret wishes, all the load they bear,
That I may add my courage to their own.
May I make lonely folks feel less alone
And happier ones a little happier, yet
May I forget
What ought to be forgotten and recall
Unfailing all
That ought be recalled, each kindly thing,
Forgetting what might sting.
To all upon my way
Day after day
Let me be joy, be hope. Let my life sing.

—MARY CAROLYN DAVIES, IN THE *Baltimore Southern Methodist*.

Political Parties and Citizen Ideals

Wets Attempting to Seize Parties

By Harry E. Woolever

Editor, The National Methodist Press

THE wets, abetted by their allies of sundry types, are plotting to manipulate the political parties in the 1928 campaign to gain their own ends. They are now scheming and using drastic threats in the hope of forcing presidential nominations in such fashion as to control the next occupant of the White House, whichever party wins at the polls. They have no special regard for either party as such, but seek for the one end, the return of the liquor traffic. Certain groups, allies of the wets but with varying objectives, will unite on a presidential candidate of a particular type to realize their own desires. A study of those who are most active in trying to drive back the moral advance made in this country during the past score of years, indicates that the majority are incited by selfish and not patriotic aims. They hope to profit either financially or politically through the legalizing of the liquor traffic and the consequent conditions thus promoted. There are some who make their living by sending out propaganda material with the hope of bringing about modification and finally nullification. There are also some left who are such complete victims of alcohol that, though it rob them of the best of life, they will still fight its battles; but these are decreasing rapidly, and their numbers are not nearly so great as a decade ago.

THREATENING THE PARTIES

The enforcement of the Eighteenth Amendment now looms as the paramount moral and political issue which will be before the voters in the 1928 campaign. Therefore, the forthcoming national elections, from the start in the smallest election district to the counting of the last ballots, are of tremendous concern to the church people of this country. This greatest reform of the past half century is the outstanding social and moral victory which the Christian forces of this Nation registered during this period. Government officials having to do with making effective this amendment, have said that prohibition is a reform which never could have been enacted into law without the leadership of the church people, and that it can only be made effective by their continued co-operation and leadership in this cause. Although the overthrow of the liquor traffic was an economic, social, and moral advance, it was through the political system of our Government that alcohol was constitutionally outlawed. It is through this same means that the wets are seeking to restore it. They hope, through misleading the people, to put wet officials into federal offices so as to accomplish nullification by non-enforcement. Therefore, it is very evident that the field where the Christian citizenship of this country must wage the major battle is in that of the political campaigns, where men are chosen in whose hands the executive and the legislative authority are placed. This means local organization, development of public sentiment founded on facts, and an active participation in primary and general elections.

Dr. Nicholas Murray Butler, president of Columbia University, one of the most vociferous and prominent leaders of the wets, has declared that if the Republican and Democratic parties do not adopt such principles as he proposes relative to the Eighteenth Amendment, "the liberals of both parties would unite to form a third party." The wets are trying to intimidate the leaders of both parties into nominating a wet for the presidency. They are doing it with threats that a third party will be used to defeat the regular party candidates.

Mr. Butler tells what the "liberals" of the two parties will do under certain circum-

stances. He evidently overlooks the fact that the majority of the voters of this nation are dry, and that if these arouse themselves or are aroused because of un-American tactics, they can meet the wets in a political battle with no question as to the victory.

MORAL ISSUES IN PUBLIC AFFAIRS

Whenever the church people of this nation attempt to apply moral principles and idealism to the conduct of public affairs, the selfish and designing element cries that the church is interfering where it has no business. Many of these are not well versed enough to know that anything that concerns the public good is a concern of the church, and that

"Stung by the splendor of a sudden thought—that is true on almost every page of Gossip's 'Galilean Accent,' a volume of original, deeply spiritual, and inspiring sermons. His 'On the Edge of the Crowd' was an awakener. New thoughts and aspirations, ideals, worships, prayers started up out of every sermon. Now he has done it again, and the last book seems even richer and more suggestive than the first. I am rendering a service to every minister in recommending that if necessary he sell his coat and buy Gossip's 'Sermons.' If they do not thrill and possess him in thought and imagination and so a new note in his sermonic ministry, then the fire alarm ought to be sounded in his ear.—Bishop W. P. Thirkield.

the church has a responsibility which no other group can take. It is ever true that when the element seeking selfish or partisan ends in public affairs fears its domination over political parties is weakening, it threatens to holt the old parties.

The best thing in the long run for the nation would be a holt on the part of all the so-called "liberal wets," nullificationists and anti-prohibitionists, as this might initiate the breaking up of the present party organizations and the forming of two strong parties with fundamental moral and social issues characterizing the differences in their make-up. The major parties, to-day, do not represent any distinctive aspects of governmental conduct. They have passed the period of those issues which brought them into being. The personalities of the men heading the tickets have most to do with the outcome of the election. The old parties are largely partisan organizations devoid of fundamental issues of political significance. It is for this reason that the Eighteenth Amendment and law enforcement are looming so prominently as campaign issues.

The wets are determined to have a wet candidate, and they are putting organization, finances, and planning back of such a program. Those who believe in prohibition as an economic, social, and moral advance, should demand with equal aggressiveness the right to vote for a presidential candidate who believes in prohibition and will do all in his power to enforce the law of the land. The late President Harding declared: "There can be no issue in this land paramount to that of enforcement of the law."

MORAL SIDE OF NATIONAL ISSUES NEEDS EMPHASIS

The foregoing facts and opinions are cited that the great majority of voters of this country who are patriotic and socially and morally minded may see that the time is at hand when they must stand together irre-

spective of old party labels. If a great, new party were to be formed around moral and progressive issues, millions in all parts of the country now politically separated, as well as many of the most prominent men in Congress, especially in the Senate, would be found in the same party. The great mass of the best citizenry in the South and in the North, now in opposing political camps, would be hatching together on great moral issues. Sectionalism in political matters is largely artificial and a result of decadent controversies. A leading Democrat in the Senate has declared that the Republican President is as much a States' rights advocate as his own partisans. This is but one instance indicating how the tenets of the old partisanship have lost their hold and that the major parties are now largely political machines.

The citizens of this country who believe in national prohibition are in a large majority. Many of them have become so dissatisfied with the conduct of our present political machines that they neglect their voting franchise. This is a mistake and means the desertion of the field and the turning over of the selection of national officials to those least worthy to make such a choice. Action offers the only possible way to success for the right, and this may require a union of forces upon new and higher political grounds. This is a time when all citizens, clear visioned and patriotic, need to come to the aid of their country and its larger mission. Both for the welfare of the nation as well as of civilization, the best citizenry of this country must let its united force be felt. No pains can be neglected to the end that those who in our present system determine the candidates, may know that unless citizens of such character and ideals as merit the support of the dries are nominated, there will be a revolt and the establishment of a new order in the conduct of the public affairs of this great Republic.

Personal and General

—Word has reached us of the death of Mrs. C. M. Melden, wife of Dr. C. M. Melden, former president of New Orleans College, which occurred Thursday morning, June 30, in Oakland, Calif. We extend to the bereaved family our heartfelt sympathy.

—Mrs. Thomas Lonsdale Leeming, of 610 Park Avenue, New York, announces the marriage of her daughter, Helen Schuyler Leeming, to Gilbert Haven Thirkield, of Brooklyn, son of Bishop and Mrs. Wilbur P. Thirkield, of Chattanooga, and grandson of Bishop Gilbert Haven. Miss Leeming is a graduate of Smith College and treasurer of the Junior League of Brooklyn. Mr. Thirkield is a graduate of Wesleyan University and vice-president of the Brooklyn Trust Company.

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Why Go to College?

TO A CONSIDERABLE degree the future of the educational process is involved in a right conception of the purpose of education.

This is unquestionably true as to distribution of educational benefits in the future. Already there is keen comment on the tendency of the big universities to raise tuition prices so that the educational advantages offered in such institutions are becoming the privilege of the few rather than of the needy, dependent populace. Such prohibitory tuition charges will affect the will to educate on part of all except those who are under the urge of a deliberate and worthwhile purpose to undergo whatever exactions are required to fulfil the demands of the educational process.

Now comes Mr. Rockefeller with an indictment of the motive underlying the attendance of most college students. As the largest private benefactor of any nation and any age to the cause of public education, his analysis of the situation and his implied warning will assuredly carry weight. And if his observations are correct, it may as well be expected that, on reflection, communities and philanthropies will more seriously ponder and pause in rendering support to educational enterprise in the future.

"To-day," says Mr. Rockefeller, "the majority of students go to college for a good time, for social considerations, or to fit themselves to earn money. The idea of service to the community is no longer the chief consideration. Under these conditions the student might properly be expected to pay for the benefits he receives." There can hardly be any questioning of the conclusion reached by this keen observer and most successful man of affairs, if his premise is correct. Without a canvass of the mind of the student body of the country it would be difficult to grant Mr. Rockefeller's premise. And we know there are many high-souled youths in the nation's schools—particularly in the private and religious educational institutions. But it is just as certain there are multiplied thousands of our youth attending the schools whose concepts of the nature and purpose of education seem strikingly at variance with the high idealism that should incite to action in this regard. There is here no attempt to discuss the complex of causes disposing modern youth to their truncated idealism. Whatever the causes, the effects are notoriously obvious that all too many people are attending school out of individualistic selfish motives—for social prestige, or to have a good time, or to become holders of wealth by any hook or crook or shrewd get-rich-quick scheme which their wits, sharpened at heavy public expense, may be able to concoct.

Because of its large investment in educational enterprise, the community, the nation rightfully should expect the prime motive of those whom it educates to be the common good. That has been a bad investment which builds a type of manhood that fails to realize and accept its responsibility to promote the well-being of the

general social order. He is a social parasite, whom the community has educated at vast expense, who insists that his educational equipment is chiefly for himself, for a good time, or for social preferment or to become an adept at money grabbing. Of course, the chief end of the educational process is the making of character, the building of manhood and womanhood; the "flowering of the human species." But to what purpose is this enrichment of character, this blossoming of the individual but its final consummation in the fruitage of constructive and productive social service?

From earliest times this has been the dominant concept of educational systems. They are to fit the youth for service to the tribe, the community, the state. The underlying social theory was that the individual belonged to the state. And essentially this theory is ours to-day. It received acute emphasis through the system of conscription employed by the nations in mobilizing for the late war. On the basis of this traditional social theory as well as on the ground of returns on its investment, the state rightly expects those to whose education it contributes to in turn become contributors primarily to society's well-being.

But such a motivation of one's education is determined largely by the atmosphere of the college one attends. The impact of the ideals which a college maintains produces most striking results in determining the ideals that shall dominate the after-life of the college student. If Mr. Rockefeller had gone further in his observations, very probably he would have found the modern college and university largely responsible for the present selfish and unsocial motives in the lives of those under the educational process. It is as sure as day that there can be no adequate motive in any life that is not influenced by religious considerations. Only in the perspective of such an influence can the real dignity and purpose of life, individual and social, be discovered.

Concern exists in the mind of many of the country's most thoughtful and discerning leaders regarding the atmosphere of American college life. President Henry Sloane Coffin, of the Union Theological Seminary of New York, addressing the annual Student Conference at Northfield last week, pointed out with fine prophetic insight the five potent factors in the thought and background of the present situation which make religion difficult.

"First is humanness," said Dr. Coffin. "Emphasis is put upon the superior powers of man without any recognition whatever that God may have contributed anything."

"The second factor is the scientific attitude toward the world which is developing to a high degree to-day. This imperial process of cutting up and dividing life into neat and careful parcels will never help us find God nor discover the real man."

"The industrial organization of mankind is the third factor that is making it hard for us to find a place for religion. Accompanying virtues such as thrift, push, and industry, are good, but they are not the best. If ranked with those of the Sermon on the Mount, they fall far short."

"Another factor is democracy. Democracy levels down as well as levels up. Real religion never entered the world via the mass movement.

"The fifth factor is psychology. In its emphasis upon the materialistic view of life and its depersonalization of God, religion faces a real difficulty.

"In addition to these factors which confront everybody, the college student has further difficulties. He is a spectator on life rather than an appreciator of life. His is the critical attitude, and this is assumed toward every part of life.

"Still another difficulty is self-consciousness, which quite completely prevents him from losing himself in any great cause. College makes him conventional. The religious in college are most often not found on the popular side. College life also makes for selfish-

ness. With all these difficulties, it is amazing that the college man is even interested in religion.

"College should teach a man to think objectively, to cultivate his tastes, and to develop a conscience. An honest search should find a place for Jesus in this picture."

With Jesus as part, the central part, of this composite concept of life, every student would readily find an adequate motive for life, the only real and abiding reason for going to college. One discovers one's self and life's real motive in that type of philosophy which posits a personal God, a divine Christ, and an imperative moral duty.

Commencement At Philander Smith College

By Mrs. H. M. Nasmyth

COMMENCEMENT exercises of our school were ushered in with a great musical program, under the direction of the professors of the music department. A large audience greeted the participants, and each performer, from the very beginners to the most advanced, including the vocal and instrumental numbers, as well as orchestra, did well, and were heartily cheered again and again by an appreciative audience.

The program of the joint literary societies of May 27 was a big feature also, and the audience seemed very much pleased with it.

Baccalaureate morning, May 29, dawned exceedingly warm and bright. At 9.30 the college love feast opened with Profs. Hamilton and Crawford as leaders. In this love feast we were prepared to more fully appreciate and enjoy the great sermon which Dr. W. J. King, of Atlanta, preached for us. He brought out of his treasure house things both new and old. On baccalaureate night Dr. King gave a wonderful lecture from the subject, "The Bible in Literature." All seemed to enjoy it splendidly. He had a great audience each time he spoke.

Monday morning, May 30, was the last day in which we met for regular chapel service. The final campus social followed, and at night the commencement exercise of Adeline Smith Home was rendered. Five minutes before the hour set for the opening of the program, the audience room being crowded, the students marched in to the strains of Gounod's "Soldier's Chorus," played on two pianos, with four hands to each piano.

After our classic, "Freedom," had been sung, a spiritual and fervent prayer was prayed by Mrs. L. G. Hodges, of Pine Bluff. Wonderful music, both vocal and instrumental, was presented to a delighted audience. Selections from opera, etc. Then after the announcements were made, seven young women gave a sacred drama entitled "The Challenge of the Cross," finishing up with all of them accepting a place at the cross in a beautiful tableau, while a quartet sang "The Old Rugged Cross." The sacredness of the whole drama was pronounced, and without benediction or anything as the last words melted from the singers' lips the audience rose and left quietly for their respective homes.

Tuesday and Tuesday night were filled with programs of different classes. Wednesday night the Alumni Association had a fine program, and after that a splendid

banquet at the Phyllis Wheatley Y. W. C. A. building. Much interest was manifested in the further success of the school, and each one felt that in order to make it what it should be, they must work as they have never worked before to enthruse others to become interested.

Thursday morning, June 2, we had the final exercise of the week. The address to the graduating class was delivered by Mr. Leo M. Favrot, of Baton Rouge, who is field agent for the General Education Board. His address was a chaste, splendid classic that will not soon be forgotten by those who heard him. It is a joy to hear an educated man who has prepared himself and makes good on the platform.

Owing to the floods and the recent racial disturbance in our city, we have been hindered greatly in our work. The floods have hindered us, of course, very much more than anything else, and we have not been able to gather in as we had hoped for our golden jubilee for the advancement of the school, but we will have to make this instead of a jubilee year a Lindbergh non-stop jubilee; that is, continue until we have the very last bit of money raised that is needed.

More and more are we expected to give more freely toward the education of our youth. The church and the nation expect that we do it, and daily we are getting better prepared to do so, and let none feel that he must not get under this burden, because this is a burden that all must share, and none must shirk.

And you, dear friends who have promised to give money, though the floods may have taken all you possess now, God is good and will give you a start again, and that your promise is to us, and in proportion as you are prospered, so you must make good in paying your pledges to the school, and do not think that it is a fifty-year jubilee campaign any more, but think of it as a non-stop campaign until we have finished what we have begun. It can be done; it must be done; it will be done if we all have a mind to work.

—Clouds do not destroy the sun.

—Hypocrites always hide behind each other.

—The golf-playing pastor never putts well on Sunday.

—When a preacher preaches to save his own soul, others will find the narrow way.

Contributed Editorial

"Service"

AMID all the flood of commencement oratory for this season the Grand Prize for sheer blundering must be awarded to Colonel HENRY L. STIMSON, the former Secretary of War, who graced the commencement exercises of Syracuse University with an address to the graduates. The remarks which he addressed particularly to the thirteen students in the Reserve Officers' Training Corps who received commissions as second lieutenants contained an amazing insult to the 800 graduates who were not awarded shoulder straps. He said, as reported in the Syracuse papers:

"There is one very distinct difference between the commissions conferred upon you this morning and the diplomas conferred on the other members of your class.

"The other diplomas represent primarily work done with the object of qualifying the candidate to earn his living, and only incidentally, though very truly, to qualify for service to their country.

"But in your case, no one by the wildest flight of imagination can imagine a commission in the reserve corps as having been sought in order to give the man a chance to earn a living. It represents solely the effort to qualify the recipient to serve the country in case of need."

Here were 800 of the finest youth in America. After the discipline of the college years they were going out to service, as have thousands of Syracuse graduates in the past, in all fields of life and in all parts of the world. Yet this Colonel of the Reserve Corps tells them that they do not deserve to be mentioned in the same breath as a second lieutenant. Are the physicians, the missionaries, the teachers, the preachers, the nurses, and the business men of high ideals who have gone out from Syracuse to render genuinely sacrificial service to their country to take a far back seat behind the second lieutenants? The casual way in which Colonel Stimson accepts the aim of increasing one's money-getting power as the main purpose of a college is a slander on every college in America. It has been particularly resented by the friends of Syracuse University. Today, as in the years that are past, its purpose and achievement has been to instill a high spirit of service in its students. And Colonel Stimson has grievously misrepresented the spirit of the university and of its students.

Christianity's Battlefields Today and Tomorrow

DR. HENRY SLOANE COFFIN, President of Union Theological Seminary, in an address at the Student Y. M. C. A. Summer Conference at Northfield, gave a sort of aeroplane view of some of the chief fighting fronts of the Christian Church today. His brief summary of the present situation is valuable to an understanding of our time.

Doctor Coffin says that there are five potent factors in the thought and background of the present situation which make it difficult for religion to get a chance:

1. "Emphasis is put upon the superior powers of man without any recognition whatever that God may have contributed anything.

2. "The second factor is the scientific attitude toward the world which is developing to a high degree today. This imperial process of cutting up and dividing life into neat and careful parcels will never help us find God nor discover the real man.

3. "The industrial organization of mankind is the third factor that is making it hard for us to find a place for religion. Accompanying virtues such as thrift, push and industry are good, but they are not the best. If ranked with those of the Sermon on the Mount they fall far short.

4. "Another factor is democracy. Democracy levels down as well as levels up. Real religion never entered the world via the mass movement.

5. "The fifth factor is psychology. In its emphasis upon the materialistic view of life and its depersonalization of God, religion faces a real difficulty."

All these represent major engagements for the Church in our day. Very often the Church has suffered because all within it have not understood where its real decisive battles lay. Many have regarded the antagonism to science as a chief battle of the Church. Many have thought of the modernist-fundamentalist controversy in the same light. Both of those are rear-end skirmishes. The real decisive fighting is out front where characteristic forces of our time contend against the validity and the power of the Christian gospel in the shaping of the world.

Worn Coins of Speech

ABOOK has recently been published which is terrible enough to give any reader a nightmare after only a few moments' perusal. It is a book which contains, according to the prospectus, more than 15,000 "choice and beautiful phrases." There is hardly any hackneyed or moth-eaten phrase in the English usage which is not lovingly enshrined in this volume. The advertisement promises that by salting our speech with the phrases of this "super-guide to correct and vigorous English," we will capture that elusive quality known as "style of speech." The book will be a boon for a very opposite reason than the one proclaimed by the publishers. It furnishes a valuable list of what to avoid. Here are some of the old warhorses of many an oratorical campaign:

I say without fear of successful contradiction.
One word more and I am done.
Fraught with peril.
We are bound to give heed.
Along these lines.
Air like wine.
Whither are we drifting?
Far-flung battle line.

The advertisement concludes—"Remember there are 15,000 of these." Perhaps you have suffered beyond measure from similar phrases which are like mere shells in which life once existed. What is the outworn phrase which grates most on your ears? Send in your list.

Four Conditions Necessary to a Revival

APROPOS of the statements issued by the Committee on Evangelism of the Board of Bishops concerning the spiritual condition of the Church, the following statement of the conditions necessary to a revival recently made by Canon E. S. Woods of Cambridge, England, is well worth thinking over. Doctor Woods is one of the effective preachers of the Church of England, a leader in the Student Christian Movement. Doctor Woods' conditions run much deeper into the present religious situation than merely lamenting that times have changed, or attempting to recreate the methods and moods of a day that has passed. He says:

"First, we must recover the original values of Christianity. At present the churches are full of people who have gotten their Christianity upside down.

"Second, we must have a reinterpretation of the Christian message.

"Third, we must make a courageous adventure into applied Christianity, we must make Christian experiments in various regions of living.

"Fourth, we must have a rebirth of living faith." L.



Courtesy of The New York Herald Tribune

WILL the Chinese Nationalists reach Peking and unify the country all the way to the Great Wall?

It took the Nationalists only a few months to reach the Yangtze River from Canton and to control the richer half of the country in their recent campaign. But many another campaign has carried that far. In the middle of the last century the Tai Pings held the lower Yangtze and the south for years, then collapsed. The Revolutionists of 1912 captured everything on the Yangtze and southward, and then compromised for nominal union of the country in the name of a republic. Will the Nationalists do better in 1927?

Wait until Marshal Feng Yu Hsiang gets into action. The famous "Christian General," a Nationalist, now heading troops that hold off two of the Northern groups, will have a big share in answering that question, though it is misleading to call him "China's Christian General." There are now many Chinese Christian generals.

Certain propagandists say that General Feng is no longer a Christian. Christianity has long furnished the chief strength in his army. I recently had a long conference with General Li Ming Chung in the Yangtze Valley. General Li is one of Feng's two personal representatives for clearance of matters of first magnitude with the chief leaders of the Nationalist movement. I have other sources of information as well. There is no doubt about Marshal Feng's continued loyalty to Christianity.

It suits the purposes of a lot of people to discredit

China's Dark Horse

Marshal Feng Returns to the Front Page of the Newspapers. He is Still a Christian and There Are Other Christian Generals

By Ralph A. Ward
Foochow, China

his Christianity. It seems to them incredible that a Chinese general could remain loyal to Christianity under the conditions which surround Feng. He has said some sharp things about foreign missionaries, whose own narrow nationalism tempts them to defend political aggressions by their own countries against China. Feng is an

ardent Nationalist. So were leaders of the American Revolution. Feng wants his country freed from the last vestige of foreign control. He believes in political and ecclesiastical revolution in China at this time. He has many friends among British and American missionaries. But his friendship for them and for Christianity does not prevent him from criticizing missionaries whose nationalism seems to withhold their sympathy for China's present struggle for freedom. And his frank criticisms have been widely advertised, to the questioning of his Christianity.

The Struggle Against Communism

Some people like to damn him as a Communist. It serves their own purposes. Feng is a member of Kuomintang, the People's party, whose armies have pushed so successfully northward from Canton. The Kuomintang has admitted Communists to membership. *But it is not a Communist party.* Indeed, there is now a serious struggle within the party itself to prevent Communism from gaining too much power. The Kuomintang admitted Communists because they were strongly nationalistic. It is now the chief organ for uniting all Chinese

who are against that predatory feudalism which has developed around various militarists of the last decade. And it seeks to unite all who want China to win complete independence of foreign control. But most members of the Kuomintang are opposed to Communism. Feng supports the right wing, not the Communist left wing.

Nationalists are determined to prevent domination of the party by the military. Of course they are right. The military is only one arm of a normal government. The Communists are pressing to gain control of the political policies of the party. Yet the political organization will collapse without the success of the military, and the military are not Communists. A split in the party at this time *might* prove disastrous. The first business of the party is to win the war. Party unity is necessary. Feng is a member of the party. He stands for party solidarity. But to call a man a Communist is an easy way of blackmailing him in China as well as in the Anglo-Saxon world. So Feng is often called a Communist.

Feng's Withdrawal from Public Life

It is easier to say successfully that Feng is a Communist because he has been in Russia recently. In 1925 he withdrew from public life. His military successes and his control over Peking had forced him into an undesirable position as a militarist scrambling for power. Despite all protest, he insisted on fading out of the picture and left his trusted generals to carry on. He wanted to study and travel. He planned to visit America and Britain and Japan. Of course he wanted to visit Russia. Russia was at the back door of the Northwest which he ruled. Through that back door he had bought munitions of war which he could not buy elsewhere because his enemies held all access to other markets for munitions. His recent nationalistic utterances had stirred misunderstandings and enmities abroad. There was difficulty in getting passports to other countries, and there were additional dangers in general travel. So he spent most of his time in Russia. Yet that did not make him a Communist, just as similar experiences in Russia have left other Chinese—and Americans, too—far from being Communists.

Since his return Feng has been biding his time. When he withdrew for a year his generals fought valiantly in northern China against enemies who had easy access to ports and railroads which were closed to them. Slowly they retreated through Peking and the Great Wall to the Northwest. Up there and back in the provinces of Kansu and Shensi they, alone at first and later with Feng personally in charge, have been recruiting, drilling, and equipping more soldiers. Feng has long had the best disciplined army in China. Japanese and Russian advisors are now attached to his army to increase its technical efficiency.

But the Christian spirit and work in his army continue as formerly. Naturally it is getting less advertisement than when he was commander in Peking. But the thorough Christian teaching of many years has produced enduring results. Some of his officers are ardent evangelists. His special training conferences for officers often have resembled a summer conference of religious workers in America. I remember hearing five sermons preached in one day to a conference of lieutenants at Feng's headquarters. And one of the sermons was given

by Feng himself. One of his leading officers, General Chang Chih Chiang, has recently placed another order for 5,000 Bibles. A year ago he bought \$5,000 worth of Bibles. *Feng's Christian army is still China's model army.*

Russian Influence in China

Russia has solved the problem of war supplies for the Nationalists. Feng and his associates have no trouble in buying in Russia what they need. The Bolsheviks are willing to wait for their pay until after the Nationalists have won the war. That policy reminds one of what Russia and France did for America in the years of American struggle for independence and unity. Incidentally, Russia will reap a good harvest in Chinese good will and commerce. She began getting ready for that harvest some years ago when she voluntarily canceled all treaties with China which had given to Russians in China any privileges Chinese did not have in Russia.

Feng in the Northwest has been geographically isolated from the Nationalist armies coming up from the South. But his road to them is being shortened. They are able to advance northward from Hankow, along the Peking-Hankow Railroad. Governor Yen, "model governor" of Shansi Province, has at last declared himself for the Nationalists. He has been governor of that province since the beginning of the republic. He never takes his soldiers out of the province to fight. But he manages to ally himself with the group next coming into power in his neighborhood.

A Look Into the Future

The non-Nationalist army in the East, north of the Yangtze, is due to crumble. It is notoriously rotten. One of the famous "Blue Express" trains—solid American steel—of the Tientsin-Pukow line, was kept on the siding for months to house the harem of a high official of that region—typical of the character of the régime against which the Nationalists are advancing. Looting and brutality have been little restrained. As I passed through Nanking in middle March, fifteen young men had been brutally beheaded without trial. A party of students a few miles below were being led by an American missionary to safety, and Northern soldiers ordered a search of baggage. A compromise finally ended in one piece out of fifty being searched. The owners were not careful to watch the operation closely. The searching soldier evidently dropped a rifle shell surreptitiously into the baggage and then adduced it as evidence of complicity with the enemy. The student was ordered off to be beheaded. A payment of \$10 finally saved him. The Northern armies have sealed their fate with the public by lootings and hold-ups for large "donations" as the price of their leaving. Feng and the Nationalists have a different record.

Of course Chang Tso Lin, of Manchuria, is the overlord of this eastern region. But Chang is already talking of coalition with the Kuomintang, and there is popular expectation that he will quietly withhold support from his underlings in Shantung as the Nationalists advance on the east and are joined by Feng's forces from the west.

The outlook for the Nationalists is hopeful. Party unity and freedom from domination by radicals must be maintained. Feng stands for these things. And Marshal Feng Yu Hsiang is in a key position for Nationalist success.

Are the Churches Facing a Decreasing Membership?

Some Alarming Conditions Revealed by Current Statistics

By H. K. Carroll, LL.D.

THE churches are sustaining losses of members that are appalling in extent. Not a few have pointed to the fact that the evangelical churches are slowing down in growth at such a rate that, unless something is done to stimulate evangelistic activity, their additions will soon scarcely exceed their losses, and they will enter upon a serious decline.

It can hardly be denied that such seems to be the present tendency. The change in evangelistic work has been, as everybody knows, revolutionary in the past quarter of a century. We have no Whitefield, or Finley, or Moody in these days to waken sleeping churches to their duty toward the adult unconverted classes, and pastors do not generally believe in the tabernacle method, nor to any great extent in the mourners' bench. They do believe in the quieter educational method of reaching the children and youth, and succeed in it. The adults who are won to Christ and the church are few, as compared with the ingatherings of the past. This much, I take it, most observers will admit.

With this radical change in evangelistic methods to lessen additions, certain reasons are operating to increase losses to the churches. The vast migration flowing ceaselessly to and fro carries, through negligence of pastors and churches and other reasons, multitudes out of the church. This fact is to be proved. It is evidently easier in these days to forget the claims of the church, and those who move without letters soon cease to feel the drawing influence of the church, while those who have letters find it easy to forget the fact. Amusements and recreations seem to draw more strongly than the church now, and another fact has an influence in this connection: the churches themselves are becoming careless and indifferent, finding it easier to drop members from the roll than to keep them on, or restore them to it.

In brief, these are some of the explanations given for the serious condition in which the churches begin to find themselves. They are discovering, but are not yet fully awake to it, the appalling extent to which their losses are tending. The correspondence which has come to me as I have sought information shows that even the official statisticians are in an early state of discovery.

"Absent Members" Who Are Never Found

I have known for years that one of our oldest and staidest people, the Congregationalists, have been carrying a separate column in their table entitled, "Absent Members," but not until recently have I known its full significance. It means, not simply members absent from the churches on whose rolls their names are carried, but



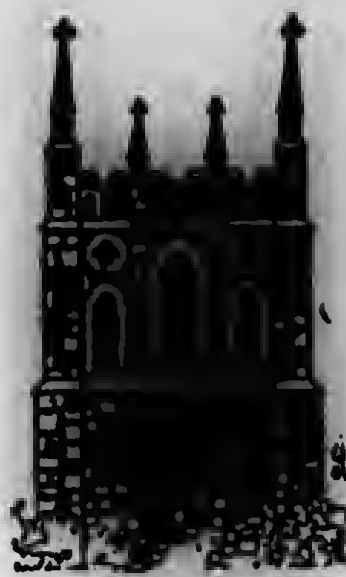
they are members in a detached condition. Some of them have letters of dismissal which they have not presented elsewhere; some left for other communities without letters of dismissal; and some are lost to the knowledge of their former pastors and churches. In the course of years (this list of absent members began away back in 1863) this column has grown to considerably more than a hundred thousand. For some years the Congregational Commission on Evangelism has been carrying out a plan of reaching these "wandering sheep," and sending out lists to pas-

tors showing where they are, and urging pastors in whose parishes they are living to seek them and get them into their churches. Pastors and churches have had the habit of going over their rolls every few years and striking out the names unknown to them, or which belong to persons who will no longer attend church or assist in its support. Notwithstanding there are some restorations, there are evidently far more losses, for Secretary Fagley says the losses to the denomination average 30,000 a year. I thought when I saw this figure I was misreading it for 3,000; but no, there it is in plain print, "30,000 a year," or as stated in another way, "almost 100 per day." This loss of "30,000 a year" or "100 a day" is sustained by a denomination of about 900,000 members.

400,000 "Non-Resident" Methodists!

I knew, of course, that besides the Congregationalists, one other body, the Methodist Episcopal Church, had a separate column for "non-resident" members which, since the last General Conference, has been changed to "non-resident-inactive." This column carries this year a total of nearly 406,000. This enormous figure has been reached since the column was begun in 1913, and the increase in 1926, according to the latest returns, was nearly 28,000. The "inactive" part of this hyphenated title has probably been the most active in producing results. Anyone can find what it covers in the Discipline in what Bishop Henderson calls "that pernicious paragraph," who proves that "pernicious" properly applies by giving a list of twelve churches in the Cincinnati Area in which the "inactive" list forms over forty per cent of the total membership. No wonder the net increase of the church in 1926 on its total of 5,156,624 members sinks toward the vanishing point. I have no idea what number for the whole church was cut off our rolls, but it must have been very large; nor do I know how such wholesale slaughter can be justified, nor who can furnish the justification.

Another denomination, one of the staidest and staliest of all, which has a high reputation for the ability



and range of its statistics—the Presbyterian Church in the United States of America—has what it calls a “suspended roll” which includes those who have been put on the roll for disciplinary reasons other than those connected with absence. The figures are mounting figures, rising from 55,050 in 1922 to 65,133 in 1926. Stated Clerk Mudge informs me that the losses from absent members are “very heavy, indeed.”

The United Lutheran Church has had a loss of members dropped from the rolls in the last seven years, according to its statistician, Dr. Kieffer, of 64,459, or 8,183 as an annual average. This church has about 850,000 communicants.

No church appears to have escaped losses from purged rolls, no matter how carefully administered.

Other Denominational Losses

The Protestant Episcopal Church, according to Mr. Frederic Moorhouse, editor of “The Living Churchman” and of “The Living Church Annual,” estimates the loss in that church from “disappeared communicants” at about 22,000 a year, and is confident that this is a conservative estimate.

From the Methodist Episcopal Church, South, I have an interesting communication from Mr. Curtis B. Haley, editor of the “Year Book” of that body, who says the loss by dropping from the rolls has caused him much concern for the past few years. He believes that the Centenary, Christian education, and superannuate endowment campaigns, affecting, as they have, the apportionment rates, based on membership, have had some effect upon the trimming of the rolls.

In the Northern Baptist Convention, a body of well on to a million and a half of members, the chief losses, according to the Rev. Dr. Charles A. Walker, editor of the “American Year Book,” are under the head of “erasure,” and are appalling. Some who are dropped from the rolls are subsequently restored, “but all too many are lost to the church forever.”

Losses Due to Transfer

One of the denominations, known as the Disciples of Christ, with Baptist principles, has had a remarkable growth in the last half century. It is denominationally associated with a much smaller conservative body whose

separate statistics I have not found available, except decennially. A letter to me from the Rev. Jesse M. Bader, secretary of evangelism, St. Louis, Mo., expresses great regret that the Disciples have to report a loss this year. In 1925 they gained over 90,000, while in 1926 there is a loss of nearly 5,000.

Are Big Financial “Drives” to Blame?

Some things are clearly seen from our own Centenary campaign—Methodist Episcopal. Though not so intended, this campaign seemed designed to bring in a new era in which the contributions for church advance should rise above all else, beyond all precedent, and carry into our treasuries millions of money. What could not millions do for missions, education, and the spread of the gospel over the earth? And they came, but with them signs of less reliance on the educational processes which had been in use to promote things spiritual. These had brought success and glory to the church. The great collection, great beyond the dreams of the fathers, began to diminish soon after it reached its apex, and though every effort has been made to keep it up, it has fallen in the reaction that was inevitable. It is vain to comfort ourselves with the thought that other churches are having a like experience. Nobody intended it, nobody expected it, nobody wanted it; but the spiritual life of the church has somehow suffered, and consequently the annual monetary income is suffering. And worse than all, the church, the body of Christ, is apparently running down hill. Why does the letter system lose us so many members in transit? Why do decimated congregations speak accusingly of the days past when churches and altars were crowded? Why the failing power evinced in holding members in their church relations? Is it to any extent for reasons of economy? Has the new system brought to some the experience, “I cannot afford to belong to the church and pay what it costs for myself and family?” It is to this conclusion the story given for so many denominations in this article seems to point.

If we are losing thousands of valuable members, with the possibility of larger losses in the near future, it is certainly not too late to call upon God in repentance for our negligence and indifference and to “repent and to do the first works.”

PLAINFIELD, N. J.

Methodism and Its Pessimistic Critics

A Plea to Stop Scolding and Go to Work

By Bishop Joseph F. Berry

WE HEAR a good deal in these days about the spiritual decline of Methodism. It is said:

That we have departed from the doctrinal landmarks and spiritual efficiency of our fathers.

That many of our pulpits have lost their note of evangelical certainty and are drifting toward a Unitarianized liberalism.

That our evangelistic fervor has cooled, and our aggressive methods are only a memory.

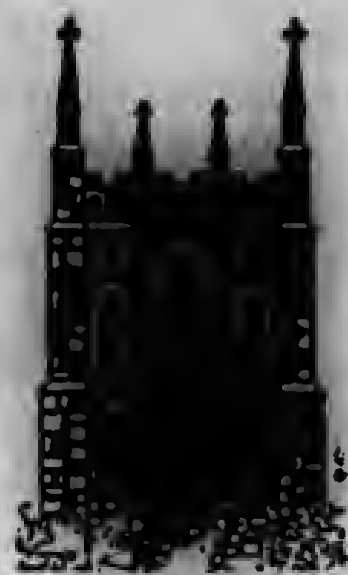
That the fact of our pleading and pleading in vain

for sufficient funds to finance our great missionary enterprise furnishes an unmistakable symptom of spiritual impotency.

That while our colleges show an extraordinary advance in equipment and scholarship, they are no longer centers of spiritual reinforcement.

That our church press has achieved notable literary excellence, but it does not now, as formerly, create an atmosphere of spiritual devotion.

That our Sunday-school literature is under the domi-



nance of those of "modern mind" who are sometimes inhospitable to the "faith of our fathers."

That certain young preachers go out to their life work from our theological schools with question marks in their minds and less certainty in their message.

And that in our denominational ambition to extend our prestige in this and other lands, we are making the raising of money our chief occupation, and are absorbing the energies of the church in "serving tables."

Now, bear in mind, I have not said these things. I have simply quoted, almost literally, from the spoken and written words of others. Nothing is to be gained by ignoring these accusations in toto. Certain of them are, at least partially, true, and he is the best friend of Methodism who frankly confesses her shortcomings and then seeks to correct certain trends in the life of his denomination which threaten her vitality and usefulness.

Inasmuch as criticisms of this sort are freely made and widely published, my pencil point is moved to record a few homely observations.

Uncharitable Dogmatism Always a Hindrance

First of all, I am persuaded that most of our esteemed critics are altogether too dogmatic. And they are as uncharitable as they are dogmatic. They fail to appreciate as they should the innumerable good things in their church. They do not appear to remember that their Zion fairly overflows with gracious personalities and efficient agencies, and that there never was a time when there were so many of these as just now. Do our friends ever sincerely praise God for the really wonderful successes which are being achieved throughout the whole wide field?

Then, I humbly suggest to our denominational reformers that once in a while they should look through optimistic lenses. That is the same as saying that they should look out through the eyes of faith—faith in God, faith in the church, faith in the ever-cheering fact that God reigns, and has definitely decided that the kingdoms of this world are to become the kingdoms of the conquering Christ. For, after all, faith and optimism are about the same.

We shall never get anywhere by the route of bitter denunciation. Loose talk about a degenerate church and a backslidden leadership has no "lifting" power. On the other hand, there is paralysis in doubt and dismay.

Quit "Fussing" and Go to Work!

That is to say, we must stop scolding about the failures of the church and do something to prevent more failures. Constructive activity is our major need. We must not pull down, but set up. The bad must be supplanted by the good. Negatives must give place to affirmatives. Fruitless speculations must make way for inspiring heart experiences. Loyalty must crowd out disloyalty. A stalwart devotion must occupy the place of a weak conformity to the world. In short, if there is really a downward trend in the spiritual life of the church, let us quit fussing about it *and try hard to stop it*.

And if we succeed at all in this task of substitution, *we must be tremendously in earnest about it*. I do not mean tremendously noisy. I do not necessarily mean tremendously emotional, though a little more of that sort of thing would not hurt most of us. But I do mean that there must come to modern Methodism a renunciation of a certain cold and stilted reserve which would dominate us, and an immediate return to the unrestrained spiritual intensity which accompanied the gospel propaganda

of our fathers. That means that we shall again magnify the truths which center in the cross of Christ. It means that we shall preach with tongues of flame. It means that we shall put an overwhelming emphasis upon the importance of prayer life. It means that we shall be actually sacrificial in giving and serving. When that becomes our normal attitude, we shall see demonstrations once more of the amazing saving power of Christ, and of His ability to deal with broken human nature.

Methodism's Best Days Ahead

But we need to wake up to the fact that *the best days of Methodism are not tied up in her history*. Even if that were true, we cannot live on past achievements. Our exact providential mission was to spread Scriptural holiness over these lands, and that is our mission still. We ought not to deceive ourselves by the flattering reflection that our larger attention to education, social service, and philanthropy can take the place of our evangelistic responsibilities. For more than a century and a half we have been recognized as the evangelist of the Protestant church, and we must maintain our premiership still.

The Pagan Worship of Statistics

In pushing forward our aggressive enterprises, *we must cease to worship at the shrine of statistics*. The multiplication table is of less consequence than many people think. And we can no longer depend upon the inspiration of mere shibboleths. The man who has a genius for the invention of ecclesiastical machinery must be sent to the rear. Mechanics must give place to dynamics. And all our service must rest in a profound conviction that we are doing this work because God has summoned and commissioned us, and because He still expects us to carry through herculean undertakings for the building of His kingdom. If we have any proper appreciation of what this responsibility really means, can we fail to seek the endowment of the Holy Spirit? Is not this still the dispensation of Pentecost? Have any promises which centered in the "upper room" been withdrawn or modified? Under these perfectly available conditions, may not Methodism be "Christianity in earnest" as much as she ever was?

New Days Demand New Methods

And note this: Our methods need not necessarily be those of old-time Methodism. We live in a new world. That world is intellectually arrogant, cynical, unemotional, and intoxicated with material successes. This has brought us face to face with situations of which our fathers never dreamed. Methods that were effective even twenty years ago, will accomplish little to-day. A method is not a sacred thing. A method is a human instrument. After it has served its purpose, it may be thrown aside. It is no sign of failure if we frankly admit that our working plans must be readjusted to fit into the changed conditions of twentieth century life. But in operating our remodeled machinery, we must be careful that we have the old-time spiritual unction and the same driving evangelistic passion. We must run faster. We must strike harder. We must push every churchly enterprise with something like desperation. We must quickly rekindle upon ten thousand cold altars the fires of a new Pentecost. Such an equipment will absolutely insure our success in the midst of the super-worldliness of this new day.

PHILADELPHIA, PA.

Louis Thompkin Wright, M.D.

WITH a very fine academic preparation and a correspondingly noteworthy record of achievement in the field of his chosen profession, Dr. Louis Thompkin Wright, of New York City, is an outstanding illustration of individual and racial possibilities.

In his person and accomplishments, Dr. Wright is a flat contradiction of the proverbial remark vulgarly made derogatorily toward the sons of ministers. He was born just thirty-six years ago this very July, in a Methodist Episcopal parsonage at Lagrange, Ga. His father was the late Rev. Ceah K. Wright, one of the upstanding ministers of Atlanta Conference; his mother, Mrs. Lulu T. Wright, for many years the energetic, cultured wife of the parsonage, in her widowhood became subsequently the wife of Dr. W. Fletcher Penn, himself a graduate of Yale Medical School, and for the past twenty years one of Atlanta's most prominent and efficient physicians. Dr. Penn, the step-father of Dr. Wright, is now chief-of-staff of surgeons of the United States Veterans' Hospital at Tuskegee.

The early life of the subject of this sketch was spent in Atlanta, Ga., where he was educated. His pre-medical course was taken at Clark University, leading Methodist Episcopal school for the education of aspiring youth of the Negro race. It was at that institution that Louis Thompkin Wright pursued his high-school and college courses, graduating in 1911 with the degree of Bachelor of Arts. He then matriculated in Harvard Medical School, from which four years afterward he was graduated with the M.D. degree, *cum laude*. Dr. Wright's internship was at Freedmen's Hospital, Washington, D. C., from July 1, 1915, to June 30, 1916. He then went to Atlanta, Ga. There, with his step-father, Dr. W. F. Penn, he engaged in the practice of his profession for the period of one year.

In August, 1918, he left Atlanta, giving up a large practice to enter the army as first lieutenant of the Reserve Corps. After two months spent at the Officers' Training Camp, Des Moines, Iowa, he was assigned to the 367th Infantry, Camp Upton, New York. As battalion surgeon, he went overseas, serving Second Battalion, 367th Infantry. When, on September 4, 1918, he was wounded by the enemy gas attack, he was assigned to Field Hospital 366, and was made a member of Surgical Shock Team of the 92d Division, and officer-in-charge of all surgical wards of Field Hospital 366. This was the Triage Hospital for the 92d Division. On November 14, 1918, Dr. Wright encountered favorable promotion—captaincy of the Medical Corps. His honorable discharge was received April 2, 1919, but he was re-commissioned two weeks thereafter, May 13, 1919, captain Medical Officers' Reserve Corps. He cherishes with patriotic pride this distinguished service rendered his country in time of world commotion. At the present time he is major, Medical Officers' Reserve Corps, attached to headquarters of the 77th Division.

It was mid-year 1918 when Dr. Wright set up definite domestic relations which have meant so much toward his highly successful career within the last decade. Then he was married to Miss Corinne M. Cooke, of New York City, and from this union have come two beautiful girls. Singularly the girls—Jane Cooke Wright and Barbara Penn Wright—bear, one the name of her maternal grand-

parents, the other the name of her paternal grandparents, the features of the elder being very pronounced in resemblance to her paternal grandmother, while the younger girl is very similar in features to her maternal grandmother.

Following the armistice of the Great War, Dr. Wright began the practice of medicine in New York City in



DR. L. T. WRIGHT

May, 1919. His field of activity and influence in the profession has been gratifyingly augmented. His promotion is a signal attestation of compelling merit. He was appointed a member of the venereal staff of the Department of Health of New York City, serving for a period of time, and was then made assistant physician to the Female Medical Out-patient Department of Harlem Hospital. In January, 1923, he was transferred to the Male Surgical Clinic. Two years thereafter, in 1925, he was appointed provisional ad-surgeon and surgeon to out-patients, Harlem Hospital. At the present time he holds position of adjunct assistant visiting surgeon of Harlem Hospital, in the heart of New York City's congested Negro section, composed of 200,000 souls.

In the professional guild fellowship, Dr. Wright enjoys rare prestige. He holds membership in both the American and the National Medical Associations, in addition to highly prized membership in such local medical groups as the North Harlem Medical Society, Harlem Hospital Clinical Society, New York County and State Medical Societies, John A. Andrew Clinical Society, Medical Care and Treatment Committee of the American Legion for New York County, secretary of the Uptown

Medical Center Association, member of the Harlem Committee of the New York Tuberculosis and Health Association.

As an original investigator, Dr. Wright has made a real contribution in his field. He originated the intradermal method of vaccination against smallpox, and he is a constant contributor of technical articles to numerous medical journals.

Meanwhile he maintains a vital interest in current

civic and political issues, and is a man of keen concern for the general welfare of the community and the general public good. He actively co-operates with the Cosmopolitan Medical Club, is director of the Circle for Public Health Work Among Colored People, and was appointed by the mayor a member of the City Committee on Plan and Survey for the City of New York, the metropolis of the world, with a population of more than 5,000,000 human beings.

Concerning Young People

By the Rev. A. S. Hunter

A VAST deal is being said on this topic, both in the press—religious and secular—and in sermons, lectures, addresses, etc., by ministers and laymen. It is affirmed that the present generation of young people are degenerate, as compared with those of two or three generations ago. The "flapper" and the "sheik" are cited in proof. On the other hand, the young people of to-day are vigorously defended as being all right, as good as their forebears, the best ever, etc.

Each side is about equally distant from the real truth of the matter, and it is because both overlook some essential facts which are factors in the problem. The truth is that the children and young people of the twentieth century are just like those of the nineteenth or eighteenth centuries were, and like those of the next and the following centuries will be—neither better nor worse.

We are all born in sin. Our moral being is corrupt, and we are all inclined toward evil, naturally. We each and all have "the bent to sinning" of which Charles Wesley sang. Just how that principle of evil in us will express itself is incidental; the fundamental thing is that it is there. Jesus recognized its presence when He said, "Whosoever committeth sin is the slave of sin." "The sin that dwelleth in me," in the moral being, expresses itself in sin, the deed. Sin is sin, no matter what its guise.

There is this difference between the young people of to-day and those of forty or fifty years ago, or of thirty or twenty years ago—the youth of to-day are at a disadvantage, as compared with those of past generations; and that many of them go to greater excesses calls for our sympathy rather than our censure. This disadvantage is twofold: they have more and stronger incentives toward evil, and fewer and weaker restraints against evil.

As a sample, take the modern dance, which has become well-nigh universal, and is being strenuously promoted by many leaders of youth. No normal youth of either sex can maintain the close physical contact with the opposite sex, which goes with the modern dance, and remain innocent in thought and emotion. We who are two, three, or four times their years, cannot do it. Too often they do not remain innocent in act. In the old-time "square" dancing the contact of the sexes was limited to clasping hands. Teachers, school boards, etc., who encourage the modern dance are flinging the boys and girls into a moral gehenna.

And the dance is but one of numerous things which solicit the twentieth-century youth to wrong which we older people did not have to meet in our youth. The

movies, with their sex-suggestive films—"triangles," marital infidelity, etc. Many of the prominent and popular "stars" of the screen and stage are known to be immoral in their lives, some of them having been married (?) and divorced several times, and mixed up in outrageous escapades. And yet they are the heroes and heroines of the movie fans! The vulgar and obscene dress (or undress) and posture which is common in the films and on the stage. The rage for "bathing beauties," always in the scantiest of bathing suits. The vulgar exposure of the person in many of the pictures in the newspapers. The coarse and suggestive stories in newspapers, magazines, and books. The unblushingly nude "aht," which is spread in many magazines and exposed on the newsstands. The lascivious extreme of abbreviated dress of women.

Such things have made sex, which is a sacred thing, the common plaything of children and youth, and stripped it of all that is sacred or modest. We who are fifty or beyond did not have to meet that sort of thing in our youth. We grew up with a respectful regard for the rights and modesty of the opposite sex, and marriage to us was a high and noble thing. Had we been exposed to such things as the youth of to-day must meet, what would we have done?

On the other hand, there is now less restraint to "the sin that dwelleth in me," including the normal sex impulse, than in our youth. In our youth practically everyone believed the Bible as the inspired, revealed Word of God, having moral authority over our hearts and lives. When we disobeyed it we knew we were sinners and would be eternally lost unless we repented and obtained Divine pardon. Every child and adult had a definite moral standard by which to measure himself.

To-day practically all that is changed. Children and young people regard the Bible as merely a human book, with no authority in their lives or conduct. To most of them "sin" is "as you like it"; if you believe a thing is right it is right—for you. Everyone is a law unto himself. "Behaviorism," "self-expression"—not the Bible—rules with them. They are not to blame for this, since it has been instilled into them, and they know no differently. It found congenial soil in their sinful moral being, and they are void of any moral standard in life. This sort of thing is the seed from which "flappers" and "sheiks" grow, and the soil in which they flourish.

Furthermore, the youth of to-day are taught that they are simply more highly developed animals than the beasts about them; that they are not a special creation of God in the beginning, and now fallen moral beings. Animalism is the only logical outcome from that idea,

and youth are logical in their reasoning. They reason, Since we have come up from beasts and will die as the beasts die, why not live as beasts live? That is, indulge our animal passions without restraint. Sin has so inflamed these passions, that natural instinct puts no limit on them, as with the animals. In our youth, the Sunday school and the pulpit, even apart from the home, held the Bible before us as the standard of morals, and showed us our individual responsibility to God. Our consciences were trained. We were made sin-sensitive, and were kept open to the Holy Spirit's operations. When we transgressed God's law, we were self-condemned. The church and the ministry warned us "to flee from the wrath to come," and find safety in Christ by "repentance unto remission of sins," "repentance toward God and faith in our Lord Jesus Christ." Not all obeyed, but those who persisted in sin realized that they were sinners.

To a very large degree, these restraints are now lacking.

Place ourselves in the situation of the youth of to-day—with the multiplied and intensified pulls toward evil, and the diminished or eliminated restraints against evil. What would we have done? How would we have behaved?

This is not an excuse for the sins and excesses of the youth of to-day. Sin is sin! Playing with the fires of passion, as many of them are, they are being seared in body and soul! But it is not because they are naturally worse than we were, but because in their helplessness they are flung into this raging torrent of iniquity, and the life-line is not thrown to them.

"Throw out the life-line to danger-fraught men,
Sinking in anguish where you've never been;
Winds of temptation and billows of woe
Will soon hurl them out where the dark waters flow."

DELAND, FLORIDA

Resting from His Labors

By the Rev. W. L. Sanders

THE REV. W. H. PLEASANTS, the son of John and Annie Pleasants, was born in Rockbridge County, Va., near Lexington, March 2, 1855. He spent fourteen years of his life on the farm at this place. The first school he attended was in Lexington, Va., taught by Yankee teachers sent from the North after the Civil War; he was fourteen years of age when he learned his alphabet. William would work on the farm all summer and board with his grandmother in Lexington and go to school in the winter. He "carried clothes" to pay his board with his grandmother during school months. He also attended the public school at Rockbridge Baths under various teachers. During a visit to the Washington Conference at Staunton, Va., young William met Prof. Round, president of Centenary Biblical Institution in Baltimore, Md., who induced him to attend this school, from which he graduated after spending part of five years, ranking second in honors in his class.

He was converted in early life at a meeting held at Brownsburg, Va., under the pastorate of the Rev. Matthew Callender, assisted by the Rev. John Strigg. In the early fall of the same year, under the pastorate of the Rev. Charles Price and the administration of the Rev. Perry G. Walker, presiding elder, he was licensed local preacher. His first appointment was under Elder C. G. Kees, and the assignment was to a colony of colored people at Cars Creek, which people received him gladly. The following March (which was 1883), he attended the Washington Conference, which met at Alexandria, Va., presided over by Bishop Henry Warren, during which time he passed his examination, was ordained deacon, received on trial, and sent to Tazewell, Va., where he stayed two years and built one church and one parsonage and remodeled another church. The next session of the Conference, 1884, was held in Washington, D. C., from which he was sent to Bristol, Tenn., remaining three years. During the second year of his stay in Bristol he was married to Miss Alice Jefferson, of Bristol, August 11, 1887. In March, 1888, Conference was held at the John Wesley Church, Baltimore, and the Rev. Pleasants was sent to Wytheville, Va., where he spent three years. The next session of the General Conference,

which met in San Francisco, Calif., divided the Washington Conference; seventeen appointments which were in the Wytheville District went to the East Tennessee Conference. The Rev. Pleasants was one among the number of preachers that came to East Tennessee Conference out of the division of the Washington Conference. In September, 1888, the East Tennessee Conference was held at Knoxville, Tenn., by Bishop Fitzgerald, at which Conference W. H. Pleasants received his second appointment in one year to the Wytheville charge. During the session of the East Tennessee Conference, held at Wytheville in 1890, by Bishop J. M. Walden, and under his pastorate, he received his second appointment to Tazewell, where he remained four years. In 1894 the Conference was held at Greeneville, Tenn., by Bishop R. S. Foster, who assigned him to the district, where he remained six years, making his headquarters at Wytheville. After serving six years on the district, at the Conference held at Christiansburg, Va., by Bishop D. A. Goodsell, he was assigned to Christiansburg, where he spent only one year. Here he purchased a parsonage.

The next Conference was held at Knoxville, by Bishop Hamilton, when he was sent to Newbern circuit, where he spent one year. At the next Annual Conference, which was held at Wytheville, by Bishop Walden, he was sent to Graham, Va. Here he served nine years. The next session of the Conference, held at Pulaski, Va., by Bishop D. H. Moore, he was assigned the second time to Wytheville, where he remodeled the church. This was the hardest year of his ministry. The church during this year was dedicated by Bishop I. B. Scott free of debt. The next Conference was held at Knoxville, Tenn., by Bishop T. S. Henderson, from which Conference he was sent to Princeton, W. Va., where he stayed four years, during which time he purchased an old school building and converted it into a church. At the Annual Conference, which convened at Morristown, Tenn., held by Bishop F. M. Bristol, he was sent to Gary, W. Va., where he remained for eight years, paying the church out of debt and having it dedicated. Here he also built a parsonage at a cost of \$4,000. In October, 1924, the Rev. W. H. Pleasants was assigned to the Charles Wesley Church, Abing-

don, Va., where he spent part of two years, during which time he started extensive plans for the remodeling of the church, making provision for Sunday-school rooms and social functions. In August, 1926, he became disabled and was forced to give up his work, since which time he had been gradually failing physically, but still making progress in his spiritual career.

Nearly forty years ago he was united in wedlock to Miss Alice Jefferson, which union proved indeed a happy one, and was blessed with nine children, six of whom survive him, viz.: Dr. W. H. Pleasants, Jr., M.D., of Washington, D. C.; Mrs. Valarie Chapman, of Columbus, Ohio; Mrs. Alice Owen, of Bluefield, Va.; the Rev. D. M. Pleasants, of the Washington Conference, pastor of the Methodist Episcopal Church of Johnstown, Pa.; Mrs. Isabell Witherspoon, of Bluefield, Va., and Miss Zilpha Pleasants, of Bluefield. When visited by the writer he said: "I have been all these years making preparation for this hour. I have nothing over which to worry." To his wife he said: "I have about run my race. Do not worry;

my business is all fixed." Thursday, at 2.10 P. M., he quietly passed to his eternal reward. Besides a wife and six children he leaves one brother, Mr. Letcher Pleasants, of Brownsburg, Va.; one sister, Mrs. Laura Preston, of Roanoke, Va., with a host of relatives and friends to mourn their loss.

The funeral service was conducted from the Bethel Methodist Episcopal Church, Bluefield, Va., Saturday, June 4, at 2 P. M., the writer officiating. The funeral address was delivered by the Rev. A. Davis, district superintendent of Pulaski District, the last superintendent under whom he served. The following ministers—the Revs. W. W. Ward, J. W. Manning, I. R. Hill, A. D. Williams—and others assisted in the service. Thus ended a life of more than forty years of untarnished service for the Master and Kingdom.

"Servant of God, well done! Thy glorious warfare's past;
The battle's fought, the race is won, and thou art crowned at last."

BLUEFIELD, VA.

A Man Who Knocks a Home Run in Every Inning

By Bishop I. B. Scott

IT IS always an inspiration to me to meet with a man in the pulpit who faces the ordinary hindrances of life as though he was prepared to meet them. He doesn't take time to whine, he fights. A short while since I had the pleasure of spending a few days in Shreveport, La.; where I went to assist the Rev. William G. Alston, pastor of St. Paul Methodist Episcopal Church, in a rally to make steady the finances of the beautiful edifice recently erected. The building was not quite completed, but those who financed it were a little restless. There is no doubt that the former pastor, Rev. J. A. Williams, and his small membership deserve much credit for what they accomplished. The General Minutes give St. Paul a membership of 225, but they faced their task bravely, and if I may judge by the way Dr. Alston had them working when I was there, they are sure to triumph in the end.

I feel that I should tell your readers that even in Africa this man was unusually successful in handling both the Liberian and the native element; therefore I was not surprised to see him inspire that comparatively small membership to raise \$1,500; for I do not overstate the case when I say the people here as elsewhere seem delighted to follow him. His bishop sent him to Shreveport to relieve the church of its immediate embarrassment, and he will certainly do so if anybody can.

The doctor and his talented wife spent five years with me in Africa, and their success was really marvelous. I took him as a transfer from the Texas Conference and assigned him to the pastorate of Mt. Scott (named for Bishop L. Scott, who visited Liberia once), Cape Palmas, and at the same time he was in charge of the district also. This, the native district of the Conference, was a rather small affair when he first went there, but he and his workers had a number of successful revivals, and during his administration 3,000 souls were added to the

churches. These for the most part were plucked as brands from heathenism, and they became evangelists of the gospel, and through them scores of others were led into the Kingdom. His district had the largest native membership of any district in the Conference. They soon learned not only to rejoice in the Lord, but also to give for the cause. I have seen them take off their ornaments of silver and gold, and also bring from their huts rice, washing soap, etc., and place them in the collection plate. As far as we could learn from the records, the largest amount this district had ever reported to the Annual Conference was \$163, but this man brought it up to \$844 before he left. There was also a splendid advance in the giving for ministerial support. The people loved him and followed him gladly.

Both Dr. Alston and Mrs. Alston had repeated attacks of African fever, but despite this stayed by their guns as long as they dared do so, though at times they were really too sick to do the work. There were times when she taught her classes at the seminary lying in her bed, and at times he would go out on his district when so weak he would drop in the roadway. One seldom sees greater devotion than was manifested not only by these, but others of our missionaries in Africa.

When he came home he asked to be transferred to the Louisiana Conference, where he has served such leading charges as Mother Wesley, New Orleans; St. James, Shreveport, and the La Teche District. No matter where he has worked, he has set a tremendous pace for those who were so minded. His success in the home field along financial lines has been about as remarkable as it was in the foreign field, and his labors have proven a blessing to the cause and an inspiration to his brethren. He is without doubt a remarkable man, and this must be acknowledged by all who are familiar with his work. He knocks a home run wherever he goes.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

SAMUEL ANOINTS DAVID

THIRD QUARTER. LESSON III. JULY 17

Scripture Lesson—1 Sam. 16. 1-18.

The Change of Dynasty. Had Roosevelt involuntarily resigned the presidency in 1908, and had he succeeded in 1912 in displacing Mr. Taft with another President of his (Roosevelt's) own choosing, we would have from our history a fair duplication of what Samuel did with respect to Saul and David. He involuntarily resigned the political rule of his people and anointed Saul and had the people elect him king. Saul did not make good according to Samuel's judgment; so Samuel proceeded secretly to anoint David to be Saul's successor instead of Saul's son. Saul, therefore, was the only legitimate king of his dynasty.

Why the Break Between Samuel and Saul. Somewhat against his will Samuel had made Saul king because the people had demanded a king. They were dissatisfied with Samuel's rule because he was responsible for the base conduct of his sons, but did nothing to stop it. God had prevented Eli's base sons from succeeding their father. But the people thought that they should take a hand in destroying the chances of Samuel's sons succeeding their father. Samuel had tried in vain to smooth over the baseness of his sons by warning the people that a king would be a hundred times worse than his sons were (8. 11-18). Saul's office being as unwelcome to Samuel as it was welcome to the people, was a very difficult one indeed. The only way he could possibly have pleased Samuel in all things was by not using any judgment himself, but by allowing Samuel to continue to rule through him. Any old man who had held the reins of government as long as Samuel had, and who had involuntarily relinquished it, could not reasonably be expected to be any too liberal in his judgments of his successor's acts. If any office is left to him, he is bound to guard it jealously that the least infringement be not made upon it by the other unwelcome official. Indeed, a man in Saul's position should count himself extraordinary fortunate if his predecessor and adviser does not try to get him into an embarrassing situation.

Now Saul wanted to work harmoniously with Samuel, who had nominated him. But he also wanted to please the people, who had elected him. He did not think that he had made good at all unless he had made good in the eyes of the people; while Samuel felt that Saul had not made good unless he had made good with him. But the people had requested Samuel's resignation. Thus Saul was between Scylla and Charybdis. If anyone to-day condemns Saul's act at Gilgal (18. 8-12), let him declare what he would have done under the circumstances. Saul was too practical a man to sit supinely by and allow himself to get into a position out of which only a miracle could extricate him. When he and Samuel "ran in together" the second time, he had been fairly respectful toward Samuel's orders. He had placed his own liberal interpretation upon them. The people had demanded a king like other nations had, and they could not see why their king should not behave like other peoples' kings (15. 8-9).

We are not trying to paint Saul as a saint or Samuel as a mere disgruntled fault-finder. We are simply trying to get a clearer understanding of the situation. I think Samuel always gets at least all that he is entitled to in the matter; but I don't think Saul usually gets his deserved justice. Given a similar situation to-day, and, no matter how angelic both parties may be, if each has a mind of his own they will not get along together any better than did Saul and Samuel. I believe that Samuel was right in insisting on strict religious conservatism at that stage in the people's development. As we sug-

gested week before last, liberalism in either state or church is safe only in the case of a people fairly well developed civilizationally. Religious liberalism among the early Israelites carried them into the most grotesque idolatry, especially after the division of the kingdom. But religious liberalism among the later and more civilized Jews resulted in the highest religion the world has seen—Christianity.

Did Saul Fail? From Samuel's standpoint, Saul was a failure; and from the people's standpoint he was not a failure. There is partial truth in both standpoints. He was not a complete failure, and his was not the highest success. He was not a religious leader. But from the military standpoint his administration compares favorably with that of the best kings of Israel in general. As a king he had no precedents by which to be guided; but he had to establish precedence. And the kingship came to him unawares, so that he had no time to carefully decide upon the principles and policies of government which he would follow. He could have asserted his authority more and yielded to the people less. But he was a democratic monarch: he wanted the experiment in the kingship not to be a failure in the people's eyes as Samuel had predicted. He made the mistake of establishing the wrong kind of religious precedents among a people so low in the scale of civilization. But, taken all in all, and remembering that he was the first experiment in the kingship, and that the newly created state was yet controlled by the church, he was not the poorest specimen of a king imaginable.

Why Samuel Chose David. Like in many countries, including our own, the South in Palestine was more religiously conservative than the North. Samuel had selected a king from the north-central section, and he had not made good religiously, being too liberal for the times. So he decided to try one from the more conservative South. And again, he had selected his first king because of his imposing figure (10. 23) rather than because of his known religious fitness. But this time he is more careful. He profits by his mistake: he does not allow imposing figure to count in the selection at all (16. 6, 7); but he thinks more about the spiritual qualifications. David already had an enviable reputation as a musician, and for heroism and winsomeness of character (16. 18). These characteristics fitted him admirably for the

king's office. They would all be valuable in helping him overcome the prejudice of the north against a ruler from the south (isn't that modern!). He was well adapted to win the heart of the people away from Saul (who was strong with the people) and Saul's son who, because of his father's strength, would certainly be a rival of any other candidate. This, I think, is why Samuel selected him rather than some other: because he was from a more conservative state, and because of his known character and personality. And the king-maker made no mistake this time, as we shall later see.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JULY 17, 1927

"He keepeth the sheep"

(By the Rev. D. D. Martin, D.D.)

David was a real shepherd. There was attraction at the house—the other sons of Jesse went, but David stayed with the sheep. When the angels appeared to the shepherds on the plain, there must have been at least one who remained with the sheep. He may have been the first to have seen the resurrected Lord. So David, before the day was over, was first among his brethren. God was calling for the one who tended the flock.

When the church is seeking for a man to assume large responsibilities, it wants a man who has been true to the flock wherever he has been called to serve. There are enemies to which the flock of God in this land is exposed, and only faithful guarding will keep them without loss. Such a shepherd is the one needed in the larger undertakings of the church, in the far-flung battle lines of the Kingdom, on the frontiers of earth. Only men and women of real staying quality are wanted in the mission fields in these days of world problems.

David had the character for real leadership. If there was anything to do, he was ready to do it. He did not stop to count the cost. He was ready to venture all with and for God. If a lion came to seize from the flock, the unerring sling of David was the flock's protection, and they were safe. Did the giant Goliath challenge Israel, David's armor was his courage and faith in God, and before him the giant fell with one well-aimed missile from the hand of David.

The undaunted courage and trust of David brought the "Golden Age" to Israel, for he was a man after God's own heart. He kept the sheep. God is calling now for the best sons and daughters of this land from our best homes, from the schools, and from the churches. These are to answer the needs of God's Israel to save her from her enemies within and without, and to give God's people victory. Are you one who keepeth the sheep?

GAMMON SEMINARY.

Epworth League Topic

JULY 17

By the Rev. J. W. Haywood, D.D.

THE ETERNAL GOODNESS

(Psa. 100. 5; 28. 6)

I happened to pick up the daily newspaper just before sitting down to write this article. The first thing that struck my eye in that paper was the story of a crime. A large part of any paper you may pick up will be a record of crime and wrongdoing. Can a world like this be thought of, in any sense, as being under the sway of good? "Vanity of vanities, all is vanity," saith the preacher. "Surely goodness and mercy shall follow me all the days of my life," exclaims the psalmist. Who is right—the preacher or the psalmist?

My Answer. I have no hesitancy in saying that the psalmist is right. I have lived most of my life in the section of our country where life for the self-respecting Negro is, at best, a slightly diluted taste of hell. I

have seen Negro men clubbed and shot by white bullies; I have seen fine young Negro girls pursued, raped, debased by white dehauchees. Like most of the Negroes who have lived in the South—in America, I might just as well say—I have seen and suffered enough to make me feel that the world belonged to Ben Tilman and the devil. But I want to tell you I don't feel that way about it at all. I believe that eternal goodness is at the heart of things. On the surface there are flurries and ripples, but in the depths there is perfect calm I believe. Things do not change as rapidly as I would change them if I had them in my hands. God doesn't need to hurry; He doesn't work by the tick of the clock. He takes a millennium to build

a mountain range or dig a canyon. All time and all power are at His disposal; no need of hectic haste. If we don't allow our minds to become stampeded by the clap-trap and the superficial, our eyes will be able to see good all around. For every wife that turns out like Ruth Brown Snyder, there are hundreds that stand by their toiling husbands with every sacrifice and devotion. For every white bully and every white debauchee in the South there are thousands of friends and well-wishers of the Negro. Were this not the case, my own life story and that of hundreds of other Southern boys and girls would

be vastly different. It is easy to be deceived by the eddies in the current of divine events.

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

"Right forever on the scaffold,
Wrong forever on the throne;
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own."

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Natchitoches, La.—The King's Daughters and the stewardess board have installed in the parsonage a modern bathroom and electric lights. They also presented to the church a new communion set. Too much praise cannot be given these good people.—Chas. Anderson, Pastor.

Patterson, Ga.—Children's Day was observed, but owing to the inclement weather, many of the children could not be present. Our collection amounted to \$5, which we sent to the Board of Education. We are holding our own under the leadership of our pastor, the Rev. D. H. Martin. Pray for us. We have great plans, and are leaving no stones unturned.—Mrs. J. Bell, Reporter.

Kelona, Miss.—Sunday, May 29, will be long remembered by the people of Kelona Methodist Episcopal Church. We had a very successful rally. There were eight clubs that reported, as follows: Mrs. G. Jones, \$14.65; Mrs. L. Pierce, \$4.05; Mr. J. W. Brame, \$5.80; Mr. F. Jones, \$4.20; Mr. C. W. Millsap, \$6.20; Mrs. E. Jones, \$7.70; Mrs. S. Herd, \$11.05; Mrs. C. Jones, \$7.40; total, \$60.55.—Rev. W. H. Nicholson, Pastor; Mrs. L. E. Nicholson, Reporter.

Smithville, Miss.—On May 29 a rally was conducted at Smithville, on the Amory circuit. The pastor, Rev. S. S. Brown, set a drive for \$100 to repair our church. We raised on that day \$62. The rally was led by the following ladies: Dora Dean, \$6.60; Mary Miders, \$6.15; Henrietta Jackson, \$15.18; Janet White, \$10.70; Audrey Mosley, \$20.57; public collection, \$2. May God bless the good people of the Amory circuit.—Dora Dean, Reporter.

Pachuta, Miss.—The captains reported as follows on Easter Sunday at Coke Chapel Methodist Episcopal Church: L. Coleman, \$5.55; V. Turner, \$5.50; A. Parker, \$3.10; M. McCarty, \$2.25; C. Knott, \$2.15; V. Cooper, \$1.25; M. McCarty, \$2.05; grand total, \$26.10. George Chapel: F. Harper, \$10.25; A. Evans, \$2.76; H. Collins, \$4.25; E. Johnson, \$2.52; total, \$28. Mt. Nebo raised \$7.38. Grand total, \$60 for the circuit.—Rev. J. McFee, Pastor; L. Harper, Reporter.

Weir, Miss.—The second Sunday in June was Children's Day at Penderville Methodist Episcopal Church. Our superintendent, Mrs. L. R. Brown, conducted an excellent program, which was enjoyed by all. The choir rendered beautiful music. A delicious dinner was also served. We had our pastor, the Rev. E. D. Cameron, with us, and in the afternoon he preached a noble sermon to a crowded house. The work is moving along nicely under our new pastor.—Mrs. Rena M. Potts, Reporter.

Pelahatchie, Miss.—We are glad to say that Mt. Pleasant Methodist Episcopal Church is on the upward move. We are spiritually alive, and feel that the Lord is with us. Our services are conducted by the Rev. J. A. Patterson, our able pastor, who preaches soul-stirring sermons. We feel that our work will prosper under his Christian leadership. We are striving to co-operate with him that we may be able to do more for humanity. May our pastor live long to carry the Word of God.—Mrs. E. J. P., Reporter.

Mt. Olive, Miss.—May 10 was a high day at St. James Methodist Episcopal Church. It will be long remembered by all who were present. At 2.30 P. M. a grand program was conducted by the superintendent, which was enjoyed by all present. At night we held our services at the Baptist church, where our pastor preached the commencement sermon, using for his subject, "The World's Call for Men." The house was well crowded. We thank the bishop for this noble man, the Rev. E. J. Millsap.—Lessie Donald, Reporter.

Pascagoula, Miss.—On May 29, the Pascagoula high-school commencement sermon was delivered by the Rev. L. E. Johnson, of Canton, Miss. This was the third time the Rev. Johnson has delivered the sermon to this school, and each time he has made a very favorable impression. His message seems to inspire the young folks to go on to greater achievements. Prof. S. H. Hatch, the efficient president, has things well in hand. He has been with us four years, and we hope to have him here for at least four years more.—Reporter.

Hattiesburg, Miss.—The Rev. W. P. Ward proved himself to be quite an evangelist in the ten days' meeting just closed at the St. Paul Church, June 12, where he held the people spellbound with his great sermons. The revival was a great success, and much of the success is due to the prayer meetings held each morning by the sisters. As the Rev. Ward gave the invitation, twenty-one came and took a stand for Christ. Many thanks to the good members and friends for the storm given us on June 8.—J. D. Wheaton, Pastor.

Arco, Ga.—The Methodist Episcopal Church Mission work at this place is progressing nicely. Services are being held in a small prayer house, but we hope to be able to hold services in the church that is under way of construction in the near future. The pastor, Rev. Thomas Collins, has the work at heart and is looking forward to a great year's work with the co-operation of the people. On May 2 a Sunday school was organized at this place with thirty-eight present. Pray for our success.—R. B. Collins, Reporter.

Flatwoods, Tenn.—Oak Grove Chapel Methodist Episcopal Church: On June 12, Sunday school was opened at the usual hour with the superintendent in the chair. The lesson was taught by the pastor, Rev. W. M. Carter. Our Sunday school is moving along nicely. The pastor preached at the eleven o'clock service from John 8. The sermon was enjoyed by all present. Miss Lizzie Mitchell and Miss Josephine Harvell have returned from Nashville, where they spent a week's vacation. They reported an enjoyable time.—Miss H. Harvell, Reporter.

McGehee, Ark.—We, the officers and members of Scott Chapel Methodist Episcopal Church, extend our gratitude to Bishop Clair and the Rev. W. S. Sherrill, district superintendent, for sending to Scott Chapel such an elegant pastor in the person of the Rev. W. D. Lester, a Gammonite. The Rev. Lester is the right man in the right church. Regardless of the great flood that came over our city, we are going to work as never before under this God-sent man's leadership. Pray for us that we may grow and go on.—Mrs. R. D. Madison, Reporter.

West Point, Tenn.—We had a high day at Wesley Chapel in the absence of our dear pastor, the Rev. W. M. Neal, who has not been able to be out on account of eye trouble. We observed Walden Day. The Rev. D. Kelley preached at 11 A. M., and the Rev. Mrs. M. L. Limon, of Columbia, Tenn., preached Sunday, Monday, and Tuesday nights to a packed house each night. She is a wonderful speaker, and we hope to have her again soon. The collection for Walden was \$5.10. We also had a rally on the second Sunday and raised \$24. Pray for our success.—Mrs. Mallie Mack, Reporter.

Cuero, Texas.—Brothers Chapel Methodist Episcopal Church: May 29 was a great day for our church. We celebrated the thirty-fifth anniversary of Brother's Chapel, it having been established in 1892, with the Rev. George Brothers, organizer. This church has had many knocks, but each knock seems to be a boost. She has stood the test, and is now one of the leading churches on the San Antonio District. Each officer and member stands to-day with flag unfurled, marching on the one thousand mark. A short program was rendered in honor of the first pastor, the Rev. George Brothers.—Evangeline Mathis, Reporter.

Nashville, Tenn.—Gordon Memorial Methodist Episcopal Church has had quite a successful year so far. Our revival was successful, and we were blessed with forty-four converts. We baptized thirty-seven persons on the fourth Sunday in May. We were proud to have the Rev. T. J. Blackmon with us throughout the week's meeting. He preached two able sermons at the morning and evening service. Our Easter program was splendid. A World Service committee was appointed to work with Mrs. Mary F. Bramlette, and were successful in raising \$300 for this cause.—Rev. H. P. Gordon, Pastor; Mrs. G. Williams, Reporter.

Sedalia, Mo.—Taylor Chapel Methodist Episcopal Church: We are indeed very grateful to Bishop E. L. Waldorf for returning to us our most excellent pastor, the Rev. W. L. Lee. In looking back over the past years, all officers and members can appreciate the improvements made by our new pastor. He is a strong leader, and puts his whole soul, life, strength, and money into his work. His members love and respect him, and carry out his every request. May 15 was rally day for our new windows; raised for same, \$281; for flood sufferers, \$16; unit leaders, \$34.80; total raised for the day, \$281.80.—Mrs. M. B. Ramsey, Recording Steward.

Bailey, Miss.—The Easter services were highly observed at Hopewell Church. An appropriate program was rendered. The Ladies' Aid was organized into different clubs, and reported as follows: Mrs. O. Tinsley, \$1.90; Mrs. M. Hunt, \$2.10; Mrs. M. Cole, \$1.01; Mrs. S. Parker, \$2.50; total for the Ladies' Aid, \$7.51; public collection, \$3.99; grand total for the day, \$11.40. We feel very grateful to Bishop Jones for sending the Rev. I. L. Hunt back to us. Too much praise cannot be given him. He is making a real sacrifice, and is putting forth every effort to put over the program of the church.—Cora Gordon, Reporter.

Starkville, Miss.—Griffin Chapel is still on the forward march. Sunday, May 1, was a glorious day, with 150 at the altar for communion. We are having good services each Sunday. A plan was agreed upon whereby each man is to give one dollar, each woman fifty cents, and youths, twenty-five cents every Sunday on church indebtedness. More than \$100 was laid on the table on May 29. This will continue for an indefinite time. The pastor, Rev. Z. T. Powell, will soon install a movie in the church for the interest and enjoyment of all who will attend. We are trying to put over the program of the church.—Mrs. Rosebud O. Belle, Reporter.

Stamps, Ark.—Owens Chapel Methodist Episcopal Church has just closed a successful trustee drive. The membership was divided into three clubs: No. 1, W. E. Sampson, \$45; No. 2, Sister Bessie Warren, \$80.05; No. 3, Miss Beatrice Charles, \$41.05; total, \$166.45. Our good pastor, the Rev. G. G.

Troupe, is sparing no pains in putting forth every effort to make the church succeed, and with the co-operation of the members and the help of God, this will prove to be a successful year in the work of the church here. His good wife is always at his side to help bear the burden of the work. We pray God's blessings upon them.—W. E. Sampson, Reporter.

Canton, Miss.—On Tuesday night, May 17, after class meeting, the pastor arose and stated that he was led by the Spirit to start his revival then and there, and we are proud to say that for the following twelve days we had, the older members say, one of the most successful revivals held at our church in the last twenty years. Fourteen members were added to our church. The Rev. J. H. Grant was the preacher during the entire revival. Prof. R. H. McAllister was with us one night and spoke to us. We were happy to have him with us. The Rev. J. S. Williams, district superintendent, was present two nights. He is well pleased with the leadership of our new pastor, the Rev. L. E. Johnson, and we are grateful to the Conference for him.—Reporter.

Wichita, Kans.—St. Mark's Methodist Episcopal Church: We are moving upward and onward. We were blessed to have the Rev. A. Talbert, pastor of the Methodist Episcopal Church at Ardmore, Okla., with us in our revival. He succeeded in getting twelve conversions and fourteen accessions. We have taken in forty-seven members since Conference. Our third quarter was well attended. Most of the officers rendered reports. The Rev. D. G. Franklin preached us two fine sermons to the delight of all present. We raised \$64.55 in the Conference. We have paid our pastor \$310.50 since the last quarter; raised on old indebtedness, \$617.40, and \$84 for World Service. Our church is crowded every Sunday, and every department is alive.—The Rev. W. C. Conwell, Pastor.

Omaha, Neb.—The Rev. W. M. Starrs, general evangelist, of Minneapolis, Minn., and Dr. J. L. Donelson, pastor of Central Congregational Church, Houston, Texas, who were in attendance on the Pastoral Conference, delivered masterly sermons in Grove Church, Sunday, May 29. Our pastor, the Rev. T. B. Oville, delivered the annual sermon for the Pythians and Courts of Calanthe on May 29. Dr. B. R. Booker recently held the third Quarterly Conference and preached a delightful sermon. Our pastor has, with the help of the young people and class leaders, inaugurated a mid-week service, illustrated lecture, class meeting, song service, and social hour. Thus Wednesday night is now one of the outstanding meeting nights in the church life of Omaha. Grove is moving forward.—Reporter.

Marion, Ala.—Sunday morning, May 29, the service was conducted by the pastor, Rev. G. W. Brown, who preached a soul-stirring sermon. Sunday night the Rev. Drags preached from the text, "God so loved the world," etc. He preached a wonderful sermon. The Concert Club of Zion Methodist Episcopal Church enjoyed a grand truck ride Wednesday night, June 1, to Taylor, Ala. The club also rendered a concert at Hamburg on Friday night, June 3. Sunday, June 5, the Rev. W. M. Jones preached a heart-searching sermon. Our hearts were made to feel glad. Sunday night the Rev. Brown preached the resurrection of Christ and administered the Lord's Supper. Miss Velma Young left June 8 for Tuscaloosa, Ala., to attend the Conference of Colored Women.—V. B. Young, Reporter.

Rocky Ford, Ga.—May 22 was a high day here at Charlestown Methodist Episcopal Church. Our pastor, the Rev. W. A. Holmes, conducted a pew service rally to raise some extra finance. The church membership was divided into twelve clubs, each club rendering an excellent program. Club No. 1, led by Mrs. Rosa Toy, \$12.15; No. 2, Mrs. V. Harden, \$12.15; No. 3, Mrs. A. Daughtry, \$12.25; No. 5, Mrs. L. Hendrix, \$4.85; No. 6, Mrs. L. Bell, \$11.28; No. 7, Mrs. L. Williams, \$15.25; No. 8, Mrs. L. Gross, \$16.50; No. 9,

Roster of District Conferences for 1927 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

District	Place	Date	Dist. Supt.
San Angelo	Brady, Texas	July 12-17	S. E. Blacknell
Baton Rouge	Scotlandville, La.	July 12-17	E. J. Reddix
Knoxville	Mascot, Tenn.	July 13-17	F. D. Johnson
Beaufort	St. George, S. C.	July 13-17	L. G. Gregg
Waycross	So. End, Patterson, Ga.	July 14-17	W. H. Odum
Navasota	Hempstead, Texas	July 19-24	A. J. Newton
Murfreesboro	Cookeville, Tenn.	July 19-24	F. N. Collier
New Orleans	Bogalusa, La.	July 20-24	M. R. Walker
Gulfside	Eacatawpa, Miss.	July 20-24	E. A. Wilson
Lake Charles	Lake Charles, La.	July 20-24	W. J. Hampton
Chattanooga	Dayton, Tenn.	July 20-24	J. A. Pickett
Wilmington	Lumberton, N. C.	July 20-24	G. M. Phelps
Bennettville	Hammer, S. C.	July 20-24	W. S. Thompson
Jacksonville	Jacksonville, Fla.	July 20-24	H. W. Bartley
Gulf	Bradenton, Fla.	July 20-24	J. S. Todd
Western	Lenoir, N. C.	July 21-24	N. J. Pass
Austin	Luling, Texas	July 25-31	J. L. S. Edmondsor
Spartanburg	Cowpens, S. C.	July 27-30	L. W. Williams
Vicksburg	Bolton, Miss.	July 27-31	J. R. Ross
Brookhaven	Haslehurst, Miss.	July 27-31	G. W. Coleman
Montgomery	Booth, Ala.	July 27-31	P. P. Wright
Houston	Houston, Texas	July 27-31	J. S. Scott
Atlantic	Cocoa, Fla.	July 27-31	John W. Wesley
Alexandria	Boonville, La.	July 27-31	S. S. Earles
Winston	Elkin, N. C.	July 27-31	J. A. Baxter
Orangeburg		July 27-31	J. B. Taylor
Greenville	Seneca, S. C.	July 27-31	J. E. C. Jenkins
Shreveport	Shreveport, La.	July 27-31	J. D. David
Nashville	Lebanon, Tenn.	July 27-31	W. E. Mitchell
Waynesboro	Sylvania, Ga.	July 28-31	J. S. Stripling
Griffin	Fayetteville, Ga.	July 27-Aug. 1	D. H. Stanton
Charleston	Covington, Va.	Aug. 2-7	E. A. Haynes
So. Baltimore	Churchton, Md.	Aug. 2-7	J. S. Carroll
Pittsburgh	Fairmount, W. Va.	Aug. 2-7	W. H. Dean
Columbus	Springfield, Ohio	Aug. 2-7	T. L. Ferguson
Waco	Groesbeck, Tex.	Aug. 2-7	J. W. Downs
Hattiesburg	State Line, Miss.	Aug. 3-7	W. H. Smith
Hannibal	Moberly, Mo.	Aug. 3-7	C. S. Webster
LaGrange	Zebulon, Ga.	Aug. 3-7	J. B. Maddux
Savannah	Woodbine, Ga.	Aug. 3-7	D. B. Bankston
Palestine	Mexia, Texas	Aug. 3-7	W. R. Robinson
Forrest City	Hughes, Ark.	Aug. 3-7	J. H. Hatchett
Lexington	Lexington, Ky.	Aug. 3-7	L. E. Jordan
Charleston	Summersville, S. C.	Aug. 3-7	A. R. Howard
Marshall	Dalingerfield, Tex.	Aug. 3-7	E. H. Holden
Birmingham	Birmingham, Ala.	Aug. 3-7	C. L. Dunn
Atlanta	Newnan, Ga.	Aug. 3-7	J. W. Queen
Jackson	Benton, Miss.	Aug. 4-7	J. S. Williams
Tupelo	Smithville, Miss.	Aug. 9-14	E. W. Wynn
Durant	Louisville, Miss.	Aug. 9-14	C. V. Heffner
Memphis	Alamo, Tenn.	Aug. 10-14	W. B. Crenshaw
Kansas City	Kansas City, Mo.	Aug. 10-14	E. W. Hannah
Opelika	Lineville, Ala.	Aug. 10-14	J. C. Chuman
Huntsville	Colony, Ala.	Aug. 10-14	J. W. Whitfield
Alexandria	Leesburg, Va.	Aug. 16-21	J. U. King
Starkville	Starkville, Miss.	Aug. 16-21	J. H. Talbert
Tuscaloosa	Newbern, Ala.	Aug. 17-21	R. R. Williams
Beaumont	Beaumont, Texas	Aug. 17-21	J. W. Gilder
Monroe	Monroe, La.	Aug. 17-21	C. Spears
Gainesville	Atlanta, Ga.	Aug. 17-21	N. J. Crolley
Little Rock	Little Rock, Ark.	Aug. 17-21	W. S. Sherrill
Ocala	Lowell, Fla.	Aug. 18-21	F. E. Welch
Holly Springs	Oxford, Miss.	Aug. 23-28	A. G. Cole
Chicago	Gary, Ind.	Aug. 23-28	P. T. Gorham
Gainesville	Cedar Key, Fla.	Aug. 24-28	D. S. Selmore
Rome	Palmetto, Ga.	Aug. 24-28	R. T. Jackson
Florence	Cades, S. C.	Aug. 24-28	R. F. Harrington
Meridian	Scobbs, Miss.	Aug. 24-28	D. L. Morgan
Greenwood	Carrollton, Miss.	Aug. 24-28	D. Green
St. Louis	Desoto, Mo.	Aug. 24-28	G. D. Hancock
Indianapolis	Evansville, Ind.	Aug. 25-26	S. H. Sweeney
Paris	Clarksville, Tex.	Aug. 25-28	J. H. Anthony
Fort Smith	No. Little Rock, Ark.	Aug. 31-Sept. 4	J. L. Bryan
Sedalia	Carthage, Mo.	Aug. 31-Sept. 4	E. L. McAllister
Lake City	High Springs, Fla.	Sept. 22-25	J. R. Patterson
Philadelphia	Cape May, N. J.	Oct. 4-6	W. C. Thompson
Salisbury	Salisbury, Md.	Oct. 11-13	J. E. A. Johns
Easton	Cambridge, Md.	Oct. 25-27	J. W. Jefferson

Mrs. M. Hawkins, \$6.15; No. 10, Misses Hendrix and Jackson, \$11.10; total raised for the day, \$101.68. Too much cannot be said for the members and friends of Charlestown Methodist Episcopal Church, for they are always on the job. Our pastor is a worthy leader and a gospel preacher.—W. M. Hendrix, Reporter.

Sayreton, Ala.—The congregation was very glad to have the pastor back in the pulpit on Sunday, after an absence of several days in which he attended the alumni meeting of Gammon Theological Seminary, of which he was also a member. While away, he visited Tuskegee Institute and the State Normal School at Montgomery, where he also visited several friends and acquaintances. He stated that he was very much refreshed by his trip. He left again the following Monday for Meridian, Miss., to attend the commencement exercises of Haven Institute and also witness the graduation of his son, Joel, who finished the normal department. Our church is moving along nicely at present. The pastor, with the aid of the loyal members and friends, is endeavoring to arouse greater interest in all departments of the church.—Rev. J. C. Carson, Pastor; Z. H. Walker, Reporter.

Louisville, Ky.—The New Coke Methodist Episcopal Church, located at Breckenridge Street, between Preston and Jackson, is fast becoming an institutional church. Each evening some religious activity is being carried

on. The Rev. Hines, who is now serving his fourth year as pastor of this church, has the work of the church well in hand. Every department is well organized, and it can be truthfully said that Dr. Hines has done more real constructive work for this church than has been done for it by any one minister in its history. He is a great gospel preacher, and is a friend-maker for his Christ and church. He rendered to the last session of the Lexington Conference the best all-round report that has ever gone up from this church. When you visit the city of Louisville he sure to visit the New Coke Church, for there you will hear a great gospel sermon, filled with divine thought and spiritual power.—J. H. Madison, Reporter.

Anderson, S. C.—Deep Creek Methodist Episcopal Church, on the West Anderson charge, had World Service Day on May 22. The other churches, Springfield and Mt. Pisgah, met at Deep Creek. A splendid program was rendered. The pastor, Rev. S. V. Fowler, was with us. The rally was made up of captains who reported as follows: Mrs. R. Walker, \$10.24; Miss I. Robinson, \$3.85; Mrs. C. Wiley, \$4.60; Miss W. D. Jones, \$11.19; Mrs. E. Carter, \$2; Miss E. Anderson, \$4.18; Mrs. G. Skelton, \$8.25; Miss G. Glenn, \$9; Miss B. Williford, \$4.07; Mrs. A. Patterson, \$3.20; Mrs. I. Black, \$10.91; Mrs. B. Williams, \$5.20; Mrs. Beulah Williford, \$1.18; Miss B. Simpson, \$0.17; Mrs. E. Morris, \$2; for pastor, \$5.25; grand

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total, \$91.54. The Rev. Fowler is one of the Gammon boys. He and his members plan together and work their plans. We are moving on nicely with our church work and are going to have another World Service rally.—W. L. Williford, Reporter.

Seneca, S. C.—St. James is taking her place under the sun. Dr. J. E. C. Jenkins, district superintendent, has things well in hand. His wife, the district president, has worked up The Woman's Home Missionary Society as never before on the district. The pastor, Rev. W. N. Fridie, is leading us on to certain victory. The church is spiritually alive. The Rev. Fridie has revived the weekly prayer service and the monthly class meeting. Twice this year we have surprised him with a pound party. His baby, born in the parsonage on May 8, was named John Wesley, true to Methodism. Our boys and girls who finished school this year, are: Ruth Anderson, Felton Evans, Irene North, Lizelia Parks, Archie Sloan, and James Williams. We are to entertain the Greenville District Conference this month, and are trying to beautify the church within and without. We have painted the outside wall and the furniture within, at a cost of more than \$200. The sisters deserving honorable mention for helping to raise this money are Sisters Alice Palmer and Mollie McDowell. A pageant, led by Mrs. Hattie Brown, was quite a success. We hope another will be presented soon.—Lavinia C. Parks, Reporter.

Forest City, N. C.—Well's Springs Methodist Episcopal Church is holding her rightful place in Methodism. A little more than twelve months before the Rev. J. B. Meekins was sent to us last October, we built a nice, modern, pressed-brick edifice, consisting of social room and pastor's study. When the Rev. Meekins came upon the scene he found the church struggling under a debt of \$2,872.47. Under the leadership of this young man we have succeeded in paying about one third of this debt. On May 29 we marshalled our forces together and raised \$300. The Rev. Meekins is a strong gospel preacher and a man with a vision. We have raised a large portion of our World Service quota. The Southwestern shall have its place in our congregation. Our pastor has each auxiliary

of the church at work. The Silver Leaf Club, composed entirely of young girls, has had every door and window in the parsonage nicely screened, and the Ladies' Aid Society has made the interior look new. Mrs. Mamie L. Meekins, our pastor's wife, just came to us on April 26. She is one of the teachers in the Shaw Town Graded School at Lillington, N. C. She left on June 6 to attend summer school at the State Normal School at Fayetteville, N. C.—L. T. Baker, Secretary.

Abbeville, Miss.—Second Church: The auxiliaries of this church are rejoicing over having Mrs. R. A. Haddley, the district president of The Woman's Foreign Missionary Society, visit them on the fifth Sunday in May. She was able to visit both churches on the circuit. She delivered an excellent address and organized The Woman's Foreign Missionary Society in full at each point. We are sure that Mrs. Haddley's visit to this charge will be a great help to the pastor, Rev. W. B. Rogers, in putting over the program of the church. The auxiliaries, together with the pastor, members, and friends, cordially invite Sister R. A. Haddley back again. Sunday, June 5, was Home-coming Day. Sunday school at 9.30 A. M., and at 11 A. M. the sermon was preached by the pastor, Rev. W. B. Rogers. At 3 P. M. the Junior League rendered a splendid program. The Rev. D. S. Martin was the speaker. At 4 P. M. ten infants were baptized. At 7.30 the Epworth League rendered an excellent program, and at 8.30 P. M. the Rev. Rogers preached an able sermon. Total amount raised for pastor, \$24.40. The Rev. Adams, of Morgan Chapel; the Rev. White and the Rev. Willis, of the First Baptist Church, were welcome visitors.—Emma M. Tagger, Reporter.

New River, Va.—New Hope Methodist Episcopal Church, under the leadership of our beloved pastor, the Rev. A. S. Mitchell, and his faithful wife, is progressing in every way. Good work is being done by the auxiliaries of the church—the Sunday school, League, and the Ladies' Aid Society. The Ladies' Aid bazaar which was held May 24-27 brought good results. They were very happy over the sum of \$65. Our third Quarterly Conference was held May 4, with Dr.

Davis, district superintendent, present. He was very much pleased with the reports. Sister L. E. Saunders surprised the Conference by serving ice cream and cake. Sunday, May 5, was a high day. The Rev. Davis preached two great sermons, morning and afternoon. One was added to the church. At the close of the morning's service the president of the Ladies' Aid, Mrs. M. Black, presented the pastor a beautiful \$7 hat in appreciation of his service to the society. Raised for all purposes for the day, \$48. Paid pastor for the quarter, \$170; raised for all purposes this quarter, \$300. All causes of the church are being looked after, including the World Service, Morristown College, and other causes. Three subscribers were sent in for the Southwestern.—Mrs. Mary E. Williams, Reporter.

DeSoto, Mo.—St. John's Methodist Episcopal Church is quite alive, everybody playing a part. The Sunday school, under the leadership of J. W. Johnson, is doing well. The beautiful Children's Day program of our church was rendered by the Sunday school, June 12, to the delight of a large audience. Much credit is to be given to Mrs. Susie Seals, Mrs. L. Smith, Mrs. M. Simpson, and the Rev. J. R. Guyton, who engineered the pageant. The Ladies' Aid, with Sister David, president, is doing good work. Our prayer and class meetings are had weekly, with good attendance and much interest. Sister Mary Thompson heads our Epworth League, with a lively group of young folks. Friday evening, June 17, Miss Susie Seals and Mrs. Gertrude Carter gave a musical and an entertainment, which was highly enjoyed by white and colored. The soloists were Mr. A. Carter, Mrs. L. Smith, Miss B. Scott, Mrs. H. Zimmerman, and the Rev. John R. Guyton. The program was augmented by short plays, duets, and recitations. The church is making ready for the District Conference in August. As we work our souls are being fed by the gospel messages coming from our pastor, the Rev. J. C. Guyton, and son, the Rev. J. R. Guyton, of Gammon, who is here for the summer. He is assisting Bro. J. W. Johnson with the Scout Troop No. 5 of our church. They anticipate public programs, hikes, and over-night camps this summer.—Reporter.

District Activities

District Rounds

ROME DISTRICT

Third Round—Douglasville, July 9, 10; Carrollton, 16, 17; Cedartown, 16, 17; Cohutta, 23, 24; Summerville, 30, 31; South Rome, 30, 31; Cartersville, August 5, 6; Rome, First Church, 14, 15; Bremen, 18, 14; Adairsville, 20, 21; Franklin, 20, 21.

Dear Brethren: This brings us up to the District Conference, which will convene at Palmetto, Ga., August 24-28, at Harris Chapel Methodist Episcopal Church. Conference opens at 10 A. M. Let all delegates be present the first day, on time. We ask that pastors come prepared to pay L. B. Episcopal Fund, area expenses, and Conference claims. Half of the year is gone. You have done well so far, and I especially thank you for your loyal support on Easter. But remember, we haven't reached the top. Let us look forward to the winning of souls for Christ, building and improving our church property, and getting up every dollar of your benevolence money. Let us work and pray that the presence of the Master may accompany us as we work, and trust in Him. Collect your money and send it to the proper boards. The Annual Conference will convene at McDonough, Ga., December 14-18. Remember the Southwestern always.—R. T. Jackson, District Superintendent.

SEDALIA DISTRICT

Second Round—Warrensburg, July 9, 10; Dresden, 11; Georgetown (E. M. Madden), 17; Sweet Springs and Salt Pond, 16, 17; Houstonia, 18; Versailles, 22; Otterville, 23, 24; Windsor, 30, 31; Clinton, August 6, 7;

Osceola, 8; Appleton City, 9; Butler, 13, 14; Harrisonville, 21; Joplin, 28, 29; District Conference, Carthage, 31 to September 4; Carthage, 4; Newtonla, 7; Neosho, 8; Greenfield, 10, 11; Lebanon, 18; Rolla, 14; Marshfield, 15; Springfield, 18, 19; Smithton, 22; Sedalia, 25, 26; Knobnoster, 28; Chilhowee, 29; Holden, 30.

Brethren: This should be a year for the saving of souls. Plan now for a spiritual church. See that your sermons are spiritual and uplifting. A spiritual congregation will put the program over. Prepare to take care of every claim. No one is responsible for your failure but yourself. Be able to report a full year's work finished at the session of the District Conference. See to it that every official of your church reads the Southwestern. Plan now to bring five subscribers to the District Conference.—E. L. McAllister, District Superintendent.

Quarterly Conferences

BROWNFIELD, MISS.

The second Quarterly Conference convened at Brooks Chapel Methodist Episcopal Church, May 28, 1927, with our most efficient district superintendent, the Rev. A. G. Cole, presiding. The pastor, Rev. B. S. Pegues, read the Scripture lesson, after which the Rev. Cole preached an able sermon to the delight of all from Matt. 26. 39. The ladies spared no pains in making all feel at home by spreading a delicious dinner before those present. After dinner the Conference was again called to order. The superintendent made some timely remarks. Owing to the inclement weather, there were only a few officers present with written reports. Those few

Epworth League Institute Dates

1927 SEASON

- July 11-17—Gulfside Institute, Mississippi Conference, Waveland, Miss.
 July 11-17—Lexington Conference Institute, Ninth Street Church, Covington, Ky.
 July 18-24—San Antonio District Institute, West Texas Conference, San Antonio, Texas.
 July 18-24—Rust College, Upper Mississippi Conference, Holly Springs, Miss.
 July 25-31—Austin District, West Texas Conference, Luling, Texas.
 July 25-31—Little Rock Conference Institute, Philander Smith College, Little Rock, Ark.
 Aug. 1-7—Bluefield District, East Tennessee Conference, Bluefield, W. Va.
 Aug. 8-14—Morgan College, Washington and Delaware Conferences, Morgan College, Baltimore, Md.
 Aug. 1-7—Waco District, West Texas Conference, Rocky Crossing Methodist Episcopal Church, Groesbeck, Texas.
 Aug. 15-21—Chicago District, Lexington Conference, Gary, Ind.
 Aug. 16-21—Dallas District, West Texas Conference, Waxahachie, Texas.
 Aug. 22-28—Atlanta, Clark University, Atlanta, Ga.
 Aug. 22-28—Tennessee Conference, Walden College, Nashville, Tenn.

were very encouraging to the superintendent. Since Dr. Cole's visit to us, we feel much encouraged to go forward and plan to do big things with God as our Helper and Leader.—Mrs. Emma L. Harper, Reporter.

CUERO, TEXAS

We are pleased to say that Sunday, June 19, was a high day at Brothers Chapel. The spirit ran high. The Rev. W. M. Ellison, district superintendent, held our third Quarterly Conference. Under the prevailing conditions, we had a splendid quarter. The Rev. Ellison preached two noble sermons. Every class leader seemed to have done his best to make this quarter a success.—Evangelin Mathis, Reporter.

EAST CALVERT, TEXAS

East Calvert Circuit: Our third Quarterly Conference was held at Morrow Chapel Methodist Episcopal Church, with the Rev. W. R. Robertson, the district superintendent, present. Most of the officers were present with good reports. Raised during the Quarterly Conference, \$28. The superintendent preached two able sermons, which were enjoyed by all. Sixty-eight persons partook of the communion.—Rev. S. M. Adams, Pastor; Josephine Gray, Reporter.

HAWTHORNE, FLA.

On the third Sunday in May, our second Quarterly Conference was held at New Hope Methodist Episcopal Church, with our district superintendent at his post, preaching for us at eleven o'clock. The Rev. Welch is a deep thinker and a hard worker, and one that brings things to pass. The pastor, Rev. J. W. Robinson, was also with us to engineer things. He is an untiring leader, and accomplishes his aims with the assistance of his faithful and loyal members. We had with us on Sunday, at 7 P. M., the Rev. J. S. Lee, pastor at Lake Jefford and Interlachen circuit. He spoke on the subject, "Confidence." The Ladies' Aid board is doing good work under the leadership of Mrs. Elizabeth Walker, who always brings up the total when the brothers fail. We admire her very much, and pray for her a long and useful life. The total amount raised during the Conference was \$29.50, paying up the superintendent in full. Our aims are to go over the top with World Service claims.—S. D. Stitt, Reporter.

LEESBURG, TENN.

The Rev. F. N. Collier, our district superintendent, held his third Quarterly Conference here, May 21. All officers were present, and we paid him \$30. The business of the Conference was conducted in a splendid manner.

We also had the Rev. Gray with us on Sunday, and he delivered a soul-stirring sermon. Sunday night, May 22, a large congregation was present to hear the wonderful sermon preached by our pastor, the Rev. W. M. Holden. Six dollars were raised for the pastor. The Ladies' Aid and their many friends are beautifying the church, and hope to do more in the future.—Reporter.

LEXINGTON, MO.

The first Quarterly Conference was held at St. John Methodist Episcopal Church, May 14 and 15, by the Rev. E. W. Hannah, district superintendent. The church had been repaired on the inside, and the auditorium made a striking and pleasing appearance, which was highly complimented by the district superintendent. The membership was highly pleased to have its pastor, the Rev. H. T. Reeves, returned for the third consecutive year. All things point toward a most successful year. The new method instituted by the Rev. Hannah of administering the Lord's Supper was quite an ovation, which not only the membership admired, but met the unanimous approval of the entire community.—H. G. Robinson, Secretary.

MEXIA, TEXAS

The Rev. W. R. Robinson, district superintendent, held his third Quarterly Conference with the East Mexia circuit. The business session was nicely attended, with splendid reports from the officers. Sunday was a high day. The superintendent took for his text, "The hush was not consumed." He was at his best. Two joined the church; sixty-five partook of the Lord's Supper. The district superintendent was paid \$25.—Rev. C. H. Hill, Pastor; Alice Hill, Reporter.

WEST POINT, GA.

The third Quarterly Conference of the Whitesville charge was held at Piney Grove church, June 11 and 12, with the Rev. J. B. Maddux, district superintendent, presiding. A number of the officers were present with splendid reports. Paid pastor this quarter, \$120.30; paid superintendent, \$30.50. On Sunday, the Rev. Maddux preached an inspiring sermon on "The Power of Prayer." All who heard him were much inspired. The work is moving on nicely under this good pastor.—Claud Zackery, Reporter.

District Conferences and Conventions

WAYNESBORO, GA.

The thirty-fifth session of the Sunday School and Epworth League Convention of the Waynesboro District, Savannah Conference, convened at St. Mary's Methodist Episcopal Church, Brooklet, Ga., May 26-29, 1927, the Rev. J. S. Stripling presiding. The introductory sermon was preached by the Rev. J. B. Simpkins. He left with us an inspiring message. Friday morning the devotion was conducted by the Rev. J. S. Stripling. The convention was then organized, with Miss Willie M. Hendrix, secretary; Miss Odessa Maultsby, assistant. The following persons were elected reporters to the press: Rev. R. L. Nunnally, Bullock County Times; Rev. E. D. Giddens, Savannah papers; Rev. W. M. Melton, Augusta papers; Miss P. J. Bell, The Herald; Rev. W. A. Holmes, the Southwestern Christian Advocate; Rev. J. T. Roberson, the Sylvania Telephone. There were excellent remarks made relative to "The Education of Youth," by the Revs. P. R. Dubose, W. M. Melton, and others. We had welcome addresses from three churches, viz.: St. Mary's Church, Brooklet, Ga., by Miss Rebecca Smith; from the white Baptist Church, Brooklet, by the Rev. T. P. Siehenmann, D.D.; from the Methodist Episcopal Church, South, the Rev. C. E. Dell. The following visitors were introduced to the Conference: Mr. Pitts, principal of the white high school, Brooklet; the Rev. C. E. Dell, pastor Methodist Episcopal Church, South; the Rev. T. P. Siehenmann; Mrs. Dudley, of the Washington High School, Sandersville, Ga.; Mrs. J. P. Bryant, county supervisor, Bullock County; the Rev. S. A. Burns; Dr. Van

Buren, of Statesboro, Ga.; Mr. W. P. Holmes, embalmer, Statesboro, Ga. Several inspiring messages were delivered by these visiting friends. A donation of \$5.25 was given to Mrs. J. P. Bryant for the Rosenwald School at Brooklet, Ga.

Sunday was a high day with us. We had a sermon by the Rev. W. M. Melton, of Augusta, Ga., at 11 A. M. The Rev. A. W. Reeves, of Hiltonla, Ga., preached at 3.30 o'clock, and the Rev. W. R. Dixon, of Pulaski, Ga., at 8.30 P. M. Each one left us with a great message. We wish to thank Miss Holmes, chorister, and the choir for the beautiful music rendered throughout the convention. This convention marked history, as it was one of the best we have had.—Reporter.

WELLSVILLE, MO.

The Pastors' and District Stewards' Council of the Hannibal District, Central Missouri Conference, convened in Williamsburg, Mo., June 3, 1927, the Rev. C. S. Wehster presiding. Devotional services were conducted by the Rev. W. H. Smth, our pastor at Troy, Mo. J. W. Terrell was elected secretary. At 11.30 A. M. the pastors and district stewards assembled; those absent were represented by letters. The Rev. J. C. Grady, our pastor of Truesdale charge, preached a strong sermon. Dinner was served on the grounds, and the members had the church nicely fixed for this meeting, benches stained and the pulpit carpeted. Quarterly Conference was held on Saturday. The district superintendent was at his best on Sunday, preaching two strong sermons at the morning and afternoon services. The ladies of the church served dinner on the lawn for the public. Visitors came from Fulton, Mexico, Montgomery, and Reedsville. More than 100 took the Lord's Supper. Johnson's Chapel has the best congregation in this community. Collection, \$35.66. One subscription was taken for the Southwestern. We left after the evening service for Wellsville, the head of the work. The district superintendent preached another strong sermon and administered the Lord's Supper to twenty persons. Collection, \$11.81; grand total, \$46.97. This charge is growing. We paid the district superintendent in full, \$25. This Pastors' and Stewards' Council meeting has inspired this people to greater things. Those present were highly pleased with the entertainment during the council. Everything was fixed for a successful drive for this Conference year. Watch the Hannibal District.—J. W. Terrell, Secretary and Pastor.

Obituaries

LUSTER—Jesse L. Luster was born in White County, Tenn., November 22, 1921, and departed this life May 11, 1927, aged five years and seven months at the time of his death. He leaves to mourn his passing, mother, grandmothers, and five uncles. It is our loss, but heaven's gain.—Reporter.

WEBB—Brother George W. Webb departed this life May 14, 1927, at the age of seventy-eight years. He was born at Rockport, Ind., in 1849. He became a member of Asbury Methodist Episcopal Church at Cloverport, Ky., more than thirty years ago, and served as an officer of the church for many years. He was trustee and class leader at the time of his death, and was faithful to his duties. During his illness he was a patient sufferer, and said he was ready and willing to go. He leaves to mourn his departure one daughter, one son, four granddaughters, and a host of other relatives and friends. The funeral was preached by his pastor, the Rev. A. L. Hook, assisted by the Rev. Smth, pastor of the Baptist Church.—Reporter.

Card of Thanks

We take this method of expressing our heartfelt thanks and profound gratitude to the good members and friends of Mallalieu Chapel Methodist Episcopal Church for what they call a storm which struck the church, leaving 100 pounds of choice groceries. This was led by Mrs. B. Hayes and D. Woods, followed by Bob Hayes, B. Winters, L. Eiland, J. Standford, L. Williams,

M. Harris, C. Baskie, F. Stanford, J. White, Cassie Mae and Eassie Seals, A. McNeal, R. B. McCain, M. Landers, P. Hurd, J. Williams, J. Ship, L. Griffin, F. Jones, R. Ship, C. Brooks, L. Thrash, V. West, R. Williams, M. Brown, A. West, L. Sanders, M. Taylor, M. Hunter, C. Winters, J. Elland, M. L. Fullilove, Mrs. Terry, and E. P. Wells. We feel that we owe to these good people a debt of gratitude that we can never repay for their hospitality. Dear children, come again. —D. D. Shelly and wife, Ruleville, Miss.

Crescent City Note

The Woman's Home Missionary Society of the New Orleans District will meet on July 27 instead of July 18, at Trinity Methodist Episcopal Church, Valence and Chestnut Streets.—Mrs. L. D. Walker, Dist. Pres.

Marriages

BARNUM—QUIMMS. A quiet and beautiful wedding took place in the Methodist parsonage at Natchitoches, La., May 20, 1927, when Mr. Leslie Barnum and Miss Georgie Quimms were joined together in holy matrimony. Both are residents of Natchitoches. The Rev. Chas. Anderson officiated.—Reporter.

CLAY—GATEWOOD. On May 28, 1927, Mr. Roy Clay was married to Miss Brooksy M. Gatewood at Holly Springs, Miss. They left on the afternoon train for Chicago, Ill., where they will make their home.—George Reid, Reporter.

Woman's Column

Paris, Texas.—Report of Lexington Conference Woman's Foreign Missionary Society for quarter ending June 15, 1927: Chicago District, \$125.27; Columbus District, \$81.17; Hawesville District, \$5; Indianapolis District, \$59.60; Lexington District, \$37.42; Louisville District, \$15; total, \$323.46. Banner district, Chicago; second honor, Columbus; third place, Indianapolis. Banner auxiliary, Detroit, Scott, \$63.27; second honor, St. Mark, \$59; third place, Simpson, \$38. Dear Sisters: We need that each auxiliary send in an increase in September so as to raise our pledge.—Mrs. C. D. C. Mebane, 184 W. 8th Street, Paris, Kentucky, Conference Treasurer.

Winona, Miss.—The Ladies' Aid Society of Haven Memorial is trying to do its bit in pushing forward the work of the church, and is especially interested in keeping the pastor and wife smiling. On Thursday night, June 2, a surprise pantry party was given for them, led by Mesdames H. E. Smith, A. G. Grisson. The supplies given by the members and friends were concealed on shelves and other places until a short program was rendered. The lights were turned off, and when they were turned on again, the surprise to the pastor was revealed. The shelves were laden with food supplies and household necessities, and by them sat a coop of chickens and food for the same. This is only a small indication of how much we appreciate the service they are rendering among us.—Reporter.

Enterprise, Miss.—The District Convention of The Woman's Home Missionary Society of the Hattiesburg District convened at Enterprise, May 26-28. Mrs. E. L. Smith, president, presided. The service began promptly at 9.30 with Mrs. L. E. Nicholson conducting the devotions. District Superintendent W. H. Smith was present with us. We welcome him at all times. He administered the communion at 11 A. M. Bible lecture was given by the Rev. C. M. Webb. The evening session was conducted by Mrs. T. A. Carter and Mrs. Pearl McRee. The report of Mrs. E. L. Smith was full of inspiration and information to the entire district. Several addresses were made pertaining to the work of The Woman's Home Missionary Society and Foreign Missionary Society, by Mrs. L. G. Coleman and others. At 7.45 P. M. welcome address was given by Mrs. Irene Tool; response by Mrs. Lena Blalock. The convention came to a close with a missionary pageant rendered by Queen Esther girls, which

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NEW ORLEANS, LA.

was enjoyed by all. Among the distinguished guests present was Miss F. E. Gaither. Mrs. C. E. Lucius, district president of The Woman's Foreign Missionary Society, presided on the second day. She read her annual report, which was full of inspiration. Officers for the ensuing year were elected, as follows: Mrs. E. L. Smith, district president; Mrs. L. E. Nicholson, vice-president; Mrs. H. G. Hendrix, secretary; Mrs. Lena Blalock, corresponding secretary; Mrs. C. E. Lucius, treasurer; Willie M. Huff, mite-box secretary; L. G. Coleman, young people's secretary; P. A. Pugh, junior work; Clara Haines, thank-offering; Lottie Evans, Lenten secretary; Mary McCarty, education. Foreign mission officers: Mrs. C. E. Lucius, president; Sarah Carmichael, vice-president; L. G. Coleman, recording secretary; D. A. Huston, corresponding secretary; M. V. Hail, treasurer; Mrs. H. Ware, mite-box secretary. The convention goes to Ellisville, Miss. Much praise must be given the Rev. Mills and his good people for the way they entertained the convention, especially Mrs. Lockett, who conducted the pageant.—Lena Blalock, Reporter.

Special Notices

The address of Rev. L. C. Dawkins has been changed from Knobnoster, Mo., to Poplar Bluff, Mo.

The Lake City District Sunday-school and Epworth League Convention convenes at South Fernandina, Fla., July 28-31, 1927.

We wish to announce that Mrs. P. Leban, wife of the Rev. Peter Leban, is confined in the Charity Hospital, where she has been for two months, having undergone an operation. She has been seriously ill, but is now improving nicely. The family desires the prayers of friends for her early and complete recovery.—Rev. P. Leban, Pastor St. Luke Methodist Episcopal Church, Bayou Goula, La.

Inquiries

I wish to inquire for my brother, Morris Garland, last heard of in Hail County, Alabama. Please send any information to William Garland, Box 214, Sealy, Texas.

I desire to inquire for Taylor S. and Charley Sumner, last heard of twenty-five years ago in Fort Worth, Texas. Their father's name is Alfred Sumner; and mother, Amanda Sumner. Taylor and Charley moved from Columbus, Texas. Any information will be appreciated by Jack Glover, Altair, Texas.

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I wish to know the whereabouts of Lewis Penn, last heard of sixteen years ago in the State of Illinois. Any information will be appreciated. His mother's name was Mary Penn; and father, Dallas Penn. Will ministers in that section please inquire from your pulpits, and send information to Lizzie Glover, Altair, Texas.

I wish to know the whereabouts of Mrs. Nola Miller, who left Weir, Miss., in 1924, en route for Greenwood, Miss., with two little boys, Bob Robbert and Daniel Miller. At that time she was with her uncle, Brag Shannon, and was last heard of about two miles from Greenwood on a plantation. Any information will be appreciated by E. L. Turner, Route 4, Box 4-a, Weir, Miss.

Garrett Biblical Institute

Evanston, Illinois

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JULY 14, 1927

Invocation

*God of the altar and the cross,
I lift my hands to Thee,
The only life that hath no loss
From all the years that flee.*

*O God of ancient chaos black
And Heaven yet to come,
Watch daily Thou the twilight track
That leads a laborer home.*

*The tabernacle and the kirk
We lifted in Thy praise;
I in Thy Name with weary work
A cottage chimney raise.*

*While deathless sing Thine angel throngs
Along the streets of gold,
A mortal bosom breaks with songs
It could no longer hold.*

*From cradle to the mound of moss,
Forgive the songs I sing!
God of the altar and the cross,
I have but these to bring.*

—ARTHUR WENTWORTH HEWITT.

The United States and Peace Currents

Three Power Disarmament Conference

By Harry E. Woolever

Editor of The National Methodist Press

IMMEDIATELY following the World War the people of the United States, shocked by the waste and slaughter which war brings upon the world, were keenly active in their efforts to bring about universal peace. As we move away from the date of the armistice, the expression of public opinion against war decreases. Society soon forgets its tragedies, but no parent forgets the cost of war if on some field of conflict a son was given. Since that day ten years ago when the fighting ceased in northern France, 7,000,000 boys who were then lads in school have arrived at the age when, in the event of another war, they would be called upon to face the cannon and breathe the fatal gas which the forces of war have devised to destroy human beings. We are also reminded that girls from the American fire-sides would be engaged in the next war as they have never been before. The homes of these and all homes from which young life may be available for future martial conflicts should raise an undeniable protest against war and in behalf of international peace.

SOME HOPEFUL WORLD SIGNS

The Presidents who have occupied the White House since the World War have been active promoters of peace and the measures which should assure world tranquillity. They have urged our adhesion to a world court in which international differences might be peaceably adjudicated. They have called for conferences on disarmament, hoping to promote peace by reducing the means of warfare. In public speech and by executive leadership they have tried to inculcate peace. The success of their efforts to this end has depended upon the understanding and public support which have been given them. The present occupant of the White House has said that a President can go forward only so far as the people will go with him.

The Locarno Treaty gave new hope to the world, especially as in it France and Germany agreed to seek peaceful means of adjusting their relations. Now a proposal comes from France suggesting an agreement between France and the United States by which they would outlaw war. This is the end to which strife between nations or between individuals should come. Slavery and brigandage have reached that end among civilized peoples.

On the tenth anniversary of our entry into the World War (April 6), Foreign Secretary Briand sent the following message to the American people: "If there were need of it between the two great democracies (France and the United States) in order to give high testimony of their desire for peace and to furnish a solemn example to other people, France would be willing to enter into an agreement with America mutually outlawing war, to use your way of expressing it."

The State Department, in commenting upon this unusual statement, said: "The renunciation of war as an instrument of national policy is a conception already familiar to the signatories of the League covenant and the Locarno treaties. Any engagement subscribed to it in the same spirit by the United States with another nation, such as France, should greatly contribute in the eyes of the world to enlarge and fortify the foundation on which the international policy of peace is being erected. Thus the two great friendly nations, equally devoted to the cause of peace, would furnish the world the best illustration of the truth that the condition immediately to be obtained is not disarmament but the practice of peace."

This suggestion of outlawing war was so enthusiastically followed up by those in this country who have felt there is a need for the renunciation of war as an instrument of in-

ternational policy, that actual results are in progress. Whereas Mr. Briand may not have realized the outcome when he uttered these words, the press took it up, peace advocates drew up suggestive treaties, and public opinion was so favorable to it that now actual negotiations are under way.

Our Secretary of State has informed France that we are favorable to entering upon diplomatic conversations looking toward a treaty to outlaw war. Ambassador Herrick brought to the State Department from the French Government a suggestive proposition to this end. Here is given one of the fine results of the assertion of public opinion.

PIONEERS OF AIR PROMOTE PEACE

The recent flights of the pioneers of the air from this country to the centers of European countries have helped towards promoting the neighborhood spirit between nations. Peoples of countries once months apart realize that they are living close together when citizens may be one day in New York and the next in Paris or Berlin. When America was young, relatives living a hundred miles apart could not reach each other so quickly. Times have changed and old customs have been done away with, and so should physical conflict between nations.

The men who have landed out of the air on foreign soil have aroused the imagination of peoples and helped to better international understanding. As ex-Secretary of State Hughes put it when decorating Col. Lindbergh: "You have been the most successful peace messenger we have sent to Europe. There was healing in your wings."

Ambassador Herrick, on his recent return to this land, stated while speaking at the City Hall in New York that he considered it "providential that the Spirit of St. Louis brought that splendid boy out of the sky into Le Bourget Field when he was needed in France. "It was a time," he continued, "when both France and America sorely needed a revival of that ancient friendship, latent, but never dead. It was at this moment that the Spirit of St. Louis came out of the sky and gently, gently landed on French soil. It was one more link in that chain of mutual respect and friendship which has stood the test of ages."

COMMERCIAL CONVENTION PROMOTES PEACE

The World Economic Conference but recently closed its sessions held at Geneva, Switzerland. This important conference, representing the economic interests of all the principal nations, declared it was concerned with a twofold object, prosperity and the peace of the world. In its findings, this group of economists and manufacturers, states that "economic conflicts and divergence of economic interests are perhaps the most serious and the most permanent of all the dangers which are likely to threaten the peace of the world. The maintenance of world peace depends largely upon the principles on which the economic policies of nations are formed and executed. . . . We look forward to the establishment of a recognized body of principles designed to eliminate the economic difficulties which cause friction and misunderstanding."

GENEVA DISARMAMENT CONFERENCE

The President of the United States has urged a program of general disarmament on the part of the nations. Some respond reluctantly. However, at the present time, a conference which convened on June 20 in Geneva is working on further naval disarmament. The hope of the President in call-

ing this conference in which England and Japan joined with this country, is to bring the building of cruisers, destroyers, and other small craft under limitations. This class of vessels was not included in the agreements made at the world-stirring and epoch-making Washington Limitation of Arms Conference. At this juncture in the present Geneva gathering, some of the representatives to this conference are playing for national advantages. Eventually a working ground will be found.

The President has made clear the desire of the American people for reduction of the naval strength of these three now in conference at Geneva. They are the greatest naval powers of the world. The advocates of large armies and navies are using all the force of national pride and of ambition to outclass others, in defending a policy of building to the limit. The spirit of navy men of each country is to have the strongest navy in the world. This means competition is not curbed. Hence there is danger that no real and material reduction will be made in this conference, unless public opinion becomes so pronounced that results cannot be withheld.

All in all, these days are hopeful for a more peaceable world. Statesmen are talking of a will for peace, negotiations are afoot to outlaw war, economists talk of removing the causes of war, while nations consider the reduction of the means of war. The prayers of many are now given the promise of eventual fulfillment.

The most needed and the most potent factor at this period is that of public opinion expressed in pulpit, press, forum, and conversation. The desire of the people for international amity must be made articulate in order to effect peace. All means are needed at this opportune time to promote the will for peace and to build into the life and policy of nations those Christian principles which will beat swords into plowshares.

Personal and General

—Bishop Edwin Holt Hughes, of Chicago, will ordain a son, Edwin Holt Hughes, Jr., as an elder in the Methodist Episcopal Church, Mansfield, Mass., July 20. The Rev. Edwin Holt Hughes, Jr., has been in Europe for about a year studying preaching methods and visiting several of the divinity schools and churches. He was for some time in army work in France.

—Miss Julia Alanae M. Pickens, the third daughter of the Rev. and Mrs. W. Pericles Pickens, pastor of Mt. Pleasant Methodist Episcopal Church, Bradentown, Fla., recently graduated from the High School Department of Bethune-Cookman College, Daytona Beach, Fla. She won the second prize in Bible study. The work at Bradentown goes on in fine shape. This congregation will entertain the District Conference, Sunday School, and Epworth League Convention, July 20-24.

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The Superlative South

IF THERE is any geographical section of the nation which likes to boast of its superlative virtues, it is those communities south of Mason and Dixon's line, formerly the stronghold of the slave-holding bourgeoisie. This section is so immaculately virtuous and so vertically upright as to be beyond the toleration point of criticism, even helpful criticism, from any quarters beyond the pale of Southern manners and morals. In fact, the Southland is the superlative section of the country.

It is the "most American" section of that broad expanse of territory we call the United States of America. It is more American than any of the Americas—North, Central, and South America. It is so American that it could not find in our century-and-a-half-old social institutions an adequate channel of expression of its spirit. Accordingly the South hilariously, and with fan-flare of trumpets, labored and travailed and brought forth that new-old agency to give ample expression and interpretation of its superlative Americanism, which is known now throughout the world as "One hundred percentum," the most violent species of Americanism.

Of course the features of this brand of Americanism put on the market for consumption by the coming generation of the American populace would never be recognized by Jefferson or Lincoln or Beecher or Fred Douglas or General Sherman or Roosevelt or Crispus Attucks or even Woodrow Wilson, should these worthy patriots arise from the dead. But what matters that? It is the simon-pure Americanism of the superlative South peopled by the purest Nordic blood that ever circulated in the veins of the primitive Aryan progenitors of the group now called Nordic—the superlative flowering of the human family. But these theorists of superlative race purity are confronted eternally with the historic question of their ability to escape the pioneer-like impact made on the early colonial population and during three subsequent centuries by the tide that swept from southern and central Europe up to and through England across the Atlantic into New England and Virginia; and the other, by no means negligible tide which came direct through the slave trade from Africa and the tropical islands across the Atlantic to the southeastern littoral of the United States of America. As these tides of migration and intermixture have come in from the North and the South, respectively, they have materially modified and qualified the claims of this section to superlative Americanism, as ample evidence too voluminous to codify discloses at every turn of the road.

The Southland, too, is superlatively temperate. The beginning of that immediate series of local legislative acts that was consummated in the present national prohibition law is credited to the Southland. And this section believes so implicitly in the virtues, economic and moral, of prohibition, that it looks with holy horror upon the prospective candidacy of a "wet" Democrat for the presidency of the United States. The chief occasion for its violent and frantic opposition to his can-

didacy being that his State countenanced a proposition that virtually nullifies the prohibition amendment to the Constitution of the United States. But this superlatively temperate Southland notoriously sustains its political institutions and its very political entity within the nation by a policy, open and professed, of nullification of the Thirteenth, Fourteenth, and Fifteenth Amendments to that same sacred Constitution by fraud and violence of the most pronounced type—the most conspicuous case of unethical political conduct to be found in any civilized section of the world. Already this superlatively temperate section is framing more subtle and evasive laws in order to nullify the recent decision of the United States Supreme Court making possible for colored citizens of the South and of the nation to exercise the franchise in their communities.

A distinct monopoly on the nation's chivalry also is possessed by the South. It is the most chivalrous section, surpassing that glorified chivalry even of classic tales and times. The stolen maidens of ancient times never were able to boast more gallant chivalric defenders than the traditional Southerner. But such chivalry draws a line of demarcation across the continent of womanhood, labeling their artificially created hemispheres white womanhood and colored womanhood, and asserting that "colored womanhood" in theory is not the proper object of chivalrous defense, while in practice the chivalrous Southern knight who would yield his life in defense of "white womanhood," has lowered the moral tone of his section and impaired his reputation for chivalrous conduct by his dishonorable attitude and action in violence done "colored womanhood."

And though a matter of gravest social concern, it nevertheless becomes pardonably humorous to observe how universally it has become the fixed custom to undertake to bolster up the superlative moral character of the manhood of the section by manufacturing rape stories against colored men, as in the Coffeerville (Kans.) case, and hundreds of other cases of "wolf," "wolf" that have never been brought to the light. It seems that this section hopes to mitigate the inevitable consequences of its moral perverseness by these viciously concocted tales against the Negro. When will the ruling element of the superlatively chivalrous Southland learn and act upon the principle of meting out to its population treatment characterized by elemental honesty, justice, decency, humaneness?

Superlatively religious, the South is the defender of orthodox religion in these modern times. This section is honeycombed with the wisdom and passion of fundamentalism. In the religious institutionalism and dogma of the Southland are to be found the authentic oracles of God—here is the fountainhead, here the sources of evangelical faith. The most dramatic defense of the faith since Martin Luther climbed the steps at Wittenburg or stood beneath the tiled roof at the Diet of Worms was enacted in the mountains of Tennessee, the superla-

tively American section of the entire South. The Supreme Courts and legislatures of the superlative South are throwing up impassible barriers athwart the elsewhere militant march of the true scientific spirit which the still superlatively religious Southland is tabooing with might and main. Her chief organization and instrument of her superlative Americanism has assumed the rôle of defenders of the faith. This hundred per cent American organization is opposing itself to the teaching of the most highly accredited theory of science concerning life in the universe, and is otherwise determining the content of academic curricula.

But because of its gross inconsistencies, this superlatively religious section is finding it difficult to hold the confidence of its own constituency in the religious integrity of the section. Progressive leaders, many of them in the churches, see and decry the religious inconsistencies of the South. They know the secret of the impotence of the Southern brand of religion, and are chagrined thereby. The South's love of the superlative has led it to lose the vitality of genuine religion in what, to the section, is more desirable, a synthesis of colorphobia with its concomitants—lily-white politics, lily-white industry, lily-white churches, and lily-white civilization. That species of Christianity that does not validate itself in terms of human brotherhood, the high pretensions of the South to the contrary notwithstanding, we regard as inadequate, specious, incapable of commanding our allegiance, even our respect.

To the South, loud in acclaiming its own superlative greatness, the ethically-minded observer will make concession when the section ceases to evince the genius of evasion and oblique interpretation of the central teaching and spirit of the Christian ethic of human brotherhood; when the South ceases to prostitute its religious as well as its social, industrial, and political institutions to the function of purveyors and conservators of the provincial policies and theories of ante-bellum times; when it puts an end to that impossible philosophy of the just

harmony of Christianity with *race* bigotry, *race* supremacy, and *race* superiority.

Finally, the superlative South, most religious section of the nation, is also the most murderous of people whose skins are colored. So seared is the conscience of the section, so dulled and blunted its moral stamina as to have no consideration for the value of human life, the sacredness of human personality under skins darkly pigmented. So adamant is public opinion against granting to Negroes those rights that normally derive to personality within the range of organized society that even the section's clergymen, legitimate interpreters of the highest concepts—the spiritual—of human consciousness, are impotent, if not courageless, to dissuade the section from persistence in its murderous mania for lynching human beings and distributing their charred, quivering flesh as souvenirs among the youth of tender years, both lads and maidens, pillars and creators of the future civilization.

The South is superlative. "To protect life," American marines, at the point of machine guns, go to Nicaragua, and force "rebels" in their own country to lay down their arms. "To protect life," American gunboats ply Chinese waters some thousands of miles distant from home. To protect thousands of American citizens of color within a day's journey, within shadow of the nation's capital, not a machine gun is employed; not a corporal's guard is summoned; not a committee of preachers of the gospel of Jesus Christ in America is sufficiently indignant even righteously to head up a moral indignation band of crusaders to conserve the life of a single Negro, incidentally, but of the moral integrity of the nation essentially, because for a Negro the *status quo* of race relations must not be disturbed. To the single purpose of conserving the social interest of the dominant group the nation's political machinery is subordinated and its religious organization becomes slavishly and shamelessly subservient. It is because the South is the superlative factor in the nation's program of racial attitudes and race adjustment.

The Failing Church

AN INTERESTING fact is revealed in a study of religious statistics of the German Church. The present religious population comprises 40,000,000 Protestants, 20,000,000 Catholics, and about 564,000 Jews. It is revealed by the census that during the fifteen-year period from 1910 to 1925, more Germans quit the churches than the number who joined them; that is, there are fewer professors of religion according to population. The percentage of the population professing religion has dropped.

For this fact two explanations are given. Increase in the number of Freethinkers is astonishingly large. In Saxony, during the single year of 1925, these increased from 4,000 to 272,000, a percentage of more than 4,000. The other cause finds its expression in the cities where, for instance especially in Berlin, the people, Protestant and Catholic alike, renounce church affiliation in order to escape mandatory payment of church taxes. In Berlin the number of such persons increased during 1910-1925 from 68,000 to the striking total of 353,000.

Both progressive liberal thought and extra financial burdens imposed, however properly, in promoting the interests of organized church life in Germany, are clearly and seriously determining the popular attitude toward

the church. There is evidence that such a state of affairs is not peculiar to Germany. Religious statistics of our own country reveal a kindred situation within the American church. Our total church communicants, 1926, numbers 47,500,000 according to the carefully compiled *Christian Herald* census. This shows an increase of less than half of our 1925 increase. And the bulk of this increase was within the ranks of the much berated Catholic Church. That church, with 16,000,000 members, gained 140,257 in 1926.

Notable losses were sustained by the Evangelical churches. Undertaking to explain these losses, Dr. Carroll, noted authority, observes: "The losses of the Evangelical churches from this source are real and extensive. Scarcely any escape the cutting-off process as conducted by pastors, sessions, and the like. One strong influence that appears to govern is the pressure of mounting apportionments for missionary, educational, and other benevolent objects, and local church expenses. It costs something in these days to be a Christian, and absentees and inactive members are of no help either in finance or in service."

The pruning process referred to here as accounting
(Concluded on page 553)

Contributed Editorial

The Art of Detecting Ability

ONE of the most important and far-reaching (even though little heralded) services which a bishop or district superintendent can render to the Church is forcibly pictured in this sentence written by ALVIN JOHNSON, one of the editors of The New Republic: "To detect ability unerringly, to detect it, not in those whose reputations have been achieved and whose energies are exhausted, but *in those who are still unknown, and still full of creative force*; that of itself implies ability of the highest order, not specialized, perhaps, nor capable of giving a definite measurement of itself to the outside public, but the more vital for that." This sort of activity rarely brings rounds of applause from any grandstand. It is frequently not even noticed by those who profit most from its exercise. It involves on the part of the one who performs it no little courage, judgment and venturesome faith.

It is easy enough to heap places and honors on a man who already has them coming in his direction. It involves no discernment or exercise of independent thinking to follow the crowd. It is for that reason that one of the very great weaknesses of the Church today clings to it. For one of the real weaknesses of the Church is a lack of knowledge of its available resources in personnel. It is an extremely common thing to find the attention of churches looking for pastors focused on a few men of acquired reputation and passing over just the type of men mentioned by Mr. Johnson, men who are full of creative force but who are still largely unknown. It is possible, for instance, to find a district superintendent whose accurate knowledge of the men of his own district is limited to a few men who are rather close friends or whose reputation is so obvious as to be inescapable of notice. These men he recommends over and over again. A minister recently said of the bishop of his area, "He cannot pick men until they have arrived." Should such a comment be true, it would reveal a fatal weakness. The same process is gone through by churches seeking pastors in an unimaginative way. They go the rounds of a very limited and familiar circle. The same is true of trustees seeking executives for institutions. On every hand there is need of the high faculty of detecting ability outside the routine circle of very familiar names.

The Church has suffered much from the fact that men who have finally arrived at places of larger influence after fifty or even sixty years of age, might have just as well arrived there at thirty-five if some official had had the eyes to discover them and the faith to back them. Thus the Church would have gained by priceless years of large service.

Alvin Johnson calls this "ability of the highest order." We can stand more of it.

DePauw University Once More

IN the June 2 issue of the ADVOCATE it was announced on this page that the faculty of DePauw University had voted to make military drill optional instead of compulsory. This announcement was based on a personal letter written by President L. H. MURLIN. Inasmuch as the final authority on such matters is the faculty, the announcement was naturally taken as meaning the end of compulsory drill. It now appears that this faculty action

has been rescinded through the opposition of President Murlin. At the very time of sending out the notice of the faculty vote making the drill optional, Doctor Murlin was working for the reversal of the action.

Last year the educational policy committee of the faculty adopted a report in favor of optional drill. After making the request four times, this recommendation was brought to the faculty and adopted by a decisive vote. After this vote, however, the President refused to be satisfied and asked for another secret ballot, which also resulted in favor of optional drill. Again refusing to accept the verdict, the president called still another secret ballot. By this time many of the faculty majority opposed to compulsory drill refrained from voting.

So compulsory drill is now slated to hang on for still another year, after which time President Murlin's resignation, already accepted, goes into effect.

Anchors and Sails

A MARINE equipment catalogue announces that it has twenty-seven different varieties of anchors for ships of all sizes and descriptions. The layman will be astonished to learn that there are so many different kinds of anchors. Many of them are perfect marvels of ingenuity for hitching a ship to a bad snarl and keeping it there.

The person, whether pastor or layman, actively concerned in the work of the Church knows a good deal about anchors. There are times when he feels that the Church has been more generously provided with anchors than with sails. One of the kinds of anchors glowingly described in the catalogue is the *snarl* anchor. It is well known in the Church and effective to a deadly degree. The work of the Kingdom gets all snarled up with conflicting ambitions and purposes and instead of driving forward the ship merely rides the waves up and down.

Other churches are held back by the *drag* anchor; by that load of inertia and caution expressed in the sacred phrases, "We never did it that way before," or "Let's wait a year and see what happens."

We have plenty of anchors. We need more sails that can catch up the generous winds of the Spirit of God and move the churches along to their goal.

A Journalist

A REVIEWER in the Nation and Athenæum has offered this definition of a journalist:

"A good journalist is one who can expand the material for a paragraph into a whole article, but never does so if he can avoid it; who is widely informed, but respects the limits of his information; who is violent in expressing his opinions, but reasonable in forming them; and who seeks to win the agreement of his readers, but would rather inspire their indignation than their indifference."

A good ideal to try to live up to. And not a bad suggestion for preaching, either.

The Last Resort

For his important business matters ABRAHAM LINCOLN had an envelope marked, "When you can't find it anywhere else, look in this."

This would make a good direction to be printed on the cover of the Bible.

L.

The Future of the Eighteenth Amendment

By William E. Borah

United States Senator from Idaho



The party in practical effect chooses locally the sheriff and his assistants. It selects the executive officers from top to bottom—sheriffs, marshals, district attorneys, judges, presidents. We thus depend upon the party to enforce the Eighteenth Amendment. And yet we say the party must not take a position. It is not a party question. Do we really expect an enforcement of the law through a party which is unwilling to declare it is in favor of the law? Do we hope for enforcement unless party organization is pledged to do so? Such a policy leaves the Eighteenth Amendment, now challenged and defied, something in the nature of a constitutional waif—endured, eased by, but cared for by no one. It is suicidal to anything like enforcement of the Eighteenth Amendment.

Generalities About Law Enforcement Are Mere Evasions

Under the circumstances and in view of the conditions we have to meet, a mere general declaration for law enforcement means nothing. Those who are satisfied with such a declaration either misunderstand the present situation or else they think more of the party than they do of the Constitution—would rather take the chance of no enforcement than to take the chance of losing some votes. They place political expediency above constitutional integrity. It would be just as relevant and just as effective, and no more so, to declare for the "moral law"; just as relevant and just as effective, and no more so, to declare: "We stand for orderly government." If, at the next Republican convention some delegate should discover the Ten Commandments and, in the ecstasy of his new discovery, should offer and secure the adoption of a plank in the platform, as follows: "We favor the Ten Commandments," it would be just as relevant and just as pertinent and just as effective, and no more so, than to declare: "We favor the enforcement of the law." No one will find fault with this general declaration—I was going to say glittering generality, but better say, this drab, dull, meaningless statement. The man who is opposed to the Eighteenth Amendment will be just as well satisfied with it as the man who is in favor of it, and ought to be infinitely better satisfied. The most violent opponent of the Eighteenth Amendment will be delighted to have it in the platform as an easy method of disposing of a troublesome question. There is not a man alive who would not feel perfectly at ease and perfectly at home running for President on such a platform. We have a peculiar, particular, and serious situation to deal with, and we are asked to deal with it by making a "generality" which covers every phase of social and political life.

WILLIAM E. BORAH

BISHOP JOSEPH CANNON, JR., chairman of the Board of Temperance of the Methodist Episcopal Church, South, gave out an interview, April 15, last, in which he declared that the Eighteenth Amendment and its enforcement could not, and should not, become a party question, and that no effort should be made to make it a party question. With great respect for Bishop Cannon, I venture the opinion that if that course is effectively pursued and becomes the settled policy of the supporters of the amendment, then the maintenance and enforcement of the Eighteenth Amendment becomes an utter impossibility. Bishop Cannon reasons that there are those in both parties who are for the Eighteenth Amendment. True enough. There are also those in both parties who are against the Eighteenth Amendment. And unless the party as a party takes a position and throws the pledge and the prestige of the party behind its enforcement, there will always be in the matter of enforcement this balancing of the pros and cons, the wets and dries, and enforcement will be as it now is in many localities, a mere skirmishing between the lines—politically seeking to offend neither one side nor the other.

Prohibition and Political Parties

This is a party government. Through and by means of party, responsibility is fixed. Through and by means of party, punishment comes for failure to meet responsibility. Through and by means of party, the people speak. Public opinion operates through political parties. The party organization in practical effect names the officials upon whom responsibility for enforcement rests.

The Code for Defying the Constitution

What is this problem with which we have to deal? It is not an instance of taking care of individual violations of law. Neither is it by any means only and alone a wet and dry question. An amendment is made to the Constitution. After fifty years of effort, after trying small units and larger units, after license and local option, after traveling back and forth over the ground and really getting nowhere, the people concluded to outlaw the manufacture and sale of intoxicating liquors for beverage purposes and to write the terms of outlawry in the supreme law of the land. It was an extraordinary thing to do. Never before had a great nation undertaken a similar task. But the people were for the undertaking.

Forty-six out of forty-eight States approved and ratified the amendment. Now the Constitution is to be disregarded and defied. It is not a proposition of individual violation or of repeal. Here is the code which is being promulgated by those who are most effective in opposition to the Eighteenth Amendment:

"If a large number of citizens are convinced that the national prohibition act compels them to live lives of hypocrisy, cowardice, and servility, they will feel no moral obligation to observe the law. On the contrary, they will develop an esprit and morale in the breaking of it in the name of patriotism.

"Obedience is all that a despotism asks. . . . Nullification is the safety valve which helps a self-governing community to avoid the alternative between tyranny and revolution. . . . Some people go so far as to say that this nullification of statutes is wrong in practice as well as theory; but the best way to get rid of the law is to enforce it. But the cost of trying to compel obedience to a law which violates the consciences of a considerable minority of the people or the traditional usages and purposes of anything like a majority is usually too great.

"Those who oppose in principle the Eighteenth Amendment . . . should, if they are honest and have the courage of their convictions, openly approve and encourage this tendency—that is nullification.

"Public opinion can assert itself as effectively and rightfully in breaking as in making a law.

"The reason why the national prohibition law is not enforced is that it cannot be enforced. The reason why it cannot be enforced is that it ought not have been passed."

These quotations from distinguished educators, publicists, and journalists are taken at random from the literature which is being sent throughout the United States. Here comes in a very much greater question therefore than wet or dry. The question now is, Can the Constitution, as deliberately written, be upheld and enforced until it is repealed? This presents a question of constitutional government. It does not make any difference what a provision of the Constitution may be, if deliberately and according to the manner provided it has been adopted; then if constitutional govern-



How the efforts of the politicians to avoid a definite stand on the Eighteenth Amendment strike a cartoonist

ment, a government of law, is to obtain, it must be enforced until repealed. If the proposal was to repeal the proposition, politically it would be wholly different. But that is not the proposal. Nullification is to be accepted as a just and sane and wise rule of conduct for communities, States, and the nation. It is proposed to adopt nullification as a method of legislation, as it were. Are we with such a proposal confronting us to be told that this is not to be made a party question?—that there may be some in our party who do not believe in upholding the Constitution until it is repealed?

Political Parties Cannot Dodge Nullification Issue

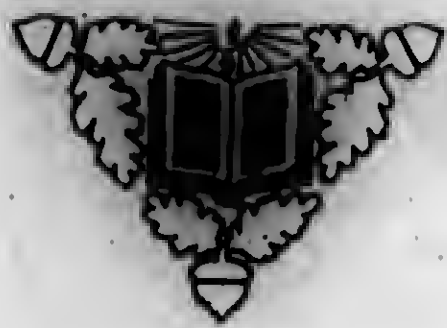
What kind of cowardly political expediency is that? What in the name of reason and common sense are po-

litical parties for in a government like ours if not to appreciate, take hold of, and deal with a problem which goes to the very life of government? Have they nothing more to accomplish than to get in when out and to devise shrewd schemes to enable them to hold office and distribute patronage? This is an extraordinary situation, a dominating incident in our present-day political affairs, a problem of constitutional government; and yet it is said that it is sufficient to pass it over with a general statement which places this governmental question on a level with the branding of a maverick on the Western prairie or arresting and punishing a criminal in an unpoliced village.

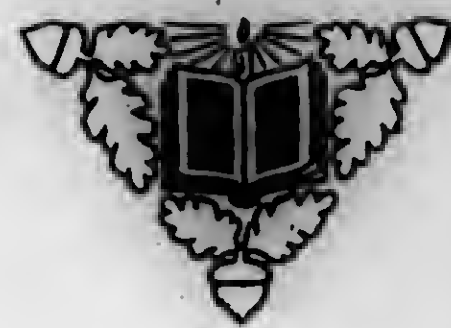
It is no doubt a great relief of conscience to tell the public of the evils of the liquor traffic. But while you are arousing the sentiments of the people, those who are opposed to the Eighteenth Amendment will be naming the officials and tampering with the machinery through and by means of which alone your plea can be made effective. It is well to have your flying squadron calling the public attention to this great evil and to talk about enforcement. But while you are appealing to the public for action, the other fellow is in control of the only instrumentality through and by means of which the people can execute their decrees. There is the law. It has been construed clear of all ambiguity. We are waiting for the officials to execute it. It is proposed to leave the selection to an organization which is unwilling to take a stand and which even the friends of the amendment say should not take a stand that means anything. How happy you make your adversaries!

I venture the opinion that unless the upholding and enforcement of the Eighteenth Amendment, in view of its open, persistent challenge, can call to its support a great political party, the Eighteenth Amendment will continue more and more to be disregarded until, as one of its shrewdest adversaries has declared, it becomes "fossilized and futile."

WASHINGTON, D. C.



Stewardship of the Whole of Life



By Joseph M. M. Gray

Pastor Elm Park Methodist Episcopal Church, Scranton, Pennsylvania

STEWARDSHIP is the responsible administration of whatever is held in trust. Christian stewardship is the responsible administration of whatever is held in trust, according to the ideals which Christ revealed and in the spirit in which He lived. What all men everywhere hold in trust is that in which everywhere they share alike, namely, *life*. So that *the final definition of Christian stewardship is that it is the responsible administration of life according to the ideals which Christ revealed and in the spirit in which He lived*. It is the complete identification of religion with life.

When Religion and Life Were Separated

This is the point precisely at which the religions of magic, of substitution, and of propriety have heretofore failed. They do not identify; they separate religion and life. Illustrations from ancient faiths may be disregarded, for the Christianity which is a code of propriety is fatally eloquent. Benvenuto Cellini was one of the great artists of the Renaissance, the friend of Michelangelo, the companion of popes, emperors, and kings. Yet his autobiography exhibits his committing theft, adultery, and murder without apology or regret, while at the same time he is fervent in his piety. In prison he devotes himself to the Bible and writes devout prayers; but again released, he renews his vices undisturbed, and thanks God for his salvation. English Protestantism carried undisputed Macaulay's statement concerning the clergy of Charles II, that they "made war on schism with so much vigor that they had little leisure to make war on vice"; and readers of Mrs. Oliphant's life of Charlotte Brontë will recall her reference to a contemporary description of the people of Yorkshire, as being strong religionists, "only fifty years ago, their religion did not work down into their lives." It was what an English historian calls "the unchristian temper" of Sir John Bowring, that involved England in war with China, in 1857; and he it was who wrote the hymn, "In the Cross of Christ I Glory."

While Christians to-day look back upon these inconsistencies, they may remind themselves that not a single social evil of the time, from decadent amusements to international war, but continues because religion and life are still separated. Christian stewardship identifies them, for it is the administration of life itself.

What has to be kept in mind is that it is the administration of the whole of life, not the devotion of a part to some particular course of conduct. Serious minds are greatly disturbed because of the increasing misuse of the Sabbath; but the most serious defect of Christian men and women in their use of time is not that they do not conduct Sunday as a sacred day,

This article of Dr. Gray's is an excerpt from a much longer paper. It cannot, because of the limitations of space, discuss all aspects of stewardship. The question of the methods of stewardship is, therefore, of necessity excluded.

but that they conduct every other day of the week as though it were unrelated to their religious obligation. Christian stewardship, identifying religion with the whole of life, administers all of it according to the ideals which Christ revealed and in the spirit in which He lived.

Stewardship and Labor

That seems to present a fearfully serious undertaking, as if it meant nothing less than a professionally religious occupation. But it means nothing of the kind. Religion is not to coincide with one's occupation; it is to coincide with one's life. But inevitably, then, one's occupation will express the quality of his life. Christian stewardship involves, because life includes it, a Christian's labor. It will not necessarily take any man out of any occupation in which, under any circumstances, he has a right to be; but it may make him conduct it in a fashion very different from that to which he has been accustomed. It will involve his measurement of service rendered, of wages paid and wages received, of the quality of craftsmanship given to the particular enterprise. It will compel him to appraise them all in the light of the ideals of Jesus. The entire range of personal and social interests related to one's occupation will be judged by the Spirit of Christ. *Christian stewardship, in a word, is Christian discipleship preserved at the level on which Christ lived.*

Stewardship and Leisure

Being the expression of the whole of life, it involves one's leisure. It is at this point that modern industry has made its most deadly attack upon morality. Because of mass production and industrial organization, modern labor makes practically no demand upon the initiative, the pride, or the originating impulses of modern workmen. It does not reflect their tastes, their talents, or their interests. It rouses no enthusiasm and sustains no personal satisfaction. Those effects, if they are procured at all, must be gotten from their leisure; and they are not prepared for the right use of leisure. As a result, the leisure occupations of our time aims, not at the recreation of personality, but at its release. Men and women, coming from their stupid and mechanical labor, react toward excitement; and the way of excitement lies through the stimulation of the senses. Our generation, in its amusements, does not want culture; it wants a "kick," and the "kick" is soonest found in lurid pictures, sensual dances, excesses of sport, and adventures in immorality. This is true also for those who labor in dull office routines and domestic drudgery. It is true of those protected women whose time must be employed in the pursuits of irresponsible



idleness which the inertia of society makes the mode. If God has a sense of humor, there must be sardonic laughter in heaven at the sight of the modern women who spend their afternoons at bridge and golf and their nights at dinner dances, and recuperate their tired nerves at fashionable resorts because they have been so terribly busy.

Christian stewardship holds a disciple's leisure in trust for his Lord. It will not decrease his pleasures, but will discipline his taste to pleasures that perfect experience and enrich life. He may lose a thrill, but he will find a satisfaction. He will discover that areas of experience which appeared to be narrow confines of enforced restraint are, in reality, highways of privilege in which one walks with impregnable happiness in the freedom of the city of God.

Holding Our Religious Faith in Trust

What dare not be ignored is the Christian stewardship of religion. We hold our religious faith and its practices in trust for our Lord. All that has been assembled into the form and structure of our Christian experience and belief and worship has been turned over to us by earlier and earnest trustees. The church buildings in which we gather come to us, for the most part, from hands long since mingled with the dust. The Bible is ours, not to be hoarded, but to be invested, having been bequeathed to us by men who received it from an earlier past and paid with their lives for the stewardship with which they were entrusted. The doctrines of the faith, the basic forms in which our beliefs have been made clear and kept social and secure, the hymns through which we join in praise with the communion of all saints, have been given us by men and women whose fidelity has become our wealth. More fundamentally still, all we have of faith, assurance, hope, redemption, was wrought for us by One who counted not His life dear unto Himself. It is not astonishing to find, then, that the logic of Christian stewardship leads directly to intercessory prayer. Whatever prayer may be for him who prays, it is a wized effort unless it is directed in the interests of the world. It is not petition only, but participation as well. A Christian owes, and a Christian steward pays, his energies of prayer on behalf of the world around him.

The Use of Money

And, of course, Christian stewardship involves a Christian's use of money. Most people, when they talk of stewardship, think only of money, and identify it with some form of tithing. But tithing is only a particular method of maintaining one aspect of the stewardship to which Christians are obligated. No man can be a Christian steward who does not express his stewardship with his money; but all that has been already written is to argue that men and women may easily exhibit a stewardship of money and be very unfaithful stewards nevertheless. Protestants regard with abhorrence the Roman Catholic doctrine of indulgences, by the practice of which communicants purchase absolution for wrongdoing. We remember that the Reformation took form against that doctrine and practice. But the Protestant habit of regarding a generous disposition of one's money in religious enterprises as palliating unchristian conduct of life is just as absurd and possibly more fatal.

On the other hand, no Christian can call himself a steward of the manifold grace of God unless his stewardship registers in his use of money. For money is the concrete expression of life. It comes out of life; it is

the result of one's labor, the product of one's restraint, the issue of his ideals or choices in leisure. What one thinks of it measures the quality of his culture; what one does with it indicates the spirit of his religion. The money we earn is so much, and such quality of life, crystallized into an instrument of exchange. The money we inherit, as Gaius Glenn Atkins has observed, "is the life of the past minted into coin." The more wonderful quality of money is that, coming out of life, it can be returned to life.

Responsibility for the Christian Use of Our Whole Income

The truth which *does* need emphasis is that to set aside for religious purposes a tenth or a fifth or any definite part of one's income is not of itself Christian stewardship. We are responsible as Christians, not simply for the right use of some of our income, but for the Christian use of all of our income. The man who has given what he calls his tithe into specific uses of the kingdom of Christ is not thereby freed from the Christian use of the rest of his money. When he has paid his tenth toward religion he is not free to use the nine tenths as he pleases. A loyal churchman, some time ago, remarked to his minister that he had just subscribed \$1,100 to the annual budget of his church. "And that," he said, "is pretty good for one man." But a few minutes later he had occasion to observe that the upkeep of his motor cars cost him \$6,000 a year. No Christian would suggest that because he kept Sunday as a day of worship and meditation, he was free to use the other six days in any enterprises whatever. But many Christians seem to believe that when they have paid their self-chosen tithe into their self-determined institutions of religion they are free to spend the rest of their income in the most selfish investments or extravagant indulgences. To the contrary, we hold all we have in trust for our Lord, and are stewards of everything that we possess. There are some investments Christians dare not make. There are some properties Christians dare not buy. There are some modes of life Christians dare not follow. There are scales of expenditure and kinds of thrift which Christians dare not practice.

Not Sinai, But Calvary is the Mount of Stewardship

For the obligation to Christian stewardship springs from one source; it rises from redemption, and its test and measurement are the cross. The first question men and women generally ask when the subject of stewardship or tithing is presented to them is, How much ought I to give? And the debate too often has gathered around the minimum prescribed in Old Testament texts or implied in some remarks of St. Paul. But the financial expression of stewardship cannot invariably be reckoned in percentages. A Methodist preacher's budget, some time ago, contained an item of \$112 for religion and charity, and one of \$150 for his vacation. A layman's budget not long ago reported \$25 for the church and \$60 for amusements. Most of the meticulous questions about how to measure one's tithe, most of the evasions by which Christian people deceive themselves, would disappear if we faced the one standard at which Christianity appraises everything. It is not Sinai and the law which determines our Christian duty. It is neither a minor prophet nor the Pharisees of Jerusalem who set the mark for our practical devotion. It is the place where One who was rich became poor for our sakes.

The Day of Rest

Roadside Reports on the American Sunday

By J. Clyde Keegan

SUNDAY is the day of rest, meditation, and worship. Mr. Average Man is an honest soul, and so he endeavors to worship to the best of his ability. He works six days a week, and when Sunday comes he wants to get away from the maddening throng for rest, meditation, and the worship of God. Everyone knows that a man can worship better in God's great out-of-doors than in church.

Firm in his resolve to worship God through nature, he gets the old bus out, tinkers with it awhile, tanks it up with gas, oil, and water, and, lastly, gives it a shower bath. With one more fond "once over" glance he shouts toward the house, "O ma, are you ready?" Mother comes out with a lunch she has tried desperately to have ready in time to start. Mother has hurried so fast to get the work done that she is cross and the children are about to cry. But this is the day of rest, and the most must be made of it.

The members of the family get into the car and take the other fellow's dust and exhaust at forty miles per hour for the privilege of being in the open and getting the fresh air. At a little past noon they arrive at a muddy hole where all disembark for lunch. The flies are bad and the mosquitoes are worse, but that doesn't matter, as this is father's day of rest and it's God's great out-of-doors. Just before lunch is over a rainstorm sends them scurrying to the car. The flies go, too, in splendid formation.

The storm over, father orders them all out, as he has to give the car the "once over" before going back. The clutch isn't working just right, and after an hour and a half of toil he decides he'll have to have a garage man look at it. In the meantime the baby has fallen into the mud and ruined his last pair of good stockings. Tired but greasy father consults his watch and discovers that it is past four o'clock and time to start the return trip. But Willie is missing. A search is instigated, and after much hollering and tramping father discovers him up the creek trying to catch minnows with his new hat. With the proper amount of: "Didn't I tell you not to leave the car?" "Now look at your nice, new hat!" "Your mother has been worried to death," "Why don't you ever mind?" "Next time we will leave you home," they reach the car. Willie seems thoroughly repentant and promises never to run away again.

As they settle in the car a report is heard and the car settles down. Father looks around and says rather cheery like, "Ah, ha, I guess it's that bad tire." Mother does not seem to have much sense of humor, but the children do. A look from father seems to warn them that this is the day of worship and the outburst is stopped. The tire is adjusted. Father doesn't say much, but the reflection of nature is in his face as he climbs into the car once more.

By this time it is growing late, so father has to again drive fast in order to save time. This makes mother nervous, but this is unnecessary, for are they not having a day of rest in God's out-of-doors? Mother remarks about the beauty of the scenery. Father declares he's

coming back some day to see it when there are not so many cars on the road. Traffic thickens. A great cloud of dust hangs over the road as they approach town. The children who are awake are crying for a drink. The youngest has gone to sleep in his mother's arms. Both of mother's arms have gone to sleep, and she can't move her feet on account of the luggage. But all hands are happy, as this is father's day of rest, and he does so enjoy getting out in the open. They have all had such a good time and "everything."

Traffic has become worse. Speed is cut to twelve miles per hour. The children want to know when they will get home. The lights blind and hurt father's eyes. Mother is past feeling anything. She can only think—of the pleasant day they have had. It seems that the whole county is out driving. Some fellow from behind dashes around father's car and scrapes the fender. Father rather jovial like shouts to the fleeing car something about being more careful in his driving just as he bumps the car ahead and locks fenders. The procession stops. Father asks the owner of the bumped car where he can go to get the fender straightened. Twenty men of the rear procession explode violently.

Again at the wheel father presses on. The lights flash by in dazzling array. A quietness settles down on the little group, for is it not the close of the day of worship and of rest? True, everyone is exhausted but unspeakably happy.

Home is reached at last. Father isn't sure that he can move. He wonders why mother doesn't stir. With a supreme effort he gets out and helps mother, baby, and the children into the house. The car put away, father staggers in more dead than alive. He tells mother that being in the open makes one so sleepy that he thinks he will go right to bed.

Mother puts the children to bed, washes the camp dishes, and fixes Willie's hat. Somehow she feels more tired than usual, but it is so refreshing to get away on Sunday. However, she is glad that to-morrow is wash day so she can rest up a bit.

On Monday morning father doesn't know why he should feel so tired, because they had such a wonderful day out in the open the day before. In fact, he feels more exhausted this morning than when he finished work Saturday night. But it does one good to have a day of rest once a week to recuperate from the toil of the six days by the right kind of rest—something different. "One gets so much more out of worship in the open than in church!"

DENVER, COLO.

Brass Tacks

By John Andrew Holmes

—Brevity is next to eloquence.

—The minister is a gardener whose plants are human spirits.

—Preaching is big business, requiring both capital and labor in the mind of the preacher.

"Give . . . To Speed Them On Their Way"

An Interview With Dr. Ehnes, In Which He Tells How Church, Sunday School,
Or Individual May Minister To Lives
That Serve Overseas

By William W. Reid

"SUPPOSE my church, or my Sunday school, or I myself want to give a sum of money—say, anywhere from \$25 to \$500—for definite needs on the foreign mission field. How can we give that money so that it will minister directly to the improvement of *human life*, so that we can see it actually at work in preaching, or teaching, or healing, or in social service?"

I asked the question of Morris W. Ehnes, formerly a missionary in Africa, now treasurer of the Board of Foreign Missions of the Methodist Episcopal Church, at 150 Fifth Avenue.

Have a Foreign Representative

"There are a number of ways in which an organization or an individual can directly serve overseas," Dr. Ehnes replied. "A favorite method is to help support a missionary—to make him or her your personal representative on the field. Many churches publish on letter-head and on bulletin board the name of their 'foreign representative.' It relates a church or a person with a definite service for others, thus broadening one's horizon. The board is making it possible for churches or classes or individuals to become partners with active missionaries—\$50 to \$3,000 per year gives you a share."

I asked Dr. Ehnes to tell me of some missionaries in active service not yet "taken as partners" by churches.

"You may, for example, be represented in Africa by the Rev. Thomas A. O'Farrell, a missionary of seventeen years' experience in Rhodesia. You may follow with him in the footsteps of David Livingstone and William Taylor and Samuel Gurney. A native of Pana, Ill., Mr. O'Farrell was trained for evangelistic missionary service at Northwestern University. He is now superintendent of the Mrewa District, Rhodesia Mission Conference, with its principal mission stations at Mrewa, Mtoko, Arnoldene, and Nyadire. It is forty miles from the nearest railroad. About 100,000 Negro tribespeople live in the towns and villages of the district.

"As superintendent of this district, Mr. O'Farrell has missionary oversight of the pastoral and educational work of sixty-five pastor-teachers, most of them trained at Hartzell Training School, Old Umtali. These young men preach at seventy-five outstations, where there is a Christian community of 3,000 people scattered over a territory of several hundred square miles; and they teach in seventy-five small village day schools, in which 3,389 boys and girls, mostly from Christian homes, are enrolled.

"Besides preaching at Mrewa, and caring for the activities of the Mrewa Boarding School, with 156 pupils, Mr. O'Farrell travels constantly through this Rhodesian 'connection,' supervising, advising, administering, baptizing, preaching, holding Conferences, rallies, and revivals. And Mrs. O'Farrell, besides caring for her own

three children, trains women for Bible work and cares for scores of girls in the boarding school, in Sunday school, in special classes.

"It is estimated that the average sum of \$3,000 yearly will cover salary, transportation, and medical bills of this family. Your church or some individual can give any fraction of this \$3,000 and thus become an active partner with the O'Farrells as they serve in needy Africa."

Others Awaiting "American Partners"

"Who are some of the other missionaries with whom we could enter into such a partnership?" I asked Dr. Ehnes.

"There is Frederick Bankhardt, who has been twenty years in Yenping, China; there is Alexander H. Kemp in Angola—a missionary trained in engineering, in medicine, and in theology; Henry M. Swan, evangelist and superintendent at Darjeeling, India; C. C. Hartzler, principal of the Congo Institute, Africa; Miss Hila Watters, daughter of the late president of Gammon Theological Seminary, an M.D., in China; Miss Elizabeth Heist and Miss Naomi Anderson, nurses in North China and in Korea, respectively, and a score or more I might mention. The unmarried missionaries can be cared for at a cost of \$1,500 annually; those with families average \$3,000 per year. We will be glad to have gifts of any amount toward their support."

The Question of "Credits"

"What of this matter about 'credit' on Conference reports which seem to concern so many?" I asked. "What kind of credit do we get for these gifts?"

"Your church will be given World Service vouchers with either 'apportionment credit' or 'specials credit' as you desire on any of these items. Just say which kind of credit you desire."

The Missionary Health Bill

"What are some of the other costs that the board must meet in maintaining its staff of 1,100 missionaries?" I asked.

"Of course, there is the item of health," Dr. Ehnes replied. "Do you know that our health bill is only about \$20,000 per year—less than \$18 per person? This money is really for emergencies; the board does not pay the entire cost of medical service, but tries to make a reasonable grant toward it."

"Just think of the missionaries whose field of service is in the Himalaya mountain region, between India and the forbidden lands of Nepal and Tibet. This was the scene of the latest Roosevelt exploring expedition. And

this region is the field of one of the most distant missionary outposts of the Methodist Episcopal Church. For sixty years Methodist pioneers have had schools and churches and clinics and asylums in these mountain fastnesses. Many tales could be told of the heroism and sacrifice of men and women who have left America and carried the message of Christ to this needy land. One family has been there in mission service for fifteen years. The head of the family has served as district superintendent, as evangelist, as school principal. His wife has worked among the women and girls. Their home has been blessed by three children, all born in India. When their seven-year-old son developed a serious heart condition, it was necessary to take him many miles for medical examination and attention. He steadily grew worse. Finally, in the hope of saving his life, it was decided that he must leave the trying climate and conditions of the Himalayas. The family's furlough was advanced a few months, and they returned to America. He is now under the care of specialists. His parents are sacrificing everything to minister to his daily needs and comfort. We want to grant about \$220 towards these medical costs. That is one of scores I might mention your church or school can give funds towards this total of \$20,000, or towards this individual case, or others of which we will be glad to let you know."

The Retired Missionaries

"What provision do you make for retired missionaries and those permanently broken in health?" was my next inquiry.

"When a member of an American Conference retires because of old age or broken health he becomes a 'claimant' upon the funds of the Conference; but the man or woman who gives years of service in the mission field cannot look to the church membership of their adopted land for support in old age because of the poverty in mission countries, and the fact that they have their own national

pastors to provide for in old age," Dr. Ehnes pointed out. "The claim of the missionary is made upon the Board of Foreign Missions. There are to-day 154 missionaries upon the retired list, men and women whose years of service average over thirty years. There are also on the list forty-eight children of school age. To meet the retired allowances of these veterans and children the Board of Foreign Missions appropriated \$61,000 for the year 1927. This is an average of about \$300 each, an allowance of less than \$1 per day retired missionary. Obviously this is an amount too low for anything like 'adequate support'; it is merely a help toward that support.

"We will be glad to furnish any church or person with names of individual retired missionaries towards whose support they can apply gifts, or they may designate them to the total sum. There are also a number of seasoned missionaries remaining too long overseas without furlough, refusing to come home because of the costs involved. We will gladly tell you their names and how much it will cost to bring them home. In some cases further delay may mean breaks in health."

"What can we do by way of using small sums of money for scholarships?" I inquired.

"Of course there are medical scholarships and foreign-student grants towards which small or large gifts may be applied. We are making small gifts or loans of \$100 to \$150 each to a number of young American men and women preparing themselves as medical missionaries, and we are granting 'foreign scholarships' \$75 to \$150, as help to a number of students from foreign lands who intend to return as pastors or teachers among their own people upon completion of college work in America. These are both worthy causes towards which amounts will gladly be received."

We are thinking over these suggestions of Dr. Ehnes in my home church, and I commend them to yours also.

WHITESTONE, L. I., NEW YORK.

Wilmington District Convention

THE fifth annual Epworth League and Church School Convention of the Wilmington District, Delaware Conference, which convened at Whatcoat Methodist Episcopal Church, Dover, Delaware, June 7-9, 1927, was beyond a doubt a success. The commencement exercises of the Delaware State College for Negroes served as a stimulus for the young people and drew them to the capital city of the State, perhaps a little earlier than they might have come. At 8 P. M. Tuesday evening, when the president, the Rev. John L. Taylor, called the convention to order. A large number of delegates were present from almost everyone of the forty-one charges of the district, along with their pastors, who answered the call to worship. The program as printed was adopted and executed throughout the session, with few exceptions. The Rev. E. W. Jones, white, pastor of Wesley Methodist Episcopal Church; the Rev. W. N. Brown, pastor of the African Methodist Episcopal Church of that city; and Mrs. Rachel Brown, were absent. Mrs. Brown's paper on "How to Conduct the Junior League Devotional Service," was presented by proxy. The Rev. D. T. Ridout spoke on "Hymns and Church Music In General"; Mrs. Lillian Sockman read a paper on "The Young People and the Church"; Prof. Calender spoke on "Adults and

the Church"; the Rev. T. H. Woodley, district superintendent, spoke on "Teacher Training." Dr. W. C. Jason presided at the Wednesday evening service. Morgan College was represented by the proficient and efficient president, Dr. J. O. Spencer; Princess Academy by that illustrious son of the race, Dr. T. H. Kiah; Delaware State College for Negroes by its statesmanly president, R. S. Grossley. Dr. A. J. Mitchell was gathered amidst the cluster. On Wednesday morning the Rev. J. T. Wallace, of Mt. Joy Church, Wilmington, Delaware, presented a paper on "Epworth League Methods" that evoked words of commendation from the astute Dr. Fred Butler. The Rev. W. E. Hilton read a paper on "The Function of the Church in Social Life"; the Rev. E. M. Hurley, pastor of Bridgeville Station, "Aftermath of the Migration."

The following officers were elected: John L. Taylor, president; first vice-president, Miss M. Taylor; second vice-president, Miss F. Henery; third vice-president, Miss F. Chaney; fourth vice-president, E. M. Hunley; secretary, T. E. Randall; treasurer, F. O. T. Laws; music director, Mrs. R. Brown; organist, Miss D. Cannon. The convention closed Thursday evening with an excellent sermon, preached by the Rev. J. N. Bullen,

pastor of James Methodist Episcopal Church, Chestertown, Md. Dr. Butler, secretary of Epworth League, spoke on "Epworth League Work." Dr. W. A. Hubbard brought fraternal greetings from the New York District; the Rev. W. E. Stanley from Easton District; the Rev. L. S. Moore, Philadelphia District. The Revs. J. E. A. Johns, Sydney Emptage, M. A. Thompson, D. H. Hargis, were all visitors at the convention. Too much cannot be said concerning the reception and entertainment given delegates, pastors, and visitors to the convention by the worthy Rev. J. M. Dickerson and his hospitable people. Their graciousness shall ever be remembered. A unanimous was cast for Coleman as the next host of the convention.—E. M. Hurley, Reporter.

Rev. R. G. Williams Crosses the Bar

ROBERT GREEN WILLIAMS, son of Green and Caroline Williams, was born near Fayette, Mo., Howard County, December 8, 1872; departed this life in St. Louis, Mo., May 26, 1927. He was married to Agnes Patton, January 1, 1895, by the Rev. Henry South, and to this happy union was born one son, W. H. J. Williams. While a local preacher he served acceptably the following charges: Sebree, Huntsville, Charity Hall, and Walnut Grove. During this period of time the Rev. W. L. Lee was his pastor.

In 1903 he was appointed to Porter and Woods Chapel. In 1904 he was appointed to New Bloomfield circuit; in 1905 he was received on trial in the Central Missouri Conference. He served New Bloomfield four years; Kinloch, six years; St. James, St. Louis, two years; Mexico, Mo., four years; Glasgow, Mo., five years. Unable to attend the Annual Conference of the spring of 1927, he was reappointed to Glasgow during his illness, and after two months he fell asleep. During his long period of sickness the ministry and friends were loyal, true, and faithful. He served thirty-one consecutive years as pastor. He passed into the beyond happy, shouting, and praising the good Lord. The immediate relatives who survive are: wife, a son, daughter-in-law, granddaughter, two brothers, three sisters, other relatives, and a host of friends.

Funeral services were largely attended at Glasgow, Mo. The eulogy was delivered by District Superintendent E. W. Hannah, of Kansas City District. The ministry of Central Missouri Conference was well represented. Others who gave words of sympathy and discussed the life of the deceased were Dr. B. F. Abbott, J. H. Boone, Geo. D. Hancock, W. L. Lee, L. Woolrich, A. H. Higgs, the Revs. Harris and Gyce, and many other ministers were present. The Rev. A. L. Reynolds rendered a beautiful solo; also Bros. Roy and Jenkins a duet. The family expresses many thanks to all friends. Interment was at Fayette, Mo.—Mrs. Beula Jenkins, Reporter.

The Failing Church

(Continued from page 544)

for loss of membership in these denominations, it may be frankly admitted, is not always invoked by church officials, though it infrequently is, it is more often, and disastrously, self-imposed by the adherent himself. It is an expression and vigorous protest against the financial

exactions imposed by the modern church upon its adherents. It is not necessary to claim here that this is an act of hostility to the church, or of lack of appreciation for her ideals.

A fact which cannot be gainsaid is that the standard of living of the present day is so advanced and economic pressure so great to meet the demands of this ever-rising standard that multiplied thousands of people are experiencing unfeigned difficulty in "making ends meet." The story of the propagation of the gospel among the freedmen and their descendants during the past fifty years; how they have given and experienced self-denial, even sacrifice and suffering, to develop and maintain for themselves efficient religious institutions and at the same time make their contributions, through missionary endeavor, to their neighbors around the world, is one of the most fascinating and commendable in religious annals. Not to specify efforts of other groups, the Centenary giving of the Negro membership within the Methodist Episcopal Church for benevolent purposes has written into the records of the modern church a chapter that cannot be eclipsed. It is a universal fact, easily patent, that men find it increasingly difficult to keep abreast of both the rising cost of living and the rising cost of the present-day religious organizations. Meanwhile it is a serious question whether a cheaper church machinery would not result in lessened efficiency and an impaired passion for adventure and achievement by the modern church.

The wave of liberal thinking in our own country and the urge of financial pressure are operating as powerful factors in reducing the percentage of increase in church membership, and what is more significant, in influencing the permanent attitude of the population generally toward religious enterprise. Where is the *blame* and what is the *remedy* it is difficult to determine. It may be that the remedy is to be found in an improved economic and industrial order making possible less of stress and strain in the lives of those who believe implicitly in the church and who are devoted to her ideals and who would share her activities passionately, but whose lack of economic security makes this extremely difficult. Social mal-adjustment is at work here.

To counteract this losing hold upon popular interest and loyalty it is even more certain that the church of the present must disentangle its moral motives from the growing popular suspicion of her waxing worldliness and un-Christian compromise with partisan interests of privileged groups and classes. It is everywhere alleged now that the modern church is debased to function as the hired tool of the dominant group, class, or interest of the social order. The poor believe the church is monopolized by the rich; the Protestant believes religious loyalty is prostituted by the Catholic; the Gentile, according to the Jew, is a corrupt expression of the original religious stream; the colored races insistently believe the white races are propagating a Christless "Christianity" in order to bolster up the pagan dogma of race superiority. And so it is inevitable that the church is losing its hold, and will continue to do so until it eliminates the corrupting influences—political venality, race prejudice, class persecution, dollar worship, ill-harmony between preachment and practice—the whole un-christian brood that are making men in large numbers everywhere think of the church as an ordinary social institution no different, no more meritorious than any other corrupt tool of special worldly interests.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

DAVID AND GOLIATH

THIRD QUARTER. LESSON IV. JULY 24

Scripture Lesson—1 Sam. 17.

The Time Aspect. There seems to be an anachronism in the chronicler's account of events in David's life. It seems that the event in our lesson to-day should have come before David's selection as the court musician and armor-bearer to the king (1 Sam. 16). Reasons for this opinion are: (1) David is here spoken of as a mere stripling of a youth whom no soldier would take seriously in combat; while there he is spoken of as a valiant man of war and discretion, whom God is known to be with (16, 18), just as is said of him after his successful combat with Goliath. (2) Here Saul does not know who David is; while if David had already been for some time the court musician and armor-bearer to the king, it is difficult to see how Saul could now have been so completely ignorant of who he was. His intermittent insanity could hardly have so completely destroyed his memory of the past after he had regained his sanity. But this time element is chiefly of literary interest; the purpose and teaching of the story of our lesson are the same if we ignore this element.

The Purpose of the Story. The purpose of this story is not simply to instruct in historical events in David's life, but it is to illustrate certain characteristics of David, to teach a certain lesson, and to inspire to a certain line of conduct. David became a man world famous for his military successes and also for the intensity of his religious life. Courage and faith and patriotism were his most outstanding characteristics. The chronicler was interested in showing these characteristics of his life even from his youth (a modern chronicler so devoted to his hero would go further than that and show them even in his childhood!). For this purpose there was no finer story at his disposal than the story of David and Goliath in connection with which he could bring in incidentally David's courage, faith, and love as a shepherd (17, 34-37). Even as a youth he feared no enemy in defense of his own: he valiantly attacked the lion and the bear at close range to protect his sheep; and he valiantly attacked at close range the terrible giant for the defense and honor of his people and his God whom he loved. No man in Saul's army would have feared to go with the the army against the Philistines; but no man in Saul's army was brave enough to go alone against the Philistine. That David as a mere youth should go courageously and practically defenselessly against the giant before whom, not only all of Saul's soldiers, but all of his captains and Saul himself trembled and feared—this shows that the glory which he won for himself during his later life as king and commander-in-chief of Israel's armies was not, as was the case with Saul (10, 10-12), due to any thirteenth-hour conversion, or any assumed courage and faith and patriotism because of his office, but was due to characteristics which were as natural to him as his very life, and which early manifested themselves in his life before he came into office.

But not only does the chronicler wish to show David heroic and faithful and patriotic during his youth, but he wishes especially to show that his heroism was the natural result of his strong faith in God, and that he was successful in what would be considered by an ordinary man foolhardy undertakings because God was with him, and that God was with him because he trusted in God for his success. His success was not due to his natural strength or terrifying physique and austere countenance. Saul had been selected as king chiefly for these reasons; and for the same reasons Samuel had had a mind to select David's oldest brother as Saul's successor (16, 7). Goliath had all these, and failed before David. And Saul and Eliab

with these failed in the presence of Goliath; while the soft-faced stripling of a youth, David, triumphed over him. His success was not due to his strength nor to any psychological effect on the enemy produced by his physical appearance, but to the power of God manifested in and through him.

That the chronicler had some such purpose as this in mind is indicated, I think, by the fact that the fight between David and Goliath did not settle anything, and had no appreciable historical importance. The relation between the Israelites and Philistines remained the same after as it had been before the duel.

The Lesson of the Story. So then the lesson which the chronicler wished to teach by the life of David and which he used the story of David and Goliath to illustrate in the early life of David, is the same that was later declared by Zechariah, namely, that it is not by might nor by power, but by the Spirit of God that the great battles of life are won (Zech. 4, 5), and as is also taught in Joshua and elsewhere, namely, that one man who trusts in God and whom God helps, can chase a thousand enemies (Josh. 23, 10; see also Deut. 32, 30, and elsewhere). One of these teachings supplements the other. And no better illustration of these teachings than is furnished by the story of David and Goliath can be found anywhere in the Bible. I understand that either before or during the World War some Germans speculated concerning how many Frenchmen or Englishmen or Russians or Americans, and so on, would be required to equal one German. I forget the numbers decided on. But they amounted to something like this: one German equals a dozen Russians or eight Frenchmen or six Englishmen or four Americans, and so on. That meant that an army of Germans could lick an army of Russians twelve times as large, and so on! Well, in the story of David and Goliath the chronicler teaches us that one Hebrew on the side of God and with God on his side, was equal to a whole army of "uncircumcized Philistines." This is what is meant to-day when it is said that "one plus God equals a majority."

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JULY 24, 1927

"There was no sword in the hand of David"

(By the Rev. D. D. Martin, D.D.)

It took courage to meet Goliath. David had it, and he was the only one in the armies of Israel who did have courage. All others feared and cowered before the bragging giant who knew not the meaning of bravery. The whole fighting business is a cowardly venture. The whole world will ultimately be conquered without the sword. It requires faith to meet the Philistines without a sword, but it is the only way a real victory can be won. Christians have been compelled to fight, but if Christ had His way every sword would be sheathed.

The chief problem now in mission lands is concerning protection of missionaries. Shall they rely upon the armed forces from the homeland for their protection, or shall they trust the mercy of the people to whom they are sent and the protection of heaven? There is a strong feeling among missionaries and many of their supporters at home that it would be better to have no sword represented in their hand. Then with the pebbles of truth which they can use, the Goliaths of prejudice and unbelief will be compelled to yield to the truth of God's Word.

David and Goliath represent two great kingdoms in this world. Between these kingdoms there is being waged the eternal conflict. Goliath represented the kingdom of darkness. He had all the equipment and training which it provides. He talked like one schooled in all its tactics. He wore the habiliments of its warfare. He was a hardened sinner, clad in all the armour of unrighteousness. David was young, with the blush of innocence on his countenance. He knew only the faith of his fathers, and had grown to believe God, in whose strength alone he went out to meet the Philistine army. Goliath fell, and the army fled.

This lesson clearly illustrates how this world is to be conquered for God, and there is no other way. If we could turn loose in every place of sin and heathenism a few Christian youths who believed God and would trust Him and live for Him, with no sword in hand, but just the skill and bravery of those who had fought the lion and bear of their own temptations and passions and had conquered, the Lord would quickly give them the whole world. Can we not have hundreds like David?

OAMMON SEMINARY.

Epworth League Topic

JULY 24

By the Rev. J. W. Haywood, D.D.

CONTEMPORARY PROPHETS—GANDHI

(Gal. 2, 20)

This topic, and the one for next week, will introduce us to two men who are very much in the mind of the world at this time. Our subject calls them prophets. The meaning of the word prophet is largely misunderstood by most of us. Prophet, to us, means one who has the power to foretell coming events. That is not the original idea of the word. The word is of Greek origin. The "pro" part of it is a prefix which means "for" or "on behalf of." The "phet" part of it is a word which means to say or speak. The word, therefore, means to speak on behalf of. This was the idea of the prophet among the ancient Jews. Their prophets were men who in a special way represented God in their speaking. Their message was Jehovah's message.

Gandhi—the Man. One of the most remarkable men on earth to-day is the man whose full name is Mohandas Karamchand Gandhi. He is described as a little thin-faced man who goes barefooted, wears a white cap,

eats fruits and rice. He is nearly sixty years old. He was trained in the University of London as a lawyer. He belongs to the group of people whom we call East Indians, to distinguish them from American Indians. After practicing law for many years in his own country and then in South Africa, he abandoned the law to take up the cause of his people against the English rule in India.

Gandhi—His Message. Gandhi believes his people ought to have home rule, and he is leading a revolution to win this home rule. But it is the strangest kind of a revolution. There are no soldiers, no fighting. It is a revolution in which no kind of physical force is used. Gandhi, like Jesus of Nazareth, does not believe in war and bloodshed. Strange to say, he does not call himself a Christian. He is a Hindu. We call people like Gandhi heathen. I wish I could feel that a small fraction of the people who sit in the amen corners in America were as good Christians as Gandhi. He believes in the ir-

resistible power of goodness and love. Christian America, Christian England, and all the other Christian nations, so-called, are getting ready with all their might to get what they want in the future by means of cannon and machine guns and destructive aircraft. These Christian nations believe Jesus was talking "applesauce" when He said, "The meek shall inherit the earth." Gandhi believes Jesus

knew what He was talking about. Gandhi, therefore, believes he and his people will win what they want by the Jesus method. Wouldn't it be strange if this heathen should teach us Christians how to fulfill the teachings of Jesus?

Read the life of Gandhi written by Roman Rolland.
MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Spring Hill, Tenn.—The Methodist Episcopal Church is going forward. Our pastor, the Rev. A. Springer, has just closed a great revival. The meeting was conducted by Sister M. L. Linmon and the Rev. M. L. Smith. We raised \$11.87.—Mrs. B. Cheairs, Reporter.

Pope, Tenn.—June 26 was the regular pastoral day. The Rev. W. M. Carter was at his post and delivered a splendid sermon that all enjoyed. Children's Day was observed and a splendid program was rendered. Collection for the day was \$9.80. Pray for our success.—C. L. Howard, Reporter.

Brandon, Miss.—On Sunday night, June 19, the Children's Day program of Wesley Chapel Methodist Episcopal Church was successfully rendered, conducted by the superintendent, Mrs. Ina A. Taper, who devotes most of her time to the training of young people in the church work. Raised for World Service, \$12. We are small in number, but are working to do better.—Ida Mae Spence, Reporter.

Memphis, Tenn.—Children's Day was observed at Bethel Methodist Episcopal Church, conducted by Mrs. Felicia Owens. The program was well rendered and the children played well their parts to the delight of all present. We were favored with a talk by Mrs. King, one of the patrons of Booker T. Washington High School. A nice collection was raised.—The Rev. A. L. Nelson, Pastor; Virginia Dare Wilson, Reporter.

Alexandria, La.—St. Paul Methodist Episcopal Church: Our revival has just closed with four souls saved to the credit of the church, and the meeting was a success from beginning to end. The Rev. W. L. Dyas, pastor, conducted the evangelistic work. He was assisted by the Rev. C. Johnson and the Rev. McHarrison, of our church. The Rev. S. C. Walker, of the Central Alabama Conference, preached the closing sermon.—Bessie Kennedy, Reporter.

DeKalb, Miss.—Preston circuit, Bethlehem Methodist Episcopal Church: June 5 was a very successful day with us. The sermon for the day was preached by the Rev. M. C. Hickman from the Little Church, Henderson Ridge, after which a nice program was rendered by the superintendent and teachers of the Sunday school. A total collection of \$17.41 was raised. One soul was added to the church. Dinner was served on the grounds. Pray for our success.—Arlena Coleman, Reporter.

Morgantown, Ky.—On Mothers' Day a program was rendered at our church. On May 15 our pastor, the Rev. H. Washington, preached a wonderful sermon from the subject, "Where Art Thou?" (Gen. 3. 9). Our Children's Day program was rendered June 19, at 3 P. M., to a crowded house. Our offering was \$4. Two have joined our constituent roll for prayer—an old man and a young girl. Pray for us and our pastor that his work may be crowned with success.—Katie Luvall, Reporter.

Red Star, W. Va.—The corner stone of Wesley Methodist Episcopal Church was laid by Lights Lodge of Hill Top A. F. & A. M., C. M. Ellis, worshipful master. The Rev. E. A. Haynes preached the sermon, which was a masterpiece and a spiritual feast for

the throng that heard him. At night the Rev. C. D. Hughes, of Montgomery, preached at 8 o'clock and another feast was enjoyed. We take this opportunity to say that a new day has dawned for Wesley Methodist Episcopal Church at Red Star.—J. R. Washington, Pastor.

Ailey, Ga.—On the fourth Sunday in June we celebrated Children's Day. A very splendid and interesting program was rendered by the Sunday school. Collection was taken by two young men and two young ladies; raised \$14.77. The program was conducted by Miss Sallie Edgerton, and music was furnished by Miss Christine Griner. Our church work is progressing nicely, and we ask the prayers of all readers of the Southwestern that we may continue to be more faithful to the cause of Christ.—The Rev. D. G. Greer, Pastor; C. Wiggs, Reporter.

Martin, Tenn.—The second Sunday in June was a high day with us. McCabe's Temple was beautifully decorated for Children's Day exercises which were held at 8 P. M., directed by Mrs. M. M. Ransom and Mrs. Ella Gilbert. The school rendered "Gretchen's Wondrous Adventure," which received many compliments. Collection, \$17. Our pastor, the Rev. J. S. Hughlett, preached a wonderful sermon at 11 A. M. from the life of Joseph. We have covered our church and paid for it, which amounted to \$300. We now have a vested choir.—Goldie England, Reporter.

Jasper, Texas.—June 12 was a high day at Neely Grove Methodist Episcopal Church. Our pastor, the Rev. W. L. Sonier, was at his best at the 11 o'clock service. His text was taken from Prov. 22. 6. Sixteen were baptized and twenty-four added to the church. At 8.30 P. M. a program was rendered by the children, under the direction of Mrs. Elizabeth Hadnott. It was the best program ever witnessed at this church. The Epworth League is doing fine work under the leadership of Mr. Pilate Renfro, a man who has the work at heart. Dr. J. Storke, pastor of the First Baptist Church, white, preached to our group.—Reporter.

Hugo, Okla.—Under the leadership of the Rev. J. D. Gibson, since our last Annual Conference, seven members have been added to the church. We are glad to report that our full quota for World Service has been raised and sent into the office. Our district superintendent, Dr. J. H. Ellis, has been paid up to date, and we are taking care of our pastor as we go. Through the untiring efforts of the members, we have bought and paid for a nice three-room parsonage. Our plans are to build a church this Conference year. We have some lumber on the grounds and have a neat sum of money on hand and many pledges. With the help of God and others we are going to build a church in Hugo. Pray for us.—Reporter.

Watertown, Tenn.—On Saturday evening, June 25, the Willing Workers gave a measuring party at Dowell Chapel Methodist Episcopal Church and raised \$10.83 for the benefit of beautifying the church. On Sunday, June 26, at 11 A. M., our pastor, the Rev. A. D. Butler, preached an able sermon and administered the Lord's Supper. At 3 P. M. the "Ten to Win One" gave a rally for the benefit of the church. A paper on the "Two Extra Pennies" was read by Miss Ione Alexander; solo by Miss S. Alexander. The Rev. R. F. Alexander preached an excellent sermon from Neh. 2. 18; collection, \$11.66. At

7 P. M. the Rev. E. F. Carter, pastor of Murfreesboro circuit, preached for us. We are always glad to have him with us. We are doing a great work; pray for us.—S. H. Alexander, Reporter.

Corpus Christi, Texas.—St. Paul Methodist Episcopal Church: We are still advancing in our work. While we have not raised our full quota for World Service, we are in advance of last year on general claims. We have given no suppers this year; the leaders bring the money on Monday nights for the support of the church. With a membership of seventy, we have raised more than \$1,000 up-to-date. When we came here eighteen months ago we had no parsonage and no furniture. We built the parsonage at a cost of \$1,000, and put into the parsonage furniture to the amount of \$250. The parsonage and furniture have been paid for excepting a balance of \$197. Nearly all claims, including pastor's salary, are up-to-date, and we are adding new members to the church every Sabbath.—W. M. White, Pastor.

Nashville, Tenn.—Gordon Memorial Methodist Episcopal Church: At the 11 o'clock service on Sunday, June 5, love feast and general class meeting were held and enjoyed by all. We were favored with the presence of Dr. Gordon, of Chattanooga, who spoke to us at the morning service. He spoke from the subject, "To Have the Mind of Christ." Thirty-eight persons were baptized. The Rev. T. B. Blackman is a wonderful speaker. We are always glad to have him conduct our revivals. The Children's Day exercises were splendidly conducted by Mrs. L. D. Moore. Too much praise cannot be given Mrs. Moore and Miss Dixon for their splendid work. The rally was quite a success on June 26; raised \$1,056.14. The pastor is asking each club to make a report.—The Rev. H. P. Gordon, Pastor; Mrs. F. A. Vaughter, Reporter.

Muskogee, Okla.—Bishop and Mrs. I. B. Scott were the honored guests of Spencer Memorial Methodist Episcopal Church, March 29, 30. While they were on a business trip to Ft. Gibson, Okla., the pastor and members invited him to deliver his famous address on Africa, which he delivered in the auditorium of the Manual Training High School to the delight of all present. In spite of the downpour of rain at that hour, we had an appreciative audience. Bishop and Mrs. Scott were entertained in the home of Attorney and Mrs. J. J. Bruce. The evening of the 20th, Bishop Scott, Mrs. J. H. Ellis, and the Rev. and Mrs. Leroy Fields were the happy guests at dinner in the home of Mr. and Mrs. Walter L. Hughes, 1317 Fondulac Street. Wednesday evening Bishop and Mrs. Scott were entertained at dinner by Mrs. J. H. Ellis and the Rev. and Mrs. Fields. We look yearningly to the day when they shall visit us again. After the lecture the ladies served in honor of Bishop and Mrs. Scott.—Reporter.

Stamps, Ark.—Owen Chapel Methodist Episcopal Church is on the upward move. We have just closed a successful drive for the trustees. We have remodeled the parsonage at a cost of \$175. We have also put water at the door of the parsonage. About \$50 worth of repairs to the church has been made. About two and one-half years ago I was assigned to Stamps and Canfield, Ark. I found a very loyal membership at both places. The parsonage was a dry weather house, and at Canfield I found the church building in a very bad condition. The pastor and the members got together and the work began. After raising a certain amount for the church the church was torn down and the new building begun. Thus far without asking one penny from the board we are worshipping in the new building. When the church is completed it will be worth about \$7,000. With the help of God and the loyal members of both places we will go to the Annual Conference with a round report on all of our claims.—G. G. Troupe, Pastor.

Greensboro, N. C.—After returning from the Annual Conference, the writer decided that the Northwest Greensboro charge should not stand at the foot of the list of appoint-

ments in benevolences. I said to my people that I did not like to be at the foot in anything, and that my motto was, "Keep on going." We have a heavy debt for our number, but if we keep going on we will succeed. They were again impressed with the fact that they are rated by benevolent giving, and not by what was paid the pastor, or superintendent. We launched our drive for benevolences and urged every member to pay something. Ten were appointed as heads of clubs, one falling out by the wayside. The drive was to come off the fourth Sunday in May. On that day we raised \$112—for World Service, \$100; for Conference Claimants, \$12. We are expecting to go to Conference in class "A." The following captains reported: Mrs. P. Price, \$20; Mrs. E. Smith, \$19; Mrs. A. Miller, \$16; Mrs. T. F. Siade, \$14.40; Miss E. M. Hoit, \$15.25; Mrs. M. Miller, \$11.05; Mrs. L. F. Foster, \$10; Mrs. Z. Dennie, 4, and Mr. W. A. McAdoo, \$2.87.—N. S. T. Shamborguer, Pastor.

Theodore, Ala.—Harper's Chapel Methodist Episcopal Church is progressing nicely. Sunday, May 22, a contest was staged between the Rev. S. B. Thornton, pastor of Harper's Chapel, and the Rev. Blevins, of Little Zion African Methodist Episcopal Church. The Rev. Thornton raised \$50 and the Rev. Blevins and his forces raised \$24. The Rev. Thornton won the prize, which was \$2 in cash. On Sunday, May 29, a rally was on at Harper's Chapel; the amount of \$84 was raised. Several visitors from adjacent villages were present and rendered service. We also had many visiting ministers who broke the bread of life to us on that day. On June 4 and 5 our third Quarterly Conference was held, with the Rev. P. P. Wright presiding. Several of the officers were present and had good reports. On Sunday, June 5, the district superintendent preached a wonderful sermon on "Christian Faith." He preached this in its fullness. The superintendent was paid in full, \$22. The Rev. C. P. Payne, our pastor at Eutaw, was with us for ten days, and we were engaged in a week's meeting which all enjoyed. This is our pastor's third year with us, and we are very much pleased with his work. We are planning to remodel our church.—Robert Young, Reporter.

Marshall, Mo.—May 20 was a great day in Marshall, Mo., the occasion being the meeting of the District Stewards and Pastors' Council of the Kansas City District. After devotions, the district superintendent opened the meeting with a burning message from the heart which went to the hearts of all who heard him. As each charge was called, representatives responded, having no decrease, but in most cases there was a raise on district superintendent's claim. Great stress was put on the raising of World Service, and a commission of five pastors, namely, the Revs. W. H. Wheeler, R. H. Young, H. T. Reeves, H. J. Harrison, and F. D. Avant, was appointed to look after World Service in each charge. St. Mark's, Kansas City, sent two representatives to the meeting to assure us that St. Mark's could care for the District Conference. So earnest was their plea that we could not refrain accepting the invitation. Our district superintendent, the Rev. E. W. Hannah, has the work of the district well in hand and victory is assured. R. W. H. Wheeler, our polite and courteous president, and his untiring stewardess board, deserve much credit for the manner in which they entertained us during our stay there. Indeed, we had a feast of good things. All will agree that it was the most profitable and harmonious meeting of the kind ever held on the Kansas City District.—F. D. Avant, Reporter.

Abingdon, Va.—The Charles Wesley Methodist Episcopal Church is on its upward march this year, and with the hearty co-operation of all the auxiliaries, it has made wonderful success. Our Sunday-school rooms have been completed. Wednesday, June 8, was set apart for the ladies and men of the church to clean and get everything in order for use. Sunday morning, June 12, at 9.45, the superintendent conducted the Sunday school in our new room, with a large attend-

ance. It was seemingly one of the best Sabbaths we have spent for a long time. At 11 A. M. the pastor, Rev. F. D. Thomas, preached a Fathers' Day sermon from the text, Ephesians 6. 4. This was attended by a large number of the fathers of our city, and all can say it was an excellent sermon, one that will help improve our home life as well as our church life. At 8 P. M. a Fathers' Day program was conducted by Mrs. Lucy Moore, in which many took part, and a very large number of the fathers and young men were present. They were given the front pews of the church. After the beautiful program, one of our dear old fathers and a member of the Valley Street Baptist Church, who has been an example to the fathers of

our city, in the person of Mr. Robert Leggons, was presented a beautiful basket of delicious fruits, presented by Prof. Miller Boyd. Another one of our prominent fathers and a member of the official board more than forty years; a true, loyal, upright, and staunch Christian man of the Charles Wesley Methodist Episcopal Church, in the person of Mr. T. B. Clark, was also presented as a surprise a very elaborate gold Masonic ring as a token of his loyal service to his church. This was presented by the mother of our church, Mrs. Josephine Moore. She also made a very beautiful talk on presenting the same. We trust God's richest blessings may encircle our lives and help us to step on to even better progress.—Reporter.

District Activities

District Rounds

ALEXANDRIA DISTRICT

Fourth Round—Zoolla, August 8; Bayou Sea, 4; Many, 5; Pineflat, 6, 7; Fisher, 7; Pleasant Hill Ct., 8-10; Mt. Zion, 11; Shady Grove, 12-14; Trenton and South Mansfield, 14, 15; Marthaville and Rosie, 19-21; St. Paul, 21 (11 A. M.); Robeline, 22; Powhattan, 23; Grande Ecore Ct., 24, 25; Cane River Ct., 26-28; Colfax, September 8; Campti, 9; Allen, 11; Natchitoches, 11-13; Pineville, 14; Wilton, Alexandria, 15; St. Paul, Alexandria, 16; Boyce and Village, 18; Boyce, St. Paul, 18 (7.30 P. M.); Rapides, 19; Newman, 20; Bunkie, 21; Cottonport Ct., 22; Cheneyville, 23; Boonville, 24, 25; Lacompte Ct., 26, 27; Rigolets, October 9 (11 A. M.).

Dear Brethren: Many difficulties have attended this year's activities, but through it all the Lord has brought us out in advance of last year. Let us thank God and give praise to His holy name and go forward with greater zeal, knowing that as long as we faithfully follow Him no failure can be had.—S. S. Earles, Dist. Supt.

HATTIESBURG DISTRICT

Third Round—Bay Springs, August 9, 10; Mossville, 12; Mailalieu, 13, 14; Wesley, 16, 17; St. Paul, Laurel, 19-21; Hattiesburg, St. Paul, 26-28; Bentley Chapel, 27, 28; Hattiesburg Mission, September 2; Sumrall, 3, 4; Ellisville, 6, 7; Heidelberg, 8, 9; Paulding, 10, 11; Pachuta, 16; West Enterprise, 17, 18; State Line, 20; Shubuta, 22, 23; Waynesboro and Matherville, 24, 25; Shubuta circuit, October 1, 2; Quitman, 4; Enterprise, 8, 9; Salem and Morgan Hill, 27; Desota, 28.

Dear Brother Pastor: Our District Conference is fast approaching us. August 8-7 is the date. Push your benevolence and make a round report. We made a good report at roll call; \$577 in advance of last year. Do not let up, my brothers; let's go over at the district meeting; marshal all forces and say to each, "Now is the time to push the program of the church." District Conference program will be out soon.—W. H. Smith, Dist. Supt.

Quarterly Conferences

ARCADIA, FLA.

We were glad to have present with us at Pleasant Hill Methodist Episcopal Church our beloved district superintendent, the Rev. J. S. Todd, and his son, who motored here from Fort Myers to hold the second Quarterly Conference. We paid the superintendent \$11. After spending the night with Bro. N. Clemons, district steward, he left for Orlando and Haines City and other points north.—The Rev. E. W. Garrison, Pastor; A. C. Jones, Reporter.

KOSCIUSKO, MISS.

On the second Sunday in June our second Quarterly Conference was held with District Superintendent C. V. Heffner presiding. Two splendid sermons were delivered by the superintendent. Many were present with splendid reports. It can be said of our district superintendent that he is a leader of men and a brother beloved. The district is

in advance along all lines, and with this godly leader, loyal members, and faithful pastors this district is bound to succeed.—J. P. Watson, Reporter.

PACHUTA, MISS

Our second Quarterly Conference was held June 11, 12, at George Chapel, with the Rev. W. H. Smith in the chair. The reports showed that the work is progressing. We are building two new churches. The district superintendent preached two fine sermons to a crowded house. Paid superintendent in full, \$20; raised during the Conference, \$30.05; raised for all purposes during the quarter, \$159.13.—J. McFee.

SEALY, TEXAS

Sunday, June 5, was a high day on the Sealy circuit; Wesley Methodist Episcopal Church entertained our third Quarterly Conference with our beloved and energetic district superintendent, the Rev. A. J. Newton, presiding. Our reports on Saturday pleased the superintendent very much, and he was all smiles as he expressed his delight in how the officers stood at their posts of duty. Twenty-two dollars was raised, after which the superintendent made remarks, referring to the good condition of the work under the leadership of the Rev. A. A. Frank. He laid stress on the Wiley Endowment campaign to the extent that every heart was turned that way. At 11 A. M., Sunday, the superintendent preached an able sermon, and at 3 P. M. we witnessed another wonderful sermon by the Rev. I. Riley, of Mt. Zion Colored Methodist Episcopal Church, Sunny Side, Texas, who was present with his congregation. The superintendent was paid \$34; World Service, \$5. At 8 P. M. we worshiped at Coles Chapel Methodist Episcopal Church, where we closed the Conference. The superintendent preached to the delight of all. Ten dollars was raised for Wiley; total raised during the Conference, \$54.65; paid superintendent in full, \$38. We assure him we will do our best for all causes. He stated that we had led the Navasota District this quarter.—Mrs. M. E. Garland, Reporter.

District Conference and Convention

MERIDIAN DISTRICT CONVENTION

Meridian District Convention of the Sunday school, Epworth League, and Ladies' Aid Society met in Stephen Chapel Methodist Episcopal Church at Philadelphia, Miss., June 15-19, 1927. This was one of the best conventions that has been held on the Meridian District. The convention opened Wednesday. We were blessed by having a wonderful sermon by the Rev. T. H. Johnson. Thursday morning, June 16, at 9.30, devotional service was conducted by Bro. G. W. Fielder. The president appointed the following committees: Committee on finance, the Rev. S. L. Harrison, Mrs. Hattie Smith, and Mrs. King; statistical committee, the Rev. A. L. Bohannon, the Rev. H. J. Riley, Mrs. Evelyn Spencer, Prof. Houston; nominating committee, Mrs. Grenada McKee, Miss Green, Mr. Freeman Riley, and the Rev. I. L. Hunt. The Rev. S. L. Harrison

was elected as reporter to the Southwestern Christian Advocate. The committee on accounts, Miss Pauline Houston, Miss Ethel Gray, and Mrs. Hensen. The president's report was read and received. The business manager of the Southwestern, Prof. R. H. McAllister, was presented and made a wonderful speech. The president called the roll and more than \$105 was collected by the auxiliaries. The following topics were discussed: "How May We Keep the Boys of the Teen Age in the Sunday School?" "How to Develop the Home Department of the Cradle Roll," "The Relation of the Sunday School to the Church," "How to Make the Young People Love the League," "The Organization of the Ladies' Aid—Its Work, When, and Where," "The Importance of Attending the League Institute at Waveland," "How to Save the District Parsonage." The topics were of vital importance to the various auxiliaries and were wonderfully discussed by the delegates. Dr. J. B. F. Shaw was present and made a strong appeal for Haven Teachers College. A good sum was collected for that purpose. The Rev. D. L. Morgan, our district superintendent, was present throughout the convention and helped in every way possible. The following ministers preached wonderful sermons: the Revs. T. H. Johnson, A. L. Bohannon, A. Nelson, J. A. Williams, I. L. Hunt, H. K. Roberts. The welcome address was delivered by Sister Lee Hardy in behalf of the Methodist Church; welcome address in behalf of the Baptist Church by the Rev. Morris; response by the district superintendent, Rev. D. L. Morgan.

Saturday, June 18, was set aside for election of officers; they were elected as follows: district president of the Sunday school, Bro. James Lagronne; vice-president, Mrs. King; district president of the Epworth League, Miss N. Green; vice-president, Miss A. Riley; district president of the Ladies' Aid, Mrs. E. Spencer; vice-president, Mrs. L. Henson; general secretary of the convention, Miss E. Moody; treasurer, Mrs. Gray; general district superintendent of the Junior League, Bro. A. Fielder; field agent, the Rev. A. L. Bohannon. The meeting was royally entertained Saturday by the sisters of the Goodway Baptist Church.

Too much cannot be said of the good people in the may they entertained. The Rev. Morris, the Baptist minister, spared no pains in making everything pleasant for us. The Rev. E. W. Rogers and his good people of Philadelphia highly entertained the convention throughout the session. Too much cannot be said of them. The convention closed to meet at Union, Miss., 1928.—The Rev. S. L. Harrison, Reporter.

Obituaries

AMMONS—Mrs. Eliza Ammons, one of the oldest members of Martin Grove Methodist Episcopal Church of Vaiden (Miss.) circuit, departed this life March 31, 1927, in full triumph of faith. She died from heart failure. She was faithful to every duty in the church; was a class leader and stewardess for quite a number of years. She spent her life in the service of others. Sister Ammons was a loving mother and a faithful wife. She was the mother of twelve children, and leaves to mourn her passing a husband, five children, and a host of friends. The church and community will miss her greatly. The funeral was conducted by the Rev. E. H. Holmes, her pastor. She was a member of the church for forty-five years and had been married for forty years. Eulogies were read by Mr. Richard Wrathel, the Rev. H. Cain, and Mr. P. H. Blackmon.—Mrs. N. C. Holmes, Reporter.

AUSTIN—Martha Jane Austin was born in Atalla, Ala., February 28, 1854; was married at the age of seventeen to John Austin, to which union fifteen children were born. She was converted forty-five years ago and joined the Methodist Episcopal Church. She, with her husband, a local preacher, who preceded her to the beyond thirteen years ago, came to Oklahoma and settled in Lincoln County. Her home was always a welcome place for the pioneer Methodist preachers, and she is

honored as one of the true mothers of the church of this section. Two of her sons: Aaron, now deceased, and Jesse, were members of the Lincoln Conference. She passed peacefully away April 15, 1927, while at the home of her son in Pawnee. She leaves six sons, twenty-seven grandchildren, one great-grandchild, two sisters, two brothers to mourn her passing. The funeral services were held at the African Methodist Episcopal Church in Pawnee, with her district superintendent, the Rev. J. H. Ellis, officiating. Fitting resolutions from her home church were read by Mrs. B. M. McFall, and also from her lodge. There were many beautiful floral offerings. Mother Austin will be greatly missed in the home and community.—Reporter.

BAILEY—Amos Bailey, a member of Morton Grove Methodist Episcopal Church, on the Vaiden (Miss.) circuit, was born June 29, 1874, and died March 29, 1927. He joined the church under the Rev. T. W. Davis, and was a loyal member for twenty-six years. His health began to fail about four years ago, but he bore his illness patiently till the end came. He leaves to mourn his passing a wife, two brothers, four sisters, other relatives, and a host of friends. The funeral service was conducted by the pastor, Rev. E. H. Holmes, at Morton Grove Methodist Episcopal Church. Our loss is heaven's gain.—P. M. Blackmon, Reporter.

BARKER—Death has once more visited our ranks, claiming one of our beloved brothers, in the person of Thomas Barker, the son of Minerva and Henry Barker, born in Washington Parish, Franklinton, La., in slavery, and died May 30, 1927. He was well known throughout this parish. He married Miss Nancy Magee, who preceded him to the grave five years ago. To this union nine boys and three girls were born. He believed in education, and did all in his power to make its cause prosperous. He leaves ten children, twenty-two grandchildren, a host of relatives and friends to mourn their loss. The Rev. A. J. Scarborough and the writer preached the funeral. Remarks were made by the Revs. J. Burris and A. J. Graves. The remains were interred in the Magee cemetery. The Tabernacle Lodge, of which he was a member, took an active part in the services.—C. D. C. Bryan, Reporter.

BILLUPS—On Tuesday night, April 5, 1927, God saw fit to take from our midst the president of the Ladies' Aid Society, Mrs. Jennie Billups. She was loving and true, always found willing and ready to play her part. She suffered greatly, but in her meek way would always say, "I am all right." Her passing has cast a cloud of sadness over the society, and we say to the bereaved family, "Weep not; it is our loss, but heaven's gain."—Ladies' Aid Society, Goliad, Texas.

COX—On April 6, 1927, death visited the home of R. H. and R. B. Cox, Marion, Ala., and took from them their loving mother. She was ninety-three years of age, and was loved by all who knew her. She was a friend to all. She professed religion during the days of slavery and joined the Methodist Episcopal Church; she lived a faithful member for over sixty-five years, and when God saw fit to call her home to her reward, she was ready and willing to go. The deceased leaves four sons: R. H. Cox, R. B. Cox, James and J. F. Cox; three daughters: Mesdames A. M. Whitehead, Rebecca Gordon, and Florence Goodbread; one sister, Mrs. R. Williams; one brother, Mr. R. Ried, and a host of friends and relatives to mourn her passing.—R. H. Cox, Reporter.

DOUGLASS—John William Douglass was born March 18, 1889; departed this life Thursday morning, February 10, 1927. The deceased professed a hope in Christ when very young, under the pastorate of the Rev. J. B. Bradford, and joined Pickett Chapel Methodist Episcopal Church. John left Lebanon, Tenn., at the age of seventeen years for Chicago, Ill., and there made his home until his death. His illness was of short duration, and though suffering intense



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agony, he bore it with much patience. John was a sweet boy and much loved by all who knew him. He leaves to mourn their loss a wife, mother, sister, brother, and a host of relatives and friends. Peace be to his ashes.—Reporter.

DYE—Death claimed Brother Thomas Dye on May 2, 1927. He was a member of the Mt. Zion Methodist Episcopal Church, Beaver Falls, Pa. He was born in Elberton, Ga., and joined the Methodist Church at an early age. After many years of service as a faithful member in Georgia, he moved to Beaver Falls and joined the church there and worked faithfully in the church for five years. He leaves a wife and five children, five brothers, one sister, and a host of friends. He leaves to his memory a splendid life's work and an undying influence.—Mrs. Mattie White, Reporter.

FERGUSON—Sister Ferguson departed this life on May 29, 1927. She was the wife of Henry Ferguson, a member of Neely Methodist Episcopal Church, Wilson, La. She was a faithful Christian to the end, and was loved by all who knew her. She leaves to mourn a devoted husband, six sons, three daughters, grandchildren, and great-grandchildren. Her remains were laid to rest in the family cemetery. The funeral was preached by the Revs. S. Milligan, R. B. Sandford, and Anthony Taylor, pastor.—Reporter.

HARDIMON—Brother Albert Hardimon died March 6, 1927. He was one of the oldest members of Payne Chapel Methodist Episcopal Church on the Duckhill (Miss.) charge, of which he was a founder forty years ago. He died as he lived, a consistent Christian. The funeral was conducted by the Rev. E. A. Mays, of Grenada, Miss. He leaves a wife, five daughters, five sons, and a host of relatives and friends to mourn his passing. His body was laid to rest in the home cemetery beneath a bed of beautiful flowers.—Reporter.

JENKINS—Mrs. Alice Jenkins departed this life, Tuesday, May 31, 1927. Sister Jenkins was a member of Hartzell Methodist Episcopal Church, Hickory, N. C., in which she

Roster of District Conferences for 1927 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

District	Place	Date	Dist. Supt.
Navasota	Hempstead, Texas	July 19-24	A. J. Newton
Murfreesboro	Cookeville, Tenn.	July 19-24	F. N. Collier
New Orleans	Bogalusa, La.	July 20-24	M. R. Walker
Gulfside	Escatawpa, Miss.	July 20-24	E. A. Wilson
Lake Charles	Lake Charles, La.	July 20-24	W. J. Hampton
Chattanooga	Dayton, Tenn.	July 20-24	J. A. Pickett
Wilmington	Lumberton, N. C.	July 20-24	G. M. Phelps
Bennettsville	Hamer, S. C.	July 20-24	W. S. Thompson
Jacksonville	Jacksonville, Fla.	July 20-24	H. W. Bartley
Gulf	Bradenton, Fla.	July 20-24	J. S. Todd
Western	Lenoir, N. C.	July 21-24	N. J. Pass
Austin	Luling, Texas	July 25-31	J. L. S. Edmonds
Spartanburg	Cowpens, S. C.	July 27-30	L. W. Williams
Vicksburg	Bolton, Miss.	July 27-31	J. R. Ross
Brookhaven	Hazlehurst, Miss.	July 27-31	G. W. Coleman
Montgomery	Booth, Ala.	July 27-31	F. P. Wright
Houston	Houston, Texas	July 27-31	J. S. Scott
Atlantic	Cocoa, Fla.	July 27-31	John W. Wesley
Alexandria	Boonville, La.	July 27-31	S. S. Earles
Winston	Elkin, N. C.	July 27-31	J. A. Baxter
Orangeburg	Orangeburg, S. C.	July 27-31	J. B. Taylor
Greenville	Seneca, S. C.	July 27-31	J. E. C. Jenkins
Shreveport	Shreveport, La.	July 27-31	J. D. David
Nashville	Lebanon, Tenn.	July 27-31	W. E. Mitchell
Dickson	Lexington, Tenn.	July 27-31	J. O. Dixon
Griffin	Fayetteville, Ga.	July 27-Aug. 1	D. H. Stanton
Waynesboro	Sylvania, Ga.	July 28-31	J. S. Stripling
Charleston	Covington, Va.	Aug. 2-7	E. A. Haynes
So. Baltimore	Churchton, Md.	Aug. 2-7	J. S. Carroll
Pittsburgh	Fairmount, W. Va.	Aug. 2-7	W. H. Dean
Columbus	Springfield, Ohio	Aug. 2-7	T. L. Ferguson
Waco	Groesbeck, Tex.	Aug. 2-7	J. W. Downs
Hattiesburg	State Line, Miss.	Aug. 3-7	W. H. Smith
Hannibal	Moberly, Mo.	Aug. 3-7	C. S. Webster
LaGrange	Zebulon, Ga.	Aug. 3-7	J. B. Maddux
Savannah	Woodbine, Ga.	Aug. 3-7	S. D. Bankston
Palestine	Mexia, Texas	Aug. 3-7	W. R. Robinson
Forrest City	Hughes, Ark.	Aug. 3-7	J. H. Hatchett
Lexington	Lexington, Ky.	Aug. 3-7	L. E. Jordan
Charleston	Summersville, S. C.	Aug. 3-7	A. R. Howard
Marshall	Dainersfield, Tex.	Aug. 3-7	E. H. Holden
Birmingham	Birmingham, Ala.	Aug. 3-7	C. L. Dunn
Atlanta	Newnan, Ga.	Aug. 3-7	J. W. Queen
Jackson	Benton, Miss.	Aug. 4-7	J. S. Williams
Tupelo	Smithville, Miss.	Aug. 9-14	B. W. Wynn
Durant	Louisville, Miss.	Aug. 9-14	C. V. Heffner
Memphis	Alamo, Tenn.	Aug. 10-14	W. B. Crenshaw
Kansas City	Kansas City, Mo.	Aug. 10-14	E. W. Hannah
Opelika	Lineville, Ala.	Aug. 10-14	J. C. Chuman
Huntsville	Colony, Ala.	Aug. 10-14	J. W. Whitfield
Texarkana	DeQueen, Ark.	Aug. 10-14	W. C. Rivers
Alexandria	Leesburg, Va.	Aug. 16-21	J. U. King
Starkville	Starkville, Miss.	Aug. 16-21	J. H. Talbert
Tuscaloosa	Newbern, Ala.	Aug. 17-21	R. R. Williams
Beaumont	Beaumont, Texas	Aug. 17-21	J. W. Gilder
Monroe	Monroe, La.	Aug. 17-21	C. Spears
Gainesville	Atlanta, Ga.	Aug. 17-21	N. J. Crolley
Little Rock	Little Rock, Ark.	Aug. 17-21	W. S. Sherrill
Ocala	Lowell, Fla.	Aug. 18-21	F. E. Welch
Holly Springs	Oxford, Miss.	Aug. 23-28	A. G. Cole
Chicago	Gary, Ind.	Aug. 23-28	P. T. Gorham
Clarkdale (Nebo Church)	Shellmound, Miss.	Aug. 23-28	C. W. Butler
Gainesville	Cedar Key, Fla.	Aug. 24-28	D. S. Selmore
Rome	Palmetto, Ga.	Aug. 24-28	R. T. Jackson
Florence	Cades, S. C.	Aug. 24-28	R. F. Harrington
Meridian	Scobas, Miss.	Aug. 24-28	D. L. Morgan
Greenwood	Carrollton, Miss.	Aug. 24-28	D. Green
St. Louis	Desoto, Mo.	Aug. 24-28	G. D. Hancock
Indianapolis	Evansville, Ind.	Aug. 25-28	S. H. Sweeney
Paris	Clarksville, Tex.	Aug. 25-28	J. H. Anthony
Fort Smith	No. Little Rock, Ark.	Aug. 31-Sept. 4	J. L. Bryan
Sedalia	Carthage, Mo.	Aug. 31-Sept. 4	E. L. McAllister
Lake City	High Springs, Fla.	Sept. 22-25	J. R. Patterson
Philadelphia	Cape May, N. J.	Oct. 4-6	W. C. Thompson
Salisbury	Salisbury, Md.	Oct. 11-13	J. E. A. Johns
Easton	Cambridge, Md.	Oct. 25-27	J. W. Jefferson

had served untiringly for a number of years. She was also a faithful member of the Ladies' Aid and The Woman's Home Missionary Society. In her passing the community loses a peaceable and patriotic citizen, the church a faithful, consecrated Christian, and the home an affectionate, devoted wife and mother. She leaves to mourn their loss a husband, six children, two sisters, one brother, and a host of relatives and friends. The pastor conducted the funeral service, assisted by the Revs. T. R. Smith, C. S. Stroud, P. R. D. Goore, and others. Dr. J. H. Shuford, superintendent of Richard-Baker Hospital, where Mrs. Jenkins died, spoke of her as one of the best women he had ever met. The Rev. A. G. Jenkins, brother of the husband, and his family, were among those that mourned.—W. T. Lomax, Pastor.

JOBE—Mrs. Francis Jobe was born in 1843, and departed this life March 23, 1927, at Hawkins, Texas. She leaves six children, forty-nine grandchildren, thirty-five great-grandchildren, and a host of relatives and friends. She was truly a mother worthy of imitation for all who knew her. No time of night was too late for her to arise and do her duty. She had been a faithful member of the Methodist Episcopal Church for about fifty-eight years. Before the end came she admonished all around her sickbed to walk the straight and narrow path. She was married to W. Jobe in 1859. The funeral was conducted by the Rev. T. J. Jackson, of the Baptist Church.—Reporter.

JONES—The Rev. C. H. Jones was born October 4, 1857, in Montgomery County, Va., and departed this life Sunday, March 6, 1927, at 3.30 P. M. He was converted and joined the church when about nineteen years old, and began to serve as Sunday-school superintendent, which position he held till death. For many years he was class leader of the Rock Road Methodist Episcopal Church. He loved his church dearer than his own life, and always had its interest at heart. He joined the East Tennessee Conference, October, 1896, and was ordained deacon two years later. He successfully pastored the following charges: Mountain View, Va.; Pearisburg, Va.; Tip Top, Va.; Draper, and Rough and Ready, Va. Affliction laid its heavy hand on him and he was forced to retire. For many years he suffered patiently and cheerfully, and often said, "Whatever my Lord does is right, for He is too wise to make a mistake." He was twice married. When quite young he married Miss Mariah Lewis; to this union were born two children, one of whom preceded him to the Kingdom. In 1899 he married Miss Mary Julia Delaney, who was devoted and faithful to him through his many years of sickness. To this union were born three children. The final summons came at 3.30, and he passed to be with Jesus. Funeral services were held at Rock Road Methodist Episcopal Church, Wednesday, March 9, conducted by the Rev. R. M. Green, pastor, assisted by the Revs. J. T. Wilson, A. S. Mitchell, F. D. Thomas, Jerry Watson, and others. He

leaves a wife, two sons, a daughter, and a host of relatives and friends to mourn their loss.—L. V. Green, Reporter.

NORWOOD—Sister Lena Norwood, a faithful member of Rose Chapel Methodist Episcopal Church at Whitesville, Ga., was born October 27, 1888, and died June 10, 1927. She was converted and joined the church in 1921 under the pastorate of the Rev. S. P. Bryant. She was married to Mr. Will Norwood eighteen years ago, and six children were born to this union. Sister Norwood was a class leader, and she did her work well until she became disabled. The funeral was conducted by her pastor, the Rev. J. S. Shuman, on Sunday, June 12, assisted by the district superintendent, Rev. J. B. Maddux. Six children, husband, mother, and many friends mourn her passing.—Gussie Mae Shuman, Reporter.

RUSSELL—Miss Mallalieu Russell, daughter of Mr. and Mrs. J. M. Russell, of Marion, Miss., was born August 21, 1907, and died March 12, 1927. She joined St. Peter Methodist Episcopal Church when quite a child, and lived in the church until her death. She was a faithful worker in the Sunday school, also a third-year high-school student of Haven Teachers' College, Meridian, Miss. She leaves father, mother, one sister, two brothers, and many relatives and friends to mourn their loss. The funeral was conducted by her pastor, the Rev. J. C. Smoot, the Rev. T. A. Watkins, of the Colored Methodist Episcopal Church, and the Rev. W. B. Holten, of the Baptist Church. Her remains were laid to rest in the Barket cemetery.—Reporter.

STEMLEY—Mrs. Emily Stemley, a faithful and loving member of Wesley Chapel Methodist Episcopal Church, Baton Rouge, La., passed from labor to reward December 4, 1926. She was a widow, her husband having preceded her to the glory land several years ago; but despite this fact, she put forth very strenuous efforts to have her children receive a Christian education. While she did not live to see her plan fully developed, yet it pleased God to have her live until all of her children were happily converted to Jesus Christ and two of them finish high school and register as students in the following outstanding schools for the study of the ministry: Howard University, Washington, D. C.; Gammon Theological Seminary, Atlanta, Ga. Several of the children are doing high-school work at Southern University, Baton Rouge, La. In the death of Sister Stemley the community lost a useful citizen, the church and society a faithful member, and the children a loving and exemplary mother.—Reporter.

THOMAS—Sister Millie Thomas was born in Uniontown, Ala., in 1847, and on May 21, 1927, she was called from labor to reward. Sister Thomas joined the church in early childhood and lived a consistent Christian life. When she moved to Leaville, she joined the Mt. Olive Methodist Episcopal Church, in which she served for forty-three years. She leaves to mourn her passing one son, two daughters, ten grandchildren, and six great-grandchildren. The funeral was conducted by the pastor, Rev. R. Berry, and the Rev. W. M. Carter, of the Missionary Baptist Church.—Reporter.

WALTON—J. W. Walton departed this life April 1, 1927, at DeKalb, Miss. He was a faithful member of the church, a real Christian, never failing in his duty to the church, and was interested in all activities of the church. He served as class leader and a steward. For thirty years or more he stayed on the firing line, and his place will be hard to fill in the home, church, and the community. He leaves to mourn his passing, wife, three children, a brother, other relatives, and friends. The funeral sermon was delivered by the pastor, Rev. E. H. Williams.—Rubia Clark, Reporter.

WASHINGTON—Mrs. Bessie Washington, a faithful member of Mt. Zion Methodist Episcopal Church, State Line, Miss., was called from labor to reward May 30, 1927. She joined the church about forty years ago.

Epworth League Institute Dates

1927 SEASON

- July 18-24—San Antonio District Institute, West Texas Conference, San Antonio, Texas.
 July 18-24—Rust College, Upper Mississippi Conference, Holly Springs, Miss.
 July 25-31—Austin District, West Texas Conference, Luling, Texas.
 July 25-31—Little Rock Conference Institute, Phillander Smith College, Little Rock, Ark.
 Aug. 1-7—Bluefield District, East Tennessee Conference, Bluefield, W. Va.
 Aug. 8-14—Morgan College, Washington and Delaware Conferences, Morgan College, Baltimore, Md.
 Aug. 1-7—Waco District, West Texas Conference, Rocky Crossing Methodist Episcopal Church, Groesbeck, Texas.
 Aug. 15-21—Chicago District, Lexington Conference, Gary, Ind.
 Aug. 16-21—Dallas District, West Texas Conference, Waxahachie, Texas.
 Aug. 22-28—Atlanta, Clark University, Atlanta, Ga.
 Aug. 22-28—Tennessee Conference, Walden College, Nashville, Tenn.

and was a faithful member. She leaves two sons, two brothers, several grandchildren, and a host of friends to mourn her departed life. The Rev. S. Harris, pastor, officiated.—V. Harris, Reporter.

WHISENTON—Sister Sallie Whisenton, a senior member of Mt. Pleasant Methodist Episcopal Church, Benton, Miss., fell asleep in Jesus, Sunday, April 3, 1927. For more than forty years she lived a godly life. A host of friends mourn her passing.—H. Holston, Reporter.

Cards of Thanks

We wish to thank our friends for their kindness, flowers, and kind expressions of sympathy during the illness and death of our beloved husband and father, Dan W. House.—C. L. House, Wife; D. D. House, W. W. House, Rev. and Mrs. Chisholm, Children, Holly Springs, Miss.

We kindly thank the friends of Baton Rouge, La., for the great surprise of 200 pounds of select groceries. The party called at our home at an early hour, led by Mr. Shelby Sulcer and wife, T. B. Thomas, and others. Come again.—The Rev. and Mrs. L. C. Thomas, Melville, La.

We wish to thank the members of Wesley Chapel Methodist Episcopal Church for the many pounds of select groceries that were given us last Thursday night at class meeting. We are all smiles. Let the storm come again. We pray God's blessing upon you all.—A. R. Muse, Seguin, Texas.

I thank the good people of Crowder, Miss., who on my return from the Annual Conference, made my first visit a splendid one, and gave a large banquet in honor of my return. Many gifts were presented by the members, also a handsome purse. God bless these good people.—J. H. Herron, Pastor.

We take this method of thanking the members of Hudson Grove Methodist Episcopal Church for a box of supplies sent us, and also Bro. A. P. Moore and wife, of Mayes Grove, for a small box given us. Many thanks. Such gifts as these are very much appreciated by us.—The Rev. M. L. Easley and Wife, Lexington, Tenn.

I take this method to thank Willie Hille for a reception given me, the pastor's wife, on Wednesday night, March 9. It was enjoyed by all present. The pastor and members also take this method to thank Prof. J. W. McClinton for a heater presented to New Salem Methodist Episcopal Church.—Mrs. L. T. Jones, Wesson, Miss.

I take this method to thank the good people of Hubb, Miss., and New Hope, for a \$40 suit of clothes. Mr. O. W. Bond, \$5; Mrs. E. Johnson, \$5; Mrs. N. C. Brewer, \$5;

Mrs. Anna Bond, M. J. Watson, Maggie Johnson, M. A. Jones, G. A. Jefferson, L. Jefferson, \$5; Mr. and Mrs. A. Sibley, handkerchiefs; Mr. O. Thornhill, white, a hat. May these good people live long to make others happy. I wish also to thank Bro. T. C. Harry for a very nice shirt.—A. M. Quinn.

The Rev. T. H. Sampson and wife wish to thank the members and friends of Rylander Chapel Methodist Episcopal Church for the storm that came our way on Sunday, January 23. At the close of the service a band of sisters came in singing, "God Will Take Care of You," and to our surprise, laid on the table seventy pounds of select groceries. May God bless these good people. They are some of the most loyal people in Methodism, and they have our prayers as well as our thanks.—Rev. T. H. Sampson, Clinton, La.

While sitting quietly in the parsonage February 22, a storm passed over the parsonage, to the surprise of the pastor and wife. When the storm had subsided we found more than 100 pounds of choice groceries. The wind was controlled by Mrs. L. B. Smith, wife of the Rev. G. W. Smith. The pastor received the storm with words of thanks, and the parties returned home feeling good, knowing that they had done a good deed. We take this method to thank these good people, and invite them to call again.—The Rev. and Mrs. J. W. Moulton, Brookhaven, Miss.

I take this method to thank the good people of Asbury Methodist Episcopal Church, Canton, Miss., for their kindness. I had been here but three weeks when I was taken ill; the district superintendent was with me at the time and remained three days. Dr. T. E. Bowen, a member of my church, was called in, and in a few days I was up again. Dr. Bowen gave his services gratis. May the Lord bless the good sisters of the church who have worked so faithfully. From February to March 15 we raised \$235.62. Then a storm came, leaving more than 100 pounds of select groceries in the parsonage.—L. E. Johnson, Pastor.

I take this method to thank the members and friends of St. James Methodist Episcopal Church, LaGrange, Texas, for the storm that struck the parsonage January 6 and 11. Many pounds of groceries were left on the table. The party was led by Brother J. Williams, Sisters C. Jackson, C. Moore, C. Williams, Mr. and Mrs. A. Washington, Mr. and Mrs. W. E. Sutton, Mr. and Mrs. Hunter, and others. This is our first year in LaGrange, and I have found a loyal set of members here at St. James, and the outlook is bright for a good year. Members and friends, you are welcome to come again.—Rev. and Mrs. P. H. Phillips.

We take this method to express our gratitude to the loyal members and friends of St. James Church, Ocean Springs, Miss., for a surprise party given us Thursday evening, February 24. Many pounds of choice groceries were laid on the table, also a cash purse of \$4 was presented to the pastor. Dr. E. A. Wilson, district superintendent, delivered the welcome address; Miss Lillian Wilson read a splendid paper of welcome. The pastor, in well-chosen words, responded. The surprise was given by the Ladies' Aid. Hot chocolate and cake were served. May God's richest blessings rest upon these good people. Come again.—Rev. and Mrs. J. B. Campbell.

I take this method to thank the committee, members, and friends of St. Paul Methodist Episcopal Church, Meridian, Miss., for a fine suit of clothes to wear to Conference. May the Lord bless you good people for your loyalty. Words cannot express my appreciation for the nice suit of clothes and other presents received from the friends. The committee on suit: Mesdames E. Stuart, M. Coleman, C. W. Williams, M. Jones, L. Gaines, Aid No. 1, and Gold Leaf Club. The following brethren and sisters gave Sister E. Stuart a nice donation: Mesdames M. Dillon, E. Moore, Roxie Johnson, Messrs. J. Cherry, L. Smith, E. Needham, and Clint Vaughn. Many, many thanks.—R. N. Jones, Pastor.

I desire to thank the good people of Mt. Beulah Methodist Episcopal Church, Jackson, Miss., for leaving twenty-five pounds or more of choice groceries for our use. Those who donated were: Sisters L. Greer, H. Thomas, L. Haines, M. Smith, M. Sanders, W. M. Simms, P. Davis, S. Jackson; little Freater Greer, Bro. Shields, and other good friends. Bro. L. O. Thomas, local preacher, and the pastor gave short talks and invited them to come again. Bro. Joe Greer, local preacher, was chairman; Mrs. Elizabeth Anderson, the pastor's wife, thanked the good people of Jackson circuit for taking care of her during the Annual Conference at Meridian, Miss.—R. B. Anderson, Pastor.

I take this method to thank the members and friends of Haven Chapel for their loyal support in caring for the members of the Mississippi Annual Conference. This was a large delegation; more than four hundred were entertained. With the aid of all concerned, the Conference goes down in history as one of the largest of its sessions. Also I thank the P. T. A. of East End public school for their grand reception. I could not close this card of thanks without thanking the members of Haven Chapel for an ideal banquet given in honor of the return of the pastor and wife. Mrs. E. Bryant was the faithful leader of the movement. Too much praise cannot be given these good people for their love shown in this effort.—G. W. Williams, Pastor, Meridian, Miss.

I desire to thank the good people of Taylor Chapel, Cotton Plant, Ark., and friends for the surprise storm which came to the parsonage on February 3. They brought with them 120 pounds of very select groceries and a cash purse. It was quite a surprise to the pastor and wife. The storm was led by Mrs. L. H. Humphries, Mrs. V. Jones, Prof. Jones, Mrs. Allie, Mr. O. J. Clemon and family, Mr. N. Darby and family, Mr. T. Mills, Mrs. B. Brinker, Mrs. M. Blake, Mrs. F. E. Darby, Mrs. Sarah Page, Mrs. Stinson and boys, Dr. O. G. Thornton and family, and many other friends. After a song and prayer, they left quietly, leaving the pastor and wife very happy. Come again.—A. T. Stephens, Pastor.

We take this method to thank the good people of David Chapel Methodist Episcopal Church, Shiro, Texas, for the thoughtful surprise given us on December 31. A little band was heard and seen leaving the church, marching towards the parsonage, singing, "When the Saints Go Marching In." They laid on the dining table many pounds of choice groceries. The pastor, Rev. O. C. Tolbert, being absent at the time, prayer was offered by the Rev. T. B. Buckmon; remarks by Sister L. A. Buckmon. Those participating were: the Rev. Buckmon, Mesdames M. E. Buckmon, M. Buckmon, L. A. Buckmon, A. Minefee, D. T. McGee, E. L. Buckmon, Mrs. Parker, Miss E. McGee, and Bro. Minefee. God bless these good people.—Mrs. O. C. Tolbert.

On February 21, a group of our members and friends, led by Bro. D. H. Humphry, entered the parsonage and placed upon the table a large number of pounds of groceries and some cash for the pastor and his family, congratulating him on his return for the third year, and wishing for him a prosperous year for his ministry and charge. The group was composed of the following persons: Mr. and Mrs. D. H. Humphrey, Mr. and Mrs. S. Simon, Mr. and Mrs. Joe Patterson, Mr. and Mrs. Hern, Mr. Sam Humphrey, Mesdames Baskerville, Johnson, Stanley, Williams, Cummings, Walton, Malone, Simon, H. Boyd, A. Boyd, Thurman, Hyche, Jones, Harper, Messrs. Pickens, Fox, and Shaw, little Elizabeth and Lillian Humphrey. We are indeed grateful to these good people. Call again.—Rev. J. W. Winbush, Pastor, Itta Bena, Miss.

The pastor and his family take this method to thank the Rev. S. M. Garner, pastor of Boonville Church, and his loyal workers, including every auxiliary of the church, who were fully represented in a grand surprise and pound party tendered the pastor of Cheneyville, La., on February 22. The spirit which prompted such a unique and Christlike

affair can never be forgotten. The Rev. Garner led seven carloads of his members, and each carload contributed their quota of 250 pounds of choice groceries of various kinds and a cash purse of \$2.50. The Rev. S. M. Garner made the presentation speech, responded to by the pastor and his wife. After prayer by the Rev. Lindsay, and song, they left, leaving the pastor and his family very much surprised and bewildered. God bless these loyal and true friends, together with Bro. John McCray, M. W. Jones, S. Moton, N. Adams, and E. Jones, who have stood loyally by the pastor with an occasional surprise of things necessary to drive away the darkness that otherwise might appear. God bless you all. Come again.—John A. Lindsay, Pastor.

Tuesday night, February 22, the weather was mild, but a storm passed over the parsonage of Kynett Chapel, Brookhaven, Miss. As we assembled around the fire, we heard the tramp of many feet, the echoes of many voices singing, "Yield Not to Temptation." We opened the door, and to our surprise and delight it was the members and friends, led by Mrs. L. B. Smith. The table was soon laden with many pounds of select groceries and other useful articles, and a sum of money. We wish to mention a few of those who participated: J. C. Freeman, Ethel Freeman, Fannie Freeman, Hattie B. Davis, Ishmeal Patton, Ida Cox, W. H. Brooks, Ora Brooks, Lula Gillis, Anna Jordan, Alex. Jordan, Bessie Haynes, Hattie M. Bates, Josephine Garvey, E. Roberts, Sam Parker, Lenora Parker, A. J. Green, Gladys Green, Mrs. Gordan, Arcolia Hall, Arsenia Hall, Prof. P. D. Gullage, Pinkey Walker, and others. These were presented by Mrs. L. B. Smith. The pastor and his wife expressed their gratitude, and prayer was offered by the pastor, who invited them to come again. May God's choicest blessing be with the good people of Kynett Chapel.—Rev. and Mrs. J. W. Moulton.

Marriages

JOHNSON—FORD. On Wednesday evening, June 15, at 7 P. M., Wesley Chapel was the scene of the most elaborate wedding Houma has ever witnessed, the marriage of Mr. Jesse D. Johnson to Miss Lillian J. Ford, the Rev. J. H. Thompson officiating. Long before the appointed hour the church was packed to its capacity, attesting the popularity of this young couple. Prior to the wedding march, which was played by Mrs. Brown, Dr. Melton rendered "Because," assisted by Mrs. C. Ford, mother of the bride. As the sound of the organ began to peal forth, the procession began to wind its way down the artistically decorated aisle to the altar. The bridal party was composed of Miss B. Carter, maid of honor; Misses M. Williams, B. Ford, M. Madison, and Mrs. O. Ford, bridesmaids; Dr. L. L. Melton, best man; Messrs. T. H. Wade, E. Henry, A. Picou, H. Ford, groomsmen; Master Reginald Dumas, ring bearer; the little Misses Shirley, Edna and Marie Daigle, flower girls. The reception at the home of the bride was an elaborate one. Visiting ministers at the ceremony were the Revs. E. D. Jones, O. C. Daigle, and Ganzy. We wish the couple long life and happiness.—Reporter.

MITCHELL—BRADY. Mr. D. A. Mitchell, of St. Louis, Mo., and Miss Corleida Brady, of DeSoto, Mo., were married on Wednesday evening, June 15, at 8 P. M., at St. John's Methodist Episcopal Church, DeSoto, Mo. The couple were united in matrimony by the Rev. J. C. Guyton in the presence of many friends. At 7.55 P. M. the chords of "O Promise Me" were sounded by Mrs. Susie Seals, organist, with the Rev. J. R. Guyton, soloist. Following the solo the wedding march began. The bridal party was composed of Miss Pearlina Jenkins, Messrs. William Brady and Roy Carter, little Madeline Gordon and Margurite Smith, and Master James Gordon.—Reporter.

Woman's Column

Brownfield, Miss.—On Sunday afternoon, May 29, The Woman's Home Missionary Society met at the home of Sister Vina Grace,

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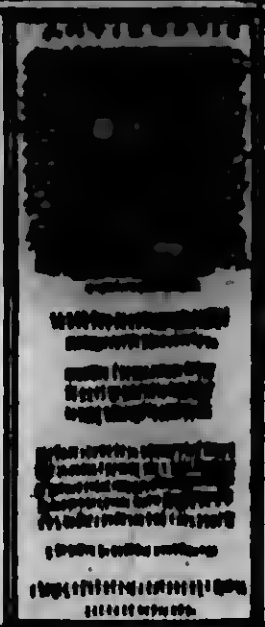
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with the president, Mrs. S. A. Bowers, in the chair. The house was called to order by singing; then the Scripture lesson was read by the president. After prayer the business session was held. The roll was called by the secretary, to which each member answered with a quotation from the Bible. Quite a number of visitors were present, who spoke some very encouraging words in behalf of our work. After the close of the business session, Mrs. Grace served ice cream and cake. We collected the sum of \$1.20.—Mrs. S. A. Bowers, President; Mrs. A. Stinson, Treasurer; Mrs. E. J. Isom, Secretary; Mrs. E. L. Harper, Reporter

Tupelo, Miss.—The writer was present with the pastor, Rev. W. B. Rogers, in Sunday school at Life Boat Methodist Episcopal Church, May 29, and for the 11 o'clock service we, together with Mrs. Rogers, went to Mt. Zion Church, where a large congregation awaited us. The pastor preached an able sermon; collection, \$9. At 7.30 P. M. a splendid program was conducted by Sister Brown. A collection of \$4 was taken up by the stewardesses. The Woman's Foreign Missionary Society was organized after the program. I want to thank the pastor and his good people for their kindness, and also Sister Brown, the president of The Woman's Home Missionary Society for the splendid program and welcome addresses. Sister Abram sang very sweetly. May the blessings of God stay with the good people of Aberdeen Second Church.—Mrs. Rachel Hadley.

Special Notice

The Tennessee Annual Conference will be held at Martin, Tenn., October 19, 1927, instead of at Nashville, Tenn.

An adjourned session of the Dickson District Conference will be held August 3-7, at Lawrenceburg, Tenn., the Rev. J. O. Dixon, Dist. Supt.

To the Delegates of the Montgomery District: All who are coming to the District Conference at Booth, Ala., July 27, will leave Montgomery on the morning train, July 27; get tickets for Joffre.—J. T. M. Willis.

Benton, Miss.—To the Ministers and Delegates coming to the Jackson District Conference: We have arranged to have automobiles to meet you at Canton, Miss., August 3, at 2 P. M. Those coming from Jackson and the East take train No. 4, on I. C. Railroad, which leaves Jackson at 1.20 P. M.;

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arrives Canton, 2 P. M. Will meet same train Thursday, August 4.—H. Holston, Pastor.

Bastrop, La.—To the Pastors and Presidents of the Ladies' Aid Society of the Monroe District: Let us do our best to bring up a good report at the District Conference which will convene August 17-21, at St. Paul, Monroe, La. Each charge is asked to send a representative and a report to the Conference. Although we know that we have been unable to carry on our church work as we desired, yet God knows best, and He is now letting His blessing shine upon us. So let us turn our attention to the work of the church. Let us give God thanks by each auxiliary getting down to work.—Annie Robinson, District President.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JULY 21, 1927

If We Believed in God

JESSIE WISEMAN GIBBS

If we believed in God, there would be light
Upon our pathway in the darkest night.

If we believed in God, there would be power
To foil the tempter in the sorest hour.

If we believed in God, there would be peace
In this world's warfare, ever to increase.

If we believed in God, there would be joy
Even in tears, that nothing could destroy.

If we believed in God, there would be love
To heal all wounds and lift the world above.

Lord Christ, be near us, that, beholding Thee,
We may believe in God and be set free!

Pan-African Congress to New York in August

By the Associated Negro Press

THE Fourth Pan-African Congress is to meet in New York City next August 21, 22, 23, and 24, announcement was made this week by The Circle for Peace and Foreign Relations of New York City, which with the co-operation of many persons and organizations throughout the United States is sponsoring the meeting.

The public is invited to take part in the congress, and a pamphlet explaining the purposes of the conference has been issued.

Among the informing points set forth are the following:

"Pan-African" means "all-African."

A Pan-African Congress is a meeting of persons of Negro descent belonging to these widely scattered groups and citizens of different countries, for the purpose of fuller and more perfect acquaintance and understanding, as well as for the exposition and comparison of the many problems of race and social uplift which to-day confront these groups.

The question of the status of the Negro in modern society is no longer a domestic problem of the United States, or a parochial problem of Jamaica, or a colonial policy

problem. It is rather a great world-wide problem to be viewed and considered as a whole, and the congress particularly desires that the relations of the black and white races in various countries be considered to the end that greater harmony may ensue.

The Pan-African Congress has no political affiliation in any community. It aims to be an open forum of opinion, and it has no connection, expressed or implied, with other organizations beyond its general object.

The Pan-African Congress is being held in the Western Hemisphere this time because it has been held three successive times in Europe.

An attempt was made to place it in the West Indies, but it seems that other than in the United States there is not sufficient money, energy, enthusiasm, or political liberty to accomplish a Pan-African Congress at the present time. In fact, the last two Pan-African Congresses have been held largely upon American initiative and money.

In addition to all groups of Negroes of African descent throughout the world, the leading organizations and cities of the United States will be asked to send representatives to the congress.

the case of President Wilson, he very largely carried on the foreign affairs of this country himself.

The official Congressional Directory outlines the official duties of the head of the State Department as follows: "The Secretary of State is charged, under the direction of the President, with the duties appertaining to correspondence with the public ministers and the consuls of the United States and with the representatives of foreign powers accredited to the United States, and to negotiations of whatever character relating to the foreign affairs of the United States. He is also the medium of correspondence between the President and the chief executives of the several States of the United States; he has the custody of the seal of the United States, and countersigns and affixes such seal to all treaties, Executive proclamations, to various commissions, and to warrants for the extradition of fugitives from justice. He is regarded as the first in rank among the members of the Cabinet. He is also the custodian of the treaties made with foreign states, and of the laws of the United States. He grants and issues passports, and exequaturs to foreign consuls in the United States are issued through his office. He publishes the laws and resolutions of Congress, amendments to the Constitution, and proclamations declaring the admission of new States into the Union."

The head of the department is assisted by an Undersecretary of State and assistant secretaries. His staff in Washington numbers about 600. He must have detailed and reliable information concerning every country on earth. To make this possible, divisions have been organized in the State Department, each of which embraces a number of countries. The only country to have a department given entirely to it is Mexico. Over these various divisions are men who have spent years of foreign service in the sections which they are to keep posted upon in order to advise the secretary regarding the minutest detail. The Secretary of State must not only look to the White House for certain initiative and indication of approval, but in dealing with such a multitude of questions, he is under the influence of precedents and subject to the advice of assistants and division heads who have expert knowledge of particular countries. Observers here in the Capital frequently learn of some over-enthusiastic or prejudiced assistant misguiding the Secretary of State. Then it is that the public opinion becomes effective, as has been evidenced by recent instances.

State Department— International Arm of Government

I. Our Federal Government Departments

By Harry E. Woolever

Editor, *The National Methodist Press*

PRESIDENTS may absent themselves from Washington, administrations may change, and Congress may recess, but the executive departments of the federal government must keep on functioning in prosecuting the nation's business. There are ten of these great departments whose heads are appointed by the President. These are known as secretaries with the exception of the Attorney General and the Postmaster General, and the ten compose the Cabinet with the Chief Executive as chairman. The Cabinet is wholly an advisory group with no constitutional standing. It is an advisory body to the President, who is solely responsible for every official act of those who compose it. This body of the distinguished heads of departments in nowise binds the President by its attitude upon any question before it, as is indicated by a story related of Lincoln's administration. The President had brought up a proposition which he favored, but which the Cabinet opposed. On a vote, all seven of the members voted against it. The President, who was the only one favoring it, announced: "The vote is 7 noes and 1 aye; therefore the aye has it."

DEPARTMENT AND SECRETARY OF STATE

The State Department is oldest of the executive branches of the Government. In fact, before the Constitution was written or there was an organized nation here, a foreign diplomatic service was in operation. In the critical period of the Revolution, Benjamin Franklin's services in France as the representative of the colonists proved of greatest value to the cause of independence. With the growth of the nation and the expansion of international intercourse, with the possibilities of misunderstandings and the need of closer fellowship between nations, the State Department has expanded into a most remarkable organization covering the globe. There are fifty-three United States ambassadors and ministers located in foreign capitals, and consuls, vice-consuls, and consular

agents to the number of 3,700 are located in 400 principal cities and trade centers of the world.

These diplomatic and consular agents are the United States spokesmen and eyes in various parts of the world. The ambassadors and ministers are personal diplomatic representatives of the President and the State Department, whereas the consuls are especially concerned with commercial interests and looking after the needs and interests of United States travelers or American residents abroad. They also keep the State Department informed as to conditions in their territory. For instance, at the present time the consuls in China, where no central government exists, are those from whom the state officials receive their most detailed information, and these consuls are busily engaged in looking after the welfare of our missionaries and other nationals resident in China. They advise and safeguard them, and even order them to leave in cases of extreme danger. All these officials work under the direction of the Secretary of State and his staff.

DUTIES OF THE SECRETARY

A brief outline of the duties of the Secretary of State gives some idea of the work of the department. This department is the long arm of the Government which reaches across the seas and borders; and through its channels, wars or amity with other nations may result. The Secretary of State is the ranking member of the Cabinet, and is next in line of succession to the vice-president for the presidency. In the case of the death of President Coolidge during the nineteen months that he, as vice-president, filled the presidency, the Hon. Charles Evans Hughes, then Secretary of State, would have succeeded to the chief executiveship. The head of this department speaks for the administration on all foreign affairs, and is given more or less latitude to do so, depending upon the type of person occupying the White House. Of course, the President's attitude is that which is reflected by the Secretary of State. In

Personal and General

—The Tennessee Conference convenes October 12, at Martin, Tenn.

—Bishop E. G. Richardson writes that the date of the Savannah Annual Conference has been changed from October 20 to December 1.

SOUTHWESTERN CHRISTIAN ADVOCATE

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Youth and the Bible

WE DON'T believe in the Bible and we don't want it stuffed down our throats," said a youthful bolshevik to the principal of a Brooklyn high school before whom he had been cited to appear for disrespect shown toward reading of the Bible at the assembly hour of the school.

The young student, investigation disclosed, was a member of the Society of the Godless, an anti-religious organization flourishing in the high schools. That society is sponsored by the American Association for the Advancement of Atheism, with headquarters in New York, but whose influence is being felt throughout the nation as it carries on its propaganda against religious belief and practice.

The object of their attack is the Bible; and their strategy is shown in their approach through the youth of the nation. Taking advantage of the adolescent period of youth, when the impulse is strong to know and enter into the self-conscious, independent experience of life with restraints thrown off, this atheistic organization hopes to alienate the rising generation from the religious moorings that have been the steadying-point of our age-old civilizations. Present-day youth are asked by this organization to subscribe to the following destructive notions:

"There is no God.

"The idea of the Virgin birth is laughable.

"There is no heaven and no hell.

"Religion is worship of the Supernatural and should be abolished.

"The Church is a dangerous institution."

Two objectives are said to be cherished by the Association for the Advancement of Atheism and its kindred organizations; namely, to remove the boys and girls from under the influence of the clergy and to set youth out upon an adventure to grasp and revel in the pleasures of the present world. In other words, to kill the fundamental spiritual passion of modern youth by steeping it in an orgy of worldly indulgence in the values of materialism.

Except in the presumption to raise its head again in a period of our world life when religion is more popular than ever before, there is nothing at all new about this atheistic movement. It is a revamping of an old tendency to read God out of the life of humanity by those individuals who would have none of the restraints of a life whose ideals, motives, and spirit derive from the discipline of religion. It will, however, do harm; but not without some good in that it may lead to a constructively critical study and reappraisal of the Bible. We are rapidly approaching the time when a definite, clear-cut attitude must be taken by the Christian Church on the interpretation, authority, and significance of the Bible for our modern life. Questions of serious moment concerning the Bible are pressing hard upon present-day apologists for the Book. Does it contain codes that are binding? Are all parts of it inspired? What parts are not to be taught? Or is merely the idealism of the Bible to be conserved?

Recently a leading prelate has this to say:

"The Church's message should be one of ideals rather than one of legislation. . . . Let us frankly acknowledge that the many moral lessons drawn from Old Testament Sunday-school leaflets, the reading of the Ten Commandments in Church, Elmer Gantry vice crusades, or the Pope issuing edicts on the dress of women are about

as effective weapons in deterring people from immoral acts as an Indian bow and arrow would be in piercing the side of an iron-clad battleship. It is not the business of the Church to legislate in morals. . . . The Church's business is to set forward great principles, and not to lay down minute moral directions."

But where must these great principles come from? What is the source of their discovery and inspiration? What is a more authoritative mirror of life ideals than the Bible sets forth? What has formed the foundation and inspiration of so much creative thinking and endeavor in human society as has the Bible?

To stem this tide of atheistic activity there is pressing need of the reinstatement of Bible reading in the school and home. Inasmuch as the Bible is the basic Book of our Christian religion, any blow dealt at that Book must concern the popularity of that religion. Likewise, since its ideal and spirit are of the essence of the Christian religion, it is evident that the perpetuity of that religion will be guaranteed only as the ideal, spirit, and motive of the Book are valued and conserved in human history.

Besides being a blow at religion, inveighing against the value of the Bible as the inspiration and norm of human life is an attack on the sources of personal character. To be found in the Bible are the most challenging sources of inspiration, enrichment and power of individual personal character. All that is worth while in the lives of those men and women whose lives have been a benediction to their neighbors is a reflection of that superb spirit which makes the Bible the invaluable Book that it is to-day.

The Society of the Godless, attacking the Bible and the God of that Bible, are unpatriotic and political anarchists. They would destroy the Republic that fosters and secures to them their right of religious freedom. This nation was founded upon positive belief in God. Upon the open Bible, the President of the nation and the Governors of the several States place their hand and take the oath of office, relying on the help of God for assistance in administering the duties of their office. Both Houses of Congress are opened with prayer in all their sessions. Ours is a nation of believers in God, and not of atheists.

Likewise, whatever of social progress has been attained by the nation and by our institutions and our people has been under the creative influence of the religious factors, the Bible being the central, in our national life. Any effort that seeks to discredit all our past achievement and to impair that idealism that has made our nation what it is to-day should be met by every counteracting power within command of the nation. Infidelity should be eradicated from the schools where our youth are taught. The Bible, its spirit, its ideals, its motives, should be reinstated and given the place of emphasis in every scheme of education. The nation has the right to do this and the Church should challenge to that task. If the nation can write Prohibition into its Constitution it can enthrone the Bible in the schoolroom. If the former act was expedient and profitable, the latter is necessary and imperative. We cannot prosper as a Godless nation, for happy is that people whose God is the Lord. Make the Bible dominant in the instruction of the youth.



Summer School for City and Rural Pastors of the Little Rock Conference

Held at Philander Smith College, Little Rock, Ark.

By the Rev. W. D. Lester

THE Summer School for City and Rural Pastors, directed by the Board of Home Missions and Church Extension, Methodist Episcopal Church, was held at Philander Smith College, June 6-18, 1927.

It was the first time that they had had this rare opportunity, and the men showed their appreciation by diligently applying themselves to the work in hand. They eagerly and prayerfully sought and received each day solutions of problems which must be attacked and clarified by men of vision for this the most crucial period of any age.

Each meeting proved a clearing house, as the frank and free discussions engaged in by both pastors and laymen attested. The efficient instructors, filled with a desire to help, never tired of giving information through worth-while methods to these leaders in the church. Their teaching consisted of new and vivid experiences, which made a workable program for any wide-awake pastor.

Dr. W. A. C. Hughes, director of Negro Work of the Board of Home Missions and Church Extension, placed a high value on evangelism and stressed the importance of making advancement by closer attention to the message, public meeting, personal effort, and conservation of results by modern methods.

"The Pastor, a Leader in Community Life," was never more thoroughly portrayed than through the teachings of Dr. Ralph A. Felton, professor of Rural Social Organization, Cornell University, New York. Each session brought to the pastors the demands of the community and the emphatic way to meet them. The methods for improvement were practical, touching in a most vital way every phase of life under this godly leader's supervision.

Timothy B. Echols, professor of Religious Education, Samuel Huston College, Austin, Texas, handled this fundamental subject, "Religious Education," in a remarkable way. The teaching problem in the church will now seem less difficult after Prof. Echols' clear and concise treatment and application of the principles involved in the development of the religious life. The pastors were impressed that this can only be accomplished by a comprehensive and unified program of religious instruction.

Missionary education was ably taught by Dr. W. L. Turner, the pastor at Hot Springs and dean of the school. Dr. Turner, in his teaching and his appeal through his lecture on Africa, laid on the hearts of the pastors and delegates the necessity of arousing their people to greater activity in this field.

"Rural Survey and Program" was presented each day by Dr. M. T. J. Howard, of the Board of Home Missions and Church Extension. The doctor's classes were alert and pleased to get the necessary information on construction activity as presented in this course. Valuable instruction on the method of making out a church program was given and created intense interest which resulted in a spirited contest. The highest score was made by the Rev. W. D. Lester, with the Rev. N. W. Holland a close second.

A resolution carried that there be appointed a city and rural executive committee to work with the district superintendents for a perfecting of similar organizations in the districts and the local charges. Its chief objective will be training for efficient leadership. The members of this committee are the Revs. N. W. Holland, W. D. Les-

(Concluded on page 572)

Contributed Editorial

Professional Pessimists

ONE of the most prominent features of the world of sport for the last two years has been the growth of professionalism. Football and tennis stars of international fame have left the ranks of the amateurs and become professionals. What was originally done in sport for the fun of the thing has been made into a regular profession with a large income.

This professionalism in sport has been paralleled by development very much like professionalism in other relations of life.

Dr. JAMES GORDON GILKEY in a commencement address at Adelphi College, Brooklyn, a few weeks ago, devoted a timely utterance to one of the most obnoxious of this group of new professionals, namely, the professional pessimist. There is many a sad-faced soul abroad in the world who deserves this title. Both in print and in public speech he proclaims with a falling wail that "the world is out of joint." He does not as a rule finish that quotation from Hamlet, for to him it is no "cursed spite that he is born to set it right." The job suits him right down to the ground. He rushes at it with joy!

Doctor Gilkey spoke on a topic which would be like a veritable red rag to a bull, to these professional pessimists. The topic was: "What's Right With America?" The professional pessimist would dispose of such a topic in short order, because in his mind little or nothing is right with America.

MAX BEERBOHM, the famous English cartoonist, has pictured this present mood very strikingly: One represents *The Future, As Beheld by the Nineteenth Century*, and shows a solid, prosperous, bewhiskered John Bull, full-fed on Jeremy Bentham contemplating an enlarged edition of himself with amiable self-satisfaction and approval. In the next picture, *The Future As Beheld by the Twentieth Century*, we have a lanky, fearful, unhappy looking youth, with a black band on his arm, timidly regarding a large question mark on a dim and cloudy background.

It is a good thing for our time to be shaken loose from a blind and selfish complacency. Indeed, there is a lot more shaking necessary, but it is not necessary to go to the other extreme of making a cult of an equally blind pessimism.

Mr. P. G. WODEHOUSE says of one of his characters that "He was always going around seeking for the leak in life's gaspipe with a lighted candle." That description fits very well an almost conscious pessimism finding expression today in a great many writers, especially those of more tender age. If you want to be happy don't read too many modern novels. They have got the most gloomy stuff ever turned out. Everything goes wrong and the happy ending is gone too. It is a question, however, whether the pessimistic writer of today is not just as far from the truth of life as the romantic optimistic writer of a generation ago. Yet a flair for indigo pessimism is frequently taken for genius.

The professional pessimist is thought by himself, and those taken in by him, to be a very profound thinker. It is a very common error to suppose that pessimism is itself a sign of profound thought, and optimism a mark of a shallow mind; just as many people when listening to music think they can look intelligent merely by looking sad. It should be remembered that EMERSON and BROWNING were

both profound thinkers and they were incorrigible optimists.

There are a number of contemporary figures in America who are being mistaken for prophets when they are only pessimists.

The antidote for this stylish cult of gloom is not a blind superficial Pollyanna optimism. That, if anything, is more deadly and depressing than any pessimism could be. The antidote is to look squarely into the face of life and interpret the facts in the light of faith in man and in the purposes of God.

Fannie Hurst Says a Few Words

THE name of FANNIE HURST has not figured largely in the religious press. Well known as one of the most popular short story writers in the United States, she has devoted herself largely to the interpretation and representation of current life. The title of one of her books gives a clue to her field of interest—*Just Around the Corner*. The other day she was interviewed by a reporter from the New York Evening World on the subject of prohibition. Her intensely vigorous and unconventional language in that interview gives a somewhat novel approach to one angle of the prohibition problem. It is very much worth while passing on.

Miss Hurst distinctly affirms at the beginning of the interview that she is not a fanatic on prohibition, but that fact has not prevented her from puncturing the loud pretensions of much of the personal liberty propaganda now being sprayed over the land.

"I do not blame the law for the chaos society has fallen into. I blame the human beings whose guzzling instinct (I can't help using a vulgar word for a vulgar practice) causes them to flout this law, to make beasts of themselves and to do nothing whatever about a dangerous situation save howl protests against the government's invasion of their 'personal liberty'."

"I am willing to be boiled in oil, but I do think there's a lot to be said for Prohibition. There are other laws, aren't there, that strike at personal liberty? Do people pay any attention to them? Look at the legislation that lets children work in places where they should not work, doing terrible things that affect health, education, their freedom, their future! Look at free speech—strangled! Look at men put behind bars because they had opinions and spoke them!"

"Look at all these things! Who cares? The Senate sleeps or fuddles through. Laws against liberty, laws against women, laws against criminals who are victims of poverty and neglect—laws, laws, laws everywhere which stifle and destroy!"

"Yet only when a law comes along that deprives us of a sensuous pleasure do we raise all this hue and cry. Comes Prohibition, and instantly we become highly vocal with resentment. Such awareness of oppression was never known before. We get hydrophobia!"

"We resent the law in alcoholic orgies that leave us spent and ineffectual. We run around in search of liquids with which to confound it. We befuddle ourselves with vicious concoctions that we complain are forced upon us by a murderous statute. We hold wild wassail with an expenditure of energy that would reform the world if rightly used."

Her remarks on the younger generation hit the older generation just as squarely in the center of the forehead as David's pebble landed on Goliath's head.

"We go around lamenting the decadence of the younger generation. They drink, we say. They are immoral, we say. They have broken our control, and heaven only knows what will happen. Well, how in heaven's name could it be otherwise? What example are we setting? Do we show any self-control? Do we show any high ideals or symptoms of courage and altruism?"

"NO! We make spectacles of ourselves, turning social parties into bacchanalian orgies, getting boozy, woozy and loose. Then we blame the youngsters for their naughtiness just as we blame Prohibition for ours."

"But I have yet to see proof," she says, "that alcohol is beneficial, and I depend on it too little to comprehend the rage of those to whom it is inspiration and solace. We have never seen a country continuously free from its use. It would be an interesting experiment to try."

L.



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The Behavior of Throngs of American Tourists Plays a Real Part in Determining What Europe Thinks of the United States

America in Europe

Some Observations on What Europe Thinks of the United States—And Why

By P. Whitwell Wilson

Of the "New York Times" Staff

Author "The Christ We Forget," "The Church We Forget"

IF I WRITE a few lines about the glimpse which I had this year of Europe, it is because, everywhere I went, whether it be Italy or Britain or France or Geneva, where the Council of the League of Nations happened to be in session, I heard a discussion of the United States of America. The great Republic of the New World was a phenomenon over which the peoples of the Old World were deeply pondering.

Of the unknown, we are all of us nervous. And one fact that has to be faced is that Europe cannot arrive at a definite idea of what the policy is which the United States is pursuing. She started the League of Nations, but has not joined it. She negotiated the Treaty of Versailles, but has not ratified it. She has troops in China, but with what, if any, ultimate objective? What is here implied must not be interpreted as a criticism. It is intended merely to mean that the arrangement whereby the President acts as Executive, subject to a diplomatic veto by the Senate, makes it difficult for other nations, represented at a round-table by plenipotentiaries, to know how far what is proposed or accepted by the United States is final.

What Europe is Asking About the United States

To Americans, it may appear that, with France delaying her ratification of the Chinese Settlements until the

Far East had burst into flame, and with Britain suggesting protocols of disarmament one day which she throws over the next, there is a good deal of erratic diplomacy outside of Washington. And this is true. But Europe had hoped that the United States would be a steadying influence, and it has seemed sometimes as if her example set an opposite fashion.

Hence the curiously sensitive comments on President Coolidge's intervention—if that be the right word—in Nicaragua. The intrinsic importance of the affair to Europe was not appreciable, but Nicaragua became a symbol of a momentous interrogation. Did it mean that the United States was entering on the path of imperialism which had been trodden by every other nation, as wealthy and powerful as she, except possibly China? If Nicaragua, what about Venezuela? What about Chile and Peru and even Brazil? Was the Monroe Doctrine to be interpreted as a mandate over Latin-America, asserted irrespective of the League of Nations?

Wild hypotheses? Yes; but we must allow for human nature. Neither the Old World nor the New is inhabited by angels. Europe is old and proud and poor, and the United States is young and vigorous and rich. Everything that Europe knows of the United States suggests success. A gift from John D. Rockefeller of a fabulous magnitude means that, behind the gift, there must be

still more fabulous sums in reserve. If the American film is supreme, the reason is held to be that America can afford to acquire any actor at any price and to pay any sum for production. So it is with works of art, singers, and even athletes and authors. The longest purse wins. Even in training for championships, an abundance of cash affects the human equation.

Visible United States Prosperity

It is the prosperity of the United States alone that Europe sees. The labor and sacrifice to which that prosperity is due, are hidden from the vision. That yachts, designed in Narragansett Bay, can hold the cup against Sir Thomas Lipton, is known to every schoolboy. But no schoolboy is familiar with floods on the Mississippi. Bad weather costs the lives of two gallant French aviators. But the circumstance that this same tornado killed more than 200 citizens of the United States in Texas and the neighboring areas, is overlooked. We see what we see, and only that. To give an illustration. As I write, there are fifteen drives for an aggregate of sixty-two million dollars, so I am told, in New York alone. Of these efforts, Europe hears literally nothing. She makes no allowance for the fact that American industry has outlawed the saloon.

Again, we do not attach sufficient importance to gestures. India contains 330 million people. Yet the mind of India has been profoundly influenced by two events which affected merely a thousand or two lives. The first was the awful massacre of Britons in the Black Hole of Calcutta. And the second was the scarcely less terrible loss of life in the square at Amritsar.

So with the lynching of Negroes. It has become a proverb throughout the world, and the fact that these events have been in a large measure discontinued, will be slow in overtaking the former sensation. The steady improvement in political conditions, which is proceeding in the United States, does not make an impression on the old world except gradually and imperceptibly. In the case of Britain, accustomed, as she is, to forms and ceremonies which have been unchanged for many centuries, it is hard, indeed, suddenly to eradicate conceptions which have ceased to embody the substance.

The influence of the United States over Britain at any rate has always been great. But it is an influence that has developed. When I was a boy, we learned Longfellow by heart; we were thrilled by Edgar Allan Poe; we lived in "Uncle Tom's Cabin"; we wept over "The Wide, Wide World," and roared with laughter over Mark Twain; Rollo was our brother, and our sisters were "Little Women"; in "The Pansy Books" we discerned the call; Moody was predestination, and Sankey was the sweet singer in Israel. The melodies of the South and the Battle Hymn of the North never ceased to echo in our ears.

Somebody has said recently that the Puritanism of the United States which made so varied an appeal to us, is undergoing the final agony of dissolution. No longer shall we see the United States of other days which was ridiculed by Thackeray and caricatured by Dickens. In-



Manufacturer's News

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who were rendering invaluable service to mankind. I heard the leading statesmen of Europe—Stresemann of Germany, Briand of France, Chamberlain of England, all sitting side by side—pay emphatic tribute to the United States for her contribution to the report on the white slave traffic; and this is but one of innumerable tasks undertaken by American citizens in international co-operation. The names of Hoover, of Morgenthau, of Young, are household words; and in the rectitude and impartiality of such men, an ancient and a sophisticated continent places an implicit reliance. The fact that the catalogue of the Vatican Library is to be elaborated by American and, indeed, Protestant assistance, is significant of the broad outlook which is spreading over the citizenship of the world.

Suggestions to American Tourists

If, then, I offer a few suggestions, it is in the hope that Americans themselves, when traveling in Europe, will avoid those thoughtless trivialities which sometimes impair the prestige of their great and friendly nation.

In Paris, apparently, there have been incidents. At any rate, incidents are alleged, and it is a case where allegation is as important to friendship as fact. Plastering the suitcase with francs, tearing up francs in a restaurant on Montmartre, breaking a bottle of champagne over the tomb of the Unknown Soldier by the Arc de Triomphe—one heard all these legends, and one heard them from French lips.

They demonstrated two things: First, that a single indiscretion by a tourist in a foreign land may bring ill will on a thousand of his countrymen who are wholly innocent of any such discourtesy; and, secondly, that ninety-nine hundredths of the trouble is due to one single cause; namely, intoxication. *The Americans who are getting their country into bad odor are the Americans who break the Eighteenth Amendment.* Not once, nor twice, did I have evidence of this. All the myths circulated about the United States Army on the Rhine and the United States Navy in Australasian waters included allusions to liquor.

Let me add that I am far from accepting this gossip as veracious. And I have good cause for regarding it with suspicion. The liquor trade throughout the world must at all costs discredit a country that adopts prohibition. Twenty pots of beer, imbibed by a Briton, are

stead of the revival, Europe welcomes the revue; instead of spirituality, syncopation.

Whether there is any truth in this suggestion I do not know. I am one who believes and will always believe that Mr. Babbitt has not only a body to be insulted, but a soul to be saved. And I cannot forget that it was the old United States from whose shores there sailed to England an ambassador so illustrious as James Russell Lowell. His declarations of the rights of man rang with the reverberating authority of a prophetic thunder; and the password of Gladstonean liberation was Lincoln's address at Gettysburg.

At Geneva I found many American citizens imbued with the spirit,

moderation. A single whisky and soda, sipped by a Pennsylvanian, becomes an orgy. But the lesson surely is none the less important. There is one way only of promoting the majesty of the United States—it is to obey her laws.

One other trifling suggestion may be permitted. I am not one who thinks that the tourist from the United States is inconsiderate of the comfort of others. On the contrary, I have direct evidence from an excellent source that Americans are at least as careful to pay their doctors' bills when traveling as are the British. Moreover, it is not possible, when traveling, to regard personal finance as a topic taboo; fares and tips must be mentioned.

But the object of seeing the masterpieces of painting and architecture and the glories of Alpine magnificence is to enrich the soul with those treasures which are above price. And sometimes I have been amazed of an evening to hear conversations among tourists of culture and excellent social position who, after a day of seeing ultimate beauty, appeared to have nothing to talk about but the price of a room at this or that hotel and the eternal question whether, allowing for the customs, clothes are cheaper in Paris than New York. For an intensive study of domestic economy, why travel all the way to Bethlehem, to Nazareth, and to Venice?

The Eternal Discussions of Cash

Sometimes this discussion of cash touches the rate of exchange. In Great Britain sterling has been restored to a gold basis, but in France and in Italy quotations for currency vary to some extent from day to day.

It is not easy for Americans, whose dollar has stood consistently at par, to realize how delicate are the feelings of those who see their own standard of money severely depressed; and in hotels, conversation, by no means inaudible, which emphasizes this painful situation,

is heard by others, directly affected, without particular pleasure. To spend thousands of dollars on dress and accommodation, second to none, and then to wrangle through the grille of an agency with some modestly remunerated cashier of Latin extraction who is merely exchanging currency according to the instructions which he has received—this, surely, is not either tact or courtesy. Either travel or don't travel, but if the decision be to go abroad, let the thoughts rise above the narrow margin of a centime more or a centime less per dollar of credit, and the effect will be beneficial both to the tourist and the European.

The idea that all the fault is on the American side is not my idea. There is, I think, a tendency in Great Britain, when Americans go there, either to avoid mention of the United States altogether or to indulge only in remarks, hardly to be described as appreciative. I know of more than one instance where Americans of strong sympathy with Britain,—indeed, of former British nationality,—have left that country with affections perceptibly cooled by the atmosphere into which they had been plunged. It would be wiser for Britons to find in these friendly guests a medium of information respecting the life of the United States which is not always available in the newspapers. If, however, Europe is at the moment a little "peevish" with this country, and is showing it, this is only one more reason why there should be revealed to Europe the generous and sympathetic aspects of American citizenship.

I can only express the opinion that if the citizens of the United States refrain strictly when in Europe from two things—talk about dollars and orders for drink—they will in a single season win regard for their country. The fact that debt is under collection means surely that all the greater care should be taken to uphold the dignity of the creditor.

NEW YORK CITY.

Savings at Sixty

High Finance in a Parsonage

By A Furtive Clergyman

MARK TWAIN'S remark that "everybody grumbles about the weather, but nobody ever did anything about it," is a fair description of all the talk in our household about saving money. And living on the same salary for twenty-three years, of course, inspired more or less talk on this theme. When we moved into an apartment and out of a big house, which always kept us just about one month behind in finances, I broached the time-honored subject of savings again, and was told that as the bills were now much less that was the same as savings. I am always told something, but this time I knew better.

The First Fifty Dollars is the Hardest

Quite on the sly I began with the following system, which I recommend to all and sundry, and "they will reject it at their peril," as Arnold Bennett once said about some piece of advice he was giving to the public. Not a word of it did I let on until I had actually saved fifty dollars. Nobody could begin lower than I did, for the first

item was fourteen cents. I was waiting for a trolley to take me on a fourteen-cent ride, and as an automobilist picked me up and saved that outlay, I said to myself, "Now or never," and on my return put fourteen cents into a tin box in the study desk. A friend and neighbor had written a book, and decency compelled me to buy it, which I was about to do when the author presented me with a copy of it. I put the two dollars into the box and that made two-fourteen. Our bank was giving out small dime barrels, and I took one and cheated myself as often as I could by saying that I never missed dimes anyway. The barrel was soon filled; it took forty dimes to do it. And every night we went out to dinner I surreptitiously put away a dollar and a half, and as this happened three times within ten days, I was now up to ten-sixty-four, and nobody the wiser for it. When anybody came in to dinner I did nothing.

One day I was so busy that I forgot lunch until dinner time, when I put away the price of it. All the coppers I put into the box, as coppers do not count, and soon I

found myself always paying carfare in silver so as to get a few coppers back. Having "got going," there was now hardly any depth to which I would not descend. For some official business, for which I had always paid the postage myself rather than fuss about it, I had given me ten dollars worth of stamped envelopes, but I should never have known the difference if I had not boldly—and this *was* a wrench—put ten dollars into the box. Such bits of good fortune had always been coming my way, but there had never been anything to show for it. But this had some kick to it. I was ten dollars better off and could prove it.

The "Depths" of Thrift

When at length—and it was not so long, either—I had amassed fifty dollars and confessed the matter at home, the response of the lady of the house was good-humored approval, accompanied with the suggestion that this was rather small potatoes for "the likes of us." As we were now escaping the wages of the furnace man, I suggested that we keep on paying them just the same—to ourselves. "But what difference would that make as long as we are now saving them anyway?" I was told that it remained to our credit on the check book. But I had noticed after many years of check book that whatever was on it generally disappeared. As a great concession I was now allowed to count the absent furnace man as a direct asset of twelve dollars a month.

Outwardly I remained a respectable citizen. No one would have suspected what was happening, but it was now happening all the time. When I complained to the grocer that a can of instantaneous coffee bought in the summer had gone bad, the manufacturers, getting the complaint, responded with a courteous regret and the gift of a fresh can. I put the dollar and thirty-five cents in the tin box.

On a certain Monday the cleaning woman failed to arrive, and as we had already dedicated three dollars to her and did not have to pay it, I put the three dollars away. Two weeks later I confessed this chicanery to the lady of the house, and she admitted that she had done it, too. We both refused to retract, and even wished that the cleaning woman would do it again.

Our social position remained good. Nobody knew what was going on. We had always been "solvent debtors," and for all the neighbors knew had never gotten any better. One of them sent us from his country place a fine ham, and I paid myself for it after inquiring the price thereof at the market. I realize better the kindness that was done me.

Trading Elusive Dimes

My barber having risen to being the owner of the shop, it was no longer polite to offer him a tip. He was above it. I was not, and offered it to myself. Pennies rolled in all the time, and the putting of dimes in the little barrel became almost a form of inebriety. When a friend insisted on paying for a long distance call on my telephone—which I had long since paid for and forgotten—I put the payment where it would be most appreciated

and wished he would come again. One evening after an elaborate afternoon reception which left us with no appetite for dinner so that we did not have any, instead of letting it go at that I deftly deposited a dollar and a half in the box.

The income tax has turned out a great boon. There was but one way to realize the full relief of its being reduced. I had become used to the tax and was quite ready to pay it. Now I paid the amount of the reduction to myself, and all was as before except that I was better off.

As the lady of the house runs the check book, some little finesse was needful in order to get the old amount for the income tax, but I managed it. Cunning and I have almost become twins.

I do not mean to imply that I have become "a cheap skate." We have not flinched on one of the old benevolences or drives, and do not mean to do so. Only it has become evident to me that by the direct, straight-out, and ordinary check book way we would never get anywhere in savings. What *we* need is stealth and humility, and I can now furnish enough for both.

When I overpay something I always treat the refund as clear gain and store it away. When we were about to take the train for a seventy-five mile ride and a friend took us there and back by automobile, the lady of the house *thought* we had saved the fare, but I *knew* we had, while she does not even know it yet.

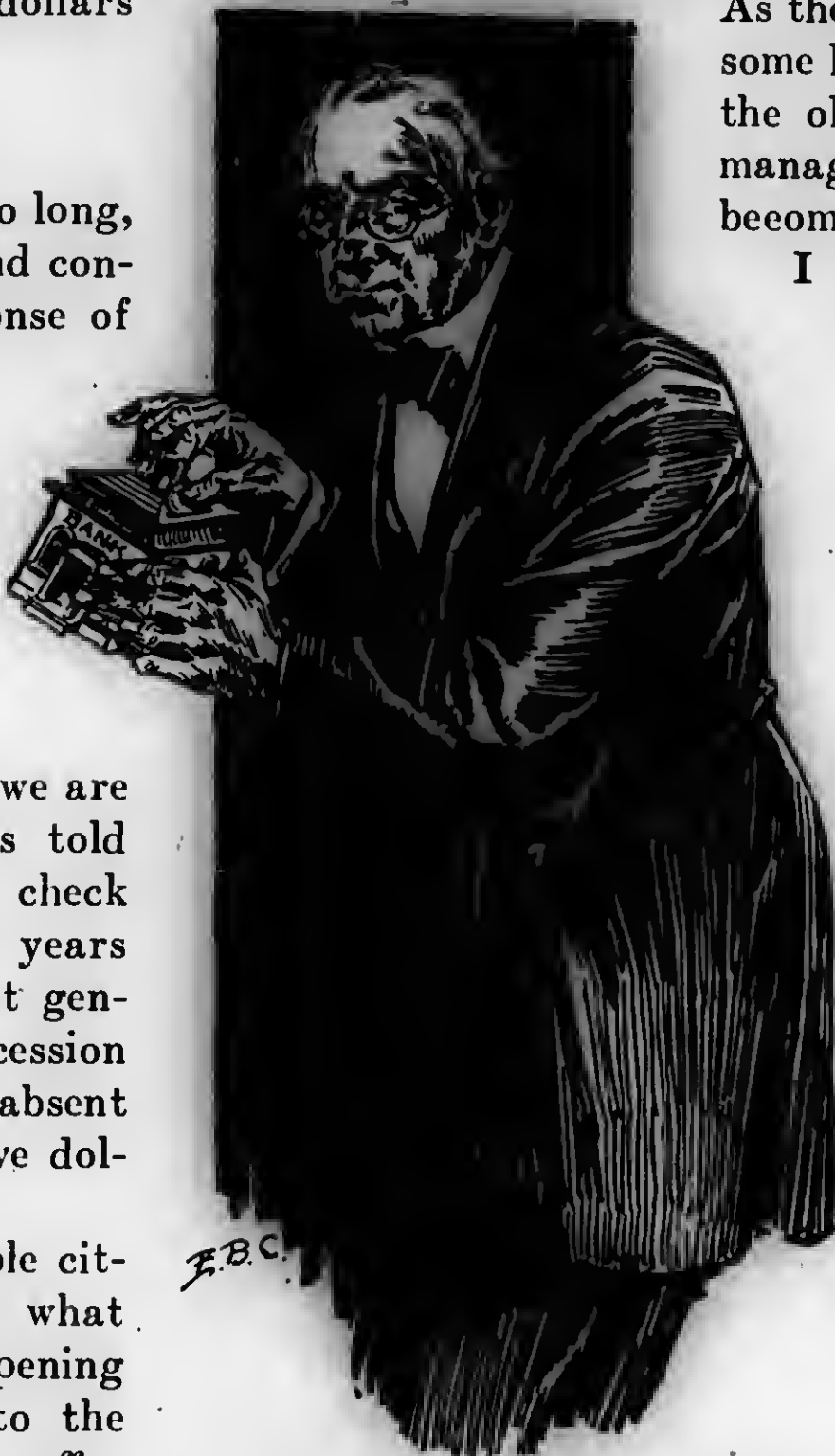
Imaginary Liberty Bonds

Then I resort to ingenious ways of putting the matter to myself. If savings are a bit slow for a week, and only six dollars, I tell myself, "That is just the same as if you owned another hundred dollar six per cent bond." Or if the fragments should be but four dollars, I proceed imaginatively as the owner of another hundred dollar Liberty Bond. When the total mounts to a sum of fifty dollars I hearten myself by saying it is just as if I now possessed a thousand dollar bond. I place much value upon these fictions, and do not think this plan can be carried out without them.

Three Hundred Dollars in Two Years!

But one must put up with momentary reactions in a plan as good as this. Of course I have moments of shamefacedness and say to myself, "Just to think of it! What would people think of you if they knew? And at your age, too!"

The custodian of the check book is of many minds about this. Sometimes she is mildly amused, sometimes rather pleased. And as I think of her general unconsciousness of the really serious change that is going on under the surface of our quiet home life, with a perfect volcano of thrift ready to blow us into solvency almost any minute, I am reminded of the prayer of an irritated minister in Massachusetts who is said to have prayed, "O Lord, Thou knowest not half the deviltry that is going on in this town."



"QUITE ON THE SLY I BEGAN"

My Confessional

By Bruce S. Wright

YES, I have a confessional. That label is not on the door, but it is a confessional none the less. Only two words are lettered on the door: *Pastor's Study*. Beneath these words is a brass knocker (price, \$1.75), which gives a good, loud knock, easily heard within the study. I am not different from the great run of pastors. Who does not have his confessional? None of us calls it by that name. Few, if any, desire to. For it is more than a confessional. It is an "Inspirational." Or should be. Merely to hear someone "confess" may mean little or much. It will mean much only if the one who "confesses" is inspired to a new and better way of life. But by far the greater number who come to the pastor come to tell their troubles rather than their sins. What is it they need? Is it not a fresh impartation of courage? They need to be inspired by an inner power which faith alone can give. No inconsiderable number of people come to my confessional each year. Let me tell you about them, in no least way breaking the trust imposed in me.

Financial

By far the largest number who come to my confessional come seeking financial aid. There is a strange and striking similarity in their appeal. They are temporarily in hard luck. They do not ask money outright. No, they simply want a loan. They have never before asked anyone for money, and they do it now only under the drive of direst necessity. Occasionally there is a genuine case of honest-to-goodness need. People from my own parish I try to help, either from my own pocket or from funds which may be made available. To others I give a card or note to the proper organization within the city. The Goodwill, a noble example of applied Christianity, always stands ready to help, working hand in hand with the pastor whose confessional is besieged by those in financial distress.

Family

Next in order, in the number who come, are those who seek the pastor because of family troubles. They are desperate; they really want help; they have tried many things, and finally they turn to the church. There are misunderstandings in the family circle. "In-laws" work havoc. What can a pastor do? Sometimes he can help, seldom can he interfere in family affairs. Usually the best he can do is to pray and hope that the silent influence of his coming and going may work to restore or hold together the unmeasured blessings of a Christian home.

Personal

A few come with their personal problems. They do not ask a loan of money; that is made clear from the outset. Nor are they having trouble in their family relationships. Rather it is something which concerns them chiefly that makes them bold to seek out the pastor's confessional. Most of this group are young people. What about school? Should they continue school beyond high school? Or is it better to plunge at once into the work of life, particularly if one is not to train for a professional or specialized career? Then there are the affairs of the heart. More than once a young person has

come seeking light on the question of love and marriage. Can you help me get a position? Will you write me a character letter? May I use your name for a reference? These are common requests from young people, which are a proper claim upon the pastor's time and calling, and a wholly fitting subject for his confessional.

Seeking Christ

Rarely, all too rarely, does one seek the pastor because he is burdened with sin. The thought of his relationship with God seldom moves him to seek out the pastor and inquire the way of life. But it does happen now and then. "Pastor, I came to talk with you about uniting with the church." A fine young man whom I had never seen before told me that. I had no more than opened the study door when he told me his errand. Yes, he gave his life to Christ. He united with the church. That was five years ago. He remains steadfast and true to this day. "Pray with me; I want you to pray with me that I may conquer this awful habit." We knelt and prayed. Did it help him? Prayer always helps. If the knocker on my study door could be lifted by those whose hearts were moved to seek Christ I would cheerfully forego all else and remain in that confessional from morning till night.

Confessional Ideals

If a pastor is to be helpful within his study he must set up and hold fast certain ideals. First of all is the ideal of *secrecy*. Let no pastor imagine that he can whisper among his intimates the secrets which are told him in all confidence. Should a man have secrets from his wife? A pastor should and will. There are experiences, of others, locked forever within my heart. Years have passed since some of these stories were told me, as years have gone since I set eyes upon those who told me their secrets; but should I meet them to-morrow I could look them straight in the eye and say by that look, "I have kept inviolate all that you told me." Another confessional ideal is *sympathy*. Even the one whose problem is largely fanciful will be better off if he has a sympathetic listener. It may be that sympathy is the one thing he needs above all else. *Accessibility* is a third confessional ideal. My church is downtown. My study is in the church. It is directly accessible from the large vestibule of the parish house. Whoever wishes to see me is not required to run a gauntlet of secretaries. He comes straight to *my* door. Am I not bothered? Is my time not wasted? Do I not have a procession of loafers and professional runabouts who seek an easy mark? Not at all. Any pastor, accustomed to meeting people, can quickly read character, can readily pass on and dispose of cases.

The Supreme Need

The greatest need of the great church of Christ to-day is pastors who are known to be accessible and sympathetic, who can be trusted in any emergency, with every experience. "Go and see the Rev. Mr. —; he will help you." To have that said of me to those who are in trouble is the reputation I sincerely covet. One will be a better preacher in the pulpit on Sunday for having kept an open door to his confessional on week days.

Miss Violet Wood Passes

By Miss O. E. Barker

MISS VIOLET WOOD was born in Oxford, Ga., June 2, 1904, and departed this life, May 1, 1927, at the home of her parents, the Rev. and Mrs. W. B. Wood, 210 Fort Street, Atlanta, Ga. Her father being a minister in the Methodist Episcopal Church, moved from Oxford to Cartersville, his first charge, when Violet was only a year and a half old, and her friends became many as her father moved over different charges of the Atlanta Conference.

Being frail, she was unable to begin her school life until ten years of age. However, she began with zeal, and succeeded in completing first year at Clark University. When health would not permit her re-entering for the second year's work, she remained at home in hope of regaining health. A bright jewel she was in the home, where mother and father rendered all earthly aid in helping her to regain health. In early spring she began to fail rapidly and was taken to the sanatorium. When her mother went to visit her in the evening of May 1, she desired to return home, but lived only a few hours after returning. Her last faithful service to her Sunday school came during the Christmas season, for it was then she was busy buying presents for the Christmas tree. The pupils of her class found joy in listening to her quiet, modest, and thoughtful instructions. As fourth vice-president of the Epworth League, she was present to perform her task if illness did not prevent. The church

and community feel keenly the loss of this lovely girl, for she was loved by all who knew her.

The remains were taken to Oxford, Ga., by the Hanley Undertaker Company the following Wednesday morning, where the funeral was preached by the Rev. N. J. Crolley. Others assisting in the services were the Revs. Stanton, Swain, Demery, Strickland, Queen, and Ector. "Nothing Between" was sung by Miss Lillian Spruce, a classmate, and her favorite song, "It Is Well With My Soul," was sung by members of the Faithful Workers Club. Among those escorting the body to Oxford were members of the Ladies' Aid Society, young women of Faithful Workers Club, superintendent of Sunday school, president of Epworth League, members of Fort Street Church, classmates, and friends.

The following ministers of Atlanta acted as pallbearers: the Revs. H. W. B. Wilson, C. L. Johnson, J. F. Demery, E. G. Newton, P. H. Travis, and J. W. Queen.

She is survived by mother and father, the Rev. W. B. Wood, pastor of Fort Street Methodist Episcopal Church, Atlanta; three brothers: C. L. and Frank, of Atlanta, and W. B., Jr., of Camp Benning, Columbus, Ga.; a grandmother, Mrs. Thomas Oxford, many other relatives, and a host of friends. The floral offerings were large and many. Interment was in family lot, Oxford, Georgia.

ATLANTA, GA.

The Sixth Annual Conference On City Church Work

At Union Theological Seminary, New York, N. Y.

By the Rev. Wm. H. Williams

THE Interdenominational Conference on the Church in the City and Industrial Communities was held at Union Theological Seminary from June 7-17, 1927. Following the plan of previous years, the group was divided into three committees for intensive study by seminar methods. For the first seven days each committee pursued its work for a two-hour period independently. On the last three days each committee had a two-hour period within which to present its findings to the conference as a whole for criticism and adoption. The first period in the morning and the afternoon period were given to lecture courses while the evenings were devoted to observation trips.

The following is a synopsis of the work: Group 1, led by Prof. Gaylord S. White, of Union Seminary, studied "The Church in Relation to Its Constituency." This topic was treated from four angles: (a) "Organizing the Parish," (b) "Systems of Record Keeping," (c) "Parish Visitation," and (d) "Church Finance." These were discussed by the following ministers, respectively: the Rev. W. Raymond Jelliffe, associate minister of Madison Avenue Presbyterian Church; Prof. White, of Union; the

Rev. Edgar F. Romig, minister of the Middle Collegiate Reformed Church, and the Rev. Horace H. Leavitt, minister of the Union Presbyterian Church. Group 2, led by the Rev. Charles H. Webber, minister of the Church of All Nations, studied "The Church in Relation to the Foreign Language and Industrial Groups." Dr. Webber's experience as minister of this cosmopolitan church greatly enhanced the value of his service to this group. Group 3, led by Prof. Herbert N. Shenton, of Columbia University, studied "The City Mind and Its Significance for Church Work." The fifteen years of faculty work in the Department of Sociology at Columbia University eminently fitted the leader for his task.

A course of five lectures on the subject, "How to Win the Man Outside the Church," was given the first five days of the conference by the Rev. Charles Stelzle, president of the American Advertising Association, New York City. Dr. Stelzle discussed the work of the church from a business point of view. He emphasized how the church may increase its constituency through the advertising medium. The second course of five lectures was given by the Rev. Wm. H. Foulkes, minister of the First Presbyterian

Church, Newark, N. J. "Parish Problems" was the theme of this course. This was truly a Pentecostal period in the life of the conference.

The third course of five lectures was given in the afternoon by Prof. Henry M. Busch, assistant director of field work, Union Seminary. Mr. Busch discussed "Modern Educational Theory as Applied to Church Work." His commanding knowledge of modern educational theories in both psychological and sociological fields prompted the conference, through a unanimous vote, to request his return for the 1928 session. The fourth course of five lectures was given the last period in the afternoon by Miss Adelaide T. Case, professor Teachers College, Columbia University. Prof. Case used as a subject, "Developing Christian Character Through the Church School." Means and methods were stressed in her series of talks on operating the graded system. Printed material distributed during the course made the work quite practicable.

The observation trips were directed by the Rev. Clarence V. Howell, as in previous years. Radical labor unions, institutional churches, social centers, and places of historic interest were visited during the conference. The most unique social feature of the conference is its interdenominational aspect. The denominational distribution was as follows: Fifteen Presbyterians, thirty-one Methodist Episcopal, five Congregationalists, two Reformed in America, and four Baptists. The Washington Conference was represented by the following delegates: the Revs. Julius S. Carroll, Charles Young Trigg, E. S. Williams, J. H. Jenkins, Walter A. English, James D. Browne, E. A. Love, F. F. King, R. M. Williams, I. R. Berry, and Wm. H. Williams. These were joined by Dr. John W. Robinson, of New York City. Fitting resolutions, touching the hospitality accorded the conference, were adopted. Dr. Gaylord S. White, the "Big Brother" and director of the conference, has enshrined himself in the heart of each delegate for his many personal and solicitous courtesies. The conference is now history and forms one of the brightest chapters in Christian brotherhood.

The Wiley "U" Institute

By the Rev. J. H. Lovell

NEARLY one hundred Leaguers and church-school workers were registered in the eighth annual session of the Wiley "U" Institute held recently at Wesley Tabernacle Church, Galveston, Texas. Some of the workers, who have been with the institute since its organization, declared that, all things considered, this year's session was the best of all.

The diligent application to study and work on the part of the students was remarked by nearly all of the members of the faculty. The attendance upon the "Morning Watch" and the interest manifested in the purely spiritual phases of the institute program were distinct features of the session. "The Living Cross," a pageant rendered by the students as a climax to the work of the "Fourth Department," carried a very impressive message touching the scope of opportunity and the imperative responsibility of American Methodism.

The following persons constituted the faculty:

Dr. J. S. Scott (dean), Dr. A. W. Carr, Dr. J. H. Lovell, Miss Fannie Butler, Dr. E. O. Woolfolk, Dr. J. O. Williams, Mrs. Zula Pope Lovell, the Rev. W. H. High-

tower, the Rev. R. B. Reid, Dr. E. H. Holden, Prof. T. B. Echols, Mrs. O. A. Kelly, Dr. W. J. King, Dr. E. W. Kelly, and Mrs. M. P. Butler.

President M. W. Dogan of Wiley College was present in the early part of the week and delivered an inspirational address before the institute. Nearly all of the pastors from Houston and some from various other points were numbered among the visitors.

The members of the local committee on entertainment, including Dr. E. W. Kelly, pastor of Wesley Tabernacle; the Rev. W. H. Hightower, pastor of St. Paul; Mr. T. W. Patrick, institute manager; Mrs. M. P. Butler, dean of women, and others, were happy in their plans and arrangements to provide things convenient and comfortable for all "comers" and "goers" during the week. On Friday afternoon all of the out-of-town delegates were the guests of Wesley Tabernacle and St. Paul Churches on a most delightful boat ride on the bay, the Galvez, a large and splendid pleasure boat having been chartered for the occasion. Resolutions expressing thanks to the local committee were adopted by the delegates and visitors. Dean Scott also was commended upon the harmony and progress noted in the conduct of the institute, and was congratulated upon the success crowning the various departments of the work.

The following corps of officers were elected for the ensuing year:

Dr. W. J. King, chairman; Mr. T. W. Patrick, manager; Dr. E. O. Woolfolk, secretary; Dr. A. W. Carr, treasurer; Dr. E. W. Kelly, registrar; Dr. E. H. Holden, life-work secretary, and the Rev. A. J. Newton, promoter. The district superintendents of the Texas Conference are members ex-officio of the institute commission.

The office of corresponding secretary was constituted and Miss Eddie M. Hayes was elected to this office.

Summer School for City and Rural Pastors

(Continued from page 564)

ter, and M. C. McCrosky, of Brinkley, McGehee, and Conway respectively.

The summer school for teachers was in session at this time, and this interchange of ideas gave inspiration to the work. Each day both schools assembled in chapel at the close of the morning's work and were addressed by members of the faculty of the school for ministers. Dr. Felton emphasized the importance of the teacher's place in social and recreational leadership in a most helpful way. It was an inspiring sight to watch pastors, delegates, and teachers after their period of study engaged in their outdoor exercises each day—a fine Christian group training for efficiency in every phase that touches humanity.

Dr. Hughes declared this to be one of the most interesting, as well as the best attended school throughout the connection.

President G. C. Taylor, Mrs. A. B. Robinson, and Mrs. A. B. Ives, the two matrons, made our stay at Philander one of comfort and pleasure. Too much praise cannot be given these good people and all who helped in the smallest way to make this meeting a success. We pray God's blessings upon them all.

MCGEHEE, ARK.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

DAVID AND JONATHAN

THIRD QUARTER. LESSON V. JULY 31

Scripture Lesson—1 Sam. 18. 1-4; 19. 1-7; 20. 1-42; 23. 15-18; 2 Sam. 1. 17-27.

General Considerations. The story of Jonathan's love for David is among the most beautiful of Old Testament stories. It is but natural that David should have reciprocated for the kindnesses which Jonathan had shown him even at the risk of his own life, and especially since Jonathan was of so much higher social standing than he. But it seems remarkable that Jonathan should have been so fond of David and should have gone to such limits in exercising his love for him. And yet if we look into the situation more closely, the remarkableness is chiefly *seeming*—the relation of Jonathan to David is what might ordinarily be the rule under similar circumstances were it not for the interference of older men like Saul. The more remarkable thing is that Saul did not have more influence over Jonathan than he had. The chief difference between that Saul and the more modern Sauls is in the amount of evil influence realized over the Jonathans. Let's see what that means.

Saul's Hatred for David. Saul's intermittent insanity was doubtless due to worry caused by Samuel's break with him, declaring that God also had severed relations with him. He became insanely jealous without knowing of whom he was jealous. But by the time of our lesson he had come to surmise for good reasons that David was the young man who might take his place. His insane jealousy was easily turned into homicidal hatred. The more popular and successful as a military hero David became, the more thoroughly hated destroyed Saul's moral conscience. Failing by a "political" trick to get David out of the way, he essayed in vain to have him killed by his orders and then by his own hands. O jealousy, how far toward hell wilt thou not drive thy victims unwittingly! In a sense David drove Saul crazy.

Jonathan's Love for David. The monarchy had not been sufficiently long established for the thought of succeeding his father to intoxicate Jonathan, or of another displacing him to greatly disturb his mental sanity. He was young enough to place the welfare of the nation above personal considerations of political succession. He placed ability before the accident of birth or fortune. He considered the glory of being king to be in being a glorious king; that is, the most victorious king. He determined, like his people in general, God's selection of a king or ruler by the success given to his sword. He believed David to be God's choice; and so he fondly supported David, thereby providing for his own future (1 Sam. 20. 14, 15; 23. 17). He was still young enough for there to be something in him of the hero-worshiper. He recognized in David far greater ability than he himself possessed; and he was young enough to be frank in admitting it. He recognized in David his ideal hero, and he was yet free by nature enough to worship him.

Saul and Jonathan. So Saul represents the older man, who is jealous and afraid of and, therefore, who hates the younger man of superior ability and popularity, who tries by cunningly devised schemes to have him kill himself and, failing in this, tries himself to "kill" him as far as future advancement is concerned; while Jonathan represents the young man of high ideals of practical right, who places principle before policy, who admires ability, no matter in whom it is found, who places the success of a cause before personal preferment, who freely doffs his hat to anyone who he thinks can more successfully put the job over, and who stubbornly refuses to be spoiled out of his high ideals by an older political schemer. Saul was the so-

phisticated old man; Jonathan was the unsophisticated young man. Saul's was the standpoint of policy—the "political" standpoint; Jonathan's was the standpoint of principle—the moral standpoint. Saul could not get Jonathan's standpoint because he was old enough to have become set in his evil way, and so essayed to kill him; and Jonathan was too young to have Saul's standpoint, and so persistently ignored his wishes.

Sauls and Jonathans. Throughout Christendom Christians have been loud in their condemnation of Saul and their praise of Jonathan. But it would be difficult to find anywhere in history a so-called Christian king who would not have acted very much as did Saul under the circumstances. And when we consider the conduct of many of the older so-called Christians toward the younger ones to-day in state, church, schools—everywhere offices are held, we cannot but exclaim, "My, how the tribe of Saul has increased under so-called Christian nurture!" Not all older men are so; and not all younger men are of ability. Mere age determines nothing. But many are so. They will not respect the ability of the young man before they think they have *oldened* him out of his so-called impractical ideals of principles into their own standpoint of policy. This they do by holding him down until he at least agrees to sneeze whenever they take a dip of snuff. Hence many organized groups of young men oppose the policies of older men. Were it not for this policy of *oldening* young men, Jonathans would probably be the rule to-day. One of the most pathetic spectacles is a young, educated, and otherwise able young man formerly of high ideals and principles who has been *oldened* in the vigor of his young manhood. And to the progress of practical ideals in society nothing is hardly more destructive than this Saulish and, shall we not say, hellish process of *oldening* young men?

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JULY 31, 1927

"Abide in a secret place and hide thyself"

(By the Rev. D. D. Martin, D.D.)

The friendship between David and Jonathan has been an example of the really beautiful in human life whenever the story has been told. Jonathan represented the younger "set." There was a fellow feeling between him and David. Chums are often the truest of human friends, and the associates of our youth often remain true unto old age. Thus was the "soul of Jonathan knit to the soul of David." A covenant was made that neither would ever break. It was never modified or forgotten in any time of stress.

Such compact of friendship involved mutual and secret understandings which no other could interpret, so that when Saul sought the life of David there was a secret place of safety known only to Jonathan and David. Thither they resorted, and here David was hidden from the angry Saul, while Jonathan pleaded for him. Some things are known only to those who are true yoke-fellows in Christ. There is a hiding place of safety from the wrath and sin of this world, and one may shelter and protect the other. If every missionary could have some such friend in the homeland, it would be a great help to them.

There is a hiding place which every servant of God knows, a sheltering rock which extends its assurance and protection to every land, and whereunto every missionary and every convert may continually resort. This is the abiding comfort and help in China to-day. The discouraged worker in every land finds here shelter and respite from the storms of earth's anger and from the chill of its indifference. It provides friendship when earth's friends are far away. It is the soul's rest in God.

All in the heathen world and multitudes in the homeland are hungry for such a spiritual friendship. If we know this secret place and are there hid with Christ in God, it is easy to help others in to the same experience. Sad it is for any missionary or Christian worker who does not know the secret of the Lord, that he may help others to find it. The worried and troubled of earth may all find room in the hiding place with Christ.

OASIMON SEMINARY.

Epworth League Topic

JULY 31

By the Rev. J. W. Haywood, D.D.

CONTEMPORARY PROPHETS—KAGAWA

(Isa. 58. 6-9)

We are to study to-day another one of our present-day prophets. He is a Japanese, and his name is Toyohiko Kagawa. Like our other prophet, he is a man of the East. It is a noteworthy fact that the East has produced all the great spiritual leaders. The Western mind is a material mind; the Eastern is metaphysical, spiritual.

The Man. Kagawa is a man thirty-nine years old. He was educated in the Christian schools of his own country and in Princeton in this country. He was reared by an uncle who wanted him to enter the diplomatic service. The boy, however, had his mind set on the Christian ministry. The message of his life as a minister fully warrants our calling him prophet.

His Work. Here is a young man who has taken all his fine training and devotion into one of the most disreputable slums in the world, a place comparable to Hell's Kitchen, New York. In a section of Kobe is a place

called Shinkawa. This is a place that verily stinks with filth and disease. Kagawa began preaching on the street corners in this district. Bye and bye converts began to flock to his standard. He got permission to move from the dormitories of the Theological Seminary and make his home in this slum among this people. He lives there to-day. The message and method of Jesus are literally adhered to by him. Jesus was Himself an Oriental; it takes Orientals like Gandhi and Kagawa to follow Him literally. By the way, the Negro is an Oriental; that is why, when he does not try to imitate the white man, he can so completely conform to the teachings of Jesus. Deep spiritual life belongs to the Oriental; that's why all the great religions were originated in the East. Yonder in the slums of Japan we have re-enacted the sublime life drama of Him who once walked the dusty roads of Galilee, Samaria, and Judea.

MOROAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Centerville, Miss.—In the drive for the refugees, Williams Chapel raised \$60 in clothing and \$9.05 in cash money. This was sent immediately to those unfortunates who suffered so greatly from the recent floods. In God we trust.—Rev. C. Nelson, Pastor; J. M. Crockett, Reporter.

McMinnville, Tenn.—The Rev. W. M. Holden preached a wonderful sermon Sunday at Fingers Chapel, from Hebrews 12. 1. He also preached at 7 P. M. An appreciative audience was present at each service. We feel that he is a stronghold to the circuit, and is a great builder of the work. We trust he will remain with us many years to do work for the Master.—Mary E. Durham, Reporter.

DeSoto, Miss.—We are proud to say that St. John Methodist Episcopal Church is yet alive. We had a grand Children's Day program, conducted by Mrs. W. M. Hough, who took much pains in training the children. A noble paper was read by Miss Evelyn Houze, daughter of our beloved pastor. Collection for World Service was \$44.84. At 8 P. M. the pastor preached a special sermon for the children. The Conference made no mistake in sending us this good man.—Rev. R. Houze, Pastor; I. Haynes, Reporter.

McComb, Miss.—St. Paul Methodist Episcopal Church: On Sunday, June 26, the members and visiting friends of this city witnessed a grand Children's Day program that was conducted by Mrs. R. B. Rogers and Mrs. Emma Rembert. Mr. J. R. Burton delivered a very hearty response to the program which was full of thought and enthusiasm. All present were high in their praise of the program. Collection amounted to \$21.55. We hope to make a better report in the future.—M. V. Tobias, Reporter.

Meridian, Miss.—Haven Chapel: Children's Day was fittingly observed by the Sunday school. "Gretchen's Wondrous Adventure" was carried out to perfection, being one of the most beautiful and colorful fantasies ever presented by the Sunday school. The program was rendered under the direction of Mrs. N. Pollack, who spared no pains in training the young people for the occasion. The school is doing favorable work; we have a bright future ahead, and the occasion did much to awaken us to our possibilities.—Reporter.

Starkville, Miss.—Rust College Concert Company, on June 27, was quite a treat to our city and quite an inspiration to the young folk. Many met us in the court house to greet and hear this wonderful company and to see them in action. All hearts were lifted when Dr. J. W. Golden, who is traveling with the company, so eloquently spoke of the work of Rust College and why it should be endowed. With pride we can recommend this company to be one of the greatest of its kind. We will be glad to have them come to us at any time.—The Rev. Z. T. Powell, Pastor; Mrs. Z. T. Powell, Reporter.

Springfield, Ohio.—The Children's Day program was held at Broadus Chapel. The Sunday school rendered the play published by the Board of Education, entitled, "Gretchen's Wondrous Adventure." Sixty children took part in this play, ages ranging from two to eleven years. The part of Gretchen was wonderfully played by little Miss Dottie Clark. Encouraging remarks were made by the Rev. Crook, of Wiley Methodist Episcopal Church, and the Rev. Daniels. Closing remarks by the pastor, the Rev. Britt. Mrs. Barbara Arter directed the program, and Mrs. Jackson presided at the piano.—Reporter.

West Point, Tenn.—An excellent program was rendered at Wesley Chapel Methodist Episcopal Church, Sunday, June 12. Sunday school was held at 10 A. M., conducted

by Miss Wilton Reed. The Rev. W. M. Neal preached at the eleven o'clock service, taking for his subject, "Suffer little children to come unto me." It was a great message. The program rendered at 2 P. M. under the direction of Mrs. Priscilla McClain, was excellent. We are also glad to have with us Mr. R. M. Parker and children, of Lawrenceburg. Mr. Parker made a splendid talk that was enjoyed by all. Collection for the day, \$3.—Miss S. J. Cathey, Reporter.

DeKalb, Miss.—The people of St. Mark Methodist Episcopal Church were wonderfully blessed on Sunday, June 5, 11.30 A. M. Mrs. Gaither, national field secretary of The Woman's Home Missionary Society, was with us and gave a wonderful lecture. At 3.30 P. M. the Rev. Nelson, of Lauderdale, Miss., was present and preached a noble sermon. At 8 P. M. the Rev. J. S. Williams, district superintendent of the Jackson District, preached a noble sermon, which made every heart feel glad. We are asking these good people to come again. We are always glad to have you in our midst. Dr. J. B. F. Shaw was also with us for a short while. Total raised during the day, \$46.66.—Rev. E. H. Williams, Pastor; Miss Hezzie C. Scott, Reporter.

Gulfport, Miss.—Turkey Creek: Children's Day will ever be remembered by the members of Mt. Pleasant Methodist Episcopal Church. The students' educational fund raised by the Sunday school totalled \$10; that of the church department, \$20. A very enjoyable event was a birthday party given at the home of Mrs. Julia A. Sims in honor of her mother, Mrs. Malinda Benton, who is 103 years old. Everyone wished this dear old lady many happy returns of the day. Mrs. Artimese Tuggle gave a church supper for the benefit of the Epworth League. She was very successful in this undertaking. On the fourth Sunday in June we had with us the Rev. Briton, of Heidelberg, Miss., who delivered a message that was inspiring as well as educational.—Rev. F. Smith, Pastor; H. M. Hines, Reporter.

Houston, Texas.—Boynton Chapel Methodist Episcopal Church has been booming with spiritual and financial activities for the past month. Sunday was a day of fine service. Our pastor, the Rev. T. M. Jackson, who always gives us fine service, gave the Rev. W. M. Jones, one of our local preachers, the right of way last Sunday, and he selected for his text, 1 Cor. 3. 10; subject, "Let every man take heed how to build." He preached a wonderful sermon to quite a large crowd, and everyone was lifted high spiritually. Our Sunday school is growing better and better under the leadership of Mr. Dan Durst. Our Ladies' Aid is doing fine; the president is Mrs. Frances Nelson, who is wide awake along all lines. We are accomplishing great things this year.—Mrs. L. A. Steptoe, Reporter.

Enondale, Miss.—Children's Day, June 12, at Tamola Bethel Methodist Episcopal Church, was a great success. At 11 A. M. the children rendered the play, "Gretchen's Wondrous Adventure," which was nicely carried out. Many select papers were read by visitors from the other churches, which made Children's Day second to none on Tamola charge, under the leadership of Mrs. M. J. Blanks. At 3 P. M. the pastor, Rev. W. A. Wiggins, preached a very touching and soul-stirring sermon, taking for his subject, "Take the child and nurse it," found in Exodus 2. 9. Every heart was made to rejoice. Raised for educational fund, \$10.20; on pastor's salary for the day's service, \$12.41; for the convention, \$1.80. Total raised for the day, \$24.41. We are doing all we can to put the program over this year. Our work is small, but we are going forward.—Mrs. M. J. Blanks, Reporter.

Washington, D. C.—Our pastor at Randall Memorial, Washington, D. C., the Rev. C. B. LaGrange, recently delivered the commencement address at Deanwood School, District

of Columbia. In clearness of thought and eloquence, it was characterized as a message from heaven. This new John the Baptist, recently transferred from the Pittsburgh District, has so stirred the community with his powerful preaching of the gospel that he is termed the "dean" of the Washington District. In two months the church membership has increased 100 per cent. He is an evangelist by nature. Recently seventy-eight men and women were converted under the power of his preaching. The community is asking, "What manner of man is this?" while the congregation is singing, "Praise God and Bishop McDowell, from whom all blessings flow."—Reporter.

Springfield, Mo.—Pitts Chapel Methodist Episcopal Church is still alive and doing wonderful work under the leadership of the able pastor, Rev. L. R. Grant. He has been with us for three years, and has done wonderful work, and has taken many souls into the fold for Jesus Christ. Sunday, June 19, was our first quarterly meeting, with the district superintendent, Rev. E. L. McAllister, at his post. He preached two soul-stirring sermons. The Lord's Supper was administered in the afternoon and night. Baptismal service in the morning was very impressive. In the afternoon, the Rev. W. H. Brown, of Mt. Sterling, Ky., rendered an excellent discourse. At the evening service the Rev. McAllister was at his best. His subject was, "A Broken Heart." Collection for the day, \$88.50. June 12 was Fathers' Day and Children's Day combined. Our pastor, the Rev. L. R. Grant, delivered a wonderful sermon in the morning. The night service was turned over to the children, who rendered a very unique program. Collection for Children's Day, \$10.—Clarrissa L. J. Bateman, Reporter.

Bridgeville, Miss.—Little Rock Methodist Episcopal Church: Children's Day was highly observed. The pastor preached a soul-stirring sermon at 11 A. M., leading up to a higher educational standard. He hoped to arouse the parents to educate their boys and girls. At night the pageant was rendered by the senior and junior pupils, conducted by Mrs. S. E. Rice, to the delight of all present. "Gretchen's Wondrous Adventure" was a beautiful Children's Day fantasy; the children were beautiful in their highly-colored costumes. An offering was taken: Mrs. L. E. Catchings, \$1; A. D. Harville, \$1; and others, making a total of \$10.64. Our superintendent, Mr. H. W. Frank, was absent on account of illness, which we regretted very much. His vacancy was filled by the pastor, Rev. B. J. Cooper. Inspiring talks were made by Mr. S. Watson, A. D. Harville, and C. T. Terry. Mothers' Day, in May, was also fittingly observed. Too much praise cannot be given our faithful young people, who are trying to answer to every duty of the church.—Rev. B. J. Cooper, Pastor; Mrs. S. E. Rice, Reporter.

Barnesville, Ga.—John Wesley Chapel Methodist Episcopal Church: Immediately after the last Annual Conference, Bishop M. W. Clair sent to us the right man to lead us. the Rev. H. W. Kimball, who knows no failure. When he came to this church, most of the lights were out. He went to work to put them in, at a cost of \$6. By November 10 all was completed. On February 1, 1927, he found that the roof was in a bad condition, and called us together, organized us into clubs, ten in number, and each group was requested to raise the sum of \$10. The reports were as follows: No. 1, Sister Mary B. Pate, no report; No. 2, A. Harvey, \$16; No. 3, Bro. J. Pate, \$5; No. 4, Mary J. White, \$1.50; No. 5, Nancy Collier, \$7.25; No. 6, Mrs. N. G. Kimball, \$7; No. 7, I. Marriet, \$1.80; No. 8, M. Wilks, \$6; No. 9, J. Moreland, 50 cents; No. 10, Rev. H. W. Kimball, \$6.50; the Ladies' Aid, led by Sister M. B. Pate, president, raised \$2.25, including other monies; a total of \$134 was raised. This rally ended April 6, 1927. The roof was repaired, and we also covered the roof at New Zion. Rocky Mount Church also has money on hand to begin work soon. Since the Rev. Kimball has been with us, twenty-one persons have been added to the church.—Miss M. L. Johnson, Reporter.

District Activities

District Rounds

BEAUMONT DISTRICT

Fourth Round—Port Arthur, July 31 to August 1; St. James, July 31 to August 2; North Beaumont Ct., 4; McCabe, 7, 8; Salem, Orange, 7-9; Silsbe and Voth, 13, 14; District Conference, 17-21; Montgomery Ct., 25, 26; Conroe, 28, 29; Willis Ct., September 3, 4; Liberty, 10, 11; Campground Ct., 17, 18; Huntsville Ct., 24, 25; Huntsville and Ty, 24, 25; Hemphill Ct., October 1, 2; Jasper Ct., 8, 9; Camilla Ct., 15, 16; Onalaska Ct., 22, 23; Livingston Ct., 29, 30; Corrigan and Lufkin Ct., November 5, 6.

Brethren: This should be a banner year for all of us, and it will be if we do our best. Let us go in for round reports for the Annual Conference, including the adding of many souls to the Kingdom. Please report your Area Council expense money together with your District Conference expense money. We are expecting at least five new subscribers to the Southwestern Christian Advocate.—J. W. Gilder, District Superintendent.

DICKSON DISTRICT

Fourth Round—Clifton, July 23, 24; Lexington, 30, 31; Lawrenceburg, August 6, 7; Mansfield, 13, 14; Cumberland Furnace, 20, 21; Dickson, 27, 28; Howard Ct., September 3, 4; Lewisburg, 10, 11; Shelbyville, 17, 18; Shelbyville Ct., 18, 19; Springfield Ct., 24, 25; Spring Hill, October 1, 2; Columbia, 8, 9; Franklin, 4.

Dear Brethren: Our District Conference will meet at Lexington, July 27-31, adjourned session, August 3-7, at Lawrenceburg. Let every pastor be present with reports from all the auxiliaries and departments. Please bring at least five subscriptions to the Southwestern. Dr. E. M. Jones will be on hand to represent the cause of Pension and Relief. Every pastor is expected to pay the full assessment for Gulfside before the election is held. I hope all will come to the Conference prepared to stay during the session. The following charges will report at Lexington: Clifton, Lexington, Mansfield, Paris, Dover, Cumberland Furnace, Dickson, and Howard circuit. The following will report at Lawrenceburg: Shelbyville, Shelbyville circuit, Farmington, Lewisburg, Spring Hill, Franklin, Lawrenceburg, and Columbia.—J. O. Dixon, District Superintendent.

LA GRANGE DISTRICT

Fourth Round—South LaGrange, July 30, 31; Warren Temple, August 14, 15; Arbor, Harris, and Spring Chapel, 27, 28; LaGrange Circuit, September 3, 4; Columbus, 11, 12; Woodbury, Manchester, and Simpson Chapel, 17, 18; Whitesville, Smith Cross, and Piney Grove, 24, 25; Zebulon, Meanesville, and Roberts, October 1, 2; Greenville and Stovall, 8, 9; Leete Hill, 14, 16; Culloden and Russellville, 22, 23; West Point and Spring Chapel, 29, 30.

Dear Brethren, Co-workers, and Friends: This brings us near the time to stand face to face with our Annual Conference, the session of which is now set for December 1, 1927. At this session we must, the Lord willing, render our reports, small or great. But, co-laborers, think for a moment, our reputation is at stake and we cannot afford to go up with small reports. This, too, is the season of the year, in the rurals of our district, for revival meetings and Kingdom building. Let us see to our being fully consecrated to God, and let him use us as his partners in this great battle in helping to save the unsaved.—J. B. Maddux, District Superintendent.

VICKSBURG DISTRICT

Third Round—Edwards, July 22-24; Bolton, 30, 31; Clinton, August 6, 7; Harriston, 12-14; Vicksburg, 19-21; McNair, 27, 28; Union Church, September 3, 4; Russum, September 6, 7; Fayette, 9-11; Natchez, 13, 14; Meadville, 17, 18; Meadville Mission, 20, 21; Centreville and Liberty, 23-25; Bude, 30, October 2; Kirby, 8, 9; Cary, 14-16.

Dear Brethren: We have had our handicaps during this year; however, we have run well under these trying conditions, but we

cannot afford to lay the armor down until the victory has been achieved. Let us not come short of a single claim. This quarter finds us in the midst of our revival season; put forth every effort to bring success. We must win souls or we will fail in our mission. If you have failed in any claim, make it up during this quarter. Yours in His name, J. R. Ross, Dist. Supt.

Quarterly Conferences

BARNESVILLE, GA.

Our third Quarterly Conference was held at Green Mt. Methodist Episcopal Church, May 21, 22, with the district superintendent, Rev. W. H. Odum, presiding. He preached an inspiring sermon Saturday, at 11.30 A. M. At 1 P. M. dinner was served on the grounds. At 2 P. M. the business session was held. Every phase of the church work was cared for. A large number of the officers were present with good reports. Paid district superintendent, \$23.15; total amount raised during Conference, \$30.52. Sunday, at 10 A. M., the large Sunday-school service was conducted. Rev. Odum preached at 11.30 A. M. to the delight of all.—Reporter.

GULFPORT, MISS.

Turkey Creek: The second Quarterly Conference was held at Gulfport Haven Chapel Methodist Episcopal Church, with the district superintendent, Rev. Wilson, presiding. All business details were settled, and the superintendent paid in full, \$25.—Rev. F. Smith, Pastor; H. M. Hines, Reporter.

HANDBORO, MISS.

The second Quarterly Conference was held at Riley Chapel on June 4 and 5. The business session was held Saturday night, June 4, conducted by Dr. A. E. Wilson. All officers were present. The Rev. R. G. Morris was present with us and preached two sermons. The Conference was successfully conducted, and will be long remembered in the history of the church. Total amount raised this quarter, \$536.72.—Edward Smith, Reporter.

LOUISIANA, MO.

Our first Quarterly Conference was held at Wesley Chapel Methodist Episcopal Church, June 11 and 12. The business session on Saturday night was fine. The officers made excellent reports. On Sunday, our superintendent, the Rev. C. S. Webster, brought to us two powerful sermons, which were received with glad hearts. Collection for the day: Superintendent, \$20.60; pastor, \$15.50; total, \$36.10. We began the new year with continuous prayer and supplication, together with more effort on our part. We must do more ourselves if the cause of Christ is to prosper as it should. Our churches prosper in proportion as we allow them, for there is no unwillingness in the heart of Christ in this matter. Our trustees' and stewards' rally on June 19 amounted to \$64.10. Our parsonage has been repaired at a cost of \$200. Efficiency, one hundred per cent, is our slogan.—Rev. James McKnight, Pastor.

LOUISVILLE, MISS.

Our second Quarterly Conference convened June 18 and 19 with the Poplarflat Methodist Episcopal Church, the Rev. C. V. Heffner, district superintendent, in the chair. The Rev. A. A. Wright, of Louisville, and also the Rev. C. L. Hunt, of Springhill Missionary Baptist Church, made some inspiring remarks as to the churches working together for one great aim. Dr. Heffner, who has his whole heart in the advancement of the Durant District, gave us many encouraging words to feast upon. The pastor's report was approved by the superintendent and board. Quite a number of officers rendered good reports. Dr. Heffner preached three strong sermons, and all are delighted to have this God-sent man. About eighty received the sacrament of the Lord's Supper. Total raised, \$29.93. Paid superintendent in full. Dinner was served each day, furnished by Mt. Sinai Baptist Church, Springhill and

Poplarflat Methodist Episcopal Churches. We also have on a rally for the Southwestern Christian Advocate, July 24.—Rev. L. D. Campbell, Pastor; Hattie Gardner, Reporter.

MALTA BEND, MO.

The first Quarterly Conference was held June 16 and 17, with District Superintendent E. W. Hannah presiding. He preached an inspiring sermon. The Ladies' Aid gave a reception on June 16 in honor of the pastor, district superintendent, and an old member of the church, Sister Mary Cure, who was one of the founders of Crutchfield Chapel Methodist Episcopal Church over fifty years ago. She is still a faithful member. Several pastors and their wives were present. Among the high officers of the Conference present were our ex-district superintendent, the Rev. W. H. Wheeler, and wife. He gave us a very interesting talk. A special musical program was rendered and speeches were made by the guests, at the close of which our pastor, the Rev. H. J. Harrison, A.B., expressed his appreciation. Some of the young ladies of the Ladies' Aid helped in serving the table.—Reporter.

SCHLATER, MISS.

Our second Quarterly Conference was held June 11 and 12, with the Rev. D. Green, district superintendent, in the chair. He delivered a splendid address to the Conference on "The Working of the Church." Splendid reports were made by the officers along all lines. Sunday, at 11.30 A. M., the district superintendent was at his best. The hearts of his audience were made to rejoice while he talked to them on "The Price of Redemption." Sunday night the quarter closed with a spiritual benediction. Paid superintendent, \$18. Hart's Chapel, on the Schlatter charge, moves forward. On the second trip the pastor made to this church, a beautiful gas light was installed at a cost of \$7, and this church led the other two in caring for their pastor. Our talent rally was a success. The following persons had talents: Mrs. Carrie McGowen, \$5; Mrs. Winder, \$3; Mrs. McCullough, \$1; Mrs. Brown, \$3; L. C. Jones, \$1; Miss Carrie Jones, \$1; Miss Sarah Johnson, \$1; Mrs. Stewart, \$2. Our church at St. Mark is being rebuilt. We entered this church for the first time since January, on June 26.—S. Johnson, Reporter; H. L. Jones, Pastor.

Obituaries

ADAMS—Sister Lizzie Adams departed this life February 12, 1927, at the age of sixty-seven years. At an early age she was converted and was a faithful member of Bethlehem Methodist Episcopal Church, DeKalb, Miss. She was the wife of Bro. B. Adams, who preceded her to the great beyond. She was a loving mother, faithful wife, and a loyal Christian; also class leader. Several children are left to mourn their loss.—Miss Iva Houston, Reporter.

BAILEY—W. M. Bailey was born in Stevenson, Ala., in 1852, and died May 25, 1927. He was married to Miss Rebecca Powell, of Stevenson, Ala., and lived happily together until the end. Bro. Bailey moved to Little Maumelle, Ark., in 1870, was converted and joined St. Paul Methodist Episcopal Church in 1876. He was one of the star members of St. Paul until his death. As a counsellor he was hard to equal; was an ideal father and leaves three sons and three daughters and wife to mourn his passing. The funeral was conducted by the pastor of St. Paul, Friday, May 27. An appropriate program was rendered. The following ministers participated in the funeral services: the Revs. J. L. Nelson, J. P. Robinson, P. F. Scruggs, pastor.—Reporter.

BALDWIN—Sister Matilda Baldwin, one of the oldest citizens in Noxubee County, and a member of the Methodist Episcopal Church for many years, departed this life, May 9, 1927. She was 120 years of age, and was known as Sister Hen. She visited every Annual Conference in the Upper Mississippi Conference, from its separation up to a few years ago, when she became unable to go because of a broken thigh. She was faithful to her church, though she went on crutches. She is survived by five children. The oldest

daughter, Penson Richardson, is ninety years of age; the youngest boy is nearly seventy years of age. Many grand and great-grandchildren mourn her passing. The funeral was conducted in Baldwin Methodist Episcopal Church, Brooksville, Miss. The district superintendent, Rev. J. H. Tolbert, and the Revs. L. V. Klnard and P. W. Byrd, participated in the funeral service. Her remains were laid to rest in Baldwin cemetery.—Reporter.

BASSETT—Sister Lizzie Bassett, a faithful member of Lynch Chapel Methodist Episcopal Church, Clinton, Miss., departed this life, April 23, 1927. She died in full triumph of faith. Her death came as a sudden shock to all. Sister Bassett was leader of Class No. 8, captain of Easter Club No. 1, treasurer of the class meeting, and a member of the stewardess board. She leaves to mourn her passing one adopted child, husband, three sisters, three brothers, and a host of relatives and friends. The service was conducted by Dr. J. R. Ross; the pastor, Rev. E. G. Webb, delivered the funeral oration.—Reporter.

BENNETT—The death of Mother Bennett was indeed a shock to most of the Eleventh Street Methodist Episcopal Church members, Columbus, Ohio. For many years Mother Bennett labored with us, displaying her Christian character every day; loyal at church, home, and to all whom she came in contact with. She was faithful and true to the end, doing what she could while in the Christian army. A large crowd witnessed the last sad rites. Relatives miss her, friends miss her, yet we bld her sleep on in God's everlasting arms.—F. W. Twitty, Reporter.

BEVERLY—Sister Leona Beverly, the daughter of Charlie Pegee, of Stonewall, Miss., departed this life April 18, 1927. She died in full triumph of faith. She leaves to mourn her passing two brothers, sisters, and a host of friends. The funeral was conducted by the Rev. W. L. Mills, Reporter.

BRADFORD—Mr. W. Z. Bradford, a faithful member of St. Paul Methodist Episcopal Church, Pass Christian, Miss., was born in Heidelberg, Miss., May 14, 1866, and died at Pass Christian, Miss., March 10, 1927. His death was a shock to his family and friends, as it was very sudden. He was stricken at 7.30 A. M., and died in fifteen minutes. He had been the faithful president of the Epworth League for several years. He leaves a wife, one son, one daughter, four grandchildren, and a host of friends to mourn his passing. The funeral services were conducted from St. Paul Methodist Episcopal Church by his pastor, the Rev. J. M. Shumpert.—Ethel Mason, Reporter.

BROWN—On May 11, 1927, Bro. J. A. Brown passed to the great beyond. He was a faithful member of Heck's Chapel Methodist Episcopal Church, Griffin, Ga. Bro. Brown was a member of this church for a number of years and served faithfully unto the end. He served as leader, steward, trustee, and treasurer for this church. His life was worthy of emulation; his place will be hard to fill—in home, in church, and in the community. He leaves to mourn his passing a loving mother, a devoted wife, and a host of other relatives and friends. The funeral was conducted by the pastor, Rev. P. L. Inman, assisted by the Revs. E. H. Lee, W. J. Jones, Drs. M. M. Alston, D. H. Stanton, district superintendent of the Griffin District. There was an immense crowd to witness the funeral service.—Miss Jessie V. Reid, Reporter.

CARTER—Bro. Verge Carter departed this life in full triumph of faith April 7, 1927. He was a faithful member of Mallalieu Chapel Methodist Episcopal Church, Ruleville, Miss. His funeral was conducted by the pastor, Rev. D. D. Shelly.—B. Hays, Reporter.

CLONINGER—Bro. Ezra J. Cloninger, a member of Hartzell Memorial Methodist Episcopal Church, Hickory, N. C., departed this life April 16, 1927, aged thirty years. Bro. Cloninger had been confined to his bed for several months. Being a World War

veteran, he was sent to the hospital at Asheville, with the hope that he would recover. His body was sent home and the funeral was held Easter Sunday, at 3 P. M., in his church, conducted by the pastor, assisted by the Rev. C. S. Stroud. The deceased had won the respect of a large number of folk, both white and colored, many of whom expressed their sympathy by beautiful floral designs. Interment was conducted at the old family graveyard at Conover, N. C. He leaves to mourn their loss a widow, one sister, and a host of relatives and friends.—Reporter.

COLLINS—After a brief illness in the third week of May, Bro. Aaron Green Collins, son of the Rev. R. G. Collins, pastor of Grant circuit, Oklahoma District, Lincoln Conference, departed this life Sunday May 21, 1927, at 12.30 A. M. The Rev. Collins was immediately called from Alma where he was visiting his family. Bro. Collins owned Christ at the age of sixteen years. His funeral was conducted by Dr. G. S. Sawyer, pastor of Mason Memorial Methodist Episcopal Church, Kansas City, Kans., and assisted by Dr. B. R. Booker, superintendent of the Rocky Mountain District. There were many beautiful floral designs. He leaves to mourn his departed life, father, mother, two sisters, four aunts, and a host of friends.—Reporter.

DAVIS—Bro. Joseph Davis departed this life May 7, 1927, at the age of sixty-four years. He joined Shady Grove Methodist Episcopal Church, Mansfield, La., twenty-four years ago, under the pastorate of the Rev. J. H. Thompson, and been a faithful member ever since. Bro. Davis was the husband of Sister Lucy Davis, the district president of The Woman's Home Missionary Society of the Alexandria District, and the father of Dr. Jackson L. Davis, graduate of New Orleans College, now a practicing dentist in Washington, D. C. The following spoke on his life: Bros. J. W. McGee, A. B. Kidd, the Rev. S. Harris, of the Baptist Church; the Rev. R. H. White, Sisters L. Shade, and J. Hill. The Rev. Earles, district superintendent, preached the funeral. Closing remarks by the pastor. He leaves a wife, one son, two grandchildren, three brothers, and a host of relatives and friends to mourn their loss.—The Rev. Wm. Jarrell, Pastor.

FERGUSON—Sister Sylvia Ferguson, a member of Hartzell Memorial Methodist Episcopal Church, Hickory, N. C., was called from the field of service to her final resting place and eternal reward, Thursday, April 7, 1927. Sister Ferguson had been a faithful member of the Methodist Episcopal Church for more than fifty years. She was loved and respected by all who knew her; this was evidenced by the large number who witnessed the funeral service. She leaves to mourn their loss one sister, one daughter, and a host of relatives and friends. The funeral service was conducted by the pastor, assisted by the Revs. C. S. Stroud, J. W. Hill, and R. Gill, of the African Methodist Episcopal and African Methodist Episcopal Zion and Baptist Churches, respectively, and the Rev. Dr. Morris, of Asheville, N. C., who was here conducting an evangelistic service for the Rev. Stroud.—W. T. Lomax, Pastor.

GUIDRY—Bro. Henry Guidry, a faithful member of Williams Methodist Episcopal Church, New Orleans, departed this life in full triumph of faith. He was a local preacher, class leader, trustee, steward, and a member of the brotherhood. He worked all day in the shiphold Tuesday, May 10, 1927, and as he was leaving for home the officer on the ship followed him and shot him down. It was a great shock to the members of Williams Church. Bro. Guidry was loved by all. He will be greatly missed. He was leader of Class No. 3. His funeral was largely attended. The following ministers assisted in the funeral: the Revs. C. S. Stanley, G. C. Hayward, M. R. Walker, District Superintendent Bro. W. G. Stewart, and Bro. W. H. Harrison.—J. M. Turner, Pastor.

GUNN—Florinda Gunn died April 15, 1927, in Chicago, Ill., and was brought to her home in Hillsboro, Tenn., and buried. She is survived by two daughters, one son, ten grand-

children, and other relatives and friends. She was sixty-eight years of age and was a member of the Methodist Episcopal Church. The funeral was attended by the Rev. J. W. Betty. She was buried by the Mutual Aid Society at the Hillsboro Cemetery.—Reporter.

HANSON—Mrs. Rosa Lee Hanson departed this life April 26, 1927. She was a faithful member of Morris Chapel Methodist Episcopal Church, Pittsburg, Texas, and lived a consistent Christian until death. She was a teacher in the public school and was respected by all who knew her. She was also teacher in the Sunday school and Epworth League president. Her place will be hard to fill. She leaves a husband, one daughter, six sisters, and a host of friends to mourn her passing. At the request of Sister Hanson, the Rev. James Clark and the Rev. E. H. Holden preached the funeral.—P. Nelms, Reporter.

HARVEY—Mrs. Eunice Harvey, one of the faithful members of Seward Chapel Methodist Episcopal Church, Gordonsville, Tenn., passed in full triumph of faith to her eternal reward, April 2, 1927. She was a splendid woman, wife, and mother, much devoted to her church, and was a consistent Christian. She leaves a devoted husband, Bro. R. K. Harvey, five children, father, sisters, brothers, and many friends to mourn their loss. The funeral services were held at Seward Chapel, the Rev. R. D. Granville, pastor, officiating, assisted by the Rev. D. Stanton. Peace to her ashes.—C. W. Dowell, Reporter.

HAYNES—Mrs. Henrietta Haynes, of 11th Street Methodist Episcopal Church, Columbus, Ohio, departed this life April 17, 1927. The funeral was held at the church and was largely attended. She was an active member of the church, willing to do what she could at all times. Her kind ways won many friends, and she was loved by everyone. During her affliction she was courageous and came to church until the end, when God saw fit to take her from us. She leaves relatives and a host of friends to mourn their loss.—F. W. Twitty, Reporter.

HENDERSON—Sister Ann Henderson was born in 1846, and died December 2, 1926. She was a faithful member of Bethlehem Methodist Episcopal Church of DeKalb, Miss. Her life was an inspiration to all who knew her. She left to mourn her passing three daughters, three sons, several grandchildren, and a host of relatives and friends. The funeral was conducted by the Rev. S. Donald, of the Baptist Church, and the Rev. W. Hickman.—Miss Iva Houston, Reporter.

HUDDLESTON—Bro. J. W. Huddleston, after an illness of about six months, departed this life April 11, 1927. He was converted in 1894 and lived a consistent Christian; was class leader, steward, and trustee of Scruggs' Chapel Methodist Episcopal Church. His funeral was largely attended by relatives and friends. The following ministers spoke on his life: the Revs. W. J. S. Donaldson, J. H. Hatchett, B. F. Scott, and the Rev. H. Adams, of the Baptist Church. He leaves to mourn his passing, mother, father, one brother, one sister, wife, and a host of friends. Thus closed his thirty-third year of Christian service at the age of forty-five years.—The Rev. R. B. Maxwell, Pastor.

JACKSON—Sister Frances Jackson, of Zion Ridge Church, departed this life March 28, 1927. She had been converted and joined the church forty-five years ago. She lived a consistent Christian life and was chaplain of The Woman's Home Missionary Society. The members of this society paid honor and respect to the deceased. The funeral was conducted at Zion Ridge Methodist Episcopal Church (Miss.) by the Revs. Quinn, Whalin, and Bentley.—Reporter.

JEFFERSON—Mrs. Henrietta Jefferson was born in Hempstead, Texas, April 15, 1876, and died May 5, 1927, at Omaha, Neb. She was cradled in the home of Christian parents, her father being a Methodist minister. While a girl, Mrs. Jefferson confessed religion and proved it by her sincere efforts to live a true Christian. One wonderful proof

of her Christianity was, that through prayers he lived to see ten of her eleven children brought into the fold. She was a very active member of St. Paul Methodist Episcopal Church in Dallas, Texas, under the leadership of the Rev. N. J. Johnson. She became a member of Grove under the Rev. Logan. After traveling three years in vain to regain her health, she returned to Omaha from Dallas, accompanied by her daughter and granddaughter, on April 13. She was confined to her bed at her daughter's home, Mrs. E. Titus. Her pastor, the Rev. T. B. Oville, came often to pray with her. Mrs. Jefferson is survived by two brothers, one sister, and seven children. The funeral was conducted from Grove Methodist Episcopal Church by the Rev. Oville, assisted by Dr. B. R. Booker, district superintendent, May 9.—B. A. Bostic, Secretary.

JONES—Mr. Ruffen Jones, a faithful member and officer of the St. Paul Methodist Episcopal Church, Hattiesburg, Miss., passed from labor to rest at his home, 818 Orleans Street, April 22, 1927, after five-weeks' illness. His body was carried to his old home, Scooba, Miss., and laid to rest by his father. Mr. Hubert Ward, another member, was called to his final reward from the Methodist Hospital, May 7, 1927, where he was rushed after a fall from a window in the oil mill. His death was quite a shock to all.—J. D. Wheaton, Pastor.

KEMPS—On May 8, 1927, Sister Lucy Kemps was called from labor to reward. She was a faithful member of her church, and died at the age of seventy-eight years. The funeral was conducted by the Rev. A. Dorsey and the Rev. F. Windon. She was laid out to rest with the honors of the Mysterious Ten, The Mosaic Temple of America, and Eastern Star. She leaves husband, four sons, one daughter, twenty-one grandchildren, four great-grandchildren, and friends to mourn their loss.—C. Tammihill, Reporter.

KIDD—Bro. Sam Kidd, the oldest member of Military Chapel Methodist Episcopal Church, departed this life Sunday, May 1, 1927. Indeed a great man has fallen. Bro. Kidd was loved by all. He served his church with high credit; was class leader and steward, and had spent thirty-eight years in the service of the church. On January 10 the church was destroyed by fire. He took an active part in rebuilding it, and said he did not want to die until the church was rebuilt. On Sunday, April 10, class was held in the new building. Bro. Kidd was ill but was present at the service. His funeral was conducted at Anderson Grove Baptist Church to accommodate the large crowd. The funeral was conducted by the pastor and the Rev. Prowell, of the Baptist Church. He was laid to rest in Woodlawn Cemetery.—Reporter.

LACEY—Sister Rosa Lacey, a faithful member of Wesley Chapel Methodist Episcopal Church, New Orleans, died April 24, 1927, and was buried Thursday, April 28. Sister Lacey joined Wesley Church under the pastorate of the Rev. T. J. Johnson in 1897, and remained a consistent Christian until the end came. She served faithfully under the following class leaders: Bros. John Williams, Toney Crowe, and L. L. Harrison. The funeral services were conducted by the pastor, assisted by the Rev. R. B. Buchanan, L. L. Harrison, and Robert Nash. The deceased is survived by one son.—L. L. Harrison, Reporter.

LUSTER—Sister Lettie Luster, born 1832, died January 29, 1927, at Hawkins, Texas. She joined St. Paul Methodist Episcopal Church more than fifty-two years ago, during the pastorate of the Rev. Paul Douglas, Jefferson, Texas. She was the wife of the Rev. C. Luster, a member of the Texas Conference. He preceded Sister Luster to the grave forty-two years ago. Nine children were born to them—six sons and three daughters. The Rev. Abe Luster, her son, has been a member of the Texas Conference for thirty-two years. The Revs. H. C. McCarter and L. S. Lamb were present at the services. The Rev. J. O. Williams preached the funeral, and the Revs. W. H. Whiten,

of the Baptist Church, and H. C. McCarter spoke briefly of her life. Servant of God, well done.—L. S. Lamb, Reporter.

MITCHELL—On April 29, at 6.30 P. M., death entered the home of Mr. and Mrs. I. S. Sudds, Mansfield, La., and claimed as its victim Mrs. Carrie Mitchell, their only child. She was married to Mr. Joe Mitchell. She leaves to mourn her passing, mother, father, husband, three children, and many friends. The funeral was held at Bonchest Methodist Episcopal Church, conducted by the pastor, assisted by the Rev. J. L. Kirvin. The body was laid to rest in Bonchest Cemetery.—F. J. Thomas, Pastor.

MOORE—Gilbert Moore, Zachary, La., departed this life May 3, 1927, at the age of sixty years. He was a class leader and steward during his active days, and rendered splendid service. He leaves to mourn his passing four children, two brothers, two sisters, a wife, and many friends. The funeral was conducted by the pastor, who was assisted by the Rev. A. C. Mitchell, the Rev. Youngblood, of the Baptist Church, and the Rev. S. Eubanks, also of the Baptist Church.—Reporter.

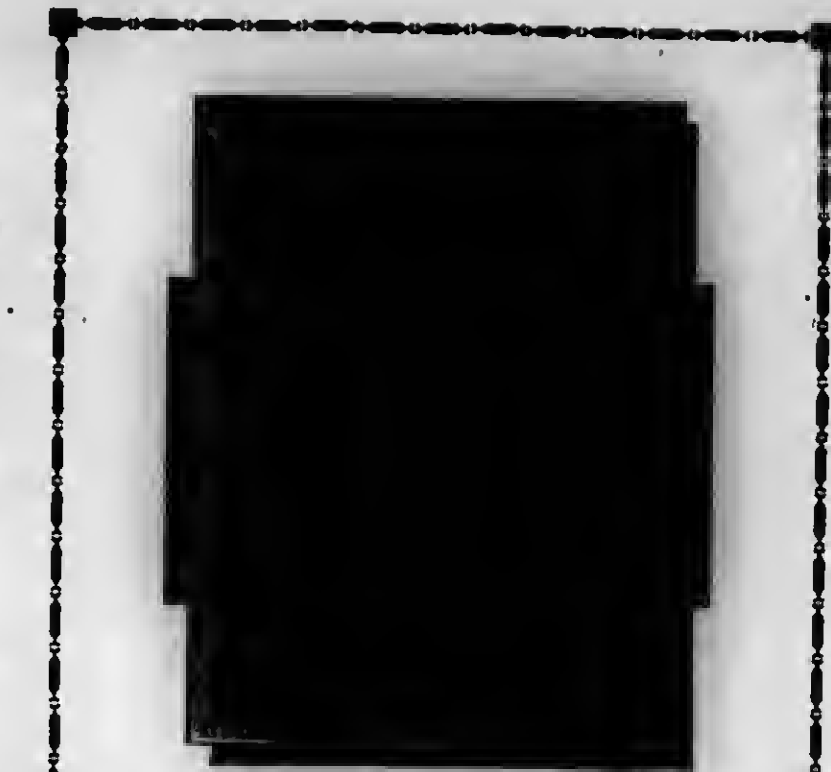
NICHLOS—Sister Ellen Nichlos, Jackson, Miss., died April 28, 1927, at the age of sixty years. She was a faithful member of Mt. Pleasant Methodist Episcopal Church for a long number of years. A dear mother, four brothers, three sisters, and a host of relatives and friends mourn her passing. The funeral was largely attended and was conducted by the Rev. R. B. Anderson, the pastor, assisted by the Rev. Lee Pickens, of the Baptist Church, Jackson, Miss. The body was laid to rest in the Mt. Pleasant Cemetery. Servant of God, well done!—R. B. Anderson, Pastor.

PRINCE—Arthur Prince, formerly of this place, but recently of Beloit, Wis., passed from labor to reward, May 11, 1927. Bro. Prince's passing renewed the ties that bound us so closely in love for him while his membership was here at St. Paul Methodist Episcopal Church, Ripley, Miss., where he began his Christian career. He was one of our outstanding members while he worshipped with us, having served on the steward board for several years, and readily responded to the church along all lines. I, Andrew Wells, having visited him in his northern home, found him with the same relation toward his church that he held among us. Our membership mourn his passing, and extend our sympathy to his bereaved wife and family.—Reporter.

RUSSELL—Miss Mallalieu Russell was born August 21, 1907, and died March 12, 1927. She was the daughter of Mr. and Mrs. J. M. Russell. She was converted at an early age and joined St. Peter Methodist Episcopal Church, Marion, Miss., and lived a loyal Christian until death claimed her. She was a student of Haven Institute, being in the third-year high school. She leaves to mourn her passing, father, mother, sister, two brothers, relatives, and friends. The funeral was conducted by her pastor, the Rev. J. C. Smoot, and the Rev. J. Watkins, of the Colored Methodist Episcopal Church, and the Rev. W. B. Holden, of the Baptist Church. Her remains were laid to rest in Barket Cemetery.—Reporter.

SADLER—After more than six months' illness, Bro. Jim Sadler, about sixty years old, died Saturday morning, May 28, 1927. He was a member of the West Point Methodist Episcopal Church, Valley Mills, Texas, for more than thirty years. He seemed to have been needlessly neglected, and yet well remembered, for he died in full triumph of faith. He was buried by his pastor, the Rev. T. J. Simms, assisted by one of his ex-pastors, the Rev. T. H. Foy. The funeral service was conducted by the pastor. A few loyal members arranged a short but appropriate program for the occasion. Bro. Sadler is survived by one son, two daughters, three brothers, and three sisters.—Mrs. Amos Sadler, Reporter.

SHOCKLEY—A death causing much bereavement among relatives and friends in and around White County was that of Mr. M. T. Shockley, aged sixty-two years, which oc-



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curred April 14, 1927, at the home of Read Hurd, also of White County. Mr. Shockley's first marriage was to Miss Annie Huggins, of Van Buren County, in 1880. To them were born three children, all deceased. He was later married to Miss Sallie McDoyne, in 1886. Mr. Shockley had been a member of the Methodist Episcopal Church since 1902, and had led a devout Christian life, working in interest of the welfare of the church. He was a loyal member in the Benevolent Order No. 247. He is survived by a wife, eight children, three brothers, two sisters. Funeral services were conducted at the home Sunday afternoon, by the Rev. W. M. Holden, assisted by the Rev. J. H. Devlin. Remarks were also made concerning the Christian life of Mr. Shockley by Mr. Clint Haston and Prof. Wallace. Interment was made in the community cemetery.—The Rev. J. H. Devlin, Reporter.

THIGPEN—Sister Della Thigpen, one of the faithful members of St. May Methodist Episcopal Church, Bridgeville, Miss., was claimed by death on May 22, 1927. She was born May, 1869; age, fifty-eight years. She joined the church when quite young at Little Rock, and after a number of years transferred to St. May. There she lived a faithful member until death. At an early age she was married to the Rev. G. T. Thigpen, and to this union were born ten children, nine of whom survive her. A host of friends and relatives are left to mourn her passing. The funeral was conducted by her pastor, the Rev. B. J. Cooper.—Mrs. Sarah E. Rice, Reporter.

THOMPSON—Sister Sallie Thompson, our beloved friend and member of Dowell Chapel Methodist Episcopal Church, Cherry Valley, Tenn., departed this life May 9, 1927, in full triumph of faith. She was eighty-four years of age, and was willing and ready to go when the end came. The funeral service was conducted by her pastor, the Rev. A. D. Butler. She leaves a host of relatives and friends to mourn their loss.—Gladys M. Scales, Reporter.

WEBB—Bro. Anderson Webb was born about fifty-three years ago and departed this life April 26, 1927. He joined St. James

Roster of District Conferences for 1927 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

District	Place	Date	Dist. Supt.
Austin	Luling, Texas	July 25-31	J. L. S. Edmondsor
Spartanburg	Cowpens, S. C.	July 27-30	L. W. Williams
Vicksburg	Bolton, Miss.	July 27-31	J. R. Ross
Brookhaven	Hazlehurst, Miss.	July 27-31	G. W. Coleman
Montgomery	Booth, Ala.	July 27-31	P. P. Wright
Houston	Houston, Texas	July 27-31	J. S. Scott
Atlantic	Cocoa, Fla.	July 27-31	John W. Wesley
Alexandria	Boonville, La.	July 27-31	S. S. Earles
Winston	Elkin, N. C.	July 27-31	J. A. Baxter
Orangeburg	Seneca, S. C.	July 27-31	J. B. Taylor
Greenville	Shreveport, La.	July 27-31	J. E. C. Jenkins
Shreveport	Shreveport, La.	July 27-31	J. D. David
Nashville	Lebanon, Tenn.	July 27-31	W. E. Mitchell
Dickson	Lexington, Tenn.	July 27-31	J. O. Dixon
Griffin	Fayetteville, Ga.	July 27-31	D. H. Stanton
Waynesboro	Sylvania, Ga.	July 28-31	J. S. Stripling
Charleston	Covington, Va.	Aug. 2-7	E. A. Haynes
So. Baltimore	Churchton, Md.	Aug. 2-7	J. S. Carroll
Pittsburgh	Fairmount, W. Va.	Aug. 2-7	W. H. Dean
Columbus	Springfield, Ohio	Aug. 2-7	T. L. Ferguson
Waco	Groesbeck, Tex.	Aug. 2-7	J. W. Downs
Hattiesburg	State Line, Miss.	Aug. 3-7	W. H. Smith
Hannibal	Moberly, Mo.	Aug. 3-7	C. S. Webster
LaGrange	Zebulon, Ga.	Aug. 3-7	J. B. Maddux
Savannah	Woodbine, Ga.	Aug. 3-7	S. D. Bankston
Palestine	Mexia, Texas	Aug. 3-7	W. R. Robinson
Forrest City	Hughes, Ark.	Aug. 3-7	J. H. Hatchett
Lexington	Lexington, Ky.	Aug. 3-7	L. E. Jordan
Charleston	Summersville, S. C.	Aug. 3-7	A. R. Howard
Marshall	Dainersfield, Tex.	Aug. 3-7	E. H. Holden
Birmingham	Birmingham, Ala.	Aug. 3-7	C. L. Dunn
Atlanta	Newnan, Ga.	Aug. 3-7	J. W. Queen
Jackson	Benton, Miss.	Aug. 4-7	J. S. Williams
Tupelo	Smithville, Miss.	Aug. 9-14	B. W. Wynn
Durant	Louisville, Miss.	Aug. 9-14	C. V. Heffner
Memphis	Alamo, Tenn.	Aug. 10-14	W. B. Crenshaw
Kansas City	Kansas City, Mo.	Aug. 10-14	E. W. Hannah
Opelika	Lineville, Ala.	Aug. 10-14	J. C. Chuman
Huntsville	Colony, Ala.	Aug. 10-14	J. W. Whitfield
Texarkana	DeQueen, Ark.	Aug. 10-14	W. C. Rivers
Alexandria	Leesburg, Va.	Aug. 16-21	J. U. King
Starkville	Starkville, Miss.	Aug. 16-21	J. H. Talbert
Tuscaloosa	Newbern, Ala.	Aug. 17-21	R. R. Williams
Beaumont	Beaumont, Texas	Aug. 17-21	J. W. Gilder
Monroe	Monroe, La.	Aug. 17-21	C. Spears
Gainesville	Atlanta, Ga.	Aug. 17-21	N. J. Crolley
Little Rock	Little Rock, Ark.	Aug. 17-21	W. S. Sherrill
Ocala	Lowell, Fla.	Aug. 18-21	F. E. Welch
Holly Springs	Oxford, Miss.	Aug. 23-28	A. G. Cole
Chicago	Gary, Ind.	Aug. 23-28	P. T. Gorham
Clarksdale (Nebo Church)	Shellmound, Miss.	Aug. 23-28	C. W. Butler
Gainesville	Cedar Key, Fla.	Aug. 24-28	D. S. Selmore
Rome	Palmetto, Ga.	Aug. 24-28	R. T. Jackson
Florence	Cades, S. C.	Aug. 24-28	R. F. Harrington
Meridian	Scooba, Miss.	Aug. 24-28	D. L. Morgan
Greenwood	Carrollton, Miss.	Aug. 24-28	D. Green
St. Louis	Desoto, Mo.	Aug. 24-28	G. D. Hancock
Indianapolis	Evansville, Ind.	Aug. 25-26	S. H. Sweeney
Paris	Clarksville, Tex.	Aug. 25-28	J. H. Anthony
Fort Smith	No. Little Rock, Ark.	Aug. 31-Sept. 4	J. L. Bryan
Sedalia	Carthage, Mo.	Aug. 31-Sept. 4	E. L. McAllister
Lake City	High Springs, Fla.	Sept. 22-25	J. R. Patterson
Philadelphia	Cape May, N. J.	Oct. 4-6	W. C. Thompson
Salisbury	Salisbury, Md.	Oct. 11-13	J. E. A. Johns
Wilmington	Wilmington, Del.	Oct. 13-20	T. H. Woodly
Easton	Cambridge, Md.	Oct. 25-27	J. W. Jefferson

Methodist Episcopal Church about thirty years ago and was a faithful and loyal member. He was organist for the church and trustee, and served faithfully until the end came. He died in Nashville, Tenn., where he went for an operation. The funeral was conducted by the pastor, Rev. S. M. Carmichael, assisted by the Rev. W. J. Young. He leaves to mourn their loss, one sister, a niece and nephew, and a host of friends.—Miss M. B. Maleary, Reporter.

WILLIAMS—Calvin Williams departed this life April 8, 1927, at the age of eighty-two years. He was a steward, class leader, and trustee for more than forty years, having joined Rocky Mount Methodist Episcopal Church in early life. He was one of the founders of the church. He leaves to mourn his passing a wife, eleven sons, one daughter, two brothers, one sister, five grandchildren. The funeral was conducted by the pastor, Rev. H. W. Kimball, and the Rev. T. M. Bush.—Reporter.

WILLIAMS—Sister Lillie Williams departed this life January 15, 1927. She was one of the faithful workers of Jerusalem Church, on the Indianola charge. At the time of her passing she was superintendent of the Sunday school and president of the Ladies' Aid Society. She was loyal to the church in every way, and would struggle hard to meet the requirements of the church. She leaves to mourn their loss, mother, father, two sisters, two brothers, and a little son. She is greatly missed in the community as a leader for the cause of Christ.—E. K. Leonard, Reporter.

WRIGHT—Sister Jessie Wright, of Columbus, Texas, departed this life April 14, 1927, and was laid to rest on Friday, the 15th, in the Bennett Cemetery. Sister Wright had

lived a consistent Christian life since her conversion seven years ago. The Rev. D. F. Vance officiated.—Mrs. Edith Evans, Reporter.

Cards of Thanks

I wish to thank the members, pastors, and friends of Morton, Miss., for their kindness to me during the illness of my wife up until her death.—W. N. G. Lipscomb, 811½ Mosby Ave., Memphis, Tenn.

The pastor wishes to thank the members and friends of New Light Church and community for their kindness during the illness of his wife. We are grateful for the many kindnesses shown, and pray that the blessing of God may rest upon you all.—Rev. A. B. Venable and Wife.

I want to thank our good friends and members of Mt. Pleasant Methodist Episcopal Church for their love and kindness in helping us with our dear mother through her short illness, and hope God's blessing will continue to follow them.—Whisenton's Family, Vaughan, Miss.

I take this method of thanking the members and friends of Salem Methodist Episcopal Church for about twenty pounds of groceries given in February, and \$1.25 in cash. May God shower His rich blessings upon the faithful few.—Rev. J. L. White, Pastor, Hufsmith, Texas.

I take this method to thank the Sunday school for the surprise party given on April 11 at Neely, Wilson, La. This party was led by Miss Minnie Brown, M. B. Brown, L. Brown, L. Young, M. A. Rollen. God bless the young people. Come again, you are welcome at all times.—Rev. Anthony Taylor, Pastor.

The Rev. and Mrs. I. B. Points take this method to thank the good people of Alexander City, Ala., and the loyal members of Haven Chapel Methodist Episcopal Church for the storm that came to the parsonage on Friday night, leaving the pastor a new suit of clothes, some cash, and many pounds of groceries.

The Rev. E. D. Cameron and family kindly thank the good people of West Point, Miss., white and colored, for their loyalty during the severe illness of our wife and mother. We are glad to say that she is now convalescing. We are very grateful to you, and may the Lord crown your efforts with success.—Daisy Cameron.

I take this method to thank the good people of St. Johns Methodist Episcopal Church for the reception given me and a purse of \$65 for Conference entertainment. Through the leadership of Mrs. E. A. Johnson and others, there was quite a success. You can count on them. May God's blessing be ever theirs.—W. E. Williams, Lusby, Md.

We wish to thank the members and friends of Hub and Pine Burr communities for the many kindnesses shown our dear daughter during her short illness. We trust that you might have many years in which to enjoy the rich blessings of our heavenly Father, and thus serve Him by serving humanity.—Rev. and Mrs. J. C. Gillespie, Prentiss, Miss.

The pastor of Bentley Chapel and St. John Methodist Episcopal Church takes this method to thank the following members for a suit of clothes for Conference: Mesdames L. Jones, V. Brown, D. McManas, L. Miller, S. McCormick, and many others. We are praying God's blessing upon this untiring committee.—Rev. C. H. Hill, Hattiesburg, Miss.

A group of members and friends of the East End Methodist Episcopal Church gave the pastor and wife, Rev. and Mrs. E. E. Hambien, a surprise call at an unusual hour, and they did not come empty-handed. They filled the table with good things and bade us good-night. We take this method to thank them again.—Rev. and Mrs. E. E. Hamble, 1317 Linden St., Richmond, Ky.

We take this method to thank the good people who came to the parsonage a few nights ago and surprised us, leaving the pastor and wife all smiles. The persons contributing were: Mrs. M. Z. Wesson, Effie Wesson, F. Wesson, R. Scoggins, M. Scoggins, M. Grave, N. Graves and son, H. Wesson, E. Wesson, T. Wesson, and others. Come again.—Rev. A. B. Evans, Pastor, Bengin, Ark.

I take this method of thanking the ministers of New Orleans for their kindness in helping me during my illness. May God's choice blessings rest upon them and their families: The Revs. C. S. Stanley, J. W. Turner, F. W. Brown, J. W. Wells, H. C. Williams, J. B. Johnson, G. C. Hayward, C. W. Reeves, W. D. Martin, W. Scott Chinn, W. H. Handy, and Mrs. C. S. Stanley.—Rev. C. D. C. Bryan.

The Rev. and Mrs. D. J. Mitchell were aroused by a storm party which came to the parsonage on May 9. Many pounds of choice groceries were laid on the table. The party was led by Mrs. Josie Shelby and Mrs. Julia Swindle, and twenty-one members and friends of St. James Methodist Episcopal Church, Clinton, Mo. The Rev. and Mrs. Mitchell extended their appreciation and gratitude for their kindness and bade them Godspeed.

I take this method to thank our friends for the many kindnesses shown our dear cousin, A. E. Ingram, during his short illness. He died January 9, 1927. He was a faithful member of New Prospect Methodist Episcopal Church, Smithville, Miss., also a local preacher, district steward, and chairman of the Laymen's Convention. A dear wife, one son, three sisters, four brothers, and other relatives survive him.—Gertrude A. Scott, Chicago, Ill.

We take this method to thank the members of Watch Chapel Methodist Episcopal

Epworth League Institute Dates

1927 SEASON

- July 25-31—Austin District, West Texas Conference, Luling, Texas.
 July 25-31—Little Rock Conference Institute, Philander Smith College, Little Rock, Ark.
 Aug. 1-7—Bluefield District, East Tennessee Conference, Bluefield, W. Va.
 Aug. 8-14—Morgan College, Washington and Delaware Conferences, Morgan College, Baltimore, Md.
 Aug. 1-7—Waco District, West Texas Conference, Rocky Crossing Methodist Episcopal Church, Groesbeck, Texas.
 Aug. 16-21—Dallas District, West Texas Conference, Waxahachie, Texas.
 Aug. 22-28—Atlanta, Clark University, Atlanta, Ga.
 Aug. 22-28—Tennessee Conference, Walden College, Nashville, Tenn.
 Aug. 23-28—Chicago District, Lexington Conference, Gary, Ind.

Church, Wadley, Ga., for the great storm which blew our way during the month of April, bringing more than twenty-five pounds of choice groceries. May God bless this good sister, Mrs. Molly Hill, and may she live long to help foster the cause of the Kingdom. The district superintendent, Rev. J. S. Stripling, was present, and made encouraging remarks.—V. B. Simmons, Pastor.

The pastor thanks the good members and friends of Crutchfield Methodist Episcopal Church for the grand surprise given him on June 2. This party was led by Mrs. Nora Thomas. The church has taken on new life in every department, and the members are doing everything to make it pleasant for the pastor and his good wife. About one hundred pounds of groceries were given in this surprise. Pray for us that this may be a year of jubilee.—Rev. Herman J. Harrison, Pastor, Malta Bend, Mo.

I desire to thank the people of McComb City, Mass., for the great interest that they took in the storm that struck St. Paul Church on a recent Saturday night, and left on the table the nice gift of \$1.50 and about seventy-five pounds of choice groceries. The party was led by Brother David Huston and Sister J. Quinn, followed by the members of the Methodist Episcopal, African Methodist Episcopal, Baptist, and Holiness churches, and the friends in this section of the city. Thank you; come again.—Rev. P. R. Stephens, Pastor.

The parsonage of the Warren Street Methodist Episcopal Church, Warrensburg, Mo., was struck Wednesday evening, June 29, by a storm which left in its path a table groaning under its burden of a very fine selection of groceries. The good members of the Methodist Episcopal Church, Baptist, and Colored Methodist Episcopal Churches composed the party. They entered the parsonage, Mrs. Laura Smith leading the song, "God Will Take Care of You." I take this method to thank them for this most Christian act. Come again.—E. M. Madden, Pastor.

The pastor and wife wish to thank the president and members of The Woman's Home Missionary Society for the reception given on the anniversary of the pastor's twenty-seventh year in the ministry and the second year on this charge. The affair was led by Mrs. Anna Buchanan, Mrs. Mazia Davis, Mrs. I. S. Parker, and Mr. O. J. Summerhill, who is the son of the late J. F. R. Summerhill, and a worthy layman and Christian. He has the work of the church at heart. He is the district president of the Epworth League. Too much cannot be said of this young man.—W. M. Neal and Wife, Lawrenceburg, Tenn.

I take this method of thanking the good members and friends of Asbury Methodist Episcopal Church for a fine Easter basket and a nice purse. This project was led by Sister F. Wiggins. The basket and purse were presented by Sister Bessie Wiggins and

D. Tackwood. The following contributed: F. Wiggins, D. Tackwood, B. Wiggins, M. Young, B. Breau, M. Shawbridge, M. Brooks, L. Baker, M. Broussard, M. Olivier, S. Cooper, S. Antoine, C. Wright, F. Hamilton, A. Turner, O. Mulga, Boudreaux, Anderson, Straughter, and others. The pastor responded for the family.—J. O. Richards, Pastor, Franklin, La.

The pastor, Rev. J. E. Thompson, and family, take this method of expressing their thanks to the members and friends of Hopewell Methodist Episcopal Church, Canton Ct., Miss., who on Tuesday night, May 3, came singing at our front door, "God Will Take Care of You." A large crowd of Christian men and women, led by Violet Garrett and Selena Hamling, laid on the table about one hundred pounds of very choice groceries. A band of children brought beautiful flowers. Sister Garrett made the welcome address, and a cash purse was presented by Sister Hannah Prophet. May the Master's blessings remain with all these good people. Come often.

I take this method of thanking the friends and members of St. James Methodist Episcopal Church, Ocean Springs, Miss., for the courtesies accorded and sympathy shown me during my two weeks' illness, especially Bro. Rogers Smith and wife, who brought two baskets filled with groceries, and a freezer of ice cream for the entire family. There were others also who contributed to our comfort whose names space will not permit us to mention, nevertheless we are grateful to them. We appreciate your kindness and will diligently strive to prove ourselves worthy of your respect and high esteem in which we are held by you. Thanking you again.—Rev. E. A. Wilson and Family.

The Rev. J. P. Watson and wife wish to thank the good members of Wesley Methodist Episcopal Church, Kosciusko, Miss., for their kindness. On last Tuesday night a company of members and friends came to the parsonage, singing, "God Will Take Care of You." They marched into the dining room and left many good things upon the table. The people at Kosciusko know how to make it pleasant for the pastor and his wife. Too much praise cannot be given Sister Welch for promoting this movement. Those contributing were: L. Lloyd, W. S. Moore, Mr. and Mrs. G. W. Bullocks, J. McCool, E. A. Riley, J. Spinks, E. Prince, I. Cox, F. Newell, A. Coleman, A. G. Bell, E. Bridges, R. Adams, W. Copper, I. Adams, L. Welch, P. Alexander, A. Smith, W. L. Heffner, E. Squall, and E. Watts.

The Rev. A. L. Bohannon and family take this method to thank the members and friends of Rose Hill for a surprise given them on June 3. They brought groceries of every description, amounting to seventy-five pounds. On the night of June 9 the pastor was invited to preach for Sister Lewis, who is a member of Hinton Chapel. After service Sisters Lewis, Maybell Albert, Dollie Hardy, Maisie Hardy and Bro. Tom Smith came to the parsonage, singing, "Tis Jesus that keeps me alive." They brought in a nice assortment of groceries, amounting to about twenty-five pounds. God bless these broad-hearted Christian people. The surprise was very much appreciated. I also wish to thank Sister Renia Davis, president of The Woman's Home Missionary Society at Pilgrim, for a nice set of pulpit chairs, given by her and friends, at a cost of \$30.—Rev. A. L. Bohannon, Meridian, Miss.

The Rev. and Mrs. W. D. Lester take this method to thank the members and friends of Wylie Street Methodist Episcopal Church, Atlanta, Ga., for their loyal support during the two years of service there, which enabled us to make a complete and round report each year; for their hospitality shown us at our graduation at Gammon Theological Seminary, May 18, and for the many presents; the Sunday school for a sterling silver syrup stand and tray, a lady's purse, and a nice sum of cash enclosed; bed and table linens, silk socks, handkerchiefs, scarf, pearl necklace, silverware, flowers, and many other valuable gifts, which space will not permit us to mention. Too many thanks cannot be given Mrs.

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A. Dansby and Mrs. N. Jones for the most elaborate luncheon. They accompanied us to the station, where other members of the church joined us and presented more gifts. May the blessings of God and the good will of the Christ ever abide in the hearts of these good people.—Rev. and Mrs. W. D. Lester.

I wish to thank the good members and friends of Mallalieu Methodist Episcopal Church, St. Martinville, La., for 115 pounds of choice groceries. A number of members came to the parsonage on Thursday night, singing, "What a Friend We Have In Jesus." The promoters of this enterprise were: Mrs. M. Tyler, Miss Maud Tyler, Mrs. O. Beslin, L. Davis, R. Carlson, G. Carlson, Miss Solomon, Mr. and Mrs. A. Carlson. Mrs. Matilda Tyler made the presentation. On May 15, a purse of \$6.20 was presented to the pastor for a pair of shoes. Mrs. L. Drake made the presentation. The following persons contributed: Mrs. A. Carlson, A. Carlson, L. L. Journer, A. D. Williams, L. Drake, 50 cents each; L. Davis, L. Aubrey, B. Moore, D. Polite, L. Drake, 25 cents each; M. Solomon, O. Polite, L. Lewis, L. Livingston, 20 cents each; O. Beslin, C. Prade, D. Huston, F. Lapprouse, 15 cents each; R. Carlson, G. Carlson, G. Lastrape, T. Fuzee, L. Detiege, M. V. B. Drake, D. Sam, S. Tyler, W. M. Reese, 10 cents each; Mrs. Casmie, B. Abram, J. Jackson, 5 cents each. Many thanks and praise to these members and friends. Come again.—J. A. Landry, Pastor.

The Rev. and Mrs. J. C. Calvin take this method to thank the members and friends of the Mount Zion Church, Vanceville, La., for the reception given them, and for the many pounds of good things brought to the parsonage on November 19 and December 2, 1926, and later. Mrs. Eliza Taylor and Mrs. Lou Wiley were the sponsors of the first surprise party, ably assisted by Ed. Griffen, Mrs. Ella Griffen, Mrs. Eliza Murray, Mrs. Mattie Taylor, Mrs. M. J. Davis, Mrs. Narciss Wilson, and others. We thank them for cash purses of \$2.55 and \$10.08, respectively. The second party was led by Mrs. Bettie Wiley and Miss Mary B. Hason, assisted by Mrs. Estelle Cook, Mrs. Georgia O'Neal, Horace Wiley, and others. We also thank Mrs. Mattie Stinson, for her timely contribution, Mrs. Catella Johnson for her load of edibles, and Miss Ida Stinson for her splendid New Year's package, and all of the others whose names are too numerous to mention, for their gifts. Your continuous tokens of love and appreciation fill our hearts with untold joy, and may you accept these feeble words of thanks and appreciation. We pray God's choicest blessings to be yours. "Keep on coming when yo' ken."

Marriages

BROOKS—JOHNSON. Mr. Jesse Brooks and Miss Annie Johnson, of Vicksburg, Miss., were married in Chicago, Ill., June 4, 1927, by the Rev. P. A. Bryson, of the Colored Methodist Episcopal Church. Miss Johnson is the accomplished daughter of Mr. Lewis Johnson, of Vicksburg. She was graduated from Magnolia High School at Vicksburg, and won the graduating prize; a county school teacher, Sunday-school teacher, and a member of the choir. We all bid them Godspeed and a happy life.—J. C. Hibbler, Pastor.

HAGANS—LEWIS. Mr. Cannon Hagans and Miss Claphis Lewis, of McNair, Miss., were married at the home of the bride's parents, June 22, 1927. A host of friends were at the home of the Rev. W. A. Lewis to witness the ceremony. Both are members of Pine Grove Methodist Episcopal Church. The Rev. I. R. Kersh officiated.—Reporter.

THOMPSON—HUFF. On June 25, 1927, at the home of Mr. and Mrs. Huff, Warrensburg, Mo., Mr. Curtis Thompson was united in marriage to Miss Geneve Huff. We pray God's blessing upon them. The Rev. E. M. Madden, pastor, officiated.—Reporter.

WILLIAMS—GREEN. On Sunday, June 5, 1927, the home of Mr. W. C. Green was the scene of a beautiful wedding, when his daughter, Thedisia, became the bride of Mr. Roose-

velt Williams. The beautiful ring ceremony was performed by the Rev. E. J. Young, pastor of Mt. Nebo Methodist Episcopal Church, Lawtey, Fla., of which the bride is a member. The ceremony was performed on the front porch in the presence of a large number of guests. Her only attendant was Miss Lovie Belle Miller. Mr. Frank Bell was best man. This young couple have the best wishes of their many friends.—Celia M. Jones, Reporter.

Special Notices

Bunkie, La.—To all ministers and delegates who expect to attend the District Conference to be held at Boonville Methodist Episcopal Church, July 27-31, please come prepared to pay the sum of fifty cents for sleeping and breakfast per day. Dinner will be served free each day at the church yard.—S. M. Garner, Pastor, R. 1, Box 86.

Deland, Fla.—Dear Brethren: Please note that our District Conference, Sunday School, and Epworth League Convention will convene July 27-31 at Cocoa, Fla. The pastors will promote themselves by making one hundred per cent reports. The roll will be called, and each pastor will be asked to report on the following: Converts, World Service, Bethune-Cookman College, Episcopal Fund, General Conference Expense, Area Council Expense, and the Southwestern Christian Advocate. Come prepared to work a little, pray, play, and pay a little. When you need a

friend, call me.—J. W. Wesley, District Superintendent Atlantic District, General Delivery, Deland, Fla.

Evansville, Ind.—Those desiring to enter the prohibition contest at the District Conference, Indianapolis District, August 24-26, Evansville, Ind., are requested to enlist now. Prize, a silver medal. Each participant will receive a token for having tried. Write the pastor, 806 Ballard St., Evansville, Ind. The following charges are represented: Princeton, Terre Haute, New Castle, and Evansville. You are invited to take part.—I. F. White, Pastor; Dr. R. F. Broadus, Director; Rev. S. H. Sweeney, District Superintendent.

The estimation which we as a nation set upon the patriotic efforts of those who have served us in time of war is revealed not only in the untold treasure which we have lavished upon them and their dependents, but also in the highest possible honors which have constantly been conferred upon them by their fellow citizens. As a people we stand in respectful reverence before the things that are unseen.

It is but a passing glance that we bestow upon wealth and place compared with that which we pour out upon courage, patriotism, holiness, and character. We dedicate no monuments to merely financial and economic success, while our country is filled with memorials to those who have done some service for their fellow men.—President Calvin Coolidge.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JULY 28, 1927

When the Tides Meet

Southern Vigilantes Say:

We believe in the All-Wise, Unfailing Justice of God.

We believe first, last and always in the supremacy of the white race.

No compromise on this question.

We believe that white men and women should always be given preference in all things.

We believe in the full protection of our womanhood.

We believe our mothers, wives, daughters and sisters should be safe alone anywhere, any time. We will make it so.

We will protect and defend them with the last drop of our blood.

The night will never be too dark or stormy for a VIGILANTE to do his duty.

American womanhood will always honor, revere and welcome I. R. A. VIGILANTES.

Cowards, traitors, lawbreakers, weak-backed citizens and such have no place in our ranks.

Are you a real, red-blooded He American? If so, we need you and you need us.

We stand "one for all" and "all for one."

We believe in swift and sure punishment for assaulters and rapists.

Complete and absolute secrecy of membership.

You will never know your neighbor to your right or to your left.

A non-political organization, but your vote will remove lax peace officers and grafters.

Men who believe in action—men who will be ready to "go" at the bugle call.

Membership limited. Quality rather than quantity.

This organization is made up of men of "Guts." Can you qualify?

No pussy-footers, weaklings, grafters or politicians will be accepted.

Southern Students Say:

"WHEREAS, The encouraging decline in lynching which has marked recent years suffered a serious relapse in 1926; and,

"WHEREAS, There have occurred in recent months many instances of this fearful crime, particularly in the States of Mississippi and Arkansas; and,

"WHEREAS, We, the Southern Regional Council of Student Y. M. C. A.'s, assembled at Blue Ridge, N. C., believe we voice the sentiment of the great mass of Southern people in condemning all such atrocious crime; and,

"WHEREAS, We have heard of these tragic occurrences with keen regret, and believe that they are unjustifiable from any standpoint; therefore, be it

"Resolved, That we earnestly hope that the public officials and the Christian citizenship of our country will use every means of upholding the law and cultivating public sentiment against such atrocities."

Similar resolutions were adopted by the Y. W. C. A. Student Conference meeting at the same place during the preceding week. The students in attendance at these two conferences represent practically all the colleges of the Southeastern region.

Southern Women Say:

"We place ourselves on record as unalterably opposed to mob murder. The barbaric practice of lynching arouses unchristian passions, violates sovereignty of our State, brings Mississippi into disrepute in the eyes of the world, and brutalizes all those who come within its evil influence.

"As Southern women we hold that no circumstances can ever justify mob action, and that in no instance is it an exhibition of chivalric consideration for the honor of womanhood.

"We commend our governor for calling out troops to suppress mob activities, urge all sheriffs to meet attempts on their jails with force, and call upon grand juries and officers of the law to prosecute vigorously the lynchers in Mississippi who have unlawfully slaughtered six men within the past two months."

The signers were: Mrs. Theodore D. Bratton, wife of the Bishop of Mississippi; Miss Susie V. Powell, president of the State Federation of Women's Clubs; Mrs. Myrtle G. Hicks, vice-president of the Mississippi Synodical; Mrs. C. H. Alexander, active worker in various organizations; Mrs. D. G. McLaurin, president of the Mississippi Synodical; Mrs. W. W. Epperson, president of the Jackson Federation of Missionary Societies; Mrs. Edgar Goodwill, Social Service superintendent of the Mississippi Conference; Mrs. David M. Key, wife of President Key, of Millsaps College; Miss Paralee McLester, secretary Jackson Y. W. C. A.; Mrs. I. G. Hill; Mrs. J. B. Hood; Mrs. J. T. Calhoun; Miss M. J. Chandler, and Mrs. C. A. McCurdy.

President Coolidge At Work In the Black Hills

By Harry E. Woolever

Editor of The National Methodist Press

A JOURNEY from Washington, D. C., to these Black Hills of South Dakota takes one through sections which index various stages in the development of this Nation.

The President enroute from his official residence to the present "Summer White House" passed first through the great industrial sections of the East. Next he came to the thriving States where agriculture and manufacturing unite in contributing to the prosperity of the Middle West. Thence his special train sped into the extended grazing and farming sections of those northern States where there are boundless acres and relatively few people. Here is indeed a land of wide open spaces. Yet, far removed as he is from the populous sections, every move of the head of the Nation is followed by the majority of citizens of this land, and thousands make their way to this temporal capital to see "The President."

THE SUMMER WHITE HOUSE

While the thousands visit the temporary executive offices in Rapid City, many hundreds push on up into the hills where is located the present residence of the Chief Executive. This is situated thirty-one miles from the lower regions of the Black Hills and about five miles from the entrance to the State Park. While the Game Lodge which Mr. Coolidge occupies is not in the most picturesque part of these hills, it is attractively located on a slope having a greensward before it, which is bordered by a singing brook recently named by the State Legislature "Grace Coolidge Creek." Beyond rise the wooded ranges which continue their ascent forming Mt. Harney, tallest peak between the Rockies and the Alps.

The "White House" is well guarded from the curious and otherwise. In addition to the secret-service men who accompanied the President from Washington there are Federal

troops assigned to guard duty. Four of these are on duty all the time and cover the assigned beats both day and night. A group of tourists are seen about the fringes of the grounds all day long. A mile away is a tourist camp, and a large eating pavilion has just been constructed around the bend from the official residence. Here the traveling staff who accompanied the President and the tourists have their meals.

ATTENDANCE AT RELIGIOUS SERVICES

As is the custom of the President, wherever he may be to attend religious services on the Sabbath, he has worshiped at the little town of Hermosa, which is a few miles from Game Lodge. This little town, consisting of a few scattered houses, is yet five times the size of Plymouth, Vermont. The small frame church there is supplied by a young student from Carlton College. The young Scandinavian "minister" has been almost undone by the experience of preaching before the President and the publicity which has been given him. Unaccustomed to newspaper publicity, he let himself be influenced by the younger correspondents who are looking for news in this section. They told him that he did not put enough color into his sermons to give them headlines, and he attempted to meet their objection by preaching upon modernism and fundamentalism. Even men of more than onscore years have ventured upon these same grounds with small help to those to whom they minister. Older correspondents who have a greater regard for the propriety of things and feel sympathy for the young man advised him to get a book of old sermons and, with proper acknowledgement, read one of these occasionally at his morning services.

RAPID CITY, S. D.

through his church the non-Christian world should be converted, and all human society purified and inspired, a purpose which, especially in view of the strength and violence of the antagonistic forces of our day, can be fulfilled only by a united church. These are sobering words, and must lead us to prayer and effort for the realization of Christ's dream. The Methodist Episcopal Church is officially related to this movement, and the Conference, through our General Conference Commission on Federation. Our full share of delegates will be present, and it is to be hoped that we shall, as a body and as individuals, be willing and anxious to assume our full share of responsibility in the support of this Christian ideal through prayer, co-operation, fellowship, and faith. Ours is a world-wide organization, and this gives us contact with Christian communions everywhere. It will be our joy to sit down with these and seek some high and holy path to the ultimate goal of a united Christendom and a Christian world."

—Dr. Ernest Lyon, our able pastor of Ames Church, Baltimore, is also skilled in statecraft as is evidenced by the fact that at present he still is, and for years has been, Liberian Consul-General to the United States. He is also special financial representative of the Republic of Liberia. On July 6, 1927, Doctor Lyon presented, on behalf of the Liberian Government, to the United States Government a check to the amount of \$35,610.46, in payment of the indebtedness of Liberia to this country. "By this act," said the Consul-General, "Liberia not only sets a good example to the nations of the earth, but she emphasizes the fact that the respect which one nation entertains for another nation is based upon the integrity and promptness in the settlement of obligations, monetary and otherwise." In appreciative response thereto, Secretary of the Treasury Mellon gave assurance as follows: "There is but one other nation among those whose obligations have been held by this Government that has made payment of its indebtedness without recourse to funding agreements. The blow dealt to the economic system of Liberia by the war was severe in the extreme. That Liberia has been able to re-establish and strengthen her economic system, to regain her financial position, and to meet her public and private obligations in full constitutes an achievement that bears glowing tribute to the ability of her statesmen and to the industry of her people as a whole. I trust that you will convey to His Excellency, President King, and to your Government an expression of the admiration felt here for a nation that has been able to accomplish such things, together with the hope of this Government that a future of peace and prosperity lies before Liberia in which the traditional friendship between the two nations may find frequent and cordial reaffirmation."

Personal and General

—Splendid results are reported to have followed the evangelistic labors of the Rev. W. H. Simpson, who is aiding the Rev. B. F. Littlejohn, our pastor at Bentonville, Ark. Similar services were rendered the Rev. A. R. Ray at Fayetteville, Ark.

—Though considerably indisposed by reason of illness, the Rev. J. P. Patterson, district superintendent of the Lake City (Florida) District, is pushing his plans for a most successful session of that Conference, which will be held, September 22-25, at High Springs, Fla.

—The Rev. Walter S. Jackson, having honorably served his full term as district superintendent of the Charleston District, Washington Conference, was assigned, at his last Conference session, to the pastorate of our beautiful new Asbury Church, Baltimore. Here he is making a fine record as an effective preacher and a progressive and wise administrator.

—Miss Anne Shumpert Echols, second daughter of Mr. and Mrs. W. J. Echols, of the Central Alabama Conference, and granddaughter of the Rev. J. M. Shumpert, veteran church leader of Mississippi, was a member of this year's graduating class of the Girls' Latin School of Boston. Her father ably represented the laymen of his Conference in the last General Conference at Springfield.

—Bishop McConnell is one of the seven scheduled speakers who will represent the United States at the World Conference on Faith and Order which opens on August 3 at

Lausanne, Switzerland. His subject, which will also be discussed by Dr. William Adams Brown, Presbyterian, of New York, is "The Church's Message to the World." Bishop Brent of the Protestant Episcopal Church is to speak on "The Call to Unity." He also presides over the Conference. "The Nature of the Church" will be discussed by Dr. S. Parkes Cadman, Congregational. Dr. M. G. G. Sherer, Lutheran, of New York, will speak on "The Church's Ministry." "The Sacraments" is to be discussed by Doctor Ashworth, Baptist, of New York, and Dr. Peter Ainslee, Disciples, of Baltimore, will speak on "The Unity of Christendom. Bishop McDowell will also officially represent our church at the Conference, also probably Bishop Edgar Blake. Writing of the approaching Conference, Bishop Frederick B. Fisher, also attending, says in The Indian Witness: "The projectors of this movement have set themselves a very difficult task. The history of the churches does not lead one to expect a sudden conversion to the idea of unity; and, of course, it is a long road to any definite agreement as to method or form or creed. But it is a noble ideal. The New Testament certainly inspires the hope of ultimate unity among all Christians. Good will among men was the announcement of the angels in the song which heralded Christ's birth. The unity of God must some day be beautifully reflected in the church of Christ. It is also certain, as the commission has said, that the Holy Spirit now seems to be leading the hearts of Christians in all churches towards unity. A very challenging paragraph is contained in the preamble to the call for the Conference: 'The purpose of the Lord; that

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When the Tides Meet

THE social institutions, laws, and customs of society as a whole or any segment thereof are but a reflection or mirror of the dominant public opinion of that group. When such public opinion is strengthened by religious sanctions it tends to become more secure and fixed in its channels, giving coloring and cast to the whole range of the groups activities. Thus also are determined the intergroup attitudes of the different elements of the population within the political group.

Racial attitudes in the South, determined by the dominant group, are thus set up in the interest of the dominant group without regard to the ethical imperative inherent in the Christian way of life. Shunting aside that imperative, the attitude of public opinion is that which is dictated by a pagan idealism of group or tribal self-interest on behalf of the more powerful group. The Christian teaching, which makes men in common the sons of God, of similar worth as human beings, and deserving of equal opportunities, has for centuries been effectively soft-pedalled in this section. Every social institution, including religious ones, feeds up and reinforces the contrary dogmas of the traditional pagan social ethics. Converging around and making more secure in its anti-Christian crusade the dominant public opinion of the section, is the increasing output of anti-social literature bursting forth from the public press, often from the so-called Christian press.

Consequently, insult to Negro women, injustice in the courts, segregation in public tax-supported institutions, ballot robbery, insecurity of property and life for Negroes have become the fixed tenets of the religious faith, as for more than a century these had been the openly expressed political dogmas of this section. Not satisfied that these have been the generally practiced doctrines of the South for generations, the *Vigilantes*, chivalric all-American *Protestant* defenders of Southern political and religious life, are drawn up in martial array in almost every village and municipality in this section "ready to 'go' at the bugle call" to insure that "white men and women shall always be given preference in all things." Thus their wholly unchristian ideal is to be perpetuated by the corresponding pagan policy of effecting that purpose by keeping ascendant in the Negro's mind always the fear complex. This is to be accomplished through barbaric cruelties.

Fortunately, while such ideas, ideals, and methods are characteristic of this section and dominate thoroughly the racial attitude toward the Negro, it is not the only social philosophy of the section. There is here a marginal philosophy of race relationships that is growing vigorously and is seeking to make itself vocal in the whole area of interracial contacts. It is not as voluminous as that other tide of public opinion, but it is no whit less sincere and resolute. Because it is Christian in its nature, it gives promise of certain growth and increasing effectiveness in influencing the section to Christian attitudes in dealing with its minority groups. This tide of opinion is favorable to law observance, decries violence,

and repudiates the value of mob rule as a substitute for the orderly processes of law for effectual social control.

That it finds its proponents in the consecrated Christian womanhood of the South is the happy augury of its final triumph in the counsels of Southern statecraft and churchdom. A nucleus of this type of superb Southern womanhood dared in Mississippi to speak the other day, unleashing the bound and pent-up Christian convictions of their outraged souls. And the entire Negro race, as well as the whole nation (if that nation is not hypocritical) applauds them for their pronouncement. On our front cover page this week we are carrying their names, which are worthy to be upon the Lamb's Book of Life. "We place ourselves on record," they say, "as unalterably opposed to mob murder. The barbaric practice of lynching arouses unchristian passions, violates the sovereignty of our State, brings Mississippi into disrepute in the eyes of the world, and brutalizes all those who come within its evil influences." What a superb argument is this! In the name of State sovereignty, and the rights of personality and of ethical religion, these Southern women are protesting against mobocracy, let us trust, as effectively as did that town clerk who, nineteen centuries ago, estopped a lynching by appealing to the mob to let social adjustments be "determined in a lawful assembly."

Happily the Y. M. C. A., that creator of interracial good will, adds its own to that swelling tide of Christian public opinion, urging that "public officials and the Christian citizenship of our country will use every means of upholding the law and cultivating public sentiment against such atrocities" as are perpetrated in that pagan civilization now dominating the South.

Universal support should be given this Christian attitude expressed by the women of the South and the Y. M. C. A. who have spoken thus. This stream of public opinion thus made evident should be augmented into a mighty sweeping volume of purposeful racial good will from every section of the South and nation. These opposing, contradictory tides of ill-will and good will, of pagan and Christian ethics, of selfishness and altruism, of wrong and right, will meet somewhere, some day. One will determine which way ultimately the social undercurrent of race attitudes and relations shall run. Prophetic consequences are wrapped up in the meeting of the two tides of public opinion clearly defined in the civilization of the South. The line of cleavage is clear. What shall be the sequel to the meeting of these tides—pagan or Christian racial attitudes? Shall barbarity continue on the throne and social ruin ensue, or shall orderly civilization be set up in the South motivated by Christian ideals and moods?

—If you want to deal with your difficulties, put a tug in your efforts.

—You can sometimes work your way out of a straight-jacket of poverty.

Not Greetings, But Action, Mr. Coolidge

TO THE Eighteenth Annual Session of the National Association for the Advancement of Colored People assembled in Indianapolis, June 22, President Calvin Coolidge, two weeks prior, issued from The White House, Washington, the following letter:

"My dear Mr. Johnson:

"It is always a pleasure to express my high regard for the most valuable work being done by the National Association for the Advancement of Colored People. And, I thank you for the opportunity of sending a message to be read at its Eighteenth Annual Conference.

"When we recall the history of the Colored man in this country, the long period of his bondage—during which he established a record for industry and fidelity—when we consider his lack of educational and other opportunities for many years, we cannot but marvel at his advancement. It has been steady in the face of many discouragements. We find the Colored man to-day not only an important factor in our industrial and agricultural development, but successful in business and showing skill in the professions and in the arts. That his achievements and standing in our communities will continue to increase is certain. To that end he should receive every assistance that may be given.

"I would like to repeat and emphasize here what I said in my last Annual Message to Congress:

"The social well-being of our country requires our constant effort for the amelioration of race prejudice and the extension to all elements of equal opportunity and equal protection under the laws which are guaranteed by the Constitution. The Federal Government especially is charged with this obligation in behalf of the Colored people of the Nation. Not only their remarkable progress, their devotion and their loyalty, but our duty to ourselves under our claim that we are an enlightened people requires us to use all our power to protect them from the crime of lynching. Although violence of this kind has very much decreased, while any of it remains we cannot justify neglecting to make every effort to eradicate it by law.

"The education of the Colored race under Government encouragement is proceeding successfully and ought to have continuing support. An increasing need exists for properly educated and trained medical skill to be devoted to the service of this race."

"Your organization, including as it does able and sincere men and women—white as well as Colored—has been most effective in its efforts to secure for your race the rights and privileges that are the common heritage of us all.

"My best wishes for the future.

"Very truly yours,

(Signed) "CALVIN COOLIDGE.

"Mr. James Weldon Johnson, Secretary,
National Association for the
Advancement of Colored People
69 Fifth Avenue,
New York City."

All of which, on the surface, sounds well as an expression of courteous recognition at the hands of the chief official of the Nation. But it is time President Coolidge learned that the Negro is not quite as gullible as he used to be. Nor as illiterate. He studies shades of meaning and usage of words. He is acquainted with idiomatic usages. He knows sentence forms. He understands inflection and construction in the sentence; the relative emphasis on ideas and the euphonic form of expression. Mr. Coolidge is a master in form and power of speech. We believe it was Honest Abraham Lincoln who, in his immortal Gettysburg Address, taught us the difference

between "saying and doing." The world will little note nor long remember what *we say* here, but it can never forget what *they did* here."

All during his incumbency in office Mr. Coolidge has said a lot of fine things about Colored citizens. In fact, so ideal and high-sounding have been the social and political doctrines expressed by him from time to time that we have hailed him as "Prophet of the New Social Order." But, besides expressing those views, what has Mr. Coolidge done, personally or officially, to advance the Negro citizen? Has he done anything to guarantee our steady progress in the face of the lack of educational and the other disadvantages and discouragements? In his last Annual Message, he urged that the country's social well-being requires, and the Federal Government is charged with the responsibility of seeing that race prejudice is ameliorated and equal protection and opportunity are extended to all elements of the population—under the law. Under his administration, more than that of any President since the War of the Rebellion, lawlessness has been more perfectly organized and rampant, defying legal authority and the established legal machinery, and what has Mr. Coolidge done about it? In his office, to the highest degree, rests that very power which he advises us is entrusted with the guarantee and obligation of protection of the Colored people; and in what single instance has Mr. Coolidge used that power or invoked that law "to make every effort to eradicate violence against the Negro"? When a proposed law was on the verge of its passage to check the widespread Southern evil of lynching Negroes did Mr. Coolidge *use all* his power to protect the Negro from the lynching evil? What effort has he made to eradicate evil *by law*?

Mr. Coolidge is sadly wrong. Pity he did not see the inconsistency of his sending his letter of greeting and commendation to the N. A. A. C. P. for its efforts to secure for the Negro "the rights and privileges that are the common heritage of us all." Either a keener sense of justice or a larger vision would have revealed to the President of the United States that, during his term of office, his prompt, determined action could have done a world of good in making impossible those conditions and evils that necessitate the existence of the N. A. A. C. P. *That organization is functioning politically because the Federal Government is not fulfilling its responsibility to the Negro.* Among the other racial elements of our population, there exists no parallel organization to secure to these elements the elemental rights of life, the ballot, opportunity to labor unmolested, etc. Nor should the N. A. A. C. P. be needed in this country if conditions were corrected. The task in hand for Mr. Coolidge is not the sending of greetings to such organizations as are struggling against such tremendous odds to advance the Negro, but that he, Mr. Coolidge, shall exert himself to remove those abnormal conditions and unjust handicaps against the Negro, wherein lie the provoking causes and origins of such organizations as the N. A. A. C. P. Prompt and consistent action rather than greetings are what is needed by us from you, Mr. Coolidge, to advance our cause as American citizens.

Contributed Editorial

Two General Conference Liabilities

THE assets which the Methodist Episcopal Church has in the coming of the General Conference are obvious. They do not need to be stressed. The impetus of fellowship, the challenge of great issues, the working out of new efficiency in the work of the Kingdom are all decided benefits. The liabilities much more readily escape from notice.

One decided danger which returns as the General Conference approaches is the habit of slowing down in many aspects of the Church's work, to wait to "see what the General Conference will do." This came out very clearly at the recent meeting of the World Service Commission. Here was a company of men earnestly trying to find out what was the matter with our giving to benevolences, and again and again during the discussion this one big thing came out, though no one seemed to notice it. "There is no use changing things much now," was the refrain heard over and over again, "it is too near the General Conference."

This "slow down" acts like a paralytic stroke. Its withering effect is illustrated in the casual remark of a Conference statistician a short time ago. He said: "We cannot look, of course, for much of an increase this year, it is the General Conference year." Why the General Conference should act like a set of four-wheel brakes on evangelism is hard to say. But it does have that effect over wide areas. The habit is like that of an engineer of a railway train who begins to slow down three miles before he reaches the station.

A second great liability is that of the involvement of the Church's attention and energy in mechanical details. The tragic results of such absorption in ecclesiastical gears is shown in a recent utterance of the editor of The Lutheran. In endeavoring to explain why the Lutheran Church has had little or no theological discussion in recent years Doctor Melhorn gives this reason: "The Lutheran Church has had so many perplexing internal problems to solve chiefly due to the various nationalistic elements represented in it, that it could spare *little time and energy to grapple with issues of wider range.*"

How is that for an unconscious piece of tragedy—so many internal problems that there was no time or energy "to grapple with issues of wider range"? That sort of thing comes perilously near to making void the Word of God through an ecclesiastical tradition. That statement represents a danger not for Lutherans alone but for all Christian churches. It is the danger of meticulous tithing the mint, anise and cummin of ecclesiastical machinery and forgetting the weightier matters of the law. It is a danger not of religious organizations alone, but of all organizations having in view great ideal purposes.

In eloquent and stinging words one of the recent officers of the National Education Association has portrayed this same liability in the work of the schools, of becoming absorbed in technical details and missing the opportunities which the great issues of the day present. He says:

"Secondary education is asleep. She is dreaming of 'I. Q's,' of 'administration vs. supervision,' of dancing and cigarettes, of conformity to the requirements of colleges, of methodologies, of pedagogies, and the isnesses of many inconsequential whys, each in a degree good or bad; but for questions as big as the world and as enduring as eternity, she has neither eye nor ear. World courts, leagues of nations, the waxing and waning of dynasties, the crash of nations as they crumble to dust, the struggle of peoples to arise from the horrors of war into the semblance of a decent status, the

economic chaos of the world, the moral dilapidation of mankind; hate between nations and races and religions; the disintegration of the fireside; the apparent triumph of material over spirit; starvation among great groups of people; the hectic, post-war tenseness of the world's nervous system; the destruction of ideals and idealism—all of these receive but a passing glance."

These words could very easily be translated into the corresponding situation of the Church. They present an unescapable challenge.

The Peter Pans of the Church

ONE of the most joyous creations of the literature of the present century is undoubtedly JAMES M. BARRIE'S *Peter Pan*. He has made an immortal figure endowed with the very spirit of youth. In Barrie's sprightly creation there is given for our healing, "the boy who never grew up."

The spirit of Peter Pan is perfectly at home in the Church of Christ. "Except ye receive the kingdom of heaven as a little child ye shall not enter into it." The humility and teachableness of a child, the spirit of spontaneous joy are essential to true Christian discipleship.

But the spirit of Peter Pan got perverted. The story of the little boy who did not grow up, as Barrie told it, was a comedy. But as many people live it, it becomes a tragedy. It represents the tragedy of people who retain childish attitudes and dispositions, whose development has been retarded, so that instead of going on to the full adult-sized service of life they remain in the kindergarten as children who cannot be counted upon.

A fairly prominent figure in church life is the Peter Pan of adult years who has made no progress in his religious thinking since the days of childhood. His ideas in other fields of life have developed and progressed. His religion he has kept off in a vacuum. He wants everything just the way it was in his childhood. If he demanded that merely for himself no one could have any objection. But he frequently wishes to stamp his own retarded and stagnant mental conceptions on everyone else. He is a spoiled Peter Pan who has never mastered the fine art of loving God with the mind, of dedicating to Him one's intelligence and thus making life a progressive adventure in understanding and knowing God.

Another sort of Peter Pan is the one who can never assume more than a half portion of responsibility and labor. When there is a hard job to be done he insists in tearful tones that he is under twelve years of age and must be let off with a child's portion. This is the type of man who, when a piano is to be moved, always grabs the stool and ostentatiously brings it along. He delights to act in an "advisory capacity." He never learns the real glory of life—that of putting one's shoulder squarely under the burdens of the world and the tasks of the kingdom of God.

Still another pathetic Peter Pan sometimes met with in church is the spoiled child avid for his own personal prestige and recognition. One would think that that old debate, so absorbing to personal vanity, "Who shall be greatest?" would be dropped at the doors of the House of God. But unfortunately it is frequently carried into the very center of the sanctuary, and little Peter Pans—both men and women—never grow up into a Christlike disregard for personal credit.

Paul said, "When I became a man I put away childish things."

L.

Watching the Churches in Council

Similarities and Differences in National Denominational Gatherings

By Paul Hutchinson

THE Presbyterians call theirs a General Assembly. The Congregationalists call theirs a National Council. The Baptists call theirs a Convention. The Episcopalians call theirs a General Convention. The Disciples call theirs an International Convention. The Methodists call theirs a General Conference. The Presbyterians, Baptists, and Disciples meet every year. The Congregationalists meet every two years. The Episcopalians meet every three years. The Methodists meet every four years. For the last four years I have been

a spectator on the side lines at all these church gatherings. It has been instructive to see how they differ. It has been even more instructive to see their similarities.

These church bodies differ decidedly in composition. After one trip to all of them you would never mistake a Presbyterian General Assembly for a Disciples' Convention, even if you strayed in without knowing what it was you were to attend. The Presbyterians and the Episcopalians, for instance, rely wholly upon the wisdom of male delegates. Both have meetings of women's organizations held along with the meetings of the denominational governing body, and both transact their business surrounded by a cloud of women witnesses. But both still give heed to St. Paul to the extent of relegating women to the margin when it comes actually to legislate for their churches.

Differences in Spirit

The Episcopalians differ from all the others in that their General Convention is divided, like most secular legislatures, into two houses. In the upper chamber the bishops pursue their grave concerns; in the lower the deputies hold forth. And the parallel with the legislative branch of the national government holds, likewise, to this extent—the proceedings in the house of bishops are much more interesting to the observer than those in the house of deputies. At the recent Episcopal Convention held in New Orleans there were signs in the rear of the auditorium in which the deputies met requesting them to do their smoking outside. That, too, was peculiar to that body.

The annual meetings of the Baptists and Disciples, although called conventions, are really not conventions at all. They are mass meetings. Delegates to the Baptist Convention do, it is true, represent local Baptist congregations. But there is no way of telling in advance how many of these there will be, and each convention committee works with all the energy it can muster to roll up a total attendance that shall surpass previous figures. With the Disciples there is even less attempt at securing a representative character. Any member of the denomination who can get to the Convention and



pay the nominal enrollment fee becomes a voting delegate. The question as to whether the church is to be liberal or conservative during any given twelve months, therefore, hinges largely on the decision as to the city in which the International Convention is to be held.

The Methodists present the most cosmopolitan appearance, for their organization into Annual Conferences on mission fields brings delegates from every continent save Australia. The Episcopalians are the most prosperous. It is easy to distinguish most of the clerical members of the house of deputies; the lay delegates have the general appearance of men who sit at polished desks, push buttons, and leave at three o'clock for important conferences at the golf club. Congregationalists and Presbyterians, however, have an equal air of commercial pretentiousness. Baptists and Disciples are too miscellaneous a collection to give any clear composite social portrait.

These church gatherings differ in spirit as well as in composition. The Methodist General Conference is distinctly a legislative body. It resembles a State legislature more than any other church council, but it is much more efficient in its procedure than most legislatures. Its last week, however, is made to order for the passage of ill-considered and "joker" legislation. In that it also strongly resembles the closing days of secular legislative bodies. Next to the Methodists, the Episcopalians are most concerned with denominational legislation. In recent years, however, this legislative preoccupation in the Episcopal body has confined itself largely to changes in the prayer book. At New Orleans day after day was given to grave discussions as to whether the prayer on page 246 should be left there or transferred to page 248, and whether the comma in the sixth line on page 163 should be left in or taken out.

The Passing of Theological Fights

Sessions of the bodies that meet annually have, since I have been attending them, been passing through a cycle of fundamentalist difficulty. I use the word "fundamentalist" in this connection very loosely. And if I use the word "liberal" as a contrast, that also must be construed loosely. Neither word can be given much theological content. The end of this cycle seems definitely to have arrived with 1927. But it has been exciting while it lasted. In all three bodies there were years when it seemed as though the ministers and congregations who would not give explicit consent to a rigid and ultraconservative creed might be forced out. In each case, however, the denomination as a whole, although conservative in its thinking, has become wearied of the bitter recriminations. The result is a turning of deaf ears to fundamentalist charges and a determination to have peace within the body—peace at almost any price.

Among the Baptists and Disciples the fundamentalists who insist on continuing the fight are being rapidly forced out into little marginal groups of their own. Significantly enough, in both these communions the recent fighting, when it came to a focus, centered on what was being taught and done on mission fields. It was the worker who was forced to take his message to a non-Christian land who was suspected of disloyalty to the faith of the fathers.

Where the Chief Interest Lies in the Different Gatherings

Of them all, I would say that the Congregationalists are the least absorbed in denominational affairs and the most concerned with what might be called public questions. This was particularly evident at their Springfield session in 1923 and at Washington in 1925. At Omaha this year, while there was still plenty of interest left for questions such as prohibition, compulsory military drill in colleges, economic imperialism, and the like, the drift toward a tightening up of the denominational machinery was also evident. There is also a tendency to do most of the real deciding of important matters in a small, semi-permanent executive committee. I should say that while the Methodists, who are generally considered the most machine-bound of all Protestant bodies, are growing increasingly restive; the Congregationalists, who have been thought the freest, are drifting most rapidly toward a national inclusive denominational machine. Many Congregationalists see this, and fear it. But they do not see how to escape it.

In many ways these gatherings are strikingly similar. A friend of mine, now a professor in a Congregational theological seminary, and before that an officer of a Presbyterian benevolent board, remarked that "these church conventions are just a procession of speeches on what the purposes of our board are supposed to be, and why we have a deficit." The Methodists and Episcopalians have a way of putting their board presentations in off hours, but there is considerable truth in the generalization. At least it is astonishing to see how prevalent are the deficits!

In recent years all these bodies have given considerable time to the rearrangement of their boards. The tendency is toward amalgamation. The Baptists this year tabled an elaborate plan that would have united most of their agencies, largely out of fear that its adoption would renew the fight with the fundamentalists as to who should control the new bodies. But the others are all working toward fewer boards. The Congregationalists have almost reached the "one big board" state. In every communion these changes are supported in the interest of economy. But I notice that, after the boards have been telescoped, most of the old office holders are still considered a necessity.

Among the Presbyterians, Baptists, and Disciples these years of fundamentalist fighting have been years of open electioneering, as bitter as anything that goes on around a political convention. With 1927 that has, fortunately, died down. And the Methodists . . . well, the Methodists are the Methodists.

"Trick" Speeches

One thing the wandering observer notices in these gatherings. They all have their trick speeches. If a denominational officer is under fire for any reason, or if some brother wishes to impress his fellow delegates with

his absolute one hundred per cent denominational regularity, there are certain old stand-bys that can be dragged out and that never fail to get a hand. Among the Disciples the sure-fire speech rings the changes on the speaker's passion for Christian unity. Among the Episcopalians the magic words are "churchmanship" and "catholic"—the latter with a small "c." Among the Baptists you can always sweep the decks with a protestation of your devotion to the New Testament. The Congregationalists are not quite so susceptible to words or watch-cries, but a demand for loyalty to the Puritan strain, and application of the Puritan ideals, and reverence to the Puritan heritage, is generally effective. The Methodists always have a cheer on tap for the man who will defy the liquor traffic.

There have been times during the last four years when I have found myself wondering whether these general church gatherings helped or hindered the cause of religion. I will not soon forget the remark of one newspaper reporter who had been attending several of them. He had been covering the Methodist General Conference, the Presbyterian General Assembly, and the Baptist Convention for his paper, which is the New York Times. We were walking together at about midnight in Columbus, Ohio. He was on his way to a Western Union office, where he meant to file his account of an especially tumultuous day in one of these gatherings. And as he walked, after a long period of silence he suddenly asked, "Will you tell me what these church conventions have to do with religion?" He clearly believed that the answer must be, "Nothing."

Increasing Interest in Religious Questions

I will admit that there have been times when I have felt almost ready to agree. Just at present, however, I am not so sure. A curious thing has happened in at least two of the general church conventions this year. There has been evident a genuine and powerful spiritual hunger. The Baptists, after five or six tormenting years, almost turned their convention of 1927 into a prayer meeting. A series of religious addresses, given at the lunch hour by Dr. George W. Truett, of Dallas, Texas, became by far the most important feature of their gathering. Even more significant, however, was the way in which the calm, poised, undemonstrative Congregationalists were shaken by an address by a professor of theology from Union Theological Seminary on changing conceptions of God! It was a hopeful sign that such an address was included in their national council program in the first place. But it was an astonishment to see the way in which, having had one taste of that sort of thing, the delegates tore the rest of the program up and forced a second, and then a third, session devoted to this topic!

I move around a good deal among the colleges, as well as among the denominational gatherings. Four, three, two years ago, if you went into a meeting of college students the topics for which consideration was demanded were, almost always, war, race, industrial relations, social readjustments. Four, three, two years ago those were also the topics that struck fire in the church gatherings. This year if you go to the colleges the first question is, almost always, "Can we believe in God?" And now the Baptists—under the leadership of a Texas preacher—and the Congregationalists—under the leadership of a theological professor—have struck the same note. I wonder what will interest the Methodists at Kansas City next year?

Is Life in America Growing More Shallow?

Some Liabilities of the Present Day

By Lewis H. Chrisman

Professor of English Literature, West Virginia Wesleyan College

THACKERAY speaks of the "hell of the consciousness of moral incompleteness." More than one man has failed to attain spiritual completeness because he has been satisfied to live upon the surface of things. Although shallowness is one of the so-called "respectable sins," it has blighted more lives than many a grosser evil. In Moffatt's rendering of the eleventh verse of the twelfth chapter of Proverbs, we read the thought-provoking words: "A man of useless interests has no sense." Long centuries ago the lament of the prophet was, "Israel doth not know, my people doth not consider." The failure of man to use his brains has been a tragedy of the centuries. No amount of material achievement can make up for moral and spiritual superficiality. An absorption in "useless interests" closes the door to the higher life. If we know an individual's interests, we know exactly what sort of a person he is. Real education is nothing more or less than the awakening, the quickening, and developing of sane, wholesome, and upbuilding interests.

A realization of this indubitable truth furnishes the student of modern life with some food for very serious thinking. Harriet Beecher Stowe in a delightful account of her childhood home in the village of Lichfield, where Lyman Beecher preached his own brand of militant Calvinism and ruled his household wisely and well, spoke of the atmosphere of her father's home as being charged with "moral dynamite and intellectual electricity." There are times when we have occasion to wonder whether American education with all of its intricate machinery and its apparently limitless resources is succeeding in the development of these qualities. The arousing of an intellectual curiosity is an essential step in the educative process. Any person who lacks it is doomed to be a superficial thinker and an intellectual peasant.

What is America Reading Most?

One rather effective way of estimating the intellectual life of a people is by a study of their reading. When we begin to do this we are met, as we are almost everywhere else, by some contradictions. Without a doubt, more



The radio, the movies, the Sunday Paper describe the full circle of life in many an American family

books of genuine value are sold now than at any other period in the history of a people. It must also be admitted that the higher type of magazines and reviews report an increasing subscription list. But the other side of the picture is not a little depressing. No observer of the typical American newsstand needs to be told that it would be rather hard to exaggerate the amount of fictive and pictorial filth purveyed through the current periodical of to-day. In the summer of 1925 Frank Kent, of the "Baltimore Sun," took a journey into the 5,000 inhabitant

towns between Baltimore and San Francisco. His testimony is as follows: Between the magazines and the movies a lot of these little towns seem literally saturated with sex. He mentions one small city in which "out of 110 publications in a single store, sixty-eight were either out-and-out smut or bordering on the line." The increasing sales in the large cities of the flippant, inane, and sometimes pornographic tabloid is another evidence of the same tendency. No one who faces the facts could think of denying that the typical American community is being afflicted with a veritable deluge of literary drivel.

But not all evidence of tendencies to shallow thinking and shallow living can be so readily massed. That many American people are reading matter which is trivial and debasing is a fact so apparent that it does not need to be proved. To say that increasingly large groups are doing practically no reading at all would be to make a statement less capable of absolute proof. Yet, such is, in all probability, the case. There are in any American town of any size hundreds of beautiful homes which

are practically bookless. There are families who read and thought in their less prosperous days, but are now doing neither. The fact that within one month "The Christian Work" and "The Continent," two of the valuable religious papers in the United States, passed out of existence on account of the lack of an adequate support, is not without significance. In the middle-class American home books and papers play a less important part than they did twenty-five years ago.

In Dr. Frank Mason North's "Francis Asbury Commemoration Hymn" there is a noble stanza setting forth what should be some of the ideals of the sons and daughters of an ultra-busy, chaotic age:

*We crave the gifts of simpler days,
The culture of the wilderness,
The wisdom of the wood,
The courage of the lonely ways,
The brooding thought, love's eagerness,
The grace of hardihood.*



Association Monthly

"Hours once devoted to reading are spent in gliding, or bouncing, through the country side"

If this is true, then what is the reason? A few obvious causes immediately present themselves. One of them is the automobile. Hours once devoted to reading are spent in gliding, or bouncing, through the countryside. Travel is being substituted for the printed page as a means of knowledge. Another possible enemy of reading is the radio. New ideas now come through the ear gate instead of the eye gate. Neither of these means of broadening and enriching life are to be thoughtlessly brushed aside as being ineffective. But what a man brings home from a motor trip depends upon what he takes with him. All of us have talked with the much-traveled motorist who had seen nothing but good or bad roads, detours, service stations, and barbecues. "To him that hath shall be given. From him that hath not shall be taken away." Because the man who never reads knows so little, he will ride over hill and dale as one having eyes and seeing not.

Effect of the Automobile and the Radio

An automobile journey is educative only to the one with the basis for acquiring an education in that way. The significance of the radio lies not so much in that it can be heard as in what is heard. And its best, its chief value is due to its being a fine supplement to reading matter rather than a substitute for it. We may motor from Dan to Beersheba; we may look at moving pictures evening after evening; we may listen to sound waves until our ears are sore, but without reading there can be no alert, vigorous, dynamic intellectual life.

Reading, however, is not the most important part of the intellectual life. He who reads, without thinking, can hardly avoid becoming a pedant. But as a rule the assiduous reader is the consistent thinker. Generally the man who is too lazy to read is too lazy to think. Yet if it could be proved that our lethargy in reading is due to our expending so much more mental energy in thinking, there would be no particular reason for pessimism. Unfortunately, though, we have no grounds for being optimistic in this regard. If the intelligence of people is to be judged by their conversation, there is considerable evidence that American life is not supercharged with intellectual electricity. In Sinclair Lewis' flippant, cynical, but significant "Babbitt," the author describes a conversation in the smoking apartment of a Pullman, taking the group to be found there as typical specimens of the American business man. The plane of interests of those characters is anything but reassuring. When I first read the chapter I could not help feeling that it was overdrawn. Consequently I determined that I would keep my ears open when traveling and satisfy myself that Lewis was wrong. After three years I must confess that either he is right or that I have been very unfortunate in my opportunities for observation.

A Pullman conversation which commands one's intellectual respect is a very rare exception. Discussions of automobiles, hotels, weather, and bootlegging experiences are the order of the day. Business conversation is limited to petty experiences. Very seldom is a remark made in regard to politics which is anything more than

a parrot-like utterance of some idea that is floating around in the air. It sometimes looks as though Dr. Joseph Collins was not entirely wrong when he said in "Harper's Magazine" for January: "Our chief deficiency as a people, our most conspicuous national shortcoming is a condition of mal-development to which the name Adult-Infantilism is given. There is much to indicate that we are a nation of adult-infants, and not a little to prove it."

Perhaps the chief reason for shallow thinking and shallow living is our inability to use our leisure hours. Dr. Charles A. Ellwood says: "Until men learn to spend their leisure nobly, to order their social pleasures rightly and rationally, it is idle to think that they can develop high moral character as individuals or create a civilization of beauty and righteousness." Although, in the real sense of the word, recreation is a necessary part of a well-ordered life, amusement is not the chief end of existence. Fewer working hours and improved household machinery have shortened the working day of American men and women. But too frequently the free hours are not spent "nobly or rationally." In too many lives amusement has become a vocation rather than an avocation. In the average "Main Street" town the shuffling of cards has become, in numerous instances, life's major occupation. Recently a judge of wide experience in juvenile cases made the statement that the "boy problem" was basically the problem of the "money-mad father and the bridge-mad mother." The expenditure of time, money, and energy in the pursuit of inane amusement means the neglect of the higher interests. No one can spend his hours trivially without becoming trivial. Shallow thinking and shallow living go hand in hand. Strong characters are not developed in an atmosphere of social vapidity. "Moral dynamite and intellectual electricity" are never the product of bridge clubs. A little more practice of the Wadsworthian gospel of "plain living and high thinking" would do wonders to deepen and enrich the life of to-day.

The Old Race of Olympians

"The Atlantic Monthly" for April, 1926, contains a significant article entitled, "Olympians in Homespun." It tells of life half a century and more ago, in a community in that transplanted New England known as the "Western Reserve" of Ohio. Even though the rough outlines of those days have been softened for the author by the idealizing process of the years, he admits that the little town was "bleak, drab, and humdrum." Mendelssohn, Beethoven, Rubenstein, Strauss, Mozart, Saint-Saëns, and Grieg were not unknown names in that village. Then, too, there were bookcases "wedged full with well-read sets of the historians—Gibbon, Macaulay, Guizot, Buckle, Grote—and the Victorian novelists, the Lake poets, the eighteenth century essayists and miscellaneous biographers, with first editions of 'Uncle Tom's Cabin' and 'The Scarlet Letter'." Each week-day evening the village intelligentsia met at the drug store ostensibly to

get their daily papers, but really to settle the problems of the universe. It was impossible to live in that village and ignore the world of ideas. As one reads of these "Olympians in Homespun" he cannot help agreeing with the author in his conclusion that if the United States is to be "anything more than a highly comfortable and sanitary sty," it must be because there are "multitudes of common people living lives of greatness in obscurity without thought of applause or reward, but solely for the sake of the life itself, knowing it to be worth all that it costs."

A new reformation may be coming to infuse life with more sanity, earnestness, loyalty, and spirituality. The life of human progress goes up instead of down, but its ascending course is not unbroken. Every now and then

there is a downward curve. There is little doubt but that the last decade has been characterized by one of these sags. But it is a long road that has no turning. The day of the apotheosis of the trivial may be near its end. The time may be approaching when men shall again turn their thoughts to the more serious issues. Whatever the trend of the years, each one of us can see to it that his own life is not lived on the surface. Each can see to it that he does not become shallow of soul. Life was never more of a challenge to the intellectuality and the spirituality of man than it is right now. It is for the individual himself to say whether he is going to spend his days in the futile pursuit of worthless interests or live "a life of greatness," knowing that it is worth all that it costs.

An Adventure With a Red Demon

By Helen Grace Murray

I HAVE had a pain, a red demon of a pain trimmed with orange fringes. It has danced like a drunken Bacchante from my Eustachian tubes to the top of my head, cavorting over the surface of my face and digging its cloven hoofs into every soft, unprotected hollow. An imp of a pain indeed, but a nameless, unclassified one, so nameless and unclassified that I couldn't write begging letters to my friends soliciting sympathy for it, so lacking in personality that it couldn't even furnish me with good table talk.

But this very namelessness and indefiniteness made of it a terror by night. In the long hours when I lay awake with it, it killed me seventy times seven. It was a mastoid, perhaps, or tuberculosis of the bone. At least ten first-class funerals did I attend at which I figured as the corpse and the pain as the chief cause.

And then I had its picture taken, got it localized, named, and classified. It was an affected antrum. It became forthwith a dignified pain, a pain I could talk about with pride, write letters about with pleasure, meditate on with profit. I ceased to be of the Ishmael tribe of sufferers and became a member of a large and well-recognized social group. I acquired forthwith a definite social standing. All my friends and acquaintances drew forth out of their treasures antrum lore both new and old. They had themselves suffered from infected antrums, or their relatives by marriage had suffered from infected antrums, or they had read, heard, or known of infected antrums innumerable. Nobody I've met up with in the last two weeks, since that picture shone into and lightened my darkness, has been totally ignorant of infected antrums. First, second, or third-hand antrum knowledge has grown on every vine and bush in all the highways and byways and market gardens. I have become a highly self-respecting and friend-respected sufferer.

The Tantrum in the Antrum

But what is best of all, I've arrived at the third stage—where I can laugh at the pain. It has become a "tantrum in my antrum," and as such a thousand times more endurable. If you can laugh at any pain it loses its dignity completely. And without dignity no pain can be a terror by night. Of course there *are* pains—major

pains—that can't be laughed away, and that continue to be major pains right down to the moment when the great release sets the sufferer free. But of those I am not writing now; I'm dealing with the minor pains of life whose departure a good, hearty laugh can hasten. And only a picture of the pain can accurately classify it as major or minor, to be treated skillfully and tenderly, or to be laughed away.

Now not all pains are physical. There are metaphysical ones as well that need to be X-rayed and classified. Hurt feelings are as irritating as hurt noses. One lies awake with them as persistently, too. If some magic were to give me the power of choice, I'd take the antrum infection every time to the infected heart and soul—the sprained ankle to the sprained sense of humor—the throbbing head to the feverish mind.

Take a Picture of Your Swollen Ego

We may not like the pictures of our metaphysical pains. What we half suspected of being noble indignations may shrink to personal peeves, and we may have to pigeon-hole them in the diminutive boxes designed for such pettinesses. "Righteous wrath" often shows up in a roto-graph as "swollen ego." Both personal peeves and swollen egos yield nicely to puncturings and irrigations. Let the sharp lance of common sense cut deep and the hot water of a sense of humor flood in, and the infection will be gone in no time. Never try hot fomentations of warm sympathy and pitying understanding. Such encourage the pain to stay put—practically never put it to flight. Hot applications are as dangerous in a case of spiritual infection as for appendicitis. Try an ice bag first—or self-ridicule or of self-analysis.

Take a picture of that pain! Don't put it off. To be sure, X-ray pictures cost. You must be prepared to pay whatever is demanded—money, pride, personal vanity. But they're worth whatever they cost. For what they reveal—if we're only open-minded about it and single-motivated—is as apt to be a happy surprise as a confirmation of our worst fears. Only the man or woman lacking in courage need fear to face the discovery of a malignant growth; only the one without a sense of humor will regret finding out that what he suspected of being a cancer is merely a boil!

Morgan College—Summer School and Other Things

THE regular session closed in a blaze of glory; thirty young men and women received the baccalaureate degree. A little breathing spell followed and then came the summer session. One hundred and forty teachers from Maryland, Delaware, Virginia, the Carolinas, and even Georgia are enrolled in the summer school. The summer school faculty is composed of members of our own staff and distinguished educators from other schools. Our newest acquisition is Dean James P. Brawley, A.M., of Clark University, Atlanta. He is a Methodist and a Texan; "nuf sed."

A friend of mine who was passing through the city the other day was asking me how we got our class "A"

rating. I told him the various tests we had to pass to get it. And then I proposed that he should let me tell him how we are going to keep it. He agreed. Here it is; Ten members of our staff—dean, professors, assistant professors, and instructors—will be in summer schools for advanced study this summer: seven in Columbia, one at Springfield, Massachusetts, one at Johns Hopkins, and one at the University of Chicago. One of the things the standardizing agencies are insisting on is fresh, progressive, thorough-going scholarship in the faculty. We have dropped our academy here on the grounds, we are calling three new faculty members for the college next fall; watch us "git up and git."—J. W. HAYWOOD.

The Benevolences

Editor The Southwestern Christian Advocate:

Sir—After reading the article in The Christian Advocate of May 19, by William Boyd, entitled "Can Methodist Benevolences Come Back?" I wished to change the title word "Come" and "Go." It may seem presumptuous for the writer to criticize Mr. Boyd's article after his opportunity for first-hand study, even though the study seems to have been confined to the "foreign field." But, I so radically disagree with some of his deductions and conclusions that I must get it out of my system.

Mr. Boyd disputes himself when in one paragraph he says: "The work itself—facilities and resources considered—is as well organized and conducted, and the results as gratifying as the most exacting and fair-minded critic could demand," etc.; and in the next paragraph says: "First, the World Service organization should be abandoned." In other words, scrap the very organization that has so admirably "organized and conducted the work." One redeeming statement made by Mr. Boyd is that he realizes his proposition "would be a swing backward." In this acknowledgement we heartily concur. His statement that the present arrangement is "largely responsible for the continuous falling off in the receipts" is a bold and unwarranted statement, certainly subject to grave question, as it cannot be verified or substantiated by facts. Is the term "World Service" "so general and vague"? Is it more general and vague than that "last great command" referred to by Mr. Boyd, or than the "principles and ideals of our great founder," contained in the founder's slogan, "The world is my parish"?

Can it be possible that "foreign missions," "home missions," and "Christian education" are greater rallying cries than "World Service," when by our modern methods of communication we know of any great event, anywhere in the world, practically in the hour of its happening? I take it that we Methodists are really following Wesley, that the world is our parish, that we are a world Church, and it is no misnomer to proclaim World Service as our program. I differ from Mr. Boyd in his statement that "the direct appeal is no longer possible." And I hope the Church will seriously discourage appeals that

would make a lopsided local church, a church that would be interested in "foreign missions" to the exclusion of "home missions" or interested in home missions to the exclusion of foreign missions, or in Christian education to the exclusion of either or both. Pity the member who has the thirty-six cents interest in one part of the Kingdom program and has not the sixty-four cents interest in the remainder of the program. He is the same member who, because he "likes the preacher," will contribute toward his salary, but will not give a cent for the upkeep of the building in which the preacher is supposed to preach. No fault attaches to the World Service organization that only thirty-six cents of the imaginary member's dollar goes to the foreign field in which he is specially interested.

The fault attaches to whoever is responsible for that particular member not having been educated to read that "last great command" correctly—"Go ye into all the world." That command does not mean a localized gospel.

The third division of the article is subject to the same criticism.

In the fourth division, it seems to me, Mr. Boyd is again marching backward. In this day, when the national government demands a budget and less and less bureaucratic supremacy, and as a result really greater efficiency and economy of administration are obtained, it would seem well for the Church to hold on to what it has gained in this line. If every board of the Church must again be responsible for raising the entire amount for its needs, then there must be a multiplying of officers and a duplicating and wasting of effort.

Not until Mr. Boyd touches the "Larger Use of Lay Activity" does the writer agree with him, and then only in purpose and not in method. He says: "Provision for local church councils gives us an opportunity, without creating additional machinery, without extra expense, and without extra legislation, to organize the laymen of each church into a council which will share with, if not largely relieve the pastor of, the responsibility for raising the apportionment for benevolences." Is not that one clause, "largely relieve the pastor of responsibility," the real key to the whole slump in the Church's benevolent giving?

Why, pray tell, should the pastor be relieved of responsibility? Why should the laymen be better informed as to the needs, more zealous to make the appeals; more earnest in the presentation of the facts than the pastor? Every pastor of every Methodist Episcopal Church is a disciple of John Wesley, and the world is his parish, not a little, limited, two-by-four local parish. Yes, indeed, "here is a potential resource which could and should be organized, educated, and made efficient along the lines" of co-operating with the pastor in organizing, educating, and making efficient every local church in a World Service program.

If Mr. Boyd will read the World Service Manual he will find the suggestions for a splendid method of co-operation. And I wish I might have the opportunity to

tell him how the church of which I am a member, which had given \$1,700 in the first year of the Centenary, and had then slumped back to a bit over \$1,000, was brought up last year to its full quota of \$1,539 by the intelligent co-operation of a local council—of four men and two women—with a hard-working pastor who realized his full responsibility as the official leader of the church.

No, swinging church machinery or multiplying it will not bring the result desired, but a working, consecrated, world-visioned pastor in every church, getting loyal support from a world-visioned council of any size, can stop the slump and sound the call for advance.

GEORGE W. SCARBOROUGH,
Chairman, Local World Service Council,
Pennington, N. J.

"De Lawd's Work"

By Daniel Lyman Ridout

THE New York Christian Advocate, in the issue of July 7, printed, under "The Sanctuary," a poem of the title of this article, and accredits the same to Paul Laurence Dunbar. The poem, written in the Negro dialect, follows:

De Lawd He had a job for me,
But I'd so much to do,
I ask Him to get somebody else,
Or wait 'til I get through.
I dunno how de Lawd came out,
He seemed to get along;
But I felt kinder sneakin' like,
Cuz I knowed I'd done Him wrong.
One day I need de Lawd myself,
An' need Him right away;
He never answered me at all,
But I could hear Him say
Way down in my accusin' heart:
"I'se got so much to do.
You'd better get somebody else,
Or wait 'til I get through."
Now when de Lawd He have a job,
I never tries to shirk;
I'se drops whatever I'se on hand,
An' does de good Lawd's work.
My own affairs can run along,
Or wait 'til I get through;
Nobody else can do the job
De Lawd's laid out for you.

We seriously question the authenticity of these verses. They are not Dunbarian. They are neither good dialect

nor good poetry. They have a fine sentiment, but poetry is more than sentiment. Indeed, it is hard to conceive of any of the better class of Negro poets writing in such feeble vain.

While we are familiar with all the authorized published works of Dunbar, we could not attempt to say that we have seen everything he wrote. In these days when it is so ordinary for researchers to unearth manuscripts from the pens of the masters, one would be unwise to consider oneself an absolute authority on the works of any of them. However, "De Lawd's Work" appears in neither of the four published volumes of Dunbar's poems: "Lyrics of Lowly Life," "Lyrics of Hearthside," "Lyrics of Love and Laughter," and "Lyrics of Sunshine and Shadow."

As a writer of Negro dialect poetry, Paul Laurence Dunbar, of course, stands alone. As a lyric poet he has no superiors, and few, if any, equals. We do not mean among the Negro poets, but we mean among *all* the poets of *all* the ages. Certainly the poem (?) under consideration typifies nothing of the Dunbar excellence.

If any reader of the Advocate, or if the Advocate itself can furnish evidence of the authenticity of these verses, we should be gratefully interested to be so informed. On the other hand, it is quite unfortunate if so noble a bard as the lamented Paul is thus falsely accused and thus fearfully and unpoetically misrepresented.

WILMINGTON, DELAWARE.

Evangelism—A Chart of Progress

By the Rev. Joseph B. Hingeley

THE influence of great revivals on permanent accessions to church membership is illustrated by a valuable chart, printed in "Presbyterian Statistics" in 1927, which shows the large increase during revival periods, the decrease of accessions afterward, and the steady growth of accessions during the years. At no period, except immediately after the great war, were the accessions lower than the previous standard.

During the Finney Revival of 1830, accessions in-

creased threefold. There was a drop during the next five years, due to the separation between the "old school" and the "new school" groups.

The 1843 revival doubled the accessions and was followed by a steady increase of accessions.

The revival of 1857 more than doubled the ratio of increase, but during the Civil War accessions dropped almost to their former level.

The Moody revival brought accessions to a high

level, there being five times as many accessions in 1875 than at the close of the Civil War. But the controversy concerning "science and religion" decreased the accessions fifty per cent.

In 1882, there began a remarkable increase which reached its apex in 1892, influenced largely by the activities of the young people's society of Christian Endeavor; but the heresy trials and the Spanish War, which followed, decreased the annual accessions twenty thousand.

The Sunday revivals and reunion with the Cumberland Branch brought accessions to the high level of 115,000.

During the World War, accessions decreased one-half; but the new era movement made itself felt, and in 1920 accessions reached the highest level known in Presbyterian history.

The chart illustrates the fact acknowledged since Pentecost that, however great stress may be placed on the regular work of the church, yet the great advances by accessions have been during periods when the prayers and purposes of the church were concentrated on the task, emphasizing the need of meeting, immediately and personally, religious and spiritual opportunities and responsibilities.

One cannot study such a showing without wondering what would have happened had there not been these special upward movements to counteract the influence of the constant downward movements against the church and personal, religious experience. Had not the Civil War period been preceded and followed by special evangelistic work, the rising curve of growth would not have overcome the downward curve of loss of accessions and the decay of definite and persuasive religious experience and activity.

Men Give As Men

MEN are given to growing in body and mind. Sometimes they do not develop symmetrically. Often when man-size in body they have the habits and minds of children. Recently we had this thrust home upon us in a very striking manner. The collection of the men's Bible class was being taken. A man of means sitting near placed a small coin, a boy's contribution, in the basket as it passed. It was a dime performance. Just a "movie" demanding of him a pittance. He did not realize that classes of that character could not be run on small coin. He was in appreciation in the same class as when he was a boy. We mentioned the juvenile attitude of mind to one of the collectors.

"Oh, yes," said he, "judging by the number of pennies we receive many of these men are still in the kindergarten."

That was a revelation! Men in Bible classes giving as children! Giving doubtlessly without thought. Giving as they have given since they were boys. Giving just to be giving because the collection basket is being passed around.

Men giving as boys!

Penny men! Why not give as men? Why not, brother Bible-class member, awaken to the fact that you are no longer a boy in attendance upon a Sunday-school class giving pennies, but rather that you are now a grown man and out of the penny class. Yes, a full-fledged man, a member of an organization which cannot be run on pennies. Why not face the responsibilities of manhood, that you must do your part by giving quarters and dollars

as a money-earning man. Let the boys give the pennies and nickles. Be a man and give as a man!

State Sunday School Convention By South Carolina Methodists

By the Rev. N. W. Greene

LAST year the Methodists of South Carolina held their first Sunday-school convention at Columbia. While that was a very profitable gathering of our young people for Sunday-school study and personal improvement, the second promises to be very much better. Added experience and an improved program justify the prophecy that this convention will be a very excellent one.

It is set for September 7, 8, 9, at Florence, S. C. A strong program has been arranged, on which appears the names of Doctor Wagner, Governor Richards, Mayor Gilbert, Professor Morris, Doctor Dunton, and others of like caliber. Many persons of more local fame, but with improved talents, will have parts on the program. Representatives from each district are expected. These should be: the district Sunday-school superintendent, the local superintendent, one or more delegates from each school, and other persons whom the schools may elect to send.

We call upon pastors and church officials and all Sunday-school workers to assist in every laudable way to make this convention effective in placing the children in the center of our life and thought. They should be our only pride; they are our only hope.

Rev. R. G. Williams Passes

R. G. WILLIAMS, our pastor at Glasgow, Mo., a member of the Central Missouri Conference, was called from labor to his final reward, May 27, 1927. Brother Williams was received on trial in the Conference in 1905; received into full membership, 1908; and was ordained an elder in 1913. He served the following charges: New Bloomfield; St. James, St. Louis; Bridgeton; Kinloch; Mexico; and Glasgow. Brother Williams was a devout Christian and a most excellent pastor and preacher. The Conference life of Brother Williams was marked with earnestness. He was true-hearted, brave, and courageous in his ministerial career. We cannot all be great men, but we may render great service by fidelity to Christ and to our own brethren. Brother Williams did really render great service to the church and to all of the congregations with whom he was associated. He has done his best; the work will go on. His illness was of a long duration. He suffered much, but he bore it patiently and with fortitude. Services were conducted at Lewis Chapel, Glasgow, Mo., by the Rev. E. W. Hannah, district superintendent Kansas City District; G. D. Hancock, district superintendent St. Louis District; Dr. B. F. Abbott, pastor of Union Memorial Church, St. Louis, Mo.; W. L. Lee, pastor of Taylor Chapel, Sedalia, Mo., and others who spoke comforting words to the bereaved family. It is just to say that the church he was serving gave their best for the comfort of Brother Williams, and was a real companion to the bereaved wife, son, daughter-in-law, and grandson.

Brother Williams fought a good fight, he finished his course, and he kept the faith.—Rev. Wm. H. Smith.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

DAVID SPARES SAUL

THIRD QUARTER. LESSON VI. AUGUST 7

Scripture Lesson—1 Sam. 26.

David's treatment of Saul in our present lesson is a practical application of the principle developed and made personal by Paul—Vengeance is mine, saith the Lord: I will recompense (Rom. 12. 19), and which the Master supplemented in His enunciation, Do good to them that hate you (Luke 6. 27). All Christians accept that principle in theory; but in practice many leading ones denounce it. They rarely forgive, and never forget. They bury the hatchet, but preserve the handle. Or if they leave the vengeance for God, they incorrectly find no contradiction in understanding that God may reap the vengeance and repay through them who are aggrieved. Christians among the simple folk are more apt to practice this principle than others are. And I don't think it is because they have no available means of doing otherwise. They are more willing to forgive and do good to their enemy, though probably they, too, love to believe and see that God will repay. We must admit that David's conduct toward Saul here is very remarkable.

But let us enquire into the motive which actuated him. Certainly he never conducted himself like that toward a national enemy, that is, he did not think it wise and good that a nation should leave vengeance against another nation to God. Or if he did, he believed that God used the aggrieved nation to make the payment. But would David have acted in that way toward any personal enemy you please; or is his conduct toward Saul to be considered a particular case? If so, why did he make him an exception?

Why David Spared Saul. That David would not have treated any personal enemy you please as he treated Saul is fairly well indicated by his contemplated treatment of Nabal, who was not such an enemy as Saul, but who simply was not respectful toward him and was not grateful enough to return his kindness (1 Sam. 25). And yet he would have vented his spleen on Nabal but for the opportune amends of Nabal's wife; but he was never tempted in any way to hurt Saul, who was his deadly foe. What made the difference?

David was a very pious man, who had the highest respect for the principles of his religion as he understood them. Being king, Saul was the anointed of God. David therefore regarded Saul's person sacred and inviolable just as the person of a priest or prophet of God. He considered it the gravest sin against God for him for any reason to lay violent hands on God's anointed. If the king did wrong against any subject, it was left for God, and not that subject, to punish him. This was the idea of the divine right of kings which no truly pious soul questioned in those days. The right of self-defense had no application between a subject and his king. David spared Saul in the first place, then, because Saul was king. He may try by every means to change Saul's heart toward him, which he did by refusing to take any advantage over him which luck had given him (David), though he knew that he had not succeeded in this (1 Sam. 27. 1). But to lay violent hands on him would be one of the greatest possible sins.

What if David Hadn't Spared Saul? If David had been before this as prudent in matters as Saul's servant said he was (16. 18), and was as shrewd in diplomacy as was said of him (18. 5, 14, 30), we can surmise other motives which may have prompted him to spare Saul. That he entertained and cherished the hope of becoming some day king of Israel needs not for a moment be doubted. We are told that Samuel had already anointed him, and that Jonathan, who would have been the logical successor to Saul, had already renounced his own rights in favor of him

(20. 14, 15; 23. 17). But if he had killed Saul, he would have destroyed the prospects either of his becoming king or of his peacefully becoming king with the people united behind him. No king is so bad that he does not have friends. Under certain conditions some of the erstwhile friends of his enemies will become converted into his friends and enemies of his enemies. We all know about Charles I of England and about Louis XVI of France, etc., etc. Saul was not unpopular with the people, even though they greatly admired David because of his thrilling heroism. They had no idea of having him displace Saul on the throne. As they saw it, it was a personal matter between him and Saul in which many of them doubtless sympathized with David. The sympathy of most of us usually goes out for the "under dog," especially when he has not been provoking. But had he killed Saul, most of his former friends would likely have turned against him. His regicidal deed would have been interpreted, not as an act of self-defense, but as an effort to usurp the throne. Saul's friends would either have blocked his way to the throne or, failing in this, have killed him. Instead, the best way for him to have come to the throne was by loyally supporting the administration of Saul, by respecting with religious scrupulosity the office and person of the king, and by leaving it for God to prepare the way to the throne for him. In this way he would both preserve his friends and win over to himself the friends of Saul.

We do not insist that David had thought all this through. But we do insist that, in following this course, he manifested all the prudence and wisdom which, according to his beloved chronicler, was characteristic of him. But whether he thought it or not, he did what he did because his heart was right, and because God was leading him. *One of the finest things about the young man David for young men to-day is that, even though he was ambitious and popular and had an enviable record for putting things over, and even though the royal bee buzzed annoyingly in his ears, and the way seemed clear for him to "land" over the corpse of another, he*

did not let this swell his head into doing the imprudent thing which would have destroyed his entire future. By sparing Saul he honored himself.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, AUGUST 7, 1927

"They were all asleep"

(By D. D. Martin, D.D.)

Saul and his men were wholly unaware of the presence of David and his guard. They were helpless in their hands, but unconscious of the situation. They were exposed to death but did not know it, else they would have been filled with fear. The real fact is they were in the hands of their friends, as is shown by the way in which David protected Saul and saved him and all his men alive. It often requires a shock to teach us who our friends are. Ministers and missionaries are among the best friends of humanity, though not always so recognized.

There is a moral stupor upon the people of every nation. Especially is this true of the non-Christian nations of the world. They are enemies to those who would bring them light and help. Yet in the sluggishness of spirit they are asleep and helpless before the Christian nations of the world. The missionary has learned the secret of their weakness, and their interests are in his hands, but he is there to do them good. Soon will the sleeping Dragon of the Far East and the resentful peoples of the Near East learn that the missionary is their best friend.

David's greatness was manifest in sparing Saul, though Saul had been pursuing him. The missionary has every opportunity to show his love for a people who have shown no interest, but often a pronounced hatred for him. Such was the situation with the early missionaries to the South Sea Islands, and such was the relation of Mackay in East Africa to the natives of Uganda. A true missionary will ever suffer wrong rather than do wrong.

David's armor was in the fact that he was a man after God's own heart. The Eternal was his protection. Many have been sent from home and loved ones to carry the message of hope without other than God's presence for their protection, and have been calm and happy in time of peril. To be on the King's business is greater than being king. David was on the King's business, and God had rejected Saul from being king over Israel. It pays to go anywhere in the service of God.

GAMMON SEMINARY.

Epworth League Topic

AUGUST 7

By the Rev. J. W. Haywood, D.D.

FAMOUS TEEN-AGERS

(1 Tim. 4. 12; Luke 2. 49)

It is common for us to speak of children as being in their "teens." That's what our term, teen-age, implies. We often refer to this teen-age as the fool age; we must not forget that it is also the age of big achievement.

The Child Is Father of the Man. I first saw this seemingly paradoxical statement in the old Kellogg Rhetoric. I was a long time puzzled as to its meaning; I think I have it now. It means that the qualities which the man will possess are foreshadowed in the child. If a fellow is going to amount to anything, there will be unmistakable signs of it in the youth. There may, of course, be some aberrations during the period of adolescent adjustment, but this cannot obscure the real promise that will be patent.

Youth vs. Age. In the teaching profession we are disposed to put a deal of stress on experience. We always want teachers to show that they have had experience; that gives preference for employment. Requiring

experience is another way of preferring older to younger folks for teaching. It has always occurred to me that this thing is overdone. It must be remembered that not all experience is profitable unto good teaching. If I had my way, I would usually give the preference to inexperienced teachers, provided they had ability, ambition, and enthusiasm. Some of the worst teaching I have seen has been dispensed by some of these folks who have been soaked for forty years in what we call experience. Deliver me from these old "set," dogmatic, sophisticated pedagogs.

Teen-Agers Make Dreams Come True. Read your history with your mind open; you will find that the doers of big deeds have been young folks. Steinmetz was still young when he climbed to the mountain top in science and mathematics. Alexander and Napoleon were still youths when the world bent its knee to them. Bryant was less than twenty when he penned the imperishable "Thanat-

topsis." Dunbar was not more than a kid when he died, but his deft fingers had drawn from the muse's lyre the richest music that ever thrilled the world. It was the moral and

spiritual idealism of a youth of Nazareth that "turned the world upside down." "Let no man despise thy youth."

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Wilson, La.—Wesley Chapel Methodist Episcopal Church: The Sunday school gave a concert on Saturday evening, July 9, conducted by James Gair, Dan Allen, and James Mathes. The largest crowd in the history of the church was present to witness the concert, the attendance being nearly one thousand. This church is reputed to be the best in the rural districts.—R. B. Sanford, Pastor.

Wheeling, W. Va.—Simpson Methodist Episcopal Church is enjoying another prosperous year under the administration of the Rev. Wm. H. Williams. The "Clean Slate Campaign" which closed Sunday, July 3, 1927, netted \$1,262.61. Old debts have been liquidated, parsonage remodeled, and the pastor and people are anticipating a reign of financial peace and spiritual prosperity.—J. R. Mason, Recording Steward.

Macon, Ga.—Warren Chapel Methodist Episcopal Church: We are thankful to say that we have just closed a great revival. The Rev. J. F. Martin preached each night and conducted the meeting. We are proud of the Rev. Eli T. Michael, who is doing such great work in Macon along all lines. The membership has increased, and the pastor is loved by all who know him. We are determined to put the program over, and only ask that the Conference return the Rev. Michael to us for another year. More work has been accomplished under his leadership than in any previous year.—Mrs. Florence Story, Reporter.

Sykesville, Md.—Sunday, July 10, was celebrated as Men's Day at Mt. Gregory Methodist Episcopal Church. At 11 A. M., the pastor, Rev. Eugene Williams, used for his text 1 Kings 2: 2, "Be Strong, Therefore, and Show Thyself a Man." At 3 P. M., the pastor chose for his text, 1 John 3: 2, "The Glorious Privileges of the Sons of God." The entire congregation was lifted to a high spiritual level while listening to the sweet music rendered by the Catonsville African Methodist Episcopal Church choir, of which the Rev. James Martin is the honored pastor. The sum of \$55.75 was laid on the collection table.—Reporter.

Richmond, Va.—On Thursday night, May 19, 1927, a band of faithful members and friends visited the parsonage of the Asbury Methodist Episcopal Church with a grand pantry shower. This shower consisted of groceries of every description, with gifts of money. The promoters of this project were Mrs. Virgie Miles, Mrs. Geneva Hayes, Mrs. Annie Epps, and Mrs. Cecelia Smith. The welcome address was made by the pastor, Rev. J. A. Reid. On the verge of their departure, the pastor's wife was requested to play a selection on the piano. For a while spirituals and other hymns of praise filled the air. Being dismissed with prayer, all left happy, promising to come again.—Reporter.

Crystal Springs, Miss.—Sunday, June 26, a rally was conducted at Little Methodist Episcopal Church. The stewards asked for one hundred dollars on the pastor's salary; we raised \$72.16, for which we were thankful. The pastor, Rev. B. J. Cooper, preached a soul-stirring sermon from the golden text, "Come ye after me, and I will make you fishers of men." (Matt. 4, 19.) He touched the hearts of all who heard him. Too much praise cannot be given to our good pastor. We take this method of thanking our visiting friends who co-operated with us spiritually and financially. United prayers unlock

locks. Pray for our continued success.—The Rev. B. J. Cooper, Pastor; Mrs. S. E. Rice, Reporter.

Red Springs, N. C.—President David D. Jones, of Bennett College for Women, Greensboro, N. C., came to Red Springs July 3 in the interest of the college. President Jones gave a profound as well as interesting lecture in Chapel Methodist Episcopal Church, using for a subject, "From What Source Do We Get Our Happiness?" He stated: "We get our happiness not in the possession of things, but in helpful service rendered to humanity." The lecture was to the delight of all who heard him. The Rev. Abernethy, our pastor, is doing his bit to have Red Springs well represented in the student body of Bennett College for Women at the opening session of the school this fall.—Mrs. L. S. Abernethy, Reporter.

Springfield, Tenn.—St. John Methodist Episcopal Church: At the last Annual Conference no pastor was assigned to this charge. We did not lose heart, but had our weekly meetings, preaching and Sunday school each Sunday. After about three months, the Rev. E. J. Guthrie was sent to us. He can only be with us on Sunday, yet we are moving on nicely. Our efficient trustee board has the business of the church well in hand and is caring for the indebtedness of the church. Our Ladies' Aid is a live wire. All the departments of the church are making a creditable showing. Mothers' Day was observed. We raised more than eighteen dollars on that day and Easter Sunday for World Service. Children's Day was observed and a splendid program rendered on each of these occasions. We are spiritually alive and will try to do more for the upbuilding of God's Kingdom.—The Rev. E. J. Guthrie, Pastor; Mrs. A. L. Porter, Reporter.

Charleston, W. Va.—On the 22d of June, the Queen Esther Girls of Simpson Methodist Episcopal Church, Charleston, W. Va., held their first "Girls' Day." At the morning service Miss Opal Morris, the president, presided. The following program was rendered: First hymn announced by Miss Nannie Johnson; prayer by Miss Betty Cooper; hymn by Miss Virginia Jones; Scripture read by Miss Lucille Perkins; notices by Miss Mayola Neal; psalter led by Miss Mary Ragland; sermon by the Rev. J. D. Browne, the pastor. The smaller girls gave the afternoon program. Ten-minute talks were given to them by the following: Mrs. M. B. Aldridge, Mr. I. C. Cabell, and Mrs. G. W. Muse. The Queen Esther Girls had full charge of the evening program, which was as

follows: Hymn announced by Miss Louise Tyler; prayer, Miss Virginia Jones; Scripture read by Miss Josephine Pastell; notices, Miss Mayola Neal; instrumental solo, Miss Mary Scott; quartet—the Misses Opal Morris, Nannie Johnson, Alma Badger, and Virginia Jones; recitation, Miss Margaret Robinson; paper, Miss Opal Morris; recitation, Miss Virginia Jones; remarks, Mrs. Towles; closing remarks and presentation of Bible by Mrs. S. C. Love. The Bible was presented to Miss Opal Morris, who had raised the largest amount of money—eighteen dollars. The following girls were ushers: Misses Blanche Neal, Alma Badger, Mary Ragland, and Margaret Webster. The total collection for the day was \$56, which was turned over to World Service. The female choir was directed by Miss Maude J. Wanzer. Mrs. S. C. Love managed and directed the program.—Miss Opal Morris, Reporter.

Chicago, Ill.—St. Mark Methodist Episcopal Church: The work of the St. Mark Church is advancing very rapidly under the leadership of the Rev. J. B. Redmond. At the recent session of the Lexington Conference the Rev. S. P. Jenkins was appointed associate pastor. To the Rev. Jenkins and wife the membership has extended a very kind and cordial welcome. The Rev. Jenkins is a graduate of Gammon Theological Seminary and Ohio Wesleyan University. He has had two years of active experience as pastor at Delaware, Ohio, hence he comes fully equipped with the necessary preparation and experience for rendering large service. He is devoting his time mostly to the development of the young people's church, composed of the youth of the church under twenty years of age. The lecture room has been beautifully decorated, a new piano and 400 new chairs have been installed for the comfort of the young people. They have their own official board and vested choir. The program being formulated is fraught with large promise. All departments of the church are showing signs of growth, numerically, financially, and spiritually. Mr. Robert Woods, a member of St. Mark, who recently departed this life, left to the church the sum of \$1,000. The class and Sunday offerings are averaging, weekly, \$250 and \$150 respectively. With this situation existing, the current expenses and benevolences are taken care of in a fine way, and extraordinary headway is being made in our financial program for the St. Mark Cathedral. The Board of Education took over the block where the Wahneta Day Nursery was located, and paid for said property \$9-200. Mrs. S. E. Hinton, former superintendent of the nursery, has been transferred to the church staff, and is doing the welfare work of the church. On June 1, a four months' rally was launched for the new church building. There are two divisions among the membership: the Reds, under the leadership of Mrs. Elizabeth Jackson; and the Blues, under Attorney J. E. Wilkins. Encouraging reports are being made weekly. The building committee has drafted plans for the blue print, and it is our hope to break ground after the rally, September 25. Pray for us.—Reporter.

District Activities

District Rounds

COLUMBUS DISTRICT

Second Round—Wiley, Broadus, Urbana, Xenia, August 4; Elyria, 13, 14; Lorain (3 P. M.), 14; Oberlin (8 P. M.), 14; New London, 15; Centenary, Columbus, 21, 22; Canton, 26; Youngstown, 27, 28; Akron, 29; Stewart, Cleveland, September 2; Mt. Pilgrim, 3; Cory, 4, 5; Carlette (3 P. M.), 4; West Side C. H., at Cory, 6; Mt. Pleasant, 6; Eleventh Street, Columbus, 11; Cadiz, 16; Steubenville, 17, 18; Martins Ferry Ct., 19; Bellare and Bridgeport, 20; Pennsylvania Avenue, Columbus, 22; Portsmouth, 24, 25; Camden Street, Columbus, 27; Frambes, Columbus, 29; Dayton and C. P., October 1, 2; Troy (8 P. M.), 2; Wheatland Avenue, Columbus, 9; Urban Crest (3 P. M.),

9; Toledo, 15, 16; Clair, Columbus, 18; Lee Avenue, Columbus, 20; Marion (11 A. M.), 20; Delaware (4 P. M.), 23; Marietta, 25; White Street, Columbus, 27; Parker Street, Columbus, 30; Lincoln Heights, Columbus (3 P. M.), 30. The District Conference will convene August 2, at 2 P. M., at Springfield, Ohio. Please arrange, as pastors, to pay your Minute money at this Conference. The amount to be paid by each charge will be the same as last year, with very few exceptions. The district stewards will meet Thursday, August 4, at 3 P. M., at Springfield. The outstanding questions of the church will be discussed at this meeting. Come prepared to speak and listen. Faithfully yours, T. L. Ferguson, District Superintendent, 1624 Harvard Avenue, Columbus, Ohio.

MARSHALL DISTRICT

Fourth Round—Longview, August 7, 8; Daingerfield, 6, 7; Ebenezer, 14, 15; Mallieu, 14-16; Jefferson, 20, 21; Lassater, 27, 28; Waskom, 28, 29; Concordia, September 3, 4; Ore City, 3, 4; Texarkana, 9-11; Texarkana Ct., 10, 11; Hawkins, 17, 18; Mineola, 24, 25; St. James, 25, 26; Harleton, October 1, 2; Smithland, 8, 9; Queen City, 15, 16; Woodlawn, 22, 23; Lodi, 29, 30; Marchall Ct., November 5, 6; Pittsburg, 12, 13. Dear Brethren: Just a few more months to Conference. Do your best on all claims. Try to put the Southwestern in every home in your charge. Yours in His name, E. H. Holden, District Superintendent.

NAVASOTA DISTRICT

Fourth Round—Navasota Station, July 31 to August 1; Anderson, 13, 14; Bedias, 20, 21; East Hempstead, 27, 28; Hempstead, 28, 29; Madisonville, September 3, 4; Brenham Ct., 10, 11; Brenham Station, 11, 12; Sealey, 17, 18; Brookshire, 24, 25; Bellville, October 1, 2; Stoneham, 8, 9; Caldwell, 15, 16; Millican, 22, 23; Lyons, 29, 30; Hufsmith, November 5, 6; Hockley, 12, 13; Navasota Ct., 19, 20.—A. J. Newton, District Superintendent.

Quarterly Conferences

ABERDEEN, MISS.

Our second Quarterly Conference convened at League Chapel, on the Pleasant circuit, June 18 and 19, with the district superintendent, Rev. B. W. Wynn, presiding. After an excellent address by the superintendent, the roll was called and quite a few of the officers responded with splendid reports. Sunday was a great day; the superintendent preached a soul-stirring sermon from 2 Tim. 2, 8, "Remember Jesus Christ." Everyone was benefited by these remarks. Collection good.—The Rev. J. T. Cannon, Pastor; Mrs. Mary F. Crawford, Reporter.

BASTROP, LA.

Our third Quarterly Conference was held at Mt. Olive Methodist Episcopal Church, June 24-27, with the district superintendent, Rev. C. Spears, presiding. All officers were present with written reports, which showed an improvement over the second quarter, with which the district superintendent was well pleased. On Sunday, at 3 P. M., the Love Feast was conducted by the Rev. D. H. Young; sermon by the Rev. Moore, of the Colored Methodist Episcopal Church. The spirit at this service ran high and everyone was filled with the Holy Ghost. Sunday night, at 8 o'clock, the district superintendent preached to an appreciative audience. His text was taken from Gen. 4, 9; subject, "Be Strong." Those who heard this wonderful sermon were filled with a more determined resolution to take on new faith. The district superintendent's wife was with him and organized the "Busy Bee Club" in our church. Collections during the Conference amounted to \$44.31.—The Rev. J. L. Jackson, Pastor; Hunter C. Steptoe, Reporter.

GUEYDAN, LA.

The Rev. W. J. Hampton, district superintendent, held our Quarterly Conference at Mt. Carmel Methodist Episcopal Church. All reports were good, and we paid the district superintendent in full. The Rev. Hampton preached at 11 A. M. and again at night, and the spirit of the Lord was with us in the meeting. Three members were added to the church. Pray that our success will be what the Lord would have it be.—Clement Hundly, Reporter.

GRIFFIN, GA.

The third Quarterly Conference of the Griffin circuit was held, July 9 and 10, at Hosanna Methodist Episcopal Church, Dr. D. H. Stanton presiding. Every item of the business was carefully attended to. All reports were good. The Rev. P. L. Inman, of Griffin; the Rev. J. M. Daniel, and the Rev. Oneal, of Hampton, were visitors to the Conference. Our church work is in fine shape and we are going on. Doctor Stanton was compelled to leave before the end of the Conference and the work was given over

to the Rev. Inman. On Sunday, the pastor, Rev. Lee, preached an inspiring sermon from St. Luke 16, 10. We are thankful to the Conference for giving us this great leader. If we will follow him, success is ours this year. Dr. A. M. Wilkins and Brother Gray, of Griffin, were visitors at the morning service. Doctor Wilkins made a splendid talk. We will be glad to have these brethren come again. Total raised, \$47.75.—Mrs. Cora Pure, Reporter.

JASPER, TEXAS

The Rev. J. W. Gilder is a man equal to the task of leading the Beaumont District. He came to the Jasper-Newton circuit with a smile, and left the same way. The first quarter he raised \$76; the second, \$313.50; third, \$60. We closed our third Quarterly Conference in fine shape. One subscription was taken for the Southwestern. At 11 A. M. and at 8 P. M. we were all made to feel glad. At 12:30 P. M. dinner was served at the church, with the Rev. Gilder at the head of the table. A delicious menu was served. The district superintendent was paid in full, \$35. The pastor, Rev. W. L. Sonier, was paid \$10, and on June 22 he left for Jasper with a car filled with many good things. The fourth quarter will be held at Jamestown, Texas.—Mrs. Elizabeth Hadnott, Reporter.

JOHNVILLE, ARK.

We are glad to say that we are spiritually alive and the Lord is leading us on. Our third Quarterly Conference was held at Wilson Chapel, Dr. W. S. Sherrill, the district superintendent, presiding. He preached a great sermon on Sunday at 11 A. M. Thirty-five persons partook of the Lord's Supper. Paid superintendent \$17.73. The Rev. R. J. Tolbert, pastor, preached a very able sermon at night. Class leaders reported in full. We are trying to do our bit. We cannot fail, because the Lord is our helper.—Mrs. Minnie B. Couser, Reporter.

MONTBROOK, FLA.

The second Quarterly Conference was held Sunday, July 3, at 6:30 P. M. The district superintendent, Dr. D. S. Selmore, presided. The reports showed that the church is in a prosperous condition and the work of finishing the church is in progress. Our pastor, the Rev. Joseph Bell, is an untiring worker. We feel that he will do his part by the church and membership this year. We are trying to complete the church within the next sixty days, and we feel that under the leadership of our pastor the church will be finished and new members added to the roll. Our pastor preached an able sermon from Gen. 18, 21. Collection for the day was \$6.01. Pray for us.—M. E. Edwards, Reporter.

NEWTON, MISS.

Sylvester Methodist Episcopal Church: On July 9 and 10, the Rev. D. L. Morgan, our district superintendent, held our third Quarterly Conference. At 11 A. M., he preached a wonderful sermon. We were glad to have with us Dr. J. B. F. Shaw, who spoke concerning our school, Haven Teachers' College. At 8 P. M., the superintendent preached another sermon. All who heard it were benefited. Sixty-three persons partook of the Lord's Supper. We paid superintendent \$17.50, and pastor \$32.50.—The Rev. S. L. Harrison, Pastor; Ada Steele, Reporter.

STATE LINE, MISS.

Our second Quarterly Conference was held July 2 and 3, with the Rev. W. H. Smith, district superintendent, presiding. Most of the officers were present with good reports, and the district superintendent was paid in full. He preached an excellent sermon on Sunday at our church at Pleasant Ridge, taking his text from St. Luke 5, 10. Amount raised, \$32.65. We are making preparation for our District Conference and are doing all we can to make it a success. The Rev. Sam Harris, our pastor, has things well in hand. Pray for our success.—Reporter.

SIKESTON, MD.

The first Quarterly Conference of the Sikeston charge was held June 18 and 19, with the district superintendent, Rev. G. D. Hancock, in the chair. This was his first

quarter held here. We regretted very much to lose our former superintendent, but feel assured that we have another worthy and efficient man. Paid district superintendent in full. Forty-two partook of the Lord's Supper. The district superintendent preached a very inspiring sermon. This is our pastor's first year, and we intend to fall in line with him in building a new church.—The Rev. L. C. Dawkins, Pastor; C. I. Knox, Reporter.

WAVELAND, MISS.

Our second Quarterly Conference convened at St. Roch Methodist Episcopal Church, May 28 and 29. Dr. E. A. Wilson, the district superintendent, was absent, and the pastor, Rev. James Gaddis, presided. He dispatched the business of the Conference in a masterly way. All officers were present with written reports. Our church work is progressing along all lines. Raised \$25; paid district superintendent in full.—W. N. Richardson, Reporter.

Obituaries

BALDWIN—Sister Henrietta Baldwin, one of the oldest members of St. Paul Methodist Episcopal Church, Macon, Miss., passed away during the month of June. She was the mother of six children, four having preceded her to the grave. A son and daughter survive. Sister Baldwin was said to be about 110 years of age. The church mourns her passing.—M. M. Henderson, Reporter.

BELL—Sister Alice D. Bell passed away on May 8, 1927, in Chicago, Ill., where she had gone for treatment. She came to Starkville, Miss., from Jackson, several years ago, a widow with six children. Two have preceded her to the grave and four survive, together with three grandchildren. The funeral was largely attended at Starkville on May 15. Sister Bell leaves a husband and many friends to mourn her passing.—R. O. Belle, Reporter.

BELL—On Monday, June 20, 1927, a gloom was cast over the membership of St. Paul Methodist Episcopal Church and the town of Biloxi, Miss., when death claimed Sister Anna Bell, who was well known throughout the State, having conducted the leading boarding house in this town. She was a member of Class No. 9, of which the pastor's wife is leader. She leaves husband, father, mother, sisters, brothers, son, and a host of friends to mourn. Her body was taken to New Orleans, her old home, by her husband, for interment.—Reporter.

BOOKER—Brother John Booker, a faithful member and local preacher in Green's Chapel Methodist Episcopal Church, Altair, Texas, passed to his final reward, May 28, 1927. His wife had preceded him to the beyond some years ago. Brother Booker lived in the church for eighty years and never gave his church the least trouble. He was the father of ten children, seventy-four grandchildren, 122 great-grandchildren, and twenty great-great-grandchildren. He was a devoted husband and father and was loved by his church and neighbors. He is survived by four children and many friends. The pastor, Rev. D. F. Vance, officiated, assisted by the Revs. Waters, Mosby, and F. H. Hines.—Mrs. L. B. Glover, Reporter.

BROOKS—Bro. Richard Jefferson Brooks, born in Opelousas, La., St. Landry parish, eighty-four years ago, was called from labor to reward at his home in Franklin, La., May 28, 1927. He became a Christian fifty years ago and joined Asbury Methodist Episcopal Church, Franklin. He lived a consistent Christian through all these years. He was a leader both in church and State. Fifty years ago he married his first wife and three children of that union survive him. Thirty years ago he married the present wife, Sister Cora Brooks. Three children were born to this union who preceded him to the grave. Three children, one daughter-in-law, two sons-in-law, one grandchild, two great grandchildren, and three great-great-grandchildren mourn his passing. His funeral was attended not only by the members of Asbury Methodist Episcopal Church and the societies to which he belonged, but also by many friends.

The Masonic Fraternity, of which he was founder in this city, took an active part in the ceremonies. The funeral was preached by the pastor.—J. O. Richards, Pastor.

BROWN—The Rev. J. B. Brown, a very prominent and proficient business man of Morrilton, Ark., died Tuesday morning, May 17, 1927. He was an old citizen of Morrilton and a retired minister of the Methodist Episcopal Church. He leaves five sons, one daughter, and a host of friends to mourn his passing. The funeral was conducted by the pastor, Rev. J. H. Henry, in his home church, Wesley Chapel. The funeral was largely attended. The sermon was delivered by the district superintendent, Rev. J. L. Bryan, of the Fort Smith District.—Reporter.

BROWN—Bro. Tom Brown, a faithful member of Haven Chapel, Angleton, Texas, died during the month of June, after a very brief illness. Brother Tom had been a servant of Christ for fifty-five years, and died at the age of seventy-six.—R. H. Warren, Reporter.

BROWN—Our pastor, the Rev. S. J. Brown, of Helena, Ark., passed to his eternal reward, after a brief illness of four weeks, on June 18, 1927. The funeral service was conducted by the Rev. J. H. Hatchett, district superintendent. Eulogies were delivered by the Rev. B. F. Scott and the Ministerial Alliance of the city. The Rev. Brown was born in 1869, in Shelby County, Tenn. He entered the Little Rock Conference in 1897, and was a faithful pastor. He served wherever he was appointed and did what he thought best for his charge and people. He attended Philander Smith College. Many resolutions were read by members and friends. There were many beautiful floral designs. He leaves to cherish his memory a wife and one child and a host of friends. All of his brethren of the Conference will cherish his memory.—J. H. Hatchett, Reporter.

BURREL—On Thursday night, June 23, 1927, in Mandeville, La., death stole from the home of Mr. Marshall Burrel a dear wife, a loving mother, and a beautiful Christian character in the person of Sister Ella Burrel. Sister Burrel was born in Madisonville, La., February 2, about fifty-six years ago. In 1885, she was married to Mr. Marshall Burrel, to which union were born seven daughters and four sons, two daughters having preceded her to the great beyond. She was happily converted in 1916 and joined Newel Chapel Methodist Episcopal Church during the pastorate of the Rev. G. C. Haywood, from which time she lived a consistent Christian life. Sister Burrel leaves a husband, five daughters, four sons, a sister, and a host of other relatives and friends to mourn their loss. The funeral was held at Newel Chapel Methodist Episcopal Church, Sunday, June 26. The following ministers spoke on her life: the Rev. Foster, of the Baptist Church; the Rev. Sorrell, a former pastor; the Rev. T. R. Albert, present pastor, and the Rev. G. C. Haywood, who delivered the principal message.—Rev. T. R. Albert, Pastor.

ELLIS—The omnipotent Father saw fit to call from our midst Brother William Ellis. He was one of the pillars of Eleventh Street Methodist Episcopal Church, Columbus, Ohio, faithful and true to the end, doing what he could for Kingdom building. He leaves to mourn their loss a wife, three daughters, two sons, and grandson. The church will miss Brother Ellis in every undertaking. The Rev. F. W. Davis, pastor, officiated. The funeral was largely attended.—F. W. Twitty, Reporter.

ERVIN—John Ervin was accidentally killed at the E. L. Young Lumber Company, Smithville, Miss., with whom he had worked for sixteen years. The company bore all funeral expenses, and members of the firm spoke very commendably of the deceased. The Rev. S. S. Brown, our pastor, attended the funeral.—Henrietta Jackson, Reporter.

FOXWORTH—Death visited our ranks at Tylertown, Miss., and claimed our beloved brother, F. L. Foxworth. He was a faithful member of St. James Methodist Episcopal Church and a good worker for the Lord. He served as secretary and class leader for many years. He leaves to mourn their loss

a wife, two sisters, four brothers, a host of relatives and friends. Brother Foxworth was loved by all who knew him. The funeral was conducted by his pastor, the Rev. E. W. Middleton, assisted by the Rev. D. J. Ross, of the Missionary Baptist Church.—Marie Badon, Reporter.

GALLION—Elizabeth Gallion, a loyal and faithful member of St. Paul Methodist Episcopal Church, West Point, Miss., passed to the great beyond, May 28, 1927. She was confined to the bed for three weeks. She was a peaceful and lovable character, and died as she lived. She is survived by one daughter, a nephew, niece, and a host of friends. The floral offerings were many. The funeral services were conducted by her pastor, the Rev. W. M. Brownridge, assisted by the Rev. J. J. Johnson, the Rev. E. D. Cameron, of our church, and the Rev. Colbert, of the Missionary Baptist Church.—Mrs. Virgia H. Cottrell, Reporter.

GREEN—The Rev. Samuel Green, pastor at Lafayette, La., Lake Charles District, Louisiana Conference, died in Flint-Goodridge Hospital, New Orleans, June 9, 1927. The Rev. Green had given thirty-one years of faithful service in the Louisiana Conference. He was a great preacher; many souls were brought to Christ by his ministry. He was not easily discouraged. As a humorist, his place to this date has not been equaled in our Conference. He served the following charges: St. Luke and Plainview, 3 years; Slaughter and Rylander, 2; Mt. Carmel, 1; Rosedale, 4; Washington, La., 2; Cheneyville, 1; Melville and Woodside, 1; Eola, 1; Bastrop, 1; Crawford and Glenco, 3; Bunkie, 1; Welch, 2; Port Allen, 2; Olivia, 4; Mt. Nebo, 1; Lafayette, 2. His funeral was attended at Crowley, La., conducted by the Rev. W. J. Hampton, district superintendent. The following ministers participated in the service: the Revs. M. H. Well, E. Jones, presiding elder, J. C. Harris, G. W. Johnson, and S. Franklin, of the Colored Methodist Episcopal Church; C. W. Williams, of the Baptist Church; J. D. McCain, F. Alridge. The funeral sermon was delivered by the Rev. J. E. Rolax. The choir rendered appropriate music. He was laid to rest with honors of the Masonic Lodge of Crowley, La.—H. L. Clark, Pastor.

HARVEY—Sister Ellen Griffin Harvey, a faithful member of Haven Chapel Methodist Episcopal Church, Columbia, Texas, departed this life at her home, June 21, 1927. She was born in Matagorda County, Texas, August, 1850, dying at the age of seventy-six years. She was converted and joined Haven Chapel Methodist Episcopal Church under the pastorate of the Rev. Mason Reddix, in 1874, and lived a faithful Christian. She was married to Bro. B. Griffin, and to that union were born eleven children. She was buried with honors by the Ancient Order of Pilgrims. The following ministers spoke: the Rev. F. Norwood; the Rev. A. B. Marshall, of the Missionary Baptist Church; the Rev. Lim, of the African Methodist Episcopal Church, and the Rev. W. H. Warren, who delivered the funeral sermon.—R. H. Warren, Reporter.

HOLLAND—The funeral service for Mrs. Erstyn Holland, who died June 11, 1927, was held Tuesday afternoon, June 14, at Seney's Chapel Methodist Episcopal Church, Knoxville, Tenn., of which she was a faithful member and worker. The services were conducted by the Rev. A. F. Shockley, pastor, assisted by the Rev. Brisco, pastor of Warren Temple, Zion Methodist Episcopal Church, Knoxville, Tenn. Mrs. Holland is survived by her husband, Mr. Francis Holland, and seven small children, father, two faithful sisters, and a host of friends.—Jasper Jackson, Reporter.

HOLMES—Bro. A. L. Holmes departed this life June 2, 1927. He was a member of Wesley Chapel Methodist Episcopal Church for forty-three years; was Sunday-school treasurer, leader of Class No. 4, and steward. Though over seventy years of age, he attended services regularly. He leaves to mourn a loving wife, a devoted son, nephew, and a host of relatives and friends.—Mrs. M. E. Wilburn, Reporter.

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HOLLY—Mrs. Rebecca Holly, one of the oldest members of Warren Street Methodist Episcopal Church, Warrensburg, Mo., was born about seventy-five years ago at Louisville, Ky., and departed this life June 15, 1927, in full triumph of faith. She leaves a husband, daughters, and a host of friends to mourn their loss. The pastor, Rev. E. M. Madden, being away, the funeral was conducted by the Rev. Gibson, a retired minister of the Methodist Episcopal Church.—Reporter.

JOHNSON—Sister Edith B. Johnson, a young woman of only twenty-six years of age, passed to the great beyond, Sunday, May 8, 1927, at Starkville, Miss. She was a faithful church member while in this city, and was ever ready to lend a helping hand. She leaves to mourn her passing, husband, father, mother, one child, and other relatives and friends. The funeral was conducted at Griffin Chapel by the pastor, Rev. Z. T. Powell.—R. O. Belle, Reporter.

JACQUES—Robert J. Jacques was born a slave in Laurens, S. C., December, 1844. He was brought to Arkansas in 1854. He was married to Miss Joanna Murphy Jacques in 1872. To this union twelve children were born, of whom four are still living. His son, the Rev. A. D. Jacques, is a member of the West Texas Conference, and he is also chairman of the board of trustees of Sam Huston College. His grandson, Robert Jacques, Jr., is principal of Silver Ridge school, the leading school in Sevier County. He lived a citizen of the State of Arkansas for sixty-six years, and to-day the State points to him with pride as an outstanding example in economic life. As a business man he had no peer, and was often consulted by those who were supposed to have been in advance along business lines. He was indeed a successful farmer. He was truly a father, and the whole story of his life is told through the life of his children. He was converted under the Rev. G. A. Hall in 1907, joined Holly Springs Methodist Episcopal Church, and lived a member till his death. He died Saturday morning, April 21, 1927. The funeral was conducted by the Rev. L. C. Williams, pastor of the Lockesburg charge. Special selections were sung by the Young Men's Glee

Roster of District Conferences for 1927 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

District	Place	Date	Dist. Supt.
Charleston	Covington, Va.	Aug. 2-7	E. A. Haynes
So. Baltimore	Churchton, Md.	Aug. 2-7	J. S. Carroll
Pittsburgh	Fairmount, W. Va.	Aug. 2-7	W. H. Dean
Columbus	Springfield, Ohio	Aug. 2-7	T. L. Ferguson
Waco	Groesbeck, Tex.	Aug. 2-7	J. W. Downs
Hattiesburg	State Line, Miss.	Aug. 3-7	W. H. Smith
Hannibal	Moberly, Mo.	Aug. 3-7	C. S. Webster
LaGrange	Zebulon, Ga.	Aug. 3-7	J. B. Maddux
Savannah	Woodbine, Ga.	Aug. 3-7	S. D. Bankston
Palestine	Mexia, Texas	Aug. 3-7	W. R. Robinson
Forrest City	Hughes, Ark.	Aug. 3-7	J. H. Hatchett
Lexington	Lexington, Ky.	Aug. 3-7	L. E. Jordan
Charleston	Summersville, S. C.	Aug. 3-7	A. R. Howard
Marshall	Daingerfield, Tex.	Aug. 3-7	E. H. Holden
Birmingham	Birmingham, Ala.	Aug. 3-7	C. L. Dunn
Atlanta	Newnan, Ga.	Aug. 3-7	J. W. Queen
Jackson	Benton, Miss.	Aug. 4-7	J. S. Williams
Tupelo	Smithville, Miss.	Aug. 9-14	B. W. Wynn
Durant	Louisville, Miss.	Aug. 9-14	C. V. Heffner
Memphis	Alamo, Tenn.	Aug. 10-14	W. B. Crenshaw
Kansas City	Kansas City, Mo.	Aug. 10-14	E. W. Hannah
Opelika	Lineville, Ala.	Aug. 10-14	J. C. Chuman
Huntsville	Colony, Ala.	Aug. 10-14	J. W. Whitfield
Texarkana	DeQueen, Ark.	Aug. 10-14	W. C. Rivers
Alexandria	Leeshurg, Va.	Aug. 16-21	J. U. King
Starkville	Starkville, Miss.	Aug. 16-21	J. H. Talbert
Tuscaloosa	Newbern, Ala.	Aug. 17-21	R. R. Williams
Beaumont	Beaumont, Texas	Aug. 17-21	J. W. Gilder
Monroe	Monroe, La.	Aug. 17-21	C. Spears
Gainesville	Atlanta, Ga.	Aug. 17-21	N. J. Crolley
Little Rock	Little Rock, Ark.	Aug. 17-21	W. S. Sherrill
Ocala	Lowell, Fla.	Aug. 18-21	F. E. Welch
Louisville		Aug. 18-21	G. W. Tindull
Holly Springs	Oxford, Miss.	Aug. 23-28	A. G. Cole
Chicago	Gary, Ind.	Aug. 23-28	P. T. Gorham
Clarksdale (Nebo Church)	Shelmsford, Miss.	Aug. 23-28	C. W. Butler
Gainesville	Cedar Key, Fla.	Aug. 24-28	D. S. Selmore
Rome	Palmetto, Ga.	Aug. 24-28	R. T. Jackson
Florence	Cades, S. C.	Aug. 24-28	R. F. Harrington
Meridian	Scooba, Miss.	Aug. 24-28	D. L. Morgan
Greenwood	Carrollton, Miss.	Aug. 24-28	D. Green
St. Louis	Desoto, Mo.	Aug. 24-28	G. D. Hancock
Indianapolis	Evansville, Ind.	Aug. 25-28	S. H. Sweeney
Paris	Clarksville, Tex.	Aug. 25-28	J. H. Anthony
Fort Smith	No. Little Rock, Ark.	Aug. 31-Sept. 4	J. L. Bryan
Sedalia	Carthage, Mo.	Aug. 31-Sept. 4	E. L. McAllister
Lake City	High Springs, Fla.	Sept. 22-25	J. R. Patterson
New York		Sept. 27-29	M. A. Thompson
Philadelphia	Cape May, N. J.	Oct. 4-6	W. C. Thompson
Salisbury	Salisbury, Md.	Oct. 11-13	J. E. A. Johns
Wilmington	Wilmington, Del.	Oct. 18-20	T. H. Woody
Easton	Cambridge, Md.	Oct. 25-27	J. W. Jefferson

Club of Silver Ridge school. Words of condolence and eulogy were delivered by many of the citizens of the community. The ministers present and assisting, were: Rev. M. F. Strong, of Horatio; Rev. Wm. Green, of DeQueen; Rev. James Braxter, of Center Point. The funeral oration was delivered by the pastor in charge. The remains were entered in Sand Hill cemetery, near Lockesburg.—Reporter.

JOHNSON—On Wednesday morning, June 8, 1927, the Rev. S. L. Johnson passed from labor to reward. He was born in 1868 and was reared in Upson County, near Thornton, Ga. The Rev. Johnson joined the Methodist Episcopal Church when quite young. After being called to preach, he joined the Savannah Conference and served for twenty-two years as one of the best ministers the Savannah Conference has ever known. He married at Zebulon, Ga., and lived happily with his wife twenty-eight years. He was fifty-nine years of age at his death. His death came as a shock to his many friends. Not only the bereaved home and church mourn his passing, but the entire community and the people as a whole so far as he was known. To mourn their loss, he leaves a wife, six children, one daughter-in-law, three sons-in-law, seven brothers and sisters, and a host of friends. The funeral was conducted by the Rev. P. W. Rock, the Rev. D. G. Grier, and others.—Rev. P. W. Rock, Reporter.

KING—Mrs. Alberta King has finished her course on earth. She was born in 1872; was converted and joined Prospect Methodist Episcopal Church, Starkville, Miss. She was a good neighbor, kind mother, and a devoted wife. She died June 14, 1927, and leaves to mourn her passing, husband, one daughter, two sons, and a host of relatives and friends. Our loss is heaven's gain. The Rev. Z. T. Powell officiated.—Mrs. Sarah B. Powell, Reporter.

LAWRENCE—Sister Laura Ada Lawrence was born March 6, 1880, and departed this life June 22, 1927, aged forty-seven years. She leaves to mourn their loss seven children, seven grandchildren, six sisters, five brothers, and a host of relatives and friends. She joined Mt. Pleasant Methodist Episcopal Church, Lucedale, Miss., at the age of eighteen years, and was a faithful mem-

ber to the end. The husband and children have lost a devoted and kind wife and mother, the church a loyal member, and the community a friend and neighbor. The funeral service was conducted by the pastor, Rev. W. M. Clark.—Hattie Lawrence, Reporter.

LIPSCOMB—On May 31, 1927, Sister Annie E. Lipscomb passed from labor to reward. She was the wife and traveling companion for sixteen years of the Rev. W. N. G. Lipscomb, a retired minister of the Mississippi Conference. She filled positions of honor and trust in the church of her choice; she labored unceasingly for her church in The Woman's Home Missionary Society and Sunday school. She connected herself with Christian Banner Church, February, 1927, and asked for her Sunday-school class, which she taught when her husband pastored here four years. One son, two daughters, husband, and a host of friends are left to mourn her passing.—P. W. Baldwin, Pastor.

MCNEIL—Sister Laura McNeil, a faithful member of St. Paul Methodist Episcopal Church, Biloxi, Miss., was called from labor to reward, June 4, 1927. She was the devoted and beloved wife of the late Rev. W. McNeil, a member of the Mississippi Conference. She accompanied her husband for more than twenty years in the ministry, and was a great help to him. For quite a long time she was one of the leading members of The Woman's Home Missionary Society of the Mississippi Conference. She was converted and joined the Methodist Episcopal Church at Crystal Springs, Miss., more than forty years ago. She loved her church and lived a faithful Christian life until the end. She leaves two daughters, son-in-law, and other relatives and friends to mourn her departed life.—Reporter.

MEEKS—Asbury Methodist Episcopal Church, Canton, Miss., has lost two of its best and oldest members. A few days ago Sister Sara Meeks, a faithful and true soldier of the cross, passed away. She was sixty-five years of age the day of her death. She leaves a husband, daughter, grandchildren, and many friends to mourn their loss. Sunday, June 5, at 11 A. M., Asbury Church was crowded to witness the

funeral of Sister Annie Kilpatrick, who for many years helped to bear the burden of the church. She was faithful every step of the way. She was eighty-three years of age, and true to the end. She leaves loved ones and many friends to mourn her departed life.—Reporter.

MITCHELL—Sister Clara Mitchell, wife of Bro. Tony Mitchell, was called from labor to reward, May 25, 1927. She professed a hope in Christ ten years ago in a revival conducted by the Rev. J. R. McNair. Sister Mitchell put her whole heart into the work of her church and was a great soul winner. She was the president of The Woman's Home Missionary Society of Shady Grove Methodist Episcopal Church, Leaksville, N. C. The church and society have lost one of its best members, and she will be greatly missed. Her Christlike spirit and angelic smiles won for her a great host of friends among both races. She was a welcome guest wherever she went. She leaves a husband, two sons, one daughter, grandmother, and other relatives to mourn her passing. Her body was carried to Newbern and buried in Dover Cemetery. The Woman's Home Missionary Society gave beautiful floral designs.—Mrs. Maggie Roberts, Reporter.

NEWMAN—Mrs. Eliza Newman departed this life May 13, 1927, at the age of fifty-two years. She joined St. Mark Methodist Episcopal Church, Opelousas, La., two weeks ago. She leaves a husband, one son, mother-in-law, three sisters-in-law, a brother-in-law, and other relatives and friends to mourn her passing. The funeral was conducted by the Rev. L. H. Smith, pastor.—Reporter.

PORTER—The Rev. E. Porter, a member of Union Memorial Methodist Episcopal Church, Omaha, Neb., departed this life June 10, 1927. He was born in Oxford, Miss., February 11, 1863, and became a member of the church in early manhood. After coming to Omaha, he joined this church and remained faithful until death. He will be greatly missed for his service. He leaves to mourn his passing, wife, one son, sister, brother, and a host of friends. The funeral was largely attended. The Rev. Smiley, a visiting minister, conducted the service, assisted by the Rev. J. E. Wade, pastor.—D. E. Kirksey, Reporter.

RAMSEY—Mrs. Henrietta Southall Ramsey, the wife of Dr. E. B. Ramsey, a pioneer of Negro physicians in South Texas, died at their residence, 417 West Dallas Avenue, Thursday, May 19, at 10.50 P. M. The funeral was held from the residence, with services at Trinity Methodist Episcopal Church, the Rev. J. H. Lovell, pastor, officiating, Monday afternoon, May 23, and this by a rare coincidence was the forty-sixth anniversary of her marriage to Doctor Ramsey. Other ministers who took part in the services at Trinity were: Dr. W. A. Fortson, Dr. A. W. Carr, Dr. J. R. Burdette, Dr. J. Mercer Johnson, Dr. J. S. Scott, and Dr. D. F. Taylor. A communication from Dr. J. I. Donaldson was read by the pastor. The Order of the Eastern Star, The S. M. T., and the Court of Calanthe were represented. Favorite songs and hymns of the deceased were rendered by selected individuals and by the choir.

Mrs. Ramsey had been a faithful and loyal member of Trinity Church for forty-four years, having placed her membership there the day following her arrival in Houston. Except for the last few years of her life, when she was in poor health, she was an active and ardent worker in the church and community.

After the conclusion of the services at Trinity Church the mortal remains of Mrs. Ramsey were entrained and transported to Franklin, Tenn., the city of her nativity. The accompanying funeral party were the husband, Dr. E. B. Ramsey; the only child of the family, Mrs. Gertrude Ramsey-Randolph, and her husband, President J. B. Randolph, of Claflin College, Orangeburg, S. C. The party reached Franklin, Tenn., Wednesday, and there brief services were held at the residence of Mrs. Ramsey's niece, Mrs. Annie Mitchell. Bishop I. B. Scott, of Nashville, Tenn., a long-time friend of the family, officiated. He was assisted by the

Epworth League Institute Dates

1927 SEASON

- Aug. 1-7—Bluefield District, East Tennessee Conference, Bluefield, W. Va.
 Aug. 8-14—Morgan College, Washington and Delaware Conferences, Morgan College, Baltimore, Md.
 Aug. 1-7—Waco District, West Texas Conference, Rocky Crossing Methodist Episcopal Church, Groesbeck, Texas.
 Aug. 16-21—Dallas District, West Texas Conference, Waxahachie, Texas.
 Aug. 22-28—Atlanta, Clark University, Atlanta, Ga.
 Aug. 22-28—Tennessee Conference, Walden College, Nashville, Tenn.
 Aug. 28-28—Chicago District, Lexington Conference, Gary, Ind.

Rev. D. J. Mitchell, a nephew, and by the Rev. A. N. C. Williams, who was the first teacher of the deceased. Her body rests there amid the scenes of her childhood and youth, surrounded by the final resting places of those whom she had "loved long since and lost awhile."

SIMPSON—On March 27, 1927, death claimed Mrs. Ida V. Simpson at the end of seven weeks' confinement to bed at her home, Muskogee, Okla. She was faithful in the church since childhood. Her father, the Rev. A. R. Norris, a retired minister of the Methodist Episcopal Church, Texas Conference, preceded her to the great beyond nearly one year ago. Bishop I. B. Scott, a life-time friend of the family, delivered the principal address. She leaves to mourn their loss a husband, niece, sister-in-law, and a host of friends.—LeRoy Fields, Pastor.

SPELLMAN—Frank J. Spellman, Jr., was born September 22, 1918; was baptized November 10, 1918, by the Rev. D. S. Sloan; and died June 4, 1927. All members of the Newman Sunday school were saddened by the death of their little friend, because he was so faithful. The superintendent, Miss Etta M. Bavis, presided at the piano, and the music was led by the Sunday-school children. The Rev. L. H. Smith, who had been invited to assist the pastor, gave the eulogy. He stated that as a former pastor he had been in close touch with the deceased. Miss Cally B. Bassett rendered a solo. He leaves father, mother, grandmother, two brothers, two sisters, six uncles, one aunt, other relatives and many friends to mourn their loss. The remains were laid to rest in Greenwood Cemetery, Pineville, La.—C. Johnson, Pastor.

UNDERWOOD—The following persons have died this year on the Morton (Miss.) circuit: March 28, Peter W. Underwood. April 2, Sister Laura Thompson, a faithful member of Christian Banner Church, who served the church faithfully until she was unable to attend; one daughter, one son, and several grandchildren are left to mourn her passing; age, sixty-six. April 5, Sister Sallie Underwood, member of New Chapel. May 19, Bro. Jesse Moore, age eighty-four years; he was a faithful, loyal, and true Christian, being a member of the church for over fifty years; class leader and trustee, forty-eight years; his place will be hard to fill; he leaves one son, two daughters, several grandchildren, and many friends to mourn his passing.—Reporter.

WHITE—The Rev. W. A. White was the oldest son of Robert and Matilda White. He was born on Greenhill plantation, on Silver Cree, in 1858, and died May 20, 1927, at the age of seventy years. He joined St. Paul Methodist Episcopal Church, under the pastorate of the Rev. L. W. Washington, in 1886. Early afterward he was called to the ministry and joined the Mississippi Conference and served as pastor for more than fifteen years. Yazoo Circuit was his last appointment. After serving one year, he was placed on the supernumerary list. On the second Sunday of April he preached for his pastor, the Rev. N. Poe, at the church where he was converted, and preached a strong sermon, and was also present at the Easter service. St. Paul has

lost a good soldier. He leaves a devoted wife, two brothers, two sisters, and a host of relatives and friends to mourn his passing. His funeral was preached by his pastor, at St. Stephen Methodist Episcopal Church, Yazoo City, Miss. Interment was made in Yazoo City Cemetery.—J. R. Woolfolk, Reporter.

Cards of Thanks

The Rev. and Mrs. B. H. Ashford wish to thank the good members of Union Methodist Episcopal Church for a cash purse presented to Mrs. Ashford from the ladies by Mrs. Sara Lemons, and the storm on the night of June 17 led by Miss Gertrude Dennis. Rest assured that our doors are open for you at all times.—Rev. B. H. Ashford, Pastor.

We take this method of thanking the members of St. James Methodist Episcopal Church at Lyons, Texas, and the members and many friends of the African Methodist Episcopal Church and Baptist Churches for a storm that struck our church June 26 and laid at the feet of the pastor 150 pounds of choice groceries and a crate containing ten chickens. A wreath of flowers was presented by two young girls, and little Miss Janie Roberts made the presentation speech. Some remarks were made by the pastor, Bro. J. W. Ambrister, and Mrs. Iola Roberts. It was a great storm. Come again.—Rev. Chas. Wofford and Wife.

Marriages

MORRIS—RATCHFORD. On June 26, 1927, Mr. J. P. Morris and Miss Susie Mae Ratchford were united in holy wedlock at Bethlehem Methodist Episcopal Church, Talladega, Ala., by the Rev. A. Callahan, in the presence of many friends. They received many useful and valuable presents. We wish for them long life and happiness.—Mrs. Emma Montgomery, Reporter.

NASH—JOHNSON. Mr. Luther Nash and Mrs. Charlene Johnson were united in marriage at the home of Mrs. Nash, July 5, 1927. May God's blessings rest upon them as they journey through life. The Rev. E. M. Maden officiated.—Reporter.

Woman's Column

SPECIAL NOTICE

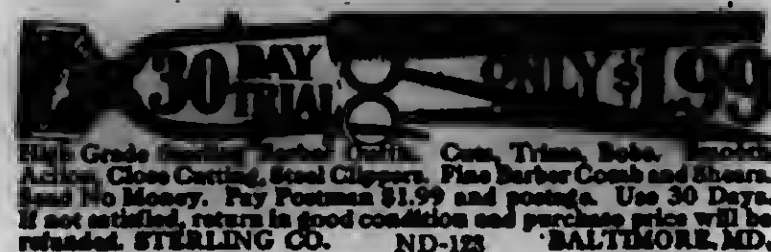
Tupelo, Miss.—The district secretaries and others of The Woman's Foreign Missionary Society of the Upper Mississippi Conference expecting to attend the annual meeting of the Cincinnati Branch, at Akron, Ohio, October 4-7, 1927, will please send their name and address at once to Mrs. W. H. Golden, Corresponding Secretary, 503 North Spring Street, Tupelo, Miss.

Savannah, Ga.—The eleventh annual meeting of The Woman's Home Missionary Society of the Savannah Conference met with Kynett Methodist Episcopal Church, Forsyth, Ga., June 2-5, of which the Rev. J. W. Brown is pastor. On Thursday night the annual sermon was delivered by the Rev. T. A. South, followed by addresses of welcome from the churches of the city. Response was given by the president, Mrs. L. Odum. Friday morning the convention was organized and visitors introduced, after which the president made her report, which was very good, followed by reports of treasurer and secretaries of departments. Friday evening a demonstration, "A Love Gift," was given by the young girls of the city under the direction of Mrs. Bankston, secretary of junior work. Prof. Hubbard, president of State A. and M. School of that city, gave an address that was enjoyed by all. On Saturday night a pageant, "Our Temple Hills," was presented by the convention. The Rev. W. H. Odum, district superintendent Waycross District, gave an inspiring sermon on Sunday at 11 A. M. Those who preached during the convention were: the Revs. T. A. South, H. W. Kimball, A. H. Jamerson, E. T. Michael, and J. W. Brown. The Rev. Brown and people deserve much credit for their hospitality to the delegates.—Reporter.

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Parsons, Kan.—The Woman's Home Missionary Convention convened at Parsons, Kan., June 1-4, and was largely attended. The following officers were elected for 1927-1928: Mesdames L. Culverhouse, president; Walton Brown, vice-president; L. J. Howard, recording secretary; M. L. Williams, corresponding secretary; S. E. Curtis, treasurer; F. E. Lee, secretary of literature; A. Cox, secretary of young people's work; L. McKnight, day of prayer secretary; A. Hill, mite box secretary; L. Williams, field secretary. Dr. D. G. Franklin, district superintendent of the Topeka District, was present and addressed the convention on "Stewardship," and took an active part in the meeting. Mrs. Cox, of Oklahoma, reported for the work there and rendered valuable service. Mrs. McKnight and Mrs. Jackson, of Parsons, took the lead in the work there. We have never witnessed a convention conducted with more ease and harmony than this one. A large increase in the financial report and in the membership was noted. The auxiliary of Independence won the prize, which was a set of silver spoons. An address, which was delivered eighteen years ago in the organization by the Rev. Walton Brown, was presented, and a unanimous vote was passed to have this address printed in a pamphlet form with the Rev. Brown's cut placed in the archives of the organization.—Reporter.

Navasota, Texas.—The Woman's Foreign Missionary Society assembled Monday morning, May 30, in Lee's Tabernacle Methodist Episcopal Church. Sister E. A. Brown, district president; J. J. Munson, secretary; and Mrs. A. Pryor, corresponding secretary, were at their post of duty. Mrs. Brown conducted the devotional service in the absence of Sister M. E. Mayes. Mrs. K. E. Summers made a wonderful talk, which inspired each of us to do more work for the Master. Mrs. A. W. Carr, our corresponding secretary of The Woman's Foreign Missionary Society of the Texas Conference, expressed herself as having enjoyed the meeting. The welcome address was made by the Rev. E. F. Jackson, Mrs. Javis being absent on account of illness. He said many good things of The Woman's Foreign Missionary Society and gave several reasons why we were so welcome. Response was made by Mrs. Jessie J. Munson. An instrumental solo was rendered by Mrs. S. A. Benford. The meeting lasted two days. The program was carried out to the letter, and wonderful discussions of the subjects as pro-

gramed were enjoyed by all present. Among those who took great interest in the meeting were Mrs. A. W. Carr, Conference secretary of Houston, and Mrs. K. E. Summers, of Livingston, our Conference president. After one of the best meetings of its kind, we adjourned to meet in Caldwell, Texas, with Pleasant Valley Church, May 30-31, 1928.—J. J. Munson, Reporter.

Springfield, Tenn.—The Home Missionary Society of the Springfield circuit met at Banks Chapel Methodist Episcopal Church, May 25-29. The president, Mrs. A. Hill, of Lewisburg, Tenn., presided. A wonderful program was carried out each day, and was full of inspiration. Wednesday night the introductory sermon was preached by the district superintendent, Rev. J. O. Dixon, which was a source of spiritual joy to all present. Thursday morning was given to organization and reading of excellent papers. Thursday afternoon the Rev. Collier, of Murfreesboro District, and the Rev. Gray paid a visit to the convention. The Rev. Collier preached a wonderful sermon from the text, "What shall we do with Jesus?" Thursday night the Rev. R. A. Dowell, of Shelbyville, brought one of his spiritual messages which kindled a spiritual spark. On Friday we were graced with the presence of Mrs. I. B. Scott, of Nashville. Mrs. Scott brought us a message which was very touching, and everyone seemed to realize their sacred duty after hearing her message. Sunday was a high day; people from all parts of the county were here, and many from Davidson, Cheatham, and Montgomery Counties. The Rev. S. M. Carmichael preached to the delight of all at 11 A. M. The memorial services were held at 3 P. M. Beautiful addresses were made touching the lives of the deceased members. Installation of officers was held at 4 P. M. Entertainment of delegates was unsurpassed. The sister church at Springfield Station and the African Methodist Episcopal Church aided in caring for the delegates. This meeting will ever remain in the memory of all who attended. The Rev. Johnson has brought the circuit to the front.—Mrs. A. L. Porter, Reporter.

Tupelo, Miss.—The Ministers' Wives' and Widows' Aid Association of the Upper Mississippi Conference met in St. Paul Methodist Episcopal Church in connection with The Woman's Home Missionary Society, July 8, 1927. Mrs. G. A. McEwen, president, presided. The meeting was opened with a very impressive and edifying service, conducted by the president, who touched every phase of the work and the history of its organization up to the present. Mrs. M. J. Calvin spoke in glorious terms of our work accomplished since its organization in our Conference, as well as the future good that could be accomplished through the co-operation of all the ministers' wives and widows in our Conference. Members presented their annual membership dues. Total collected, \$4. During the past year \$1.50 was sent as a token of love and respect to Mrs. N. H. Williams, Holly Springs, Miss., during her illness. The following ministers were present and spoke words of encouragement: Dr. B. W. Wynn, district superintendent Tupelo District; the Revs. F. Leonard and W. H. Golden.

Dear Co-workers: Let us strive this year to accomplish more than we have in the past. Exercise more faith in God. Learn more facts about the Aid. Secure more members for the society. Enlist new members in your charge; send all finance to the treasurer, Mrs. M. J. Calvin, care of Okolona Industrial School, Okolona, Miss. Take notice: On account of the president's illness and being out of the State, and the absence of Mrs. A. G. Marshall, vice-president, at the time of the meeting to have been held at Durant, Miss., June 9, 1926, as unanimously voted on at the last annual meeting at Okolona, Miss., June 20, 1925, no meeting was held. From now hence, by the help of God and the co-operation of our ministers' wives and widows in our Conference, we hope to keep the organization alive and continue on our well-begun work. Pray for our success.—Mrs. G. A. McEwen, President.

College Park, Ga.—The twenty-seventh annual session of The Woman's Home Mission-

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NEW ORLEANS, LA.

ary Society convened at Laster Chapel Methodist Episcopal Church, June 5-7, 1927, with the president, Mrs. J. L. Crolley, presiding. The great mass meeting held at 8 o'clock Sunday afternoon was very pleasingly conducted by Mesdames J. C. Cunningham, Rena Dickerson, and J. W. E. Bowen. About 200 children were present.

On Monday morning the holy communion was administered by the Rev. E. G. Newton and the Rev. J. C. Cunningham. The district presidents made their reports in the afternoon, which were very encouraging. Sixty-one delegates were present. At eight o'clock the audience was favored with splendid welcome addresses from the various churches. Miss Alice Thornton, of Central Avenue Methodist Episcopal Church, responded.

Mrs. Z. L. Crolley, our efficient president, was at her best when she delivered her annual message. It was full of instruction and encouraging remarks. Mrs. Crolley has proven a great leader and a faithful Christian worker.

The corresponding secretary, Mrs. D. B. Whitaker, rendered an excellent report. She was well informed and very enthusiastic during the entire meeting.

The treasurer, Mrs. E. A. Stanton, made a splendid report. It was precise and to the point. The amount reported for the year, \$607.38.

Mrs. Hattie Barnette, the evangelistic secretary and president of the Warren Memorial

auxiliary, was presented with a beautiful bouquet of flowers as a token of love for her faithfulness. We were also favored with two demonstrations: "Jubilee Lights," by Mrs. Hattie Carmichael, and "Stewardship," by Mrs. G. E. Johnson. These were wonderful assets to us. Miss O. E. Barker, our recording secretary, was at her post of duty, rendering good service.

A fine spirit of co-operation existed throughout the session. The pastor and the good people of College Park entertained us royally.—Mrs. E. V. Scott, Reporter.

Special Notice

The second session of the Dallas District Sunday school, Ladies' Aid, Home and Foreign Missions, and Epworth League Institute will be held in Qualls Chapel Methodist Episcopal Church, Ferris, Texas, August 16-21, instead of at Waxahachie, Texas.

The address of the Rev. C. D. Hester has been changed from Georgetown, Mo., to R. F. D. 3, Sedalia, Mo.

Inquiry

I wish to inquire for my son, Jesse Miller. When last heard of he was in Sidon, Miss. Pastors and laymen of the Methodist Church are asked to please inquire for him, and if found, please notify Mrs. July Miller or the Rev. Z. T. Powell, Starkville, Miss.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, AUGUST 4, 1927

Religion for the New Age

THE acid test of our faith in the essential worth of human nature is furnished by the Negro. He was found in barbarism and forcibly transported here by slave traders. His status as a slave may have given him a better moral code, but it brought little of that sense of independence and social worth out of which self-reliant personality is made, and it cultivated in his masters an assumption of racial superiority that shackled their souls even more than his chains did the limbs of the slave. "Lincoln's emancipation proclamation did more for us white folks than it did for the black," said a Mississippian, "because it emancipated us spiritually from the false assumptions upon which the slave system rested."

The philosophy of the slave system remains with us in the assumption that the black man is a lesser creature, denied the ability to progress equally with us by a decree of God or by some fate of natural selection. It is doubtful if any people has made so much progress in a like time in the history of mankind as has the American Negro. James Bryce said he had come as far in six decades as any other group had in as many centuries. He had the example of the white race and became heir in some degree of the gratuities of American civilization, but he began with nothing and under the handicap of his old slave status. He has to his credit to-day such attainments in art, music, literature, science, business, and general culture as to compel anyone who objectifies his attainments and soberly measures them over against the disadvantages under which he has striven to share Lord Bryce's judgment. Give the Negro in the United States the benefits of faith in his inherent worth, and equality of opportunity, and he will catch step with us, even if he did not start until a millennium and a half after we did.

When the Romans were ruling the world as a "superior" race, our ancestors were living, according to Tacitus, who celebrated their virtues, much like the American Indians lived when our fathers came to subdue them. They dwelt in tents of oxhide, the men hunted and fought, the women worked rudely cultivated plots of ground, and the implements of both labor and fighting were crude and barbaric; but they overthrew the culture of Rome, grown weak with luxury and haughtiness of spirit. So someone has dreamed that the new Oriental, made

virile with the struggle for life and liberty, may, in some future day, arise to overthrow our civilization. If faith in democratic worth enables us to welcome him into a brotherhood of man and lends a hand to help him in his striving, we shall save our culture from any such calamity; but if dogmas of "manifest destiny" lead us to scorn him and to deny him his place in the sun, we may expect the fate of other "superior" races.

The world moves steadily toward a leveling up of the lesser peoples. The leveling process will pull down only those false assumptions built upon accidents of fortune and sustained by powers that privilege has fixed. The conviction grows among the least of men that he is of as much worth as the greatest; he knows well that he is of more worth to himself than even the most exalted is to him. In a world where freedom to make the great quest of life for one's self is the ruling idea among the favored, he reckes little of aristocracies, whether of class, culture, or wealth, and proceeds to seek his own. If privilege attempts to deny him, through law or ancient custom, or even with religious sanctions, he tramples it down, as in Russia, confiscating property, revolutionizing law, expatriating the aristocracy, and relegating religion to the discard as an "opiate." What those who might have known fail to do for lack of faith in man, man arises and does for himself with Caliban-like fierceness, motivated by the very assumptions of personal worth and the right to attain that the privileged claim for themselves.

The faith our age requires, just because it is a social age, is a social faith—a faith that the least of men have within them a divinity of worth. It is a translation of faith in common fatherhood over into the practice of brotherhood. It will beget a renewal of optimism in a world that has so largely lost the gleam of idealism through the catastrophes of war and certain half-baked theories of human nature, springing out of the discoveries of material science. A Christianity that confines its expression of faith to belief in Deity, or to some sacramental salvation of the individual soul, will not meet the needs of an age that is socialized until no man can live to himself or alone with God. A social age requires a social faith—a faith in man as a Godlike being, and in the world as a place where the will of God can be done. —Alvin W. Taylor, in *Christian Century*.

Women Voters Puzzle Politicians

Future of Moral Issues in Balance

By Harry E. Woolever

Editor, *The National Methodist Press*

THE women citizens of the United States have had, since August 26, 1920, the full rights of political suffrage, but an average of less than half go to the polls. In 1928 there will be 28,500,000 American women eligible to vote. Despite the fact that women in the past two national elections have shown indifference, the politicians are not taking it as a certainty that no more than fifty per cent of the women voters will be at the polls in 1928.

Important moral issues are now in the balance. If women are not sufficiently interested in these to cast a ballot, they are a great disappointment to their champions of the past. For them to show indifference toward the questions before the Nation would kill much of the hope for the future of the United States. The fight with the liquor traffic is now on in earnest. Every effort conceivable to the organized and highly financed profiteers of the liquor traffic is being used to deceive citizens and to break down the moral standards already put into law. The idealism of male voters rose to the height where they decisively voted for national prohibition. The moral slump following the war and the manner in which federal officials have often dallied with enforcement have brought on a new crisis in our Nation. We now face an issue of majority rule in this country. Is the will of the people to be the rule of the Republic, or can an organized minority thwart the majority and overthrow the principles which have made this Nation great?

That question must be settled and the decision is to be made at the polls. If the women citizens of this country make known their will by such definite action that no one may hope for election who opposes the moral ideals of the mothers of America, the issue is settled. There is no question that those who mother the youth of this Nation are overwhelmingly against the liquor traffic and against war, the two outstanding destroyers of the hopes and lives of their children. Some politicians feel that candidates for office can play with these issues and that by taking no stand for or against, they may get by with the voters. The women voters may end this political farce. If they will give their strength to defeat overwhelmingly a candidate, regardless of party, who does not give whole-hearted assurance of his support of law enforcement, they will take the prohibition question out of the political arena and defeat the purposes of the liquor forces.

The fact that women are becoming more generally organized in support of political ideals gives promise that they will be a more forceful factor in the 1928 elections than heretofore. The Government offers the womanhood of the Nation, women in the church and out, the opportunity to bring to a realization their best ideals. The Nation in its legislative and executive action should represent the highest principles of the citizenry. This will not be the case if the women fail to express their moral convictions by means of the ballot.

There is need that the women, as well as the men, be organized in every community and church so as to express their united will to the county, State, and national chairmen long before the individuals are selected for Congressional and Presidential candidates. Political leaders should be made to realize that the citizens consider prohibition a moral issue which transcends any partisan question which can arise. The opportunity for the womanhood of America to make effective the greatest moral advance undertaken by a nation in this generation is at hand. It is not conceivable that they will fail in such a moral crisis.

WOMEN IN PUBLIC OFFICE

For a long time women have been represented in large numbers in the Government offices in the National Capital. About forty per cent of 64,000 civil-service employees lo-

cated in Washington are women, but of the 450,000 federal employees serving in the field ninety-two per cent are men. Some outstanding government posts in the Capital are filled by women. Mrs. Mabel Willebrandt is perhaps the best known among these women and, without doubt, one of the most capable individuals in the federal service. She was made Assistant Attorney-General in 1921, and was given charge of the division handling prohibition cases. Matters pertaining to income taxes turned over to the Department of Justice by the Internal Revenue Bureau also fall to her division, and she is chief of the federal prisons.

Miss Mary Anderson is director of the Woman's Bureau under the Department of Labor, a division which concerns itself largely with the problems of women laborers in industry. The occupant of this important post came to this country as an immigrant girl of sixteen from Sweden. She worked in the kitchen of an American home before she was able to speak English, and later was a stitcher in a Chicago shoe factory. She remained in this factory for twenty years, and through her experience, observation, and study of the problems of women in industry she has become one of the best-informed persons on the subject in the country, and one esteemed for her judgment, vision, and ability.

The Children's Bureau, headed by Miss Grace Abbott, and the Federal Employees' Compensation Commission, whose chairman is Mrs. Bessie Bruggeman, are other examples of important government units which are ably directed by women. Many divisions within the federal departments are under the charge of women. This sex is also well represented among the lawyers, doctors, scientists, economists, and educators in the employ of the Government. One of the five civil-service commissioners is a woman. Dr. Mary B. Harris is director of the new federal farm industrial home for women prisoners established at Alderson, W. Va. She is experienced and able in women's reformatory work.

Recently, young women have made a place for themselves in the diplomatic and consular service of the State Department, attaining their recognition by successfully passing rigid examinations. Two of these are now in the consular service abroad—Patty Field, vice-consul at Amsterdam, and Lucy Atcherson, third secretary at the consular office at Panama.

INCREASED POLITICAL RECOGNITION

Eight women have been elected to the House of Representatives, and one, Mrs. Rebecca L. Felton, of Georgia, was appointed United States Senator in the Sixty-seventh Congress, holding the office for a day. Two have served as State governors and ten as city mayors. The largest city thus far having a woman at the helm is Seattle, Wash., whose present mayor, Mrs. Bertha Landes, is conducting an administration which many male mayors might wisely imitate. There are ten State senators and 129 members in the various State legislatures who are women, Connecticut taking the lead with sixteen. Both of the major political parties have granted women political recognition by giving the vice-chairmanship of their respective national committees to a woman. At the national conventions of both parties in 1924 there were hundreds of women delegates participating in the selection of Presidential candidates and deciding the party platforms. Almost every type of State and county office has been filled by a woman. A few women are court judges, and in twenty States, Alaska, and the District of Columbia they may be summoned as jurors. While the number to hold public office has steadily increased, the proportion is yet small.

More and more women are taken into the councils of the party organizations. Women

are less frequently asked to be candidates on tickets for which there is no chance of success. The general advance in the political status of women and the recognition of their ballot power is of greater consequence than the scattered victories of women candidates. The politicians who formerly thought that women did not count in the elections now hesitate to make their plans without consulting them. As women at the polls and in public office exercise their citizenship rights in an intelligent and patriotic manner, the whole level of our public life will be elevated. Women hold to-day a place in the welfare of this Nation which cannot be overestimated.

WASHINGTON, D. C.

Personal and General

—The *Haven Booster* is the breezy bulletin of Haven Church, Hot Springs, Ark. It informs us that this church, under the leadership of the Rev. W. L. Turner, pastor, gave more than \$50 to flood relief.

—Mrs. J. W. Wells and children are visiting relatives and friends in Winston-Salem, N. C., where they will be joined about August 1 by Pastor Wells, who has been granted the month of August for vacation. His church, Trinity, is appreciative of the excellent work done this year by their pastor.

—Mrs. Mary Lou Owens announces the marriage of her daughter, Effie Jean, to Dr. J. Beverly F. Shaw, of Haven Teachers' College, Meridian, Miss., on Tuesday, June 27, 1927, in Alexander City, Ala. The doctor and his bride will be at home to their numerous friends henceforth at 957 East 21st Street, Los Angeles, Calif.

—Dr. Ralph E. Diffendorfer, corresponding secretary of the Board of Foreign Missions, accompanied by Mrs. Diffendorfer and the Rev. and Mrs. Walter A. Mueller, arrived in San Francisco, Tuesday, July 12. Doctor Diffendorfer has spent the past year in visiting and studying the mission stations of India, China, Malaysia, the Philippines, Korea, and Japan as a member of the commission of ten. Doctor Diffendorfer will attend the July meeting of the board's executive committee, and expects to return to his desk in New York by the middle of August.

—Dr. F. H. Otto Melle, of Frankfort, Germany, is in the United States as a delegate to the Congress of the World League Against Alcoholism, which is to be held at Winona Lake, Indiana, August 17-24. Doctor Melle is also representing in America the Martin Mission Institute of Frankfort, of which he is president. The Northwest Germany Conference recently elected Doctor Melle a delegate to the General Conference of 1928. Prior to the Congress session in August, Doctor Melle may be addressed in care of the Board of Foreign Missions, 150 Fifth Avenue, New York.

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Burning Men Alive

BECAUSE of their revolting cruelty and their wholesale proportions, two cases of human burnings at the hands of civilized society stand out with frightful significance in history: the one is the inhuman drama enacted by Nero when he tarred, covered with oil, and burned early Christians for royal amusement in the first century of our Christian era; the other is the harrowing act of the town of Louisville, Miss., where, on June 13, a mob of 1,000 Mississippi Nordics pursued two Negroes already in custody of the county sheriff, took them away from the officer of the law, pierced their bodies with bullets after parading them around through the streets of the little town, thoroughly saturated their exhausted, bleeding bodies with gasoline, applied the torch and danced in glee while the bodies of live human beings writhed, crisped, and died in indescribable agony.

The alleged offense against the community was that the two victims on the previous night had killed a saw-mill superintendent who was a white man. But these had not been proven guilty of any crime—had not even been tried. However, had they been tried and found guilty, they would have had meted out to them the full penalty of the law against murder; that is, hanging dead by the neck, in Mississippi. In any event, there was neither legal nor ethical justification for the lynching. Both the fact and form of that lynching are herein complained against. For it was as brutal as human ingenuity could devise. Let the nation ponder it soberly and note its ominous significance for the perpetuity of society.

That Mississippi mob struck a resolute deathblow at every aspect of our American idealism. With them, of course, such idealism may be devoid of value. Not so, however, with the larger American community. The burning alive of those two Negro American citizens was the most serious exhibition of the breakdown of orderly government in a civilized community, and raises more than an academic question as to the adequacy of our legal forms to insure to our citizens the security in their property and persons which is necessary for peace, production, and progress. Commenting on the brutal deed, the *Memphis Commercial Appeal* says editorially:

"Every man in that mob of 1,000 outraged the law of his own State and spit upon the Constitution of the United States. This was done in the face of the official 'effort' of the sheriff of Winston County and his two deputies who, according to the story, fired several shots into the air, in an effort to frighten off the crowd."

This breakdown of law involves the shameful impotence of the Federal Government to enforce its decrees that "the accused shall enjoy the right to a speedy and public trial by an impartial jury of the State and district wherein the crime shall have been committed," etc. But, except in the matter of frantic prohibition enforcement, what care the former slave-holding Rebel States of the Union about the United States Constitution with its high-sounding decrees concerning justice and domestic tranquility? Its binding obligations, so far as protecting colored Americans is concerned, the South regards as a mere "scrap of paper," to be "spit" upon.

But the sanctity of law violated was *one* of the crimes committed by the Louisville community. The taking of human life—the low estimate traditionally set on the life of the Negro in this State of Mississippi—is one of the most pagan elements in that State's backward civilization. It matters not in Mississippi that Jesus taught the supreme value of human life; that State regards the life of a Negro as of less value than that of a brute. If any crowd of Louisville's citizens had bound together two *bird dogs* on the streets of the village and saturated them with gasoline and attempted to apply the torch, the characteristic "righteous indignation" of the South would have asserted itself, and the lynchers of the two *dogs* could not have carried out their purpose. Even if the sheriff had fired up into the air, for the sake of the *dogs* the mob would have dispersed. But when *Negro men* are gasolined and shot and burned alive, nobody cares!

We do not know, but it is highly probable that members of that very mob were burning their own flesh and blood as they danced around the charred bodies of their Negro fellow citizens. But what matters this? When the lust of blood surges in the Southern mob, *no* consideration weighs anything; neither law, nor innocence, nor heredity, nor religion. When the mob desires blood, it will refuse to take a *dog's* life on protest of the Society for Prevention of Cruelty to Animals; but Federal Constitution, State's laws, sheriff's pistols, community conscience, and the Christian religion cannot halt a thousand loyal American citizens, in their blood lust, from burning alive *two men*. Rightly does the *Commercial Appeal* continue:

"The greatest danger threatening the Republic of the United States to-day is from within, not from without. And this danger is a lack of respect for the law. Lawlessness is gnawing at the vitals of the nation like a cancer. And mob rule is just as damnable a form of lawlessness as is bootlegging, safe-blowing, and murder."

The danger to the Republic is the moral danger that will ensue from the burning alive of human beings by mobs at will. For exponents of this species of civil disorder are carrying out deliberately their well-laid program of butchering the Christian idealism, fostered by the churches, which visions men as of equal worth in our moral universe. The one warfare of world society now is clearly defined. It is *pagan racialism* vs. *Christian idealism*. The burning alive of Negroes is the bitterest expression of race extremists against the church's doctrine of brotherhood in Jesus Christ. It is a challenge to Christianity at its very center.

Nothing more astounding has happened within the nation within the last fifty years than *the burning alive of two human beings without a protest raised against it by any national political or religious body*. The silence of the churches on that burning is reflexive and most oppressive. Unless we are mistaken, not a single denominational Board, or Synod, or Conference, has specifically denounced the *burning* of these *two men alive*. We have heard no even casual condemnation by any min-

isterial body, from those who are in the place of the nation's prophets of the righteous social order.

Why the silence? Is the American church too busy, preoccupied with gathering in the shekels, tithing mint, etc., with which to erect huge piles of stones into mammoth temples from which the spirit of the conservation of human spiritual values has departed? Or does the church lack the courage to challenge this destructive philosophy of color determinism by means of which the majority race is emboldened to murder the minority? Or must it be concluded by the Negro that the church by its silence is indirectly condoning the mob that is doing all in its power to keep fear inspired in the Negro that he may remain a semi-slave in the social structure? Or is the American church so spiritually dead as to lack

the vitality necessary to attack this gangrenous social evil cutting at the very heart of the country's idealism?

Is the American church hesitating to speak out against the burning alive of Negroes by twos due to her lack of faith in the gospel she preaches? Does the church believe in her professed creed? Is there a God? Was the historic Christ God's expression of Himself to men? Do we preach Christ? Was He a racist? Are men brothers? Is this Christian philosophy practical? Then is the burning alive of Negro men in harmony with the ideals of the church? Why does not the American church speak out on the burning of these two Negroes? The lynchers take silence for approval or tolerance of their crime. To tolerate that is to tolerate worse. Let the church condemn or condone the burning of Negroes alive!

Keep It Circulating

SO CLUTTERED is our modern life with beneficent social agencies that we scarcely pause amid the benefits accruing therefrom to give proper appraisal to these agencies, and often also fail to reckon the cost and requirements of their maintenance. This fact holds possibly with reference to the *American Bible Society's* marvelous service to humanity. This arm of the kingdom of God is occupied solely with the task of distributing among the peoples of every land the plain printed Word of God for the healing of the hurt of the nations, and has been so engaged continuously for exactly one hundred and eleven years.

It is impossible to conceive of the amount of good accomplished by the society within that period of time. Its impact has been one of the most constructive and creative forces in society. It has kept alive the religious passion; it has fed the too often flickering flame of religious faith; it has ministered to religious idealism and has intensified religious loyalties. To multiplied thousands of every clime and every race it has kept supplied that Book which so many millions still testify is a lamp to their feet and a light unto their pathway. During the society's history the total issues (volumes) of the Scriptures have amounted to 184,028,960 copies which, placed at distances of one mile apart, would reach to the sun and back to earth again. During the year 1926, at home and abroad, the society issued 359,989 Bibles, 654,043 Testaments, and 8,893,329 portions, making a total issue of 9,907,361 in 178 languages.

When we reflect upon the disordered condition of our world life, the factionalism, strife, unsteadiness and uncertainty of human faith in the existing order of things and in the adequacy of the present foundations for future moral security, one is convinced of the increasing need of the Bible with its wealth of religious idealism and contagious passion for justice and purity to solve our problems and to give stability to our faith and direction to our conduct as individuals and groups. Concerning the place of the Bible in our modern civilization, President Coolidge says with keen spiritual discernment:

"The foundations of our society and of our Government rest so much on the teachings of the Bible, that it would be difficult to support them if faith in these teachings should cease to be practically universal in our country. Everyone who has given the matter any thought knows of the great literary value of the Bible and the broad culture, aside from its religious aspect, that comes from a general familiarity with it. Although it has been the subject of most careful and painstaking study for hundreds of years, its most thorough students find in it a constant revelation of new thoughts and new ideals which minister to the spiritual nature of the race. It would be difficult to conceive of any kind of religious instruction

which omitted to place its main emphasis on the precepts of this great Book. It has been the source of inspiration and comfort to those who have had the privilege of coming in contact with it, and wherever it goes it raises the whole standard of human relationship."

Since 1826, more than a hundred years, the Methodist Episcopal Church has regarded the cause espoused by the American Bible Society as one of the official benevolences of the denomination. During our Centenary period we accordingly appropriated to foster this cause \$150,000 per year. During the past year, however, we have fallen in our giving to less than half that amount. The tragedy lies in the fact that so many other denominations have likewise slumped in their giving to the cause. We can but hope such giving is not expressive of a corresponding slackening of interest in Bible circulation. In referring to this fact, the report of the society observes:

The total income from churches for the year was \$225,791.44. Unfortunately, this was \$39,208.56 less than the budget committee had estimated as the probable income from the churches for 1926. This unfavorable situation is due to the fact that some of the denominations which are among the largest supporters of the Bible Society did not meet the expectations of the budget committee, and in some cases fell below their gifts of the previous year. On the other hand, we are glad to report that other denominations exceeded their gifts of the previous year. A list of the denominations giving more than \$500 for either 1925 or 1926, together with the amounts contributed toward the budget, is given below:

Adventists (Seventh-day)	\$2,010
Baptists (Northern)	720
Brethren	833*
Congregationalists	5,341
Disciples	765*
Lutheran (Augustana Synod)	1,426
Lutheran (Free Church and Norwegian)	309*
Lutheran (United)	3,592
Mennonites	592
Methodist Episcopal	73,624*
Methodist Episcopal (South)	33,631
Methodist Episcopal (African)	3,127
Methodist Episcopal Zion (African)	971*
Methodist Protestant	546*
Moravians	938*
Presbyterian (U. S. A.)	41,909*
Presbyterian (U. S.)	19,297*
Presbyterian (Covenant)	1,846
Presbyterian (United)	9,746*
Reformed (Christian)	2,645
Reformed (in America)	5,267
Reformed (in U. S.)	2,681
United Brethren	1,039*
Netherland Reformed	637

*Indicates decrease.

The Methodist Episcopal Church expects that Universal Bible Sunday will be observed in all our churches in order that the place of the Bible in our national life and the life of the world may be suitably emphasized. Keep the Bible circulating.

Contributed Editorial

Mother India

ATENTION is directed to the article in this issue of the Advocates entitled "The Heathen in His Blindness," by STANLEY HIGH. It records a fresh approach to old India and is well worthy of the most careful reading. Mr. High pictures an India which is not put into the show window of many interpretations of the modern India, which are coming in such profusion in these present years.

The limelight in India has been rather generally absorbed by Mr. GANDHI and his enormous influence. The moral greatness of Gandhi has so loomed before the world that it has thrown into the shadow the picture of India of appalling social wrongs and human need made very familiar in missionary speeches of a generation ago.

As a result of this emphasis the idea has grown up that the missionary has been narrow-minded, bigoted and intolerant.

The same point of view expressed in Mr. High's article has been set forth powerfully by MARGARET MAYO in her book, *Mother India*, published a few weeks ago by Harcourt Brace Company. This book has already won deservedly a large number of readers and has started much discussion. It is undoubtedly one of the most important books of many years in its bearing on missions in India. It was not written by a missionary. There is no missionary propaganda whatever in its writing. It is the work of an American newspaper woman, a writer of great charm and compelling interest. Her book contains a close-up view of facts in India's life all too frequently glossed over. This book reads just like a typical missionary address of a score of years ago. It has been called one-sided, with some fairness. It does not aim to treat the whole of India's life. It has been accused of having a bias in favor of Great Britain—a bias that is rather easy to detect. Nevertheless, it is a book of facts which paints a picture of the social conditions in India that is terrible and appalling to read. In powerful, concrete pictures it shows the life of the great masses—the 300,000,000 peoples in India. It gives the terrible facts of the treatment of women. It shows what child-marriage means in terms of human agony. It shows why 2,000,000 babies die in India every year; the monstrous cruelty of the caste system, the spread of disease; the daily result of superstition on human life. All these receive a new and powerful statement.

Just because this book of Margaret Mayo's was not written with any thought of missionary propaganda, it comes with a tremendous influence as a statement of the need of Christianity. It shows that India's misery roots back to its religion.

Such a study as Miss Mayo's should not minister to complacency or indulgence in that abomination, a feeling of racial superiority. It should not be allowed to revive that condescending attitude which unfortunately has marked some missionaries. It should not dim our recognition of the genuine spiritual truth and life which India has.

But this picture of Brahmanism in terms of its effect on actual life, "with its cruel caste system, and the degradation of the sixty million untouchables, with its absurd worship of all animals, and its indescribable glorification

of filth, its treatment of women, its warfare against life," places a fresh emphasis on India's need for the religion of Jesus Christ. In days when we have come to "look at India through telescopes in which the focus was adjusted by Gandhi and TAGORE," this is a timely and needed service.

"Flivver 10,000,000"

ABOUT thirty-four years ago the great DVOBAK wrote his *New World Symphony* in a noble endeavor to express in music the meaning of America. This past year has witnessed the production of a new world symphony of a very different type. It has been produced by the Boston Symphony orchestra and bears the characteristic title of "Flivver 10,000,000." The full title of the work reads: "Flivver 10,000,000, a joyous epic; fantasy for the orchestra composed by F. S. CONVERSE, inspired by the familiar legend, 'the ten millionth Ford is now serving its owner.'" It is an interpretation of American life in terms of the machine shop. In this composition the "new world symphony" crashes out as jolting, rattling metal accompanied by the obligato of the blaring Ford horn. Here are the various movements in this industrial concerto:

"Dawn in Detroit, chanticleer announces the dawn, the city stirs—the call to labor;

"March of the toilers;

"Din of the builders;

"Birth of the hero, the hero emerges from the welter, full-fledged, ready for service, he tries his metal;

"The hero wanders forth into the great world in search of adventure;

"May night by the roadside (America's romance);

"The joy riders (America's frolic);

"The collision (America's tragedy);

"Phoenix Americanus, the hero, righted and shaken, proceeds on his way with redoubled energy, typical of the indomitable American spirit."

All this raises the question, "Is the new world symphony to be merely the din of the machine shop, the jarring blare of a motor horn? Is America's frolic to be merely a joyride and its tragedy that of a roadside collision?"

Think over those words for a moment—"typical of the indomitable American spirit." Is the American spirit to degenerate into merely a dexterous ingenuity to manipulate things? God forbid! An absorption in things may make possible a joyride, but it is a joyride to doom. Beside this outline of America as presented in "Flivver 10,000,000" must be set the solemn judgment of OSWALD SPENGLER in his *Decline of the West*:

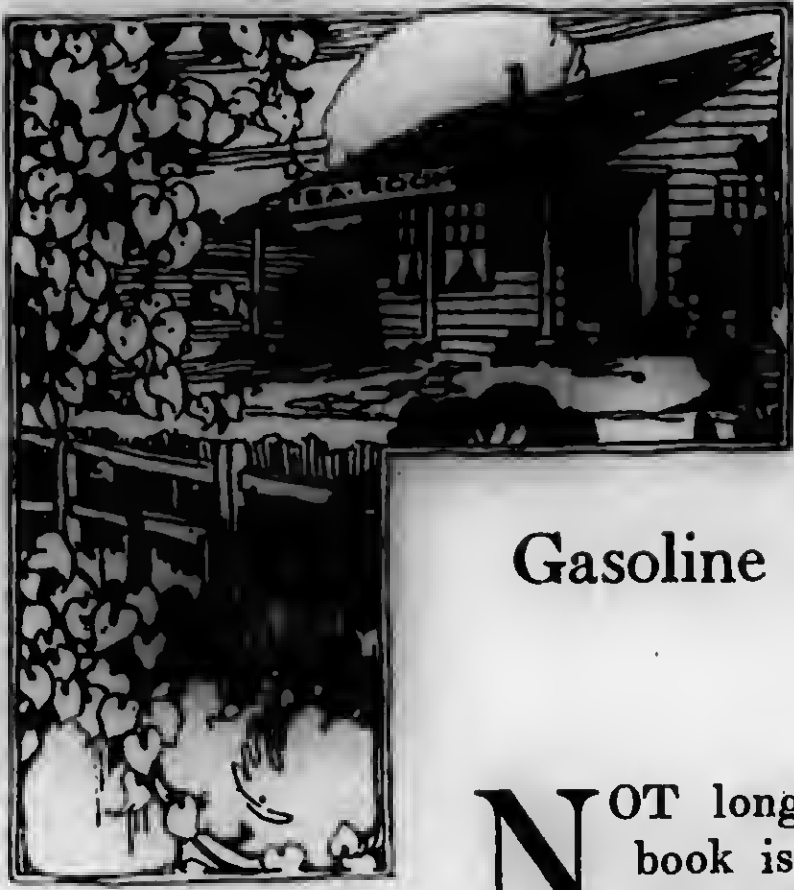
"The ossification and death of ancient civilizations occurred when their creative and vital principle, which expressed itself in a living religion, true art, and the higher spiritual manifestations of mind and soul, had spent its force and was replaced by absorption in material progress. This is the present stage of our Western civilization, which has now spread over the whole world."

Baby Ribbon

SOME one has said that frequently the usual evangelistic sermon is a bunch of stock illustrations tied up in baby ribbon.

Baby ribbon is rather fragile stuff to hold together a discourse strong enough to make any deep impression. All the ills of the Church have not come from red tape. Baby ribbon in the pulpit may be just as bad as red tape in the organization.

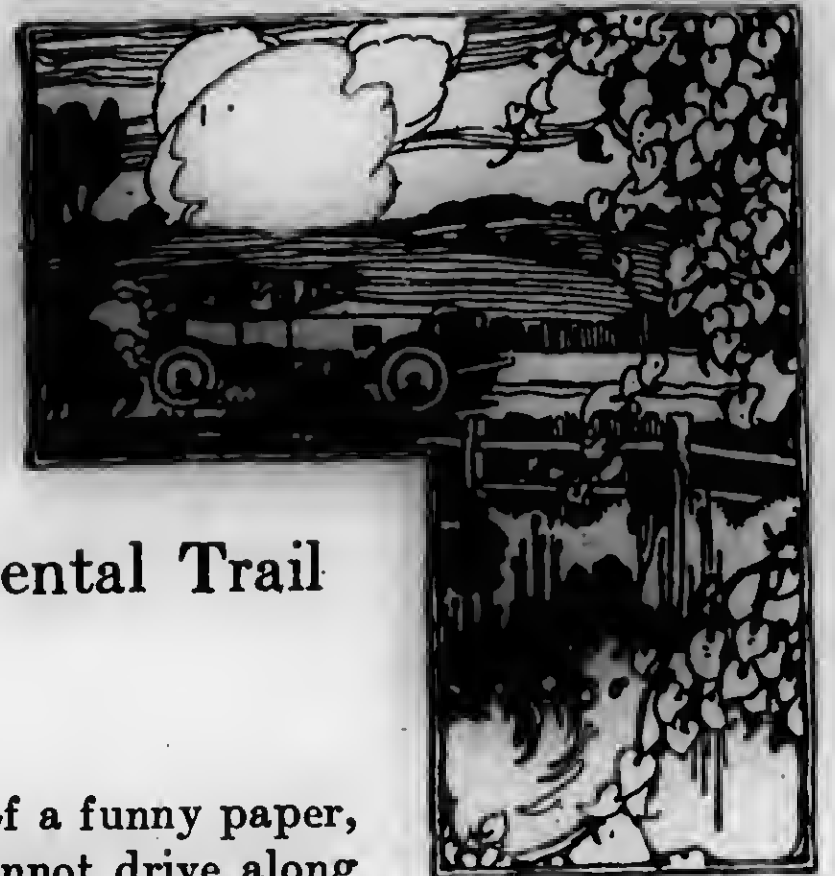
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America Takes to the Road Again

Gasoline Gypsies On the Transcontinental Trail

By William L. Stidger



NOT long ago there was a book issued with the title, "Rosinante to the Road Again." It will be recalled that Rosinante was the name of Don Quixote's charger.

This book, by John Dos Pasos, was the fascinating tale of a daring, adventuring rascal who could not be content to sit down and stay put in any one spot very long at a time. So, from time to time, he took to the road. He was like the little girl in Nathalia Crane's poem:

"I want to be a lady
And I want to stand serene,
But my feet are always dancing
To a far-off tambourine."

Thus it is that every summer America's feet get to "dancing to a far-off tambourine" and America takes to the road again, takes to the road in her broken-down, second-hand flivvers, in her Packards, Cadillacs, and Lincolns and on her motorcycles in an interesting caravan that stretches from coast to coast in one unbroken, moving procession. It reaches from Boston Light to "the end of the trail" at Land's End, from the St. Lawrence River to the Gulf of Mexico.

It is a great adventuring parade of humanity. It might be called "the big parade." It is romance to follow these caravans of the canyons, these valiant voyagers, these wistful and weary Willies of the slab ways, these automobile adventurers, these transcontinental Columbuses, these mid-summer Marco Polos, these migrating Magellans.

It is an education to loaf with them around the log fires of tourist camps, to help a passing stranger change tires, to talk with the women, kiss the babies, eat their food, and listen to the gossip. It is to know America better to have these experiences.

The first thing that America develops when it takes to the road each summer is a sense of humor. The staid, serious-minded business man develops a most unusual and surprising spirit of fun. You would not know him for the same man you see bustling about your city in mid-winter. He throws off his dignity like a winter coat and is the loudest laughter in the tourist camp. If you who know him back in the office could see him when he takes to the road each summer you could not believe that he is the same person. When America takes to the road each summer it develops a home-made humor. Its fun does not

have to come out of a funny paper, so-called. You cannot drive along our American highways across the continent any summer with this Continental Caravan of Unconventional Columbuses and not get a laugh a day to drive the doctor away. There is a sense of fun and camaraderie among these wistful wanderers of America, and it is most wholesome and refreshing.

One day while on one of these pilgrimages we were stuck in the "gumbo" of western Kansas. ("Gumbo" is a particular and a peculiar breed of mud which develops into a sticky mass just after a rain, a mass which weighs a ton to a single human foot, and which will stick to an automobile tire like a mountain of taffy.) It is absolutely necessary to develop a sense of humor to handle an automobile in Kansas "gumbo"!

In spite of optimistic reports about paved roads all the way across certain sections of the United States, a trained tourist knows that, in the words of a popular writer, it really runs about like this, "Paved Road All the Way—Maybe!"

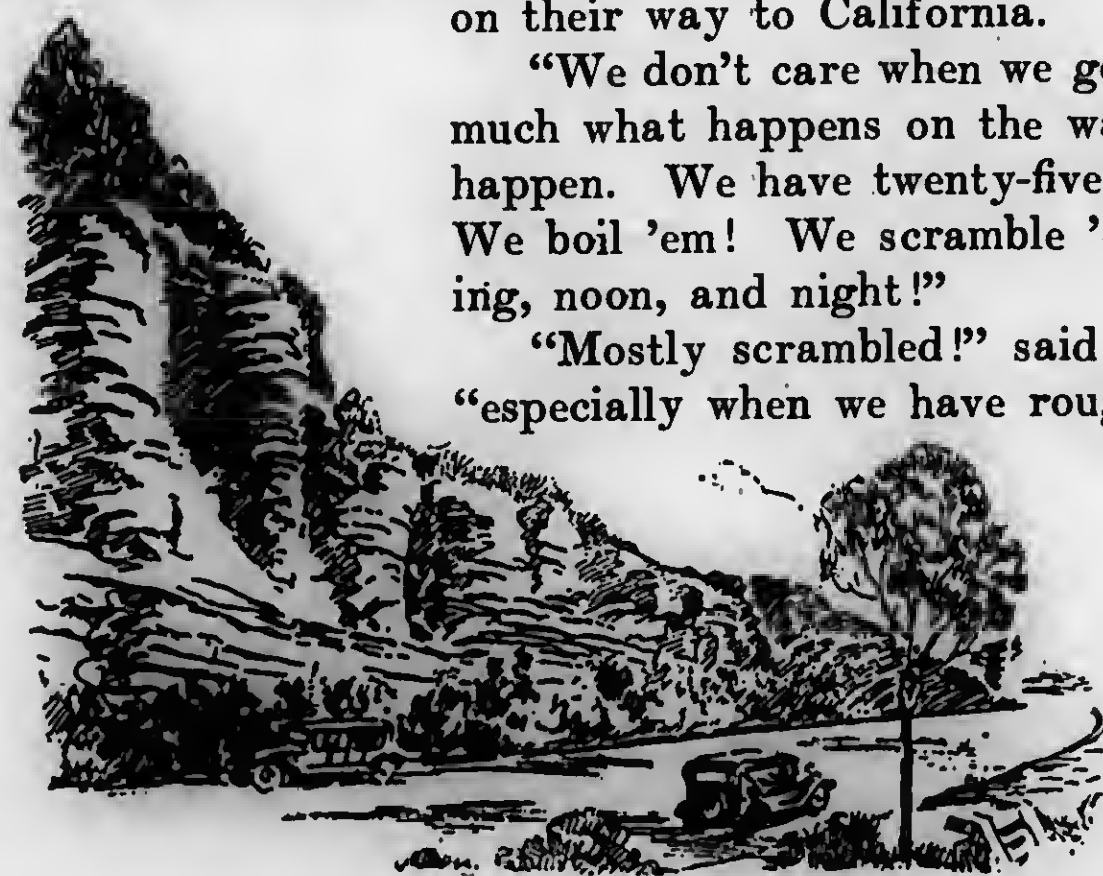
I was adjusting a set of new chains. I was covered with mud. I had to lie flat on my stomach to do so. The mud was three inches deep, and it was the kind of mud that "Sticketh closer than a brother" to clothes. My pockets were full of it, and I could feel a fair-sized lump of it oozing down my back. It was in my ears and eyes and mouth. I could feel it gritting between my teeth when I talked, and there was enough grit in what I had in my mouth alone to sharpen a carving knife on. I was not in what could have been called an amiable frame of mind.

Then two boys drove up. Seeing my predicament they stopped, piled out of their car, which had a New York State license on it, helped me to adjust my chains, and then sat down on my running board for a chat. They said they were college chaps from Columbia, and were on their way to California.

"We don't care when we get there, and we don't care much what happens on the way so that something does happen. We have twenty-five dozen eggs. We fry 'em! We boil 'em! We scramble 'em! We have eggs morning, noon, and night!"

"Mostly scrambled!" said one of them with a grin, "especially when we have rough roads."

They showed me their egg container. It was a box strapped to the rear of their old broken-down Ford. The eggs were packed in sawdust. They had their little joke about





Keystone View Company

*"Wandering with the wandering wind
Vagabond and unconfined."*

scrambled eggs, but the truth of the matter was that they had driven from Boston to New York City, to Niagara Falls, to Chicago, up on a thousand mile detour through Wisconsin, down through Kansas City and across the continent headed for Denver and California. They had started out with twenty-five dozen eggs which the father, a Vermont farmer, had put up for them. Up to that time they had not spent five dollars on what they called "store meals" since they started.

"We buy fresh milk and a little bacon from the farmers and eat bacon, eggs, milk, and fruit. If eggs and milk are good for the 'T. B.'s,' they're good enough to keep us in health and happiness!"

They certainly looked both healthy and happy.

Mid-Summer Marco Polos

"Why did you stop to help us?" I asked them.

"Oh, it's because you had dirt behind the ears! That's the high sign of the road. We always stop and talk with anybody who has dirt behind the ears! That means that they're regular tourists, that they belong to the Brotherhood of American Summer Travelers."

One tourist that we met carried a goat on the running board. One of the funniest sights along the road is the sight of a tourist machine loaded down with everything from a piano to a refrigerator. But this goat in a little pen on the running board "about got my goat," as the young flapper of our party put it.

I asked the driver why he carried the zoo, and he said: "We have been drinking goat milk for a long time. Theda May had to have it, and we all got to drinking it. So we brought our own milk along. We know it's fresh! We take the goat off the running board every time we stop and let her graze."

Fellowship of the Road

The second thing that America develops when it takes to the road each summer is the spirit of comradeship.

This is almost as good for us as developing our home-made humor. We are aloof from each other when we are at home. We do not speak, we are afraid to smile; but not so on the road. Everybody hails the other car as it passes, and when a stop is made for lunch or night at the

tourist camps or along the way, everybody gets acquainted with the other fellow. It is like an old-time town meeting. Through our tourist life we are getting back some of the old neighborliness and friendliness.

There are no class distinctions when America takes to the road each summer. Men of wealth and men of poverty mix together on the highways and talk politics, religion, European labor conditions, crops, the relative merits of tires and cars; the condition of the roads before and behind; presidential elections; the future of roads in America; and the beauties of the hills and American wonderlands. They even get to arguing and debating about the respective merits of their different States.

There is no more friendly, neighborly, comradely place in America than the average tourist camp in the summer time when America picks up its family, leaves its troubles behind, and takes to the road again.

The Pioneer Spirit In a New Form

The third thing that America develops when it takes to the road each summer is the pioneer spirit.

I know a dainty woman with a family of three children, none of whom have ever done any physical labor. They like to camp along the road each summer—cook, put up a tent, and build fires, mend their own tires and generally become pioneers.

They tell of nights of storm when the wind blows their tents down; they tell of thunder and lightning and flood. They tell of foraging for food, of trapping for small game, of hunger and trouble, and hardships with a sense of pioneer pride.

One night a cyclone hit their tents and blew them a mile away. A deluge followed. They all piled into their coupe and slept the rest of the night.

Said the mother: "That was the first night in all my life that I had ever actually felt that I did not have a place to sleep. It was a good thing for our souls. We all live too softly. That experience stirred up something in all of us that must have been handed down from our pioneer ancestors who trekked across this continent in the old days of covered wagons."

When America takes to the road again it reawakens the old pioneer spirit in all who journey. That is a

wholesome thing for us. An immense caravan starts out each summer with the spirit of pioneers. There is very little de luxe traveling. Hotels clear across the continent tell me that more and more do automobilists in the summer take along their tents. And those who do not camp sleep in the thousands of little houses and tourists' camps along the way. Little houses can be rented per night for any price from twenty-five cents to a dollar. They are comfortable, and most of them have running water. Hotel tourist registrations fell twenty-five per cent during the past year, and that means that more and more Americans are pioneering for themselves.

Dignity Left at Home— Packed in the Moth Balls

Fourth, America drops its dignity when it takes to the road each summer, and that also is good for the soul of America.

When America starts out on its summer pilgrimage to any one or a dozen of ten thousand shrines, it does not care how it looks. It is out for fun, and there are no appearances to keep up.

I have seen dozens of automobiles fixed up like the old prairie schooners, with an entire family inside: beds, stoves, children; women washing clothes and nursing babies as the cars smoothly crossed the continent.



The Covered Wagon—1927 Edition

I looked at one car on the road and there was a six-months-old baby swinging in a homemade hammock, with screens around it to keep off the flies and bugs; as happy as a lark. I counted twenty families with tiny babies last summer crossing the continent, rich and poor. One car was a high-priced one with a beautiful white enameled baby-box swinging from the top of the car; and one of the prettiest six-months-old babies I ever saw sleeping quietly in it while the parents looked at the Grand Canyon.

Honeymooners take their wedding trips this way. It is more primitive, and it is more romantic. There is a sense of aloneness.

Last summer I saw gocarts, wash tubs, refrigerators, baby carriages, and hundreds of dogs being carted across the continent. One evening I saw a family tethering their chickens out like hogs or cattle. Each chicken had a string tied to its leg, and they were all eating grass like cows.

Each summer America takes to the road again. It is good for her to do so. The caravan will be starting soon. And America will throw off restraint, it will find its sense of humor again, it will find itself self-reliant like our pioneers of old, it will learn to live and laugh; it will cast off the veneer of dignity; it will wear old clothes; it will relax, and come back home a better America when the summer pilgrimage is ended.

“The Heathen In His Blindness”

A Fresh Look At Old India

By Stanley High

THERE is more than one India.

There is, for example, Britain India and the native States; the India that speaks Hindustani and the many smaller Indias that speak differently; the India of Hinduism and of Islam; the India of Brahmin and of outcaste and of the castes between. These Indias are real—so real, in fact, that they greatly disturb the dreams of the country's patriots.

But there are other Indias, more distressing than these of geography or language or religion. There is the India of materialism—of the land-owning zemindar who holds the villagers in virtual slavery and enforces poverty that is unparalleled; and the India of other-worldliness—of fakirs and sadhus, of holy places and of pilgrims. Most distressing of all perhaps, there is the India of the New Intelligentsia, whose population, often coated with Western polish and nurtured in indifference, is increasing; and the India of ignorance, which is larger—much larger—than any other.

It makes no small amount of difference from which of these Indias one's facts about India are derived.

I had reached some conclusions about the country before I ever visited it. They were conclusions not greatly different from those held by many Americans who have honestly sought to escape the virus of race superiority. Most of them were supplied, ready made, by my America-resident friends among India's New Intelligentsia. All

of them, since I came to the country, have been changed: jolted beyond recognition by contact with the other Indias about which my friends were ignorant or had failed to warn me.

I landed in Bombay with an itinerary rather well mapped out. An Indian student helped me to map it. This student had shared with me his indignation at the degrading presentation which India had received at the hands of a missionary address he had just heard. I was as indignant as he. So we talked together about an itinerary—about the “other India” that I should see.

Revising Some Previous Conclusions

“If you want to know India,” he has said, “divide your time—exclusive of the necessary side trips—between Gandhi's Ashram at Ahmedabad and Tagore's school at Shantanekatan.”

That advice seemed sound enough, and although I could not follow it in detail, I reached Bombay tentatively routed through India from high spot to high spot. Bombay, itself, was a good beginning. I had letters of introduction to several leading Indians in the city. They opened the necessary doors; to the offices of Indian bankers and merchants; to tea with distinguished members of the Municipal and Provincial Councils, and with the leading spokesmen for the Hindu and Moslem communities; to long discussions with Indian editors and with the

woman who is president of the Indian National Congress; to a bewildering round among the spokesmen for the New India. In fact, my ten days in Bombay, before they were half through, promised to surpass my best plans.

It was an Indian who overturned my fruit wagon.

This man—an Oxford B.A.—has not done much in politics. But with an increasing minority of Indians who have given themselves to social service, he is known and loved for his good works wherever, in the cities of India, men and women and little children are ground out on the wheels of modern industry.

"What and whom have you been seeing?" he asked me when I appeared at his office for an interview.

I told him in some detail and with much satisfaction. He laughed.

"When will you start in on India?" he asked.

"What do you mean?"

"Simply this: that you won't find India in Bombay or Calcutta or Madras, or even at Ahmedabad and Shantaneetan. India doesn't speak English or wear shoes, and isn't met up with over the tea at four. India of the future—the distant future—may be there. But if you are interested in the India of the present, with which you and I in our lifetime will be concerned, get off the asphalt and on to the country roads. The real India—and a vastly different place it is—is in the villages where a mere ninety-one out of every hundred Indians dwell."

The Real India in the Villages

In the end I took his advice and remade my schedule. Gandhi's Ashram and Tagore's school remained on it, but they were included as side trips. The regular route lay through the small communities, the smaller the better. I have visited Mr. Gandhi and have continued to meet the leaders of political India. But under the guidance of Indians and with their interpretations I have seen and learned many things about the other ninety-one per cent. And most of all, I have learned how wide and deep is the gulf that extends between them and their life, their India and the India of the drawing rooms and student hostels of Bombay.

Politics, for example, seem on the surface of things to be a matter of the utmost importance in India. They are, for the newspapers and the nine per cent. They have been agog for many weeks now over the forthcoming elections. I met politicians who talked—there were memories of home in their glibness—of "the revolt of the masses against foreign domination"; "the rise of the people," "the mandate from the country." I concluded that India was very much involved in the elections and that her most serious difficulties were likely to be solved in their outcome. Then—experimentally—I raised some questions

one day in a village—among the ninety-one per cent. I asked them, and rather felt that my question was impertinent, how many were aware that elections were due in a few days. Not a man or a woman, boy or girl, among the hundred present, even knew that there was an election or that elections ever came, and one of them capped my amazement with the question:

"Just, what, please, is an election?"

And yet that morning, in the near-by city, a politician had declared to me with great gusto:

"The masses are my constituency."

Just how small was the teapot which contained this community's political tempest is clear from the fact that out of a population of 85,000, only 3,500 are eligible voters. And the Indian Collector—the highest official in the town, declared with some pride that he believed his city to be above the average. At any rate, I continued

to try out my question in the villages. Eligible voters do exist in the rural communities. But in the groups to which my Indian friends have taken me, I have yet to find one.

India's Cultured Nine Per Cent

After a succession of experiences of this sort I began to recall some of the things I had heard the missionaries say. Perhaps, after all, it was no more fair to judge India by its cultured nine per cent than America by its slums.

Other substantial jolts came to me, traveling the dust-padded roads that lie beyond the asphalt. But of them all, the most severe struck my conclusions about India's spirituality. I knew, rather vaguely even before I left Bombay, that something was due to happen on this subject. I had expected that Indians—being the world's most religious civilization—would fairly exude spirituality. They didn't. The concerns of the Indians whom I met in Bombay—aside from politics—seemed to be the same that absorb the attention of enterprising citizens of Cleveland or Pittsburgh or San Francisco. I mentioned my perplexity on this point in a group of leading Bombay Indians one day, and one of them—a mill owner—declared:

India's Propaganda for Foreign Consumption

"You've swallowed the bunk that has been put out for foreign consumption. At home we are amazingly like you hustling Westerners."

In the country, of course, that statement had to be modified. In rural India—among the majority—there is religion, an amazing amount of it. But this religion is of two sorts. And in view of the conditions that surround them, neither appears, from the viewpoint of the Westerner, to be inspiring. There is, on the one hand, the religion of the masses—the religion that finds its basis in fear and its fruit in a degrading social system. On the other hand, there is the religion of the few.



TEMPLE WIDOWS AT BRINDABAN

"You must go to Brindaban," a Hindu acquaintance told me. You will find my religion there more beautiful than in any other city—more beautiful, I think, than even Benares."

I went to Brindaban. Its temples are glorious and its shrines almost without number. But the religion of Brindaban is at its best in architecture. There are more than 5,000 Hindu widows in the temples of Brindaban. Driven from their homes when the husband dies, they come to Brindaban and are enslaved. That statement sounds extreme—as though I had been talking to a missionary. I had. A missionary woman doctor told me with what regularity illegitimate temple children are deserted at the door of her hospital. But it was a Hindu priest who related how the most attractive and the youngest of these widows are rented out to the pilgrims who come, and how hundreds of babies, every year, are drowned in the sacred Jumna. And not a missionary, but one of the widows, when I asked her why she had come, said: "For the same reason as all the rest. My husband died. My family refused me food. I had to come or die."

And so she sits with a group of the older widows—five hundred wretched, hopeless women—and for four hours every day pounds her little brass cymbals back and forth and chants with the rest in shrill rhythm:

"Ram, Ram, Sita, Ram
Hori Bol Radha Krishna."

I recalled those cries to Ram and Sita and Krishna when I went, a few hours later, to the home of Brindaban's leading Hindu. His house was a sanctuary.

Above the delicate carving of the stone door there were inscriptions from the Vedas. He came out onto a little portico above a quiet courtyard—an old man, kindly, considerate, godlike. Saffron robes marked his renunciation of the world, and the painted triangle on his forehead revealed his orthodox Vishnaism. For a long time we talked together. He told me of the hours, each day, which he spent in prayer and of the knowledge of God which those hours had brought him.

Where Religion and Morality Part Company

Then I recalled the widows in the temple compound and the temple children up at the hospital, and it occurred to me that Jesus—who also knew God—had insisted that that knowledge would find its final measurement "inasmuch as ye have done it unto one of the least of these." So I told my Hindu friend of the things I had seen and of the stories I had heard about religion at Brindaban. He smiled and shrugged his shoulders.

"That is all true," he said, "and much more that you do not know. But what does that have to do with religion? There is immorality and morality in Hinduism; oppression and freedom. But we Hindus are concerned with none of these things. Religion to us is communion of the soul with God; that and nothing more."

The Brahmin who was my guide that afternoon piloted me back through the city—its streets crowded with pil-

grims and lined with shops vending the paraphernalia of worship.

"It's very fine," he said, "talking about religion. We Indians enjoy that very much."

I agreed. There is probably no country on earth where religion is talked more easily, or where it has been less widely interpreted in helpful relationship to the needs of the people. Brahmins for centuries have gone, discussing God, through the bazaars of Brindaban. And it is a reproach to them and to their faith, that they have kept their gowns unsoiled. The aloofness of which they boast has been supplied by their religion. But the masses of India, in the name of that religion, have sat in darkness, for their backs have borne the structure in which India's favored born have lived apart to meditate and to discuss.

A day or two later I was out in the villages again—this time with a missionary. We held our last meeting at dusk on the outskirts of the town where we were stopping. We went through the bazaar, past a temple and

the village wells, where the women had come to draw, to the narrow alleys that lead through the sweeper quarter. The houses here—mud huts they were—leaned crazily together. The smoke from evening fires hung low above them. There were dogs asleep in our path; and pigs. A few little children—they grew to a flock—followed "salaaming" behind us. Their parents, the entire quarter, in fact, were already in the courtyard set aside for Christian meetings. They were a congregation of outcastes. The wells, a stone's throw away, were forbidden them,

so they drew from a filthy pool nearby. Likewise their presence would pollute the temples, so they were prevented from worshipping in them. The schools, in fine theory, were open to their children. But in fact, due to the pressure from caste families, they were barred.

Here, among the outcastes, the missionary gave his message. And the outcastes heard him gladly—as they had heard Jesus gladly, because there had been no others to speak to them and because the things He said seemed to bring so much hope where there had been so little. They sang their own songs, and for a Scripture lesson a small boy recited the story—it seemed rather to the point—of the Man, who from another small boy's loaves and fishes, had fed five thousand. And the men, they could neither read nor write, asked the missionary for someone who could open a night school among them.

Out on the road again we stopped at the Hindu temple. The priests were putting to sleep, for the night, their various gods and goddesses. A whole corps of Hindu choristers united cymbals and bells in a vesper uproar. The priest paused before each shrine with shouted incantations. In the street, where we stood, a crowd gathered. They bowed with the priests and murmured their prayers when they shouted. A little boy with two copper pieces threw them before a huge gilded idol and stood waving his arms like the priest.

The din of the temple followed us through the city.

I CAME to India fed up with the intolerance of Christianity. I did not believe in the sentiments of many of our missionary messages and in the expressions of many of our mission hymns. But away from the wide porticoes and quiet classrooms of India's nine per cent I have seen another India—not talked of over the tea. It is in this India that the missionary serves. His message—since it involves unpleasant facts and more unpleasant responsibilities—may sound intolerant to the New Intelligentsia. But it is a message of kindly ministry and hope to the ninety-one per cent of India's population who live beyond the asphalt where, heavy with ancient fears,

*"The heathen in their blindness
Bow down to wood and stone."*

Graduates With Honors

WHETHER the persistence and singleness of purpose which have followed him during the thirty-seven years of his life are due to the historic atmosphere that surrounds his birthplace or to hereditary laws or to a happy combination of both factors is hardly ascertainable. It is true, however, that the Rev. Matthew W. Clair, Jr., son of Bishop M. W. Clair, is making a record for preparation and service in the ministry and work of the Church which is highly creditable to the place of his birth and to his parentage as well.

In 1890, August 12, he was born in Harper's Ferry, Va. While his distinguished father was serving in that remarkable pastorate of Asbury Church, Washington, D. C., young Clair was finishing his high-school course there. After graduation, in 1909, he studied architecture in Syracuse University for a year. He then won his Bachelor of Arts degree at Howard University, graduating in 1915. Having decided to enter the ministry, he matriculated at the School of Theology, Boston University, taking therefrom the S.T.B. degree. In 1918-19 he was enlisted as chaplain of the 320th Labor Battalion overseas. On returning to the States he was appointed to the pastorate at Martinsburg, W. Va., serving there during 1920-21. The next three years he was pastor at Roanoke, Va. He was then called to Daytona-Cookman Collegiate Institute, to organize there the Department of Religious Education. He assumed the task, going to Florida, where he remained in charge of the department, serving also as pastor of the local Church until the exigencies of the situation of our work in Denver led the bishop of Covington Area, to which our colored work there belongs, to believe that Matthew W. Clair, Jr., fresh from the schools and of sufficient pastoral experience was the man to be entrusted with this exacting task in the far West. So Bishop Matthew W. Clair appointed the Rev. Matthew W. Clair, Jr., to our Scott Church in Denver. And the appointment has been amply justified by the results. Aided materially by his accomplished and resourceful wife, he has been able to vitalize throughout every department the Church life, and to enhearten a discouraged membership so that plans already formulated will early materialize into housing our congregation

in a magnificent, modern church structure adapted to every demand of a religious and social program for a forward-looking, cultured congregation.

While fostering wisely and with commendable success every phase of Church life, he at the same time assumed the extra task of further scholastic preparation for his



THE REV. MATTHEW W. CLAIR, JR.

ministry. With the sympathetic co-operation of President E. Guy Cutshall, of Iliff School of Theology at Denver, he entered that institution, from which, at its recent commencement, he graduated with the degree of Master of Sacred Theology. The Southwestern Christian Advocate congratulates him heartily in his achievement, along with the Denver Star, which says: "The Rev. Mr. Clair has made rapid progress in the ministry and in school, carrying both burdens with that spirit of enthusiasm and joy that is characteristic of an earnest, sincere lover of all mankind whose keynote in life is service."

New Superintendent at E. L. Rust Home

MISS NELLIE E. CARSON, of 70 University Avenue, Delaware, Ohio, has been appointed superintendent of the E. L. Rust Home, at Holly Springs, Miss. Rust Home is one of the institutions of The Woman's Home Missionary Society, and is affiliated with Rust College.

Miss Carson is well equipped for this work. She is an alumnus of Ohio State University, and has given eleven years to work in one of the colored schools of The Woman's Home Missionary Society. For six years she was principal of the high school at Plymouth, Ohio.

Miss Annie Deming, of Lodi, New York, becomes assistant superintendent of Rust Home. Miss Deming is an

alumnus of Syracuse University. She is the daughter of a Methodist minister, and has long been interested in the organizations of the Church. She, too, has had experience in school work. We predict a prosperous year at Rust.

Miss M. Rebecca Barbour, the retiring superintendent, and Miss Ella Becker, the assistant superintendent, have given twenty-five and twenty-seven years, respectively, to Rust Home. They have grown into and with the institution, and will be greatly missed by all.

We ask, in behalf of these new leaders, the hearty support and co-operation that has been extended in the past, from all who are interested in this splendid home.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

DAVID BRINGS THE ARK TO JERUSALEM

THIRD QUARTER. LESSON VII. AUGUST 14

Scripture Lesson—2 Sam. 2. 1-4; 5. 1-5; 6. 1-15; Psalm 24.

David Becomes King. Upon the death of Saul, David was made king over his own tribe Judah, while Saul's son was made king over the other tribes. Thus the kingdom of Saul was temporarily divided. Ordinarily one would expect a civil war in such a case; but there was not in this one. David manifested the highest respect for Saul's house and Saul's friends, which showed both good political sagacity and the purity of his heart. Saul's son soon became unpopular, and was murdered; and his kingdom chose David as their king also. His first important act as king of the nation was to take from the Jebusites a city which he named Jerusalem and made the national capital. His most important religious act was to make Jerusalem also the religious capital of his people.

The Ark. The Ark of the Covenant was a small chest which was supposed to contain the Decalogue. It was, therefore, a visible symbol of the covenant between the people and their God, and for that reason was considered the symbol of the presence of God among the people. It had been captured by the Philistines in the fatal battle in which Eli's sons were killed, but some months later (1 Sam. 6. 1) it was fearfully returned to Israel. For many years more it remained in a private home practically neglected by the people (1 Sam. 7. 2) until David sufficiently interested himself in it to deposit it in a prepared place in his new national capital. In fact, it was doubtless neglected for more than twenty years—from Eli's death until this time. By now no one seemed to remember just how it was to be treated (2 Sam. 6. 6-11).

Why the Ark Was Neglected. Not only did Saul neglect it throughout his administration, but also Samuel, who is known for his religious interest, neglected it throughout his administration. There must have been some reason for the neglect of a symbol formerly held so sacred by the people. I think this reason is to be found in the dwindling significance which had come to be attached to the ark; and its significance dwindled because it had been captured by the Philistines. It had formerly been believed that its presence in battle assured success or, at any rate, that it could not be captured by an enemy—God would protect it and those who defended it. But by its capture that idea was proved a mistake. Henceforth we hear nothing more about its being taken into battle. The people came to believe that God might be with them without the ark, and that He might be against them with it. So when the kingdom was later divided, the northern tribes did not think that they were at any great disadvantage without the ark. The religion of the people was becoming more and more divorced from any particular type of symbolism; and for the more reflective it was becoming divorced from any symbolism at all.

The Importance of David's Attitude Toward the Ark. But only a comparatively few people of any nation can be classed as the more reflective; and the less civilized the nation, the smaller the ratio between the more reflective and the others. For the rank and file of any people, if the symbolism of their religion is allowed to lose its significance without taking on some other significance, the religion symbolized will also decay along with it. When David restored the ark to his national capital he at the same time reawakened in the people the consciousness of the particular type of their religion. He restored their more ancient confidence in their God. His act aroused in them the recollection of the glorious past of their ancestors when

God led Moses and Joshua so victoriously against their enemies, and promised to their people such a glorious future—before which recollections the temporary capture of the ark seemed but a trifle. Their hope was re-enlivened—and the suspicion arose that this promised glorious future was now beginning to dawn. Had he undertaken the removal of the ark at the beginning of his administration, his act would hardly have aroused such popular enthusiasm at it later did. By this time he had established himself in the heart of the people as a leader who could lead to victory, to national honor, and to national greatness. He had captured their imagination and their will by his thrilling successes in extending the boundary of his kingdom and in defending its former boundary. They could not but become enthusiastic in whatever he was enthusiastic. His spirit had become contagious. He had become the true leader.

The Significance of David's Act. By manifesting such enthusiastic interest in the ark, David made it clear to his people that he considered his successes the successes of and through God, and that he meant to honor God by giving Him the first place in the national life. He probably acted more wisely than he knew. His was no calculating interest to popularize himself or the more easily to control his people; but he was a genuinely religious man. But as a political leader he could not have done a finer thing than to manifest a vital interest in their religion. And the political and social leader to-day can do nothing better than to be like David in spirit. He does not have to bring an ark into his office; but he ought to take the spirit of Christ there; and he ought to, as far as it is now practicable, manifest the spirit of Christ in all his acts. He need not bring an ark into his office; but he ought to honor God before his people by his moral and financial support and by his regular presence in God's house and his interest in God's causes.

The leader who would try directly or indirectly to lead his people away from religion thereby proclaims his unfitness for his position.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, AUGUST 14, 1927

"Thou shalt be shepherd of my people Israel"

(By D. D. Martin, D.D.)

God loved Israel. He longed for them a king of his own choosing. Saul was not God's choice except that he yielded to the cry of the people for a king, and Saul was of the type they would follow. God had better things in store for them when they should have learned their lesson. David was more than a king; he was the shepherd of Israel, and the type of Him who should come to give honor to his family, and make his name immortal not only to Israel, but to all the people who should come to know the "Son of David."

David recognized the place that Israel was to fill among the nations of the world. He chose Jerusalem for his capital, and sent at once for the ark, which was the symbol of the presence of Jehovah, that it might come to its resting place in the city he had chosen. From this center he was to unify and organize the tribes of Israel as the chosen people of God in the world. From this place he was to send the light of the true God to shine among all the nations surrounding Israel.

There has ever been a center from which God's work in the world has been carried forward. It was first in Jerusalem, to which the Great Deliverer of all the earth came. It was moved westward during all the Christian centuries until now it is true that the strength of missionary enterprise is in the Western Hemisphere. This brings to us the responsibility of being the shepherds to all the lands of the earth. If the nations are redeemed and saved, it will be because we keep our trust and are true to our privilege.

What God said to David He is saying to many whom He is calling to be missionaries or ministers of His to the people in the dark places of earth. This call is ours in this our day. We should make our light shine to those who are yet in the dark, and we should make America so light that all the people can see that God is with us. Some Philistines may have seized the ark which marks His presence and power. Like David, we should quickly restore it to Israel and let all the people know that God is with us.

OAKMONT SEMINARY.

Epworth League Topic

AUGUST 14

By the Rev. J. W. Haywood, D.D.

MY LIFE WORK—A CALLING OR A JOB?

(Luke 4. 1-11; Col. 3. 23)

A Job. The city has been putting in some sewerage pipes in one of the streets that border our school property. I have frequently watched the men at work. I have never seen men work so slowly in all my life. It requires a minute or two to lift a shovel full of dirt and equally as long a time to hit a stroke with a pick. Getting a drink of water requires a good recess period. Those men are working at a job. There is no interest, no enthusiasm. They do just enough to "get by" the boss and get the so-much-per that is promised as wages. That is the way with every man or woman who is working at a "job." Such a person has three concerns: the clock, the boss, and the pay envelope. What are you spending your life in, a "job"?

A Calling. A good many people think that there is only one job that is a calling, the ministry. I don't believe that at all. In our Colossian reference, 3. 23, Paul is saying

that any employment may be made, a "calling" if one does it in such a way as to serve God through it. Give to your job all that you have of knowledge, zeal, and devotion, and you transform the job into a calling. No matter how menial the job, it can, by sacrificial devotion, be raised to the dignity of a "calling." Shining shoes may be made as much a calling as presiding over Annual Conferences. No one need feel that because his task is not of the white-collar kind, therefore it cannot be a "calling." Some of us have one talent, some five. The one talent man must do the one talent job. If, however, he gives his best, all of it, all the time, he thereby makes his "job" a "calling."

To serve the present age,

My calling to fulfill,

Oh, may it all my powers engage
To do my Master's will.

MORRIS COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Bridgeport, Ohio—The Steubenville group of the Columbus District, Lexington Conference, held an inspiring group meeting at Bridgeport, Ohio, Thursday, July 14. The Rev. W. P. Kellogg is president, and Mrs. Bertha C. James, corresponding secretary.—Reporter.

Reddick, Fla.—The recent revival on July 10, conducted by the Rev. R. W. Moses at Debose Chapel Methodist Episcopal Church, proved a success in every particular. Five new converts and five laymen were added to the church. We heartily welcome the Rev. Moses at any time. We thank the bishop and district superintendent for sending him to us as our pastor.—N. Thomas, Reporter.

Marietta, Ohio—On the first Sunday in July, the stewards and trustees of Union Chapel Methodist Episcopal Church conducted a rally from which they raised \$100. The same was divided equally between the stewards and trustees. On the 11th of July a union picnic of five Sunday schools from Marietta, Ga., went to Rockdale Park, Atlanta, Ga. This was the grandest picnic of the season.—A. H. Jackson, Reporter.

Marion, N. C.—On June 12, the Children's Day program of Addies Chapel Methodist Episcopal Church was successfully conducted in every way. The church was beautifully decorated. At 11 A. M., the Rev. J. W. Shuford preached a very inspiring sermon. At 3 P. M., the small children rendered their program. At 8:30 P. M. the young people rendered the play, "Gretchen's Wondrous Adventure." Collection for the day, \$40.25.—Mrs. I. C. Ervin, Reporter.

Mansfield, Tenn.—Our church is doing well under the administration of our pastor, the Rev. P. McDonald, and on the first Sunday in July the Rev. Jesse P. Price, ex-pastor and our ex-district superintendent, was with us. At 10:30 o'clock he reviewed the lesson from the subject, "Opportunities for Leadership." At 11:30 he preached a wonderful sermon from the text, Isaiah 1. 19, 20. At the close of the sermon he called for sinners, and thirteen came forward and three professed faith in Christ and joined the church.—Miss Lonnie Mai Tharpe, Reporter.

Ruleville, Miss.—It is a pleasure for the writer to thank the good people of New Hope Methodist Episcopal Church and Jones Bayou for a great chicken rally, July 10, led by Sister Esther Smith. Others contributing were: E. M. McClarn, of Poplar Grove Baptist Church; E. Crawford, J. P. Ramsey, of Magnolia Baptist Church; Alice McGee, Bessie Miller, Allen Hopkins, Lovie Fench, Dottie Crochen, Bettie Wallace, Ella King, Georgia Triplet, A. B. Robins, Lura Triplet, Lula Hopkins, Ella Sillis. God bless these good people.—A. L. Hickman, Reporter.

Springfield, Ohio.—The officials of Wiley Methodist Episcopal Church have raised the floor of the Sunday-school room and put in rest rooms in the basement. Aid No. 1 is remodeling the kitchen and putting in a new cupboard. Aid No. 2 paid another one hundred dollars on the parsonage. The playground is beautiful, and everything is in readiness for the District Conference. A rally was held on the fourth Sunday in July to raise \$1,000 on improvements, for all of which the pastor feels proud.—Rev. J. W. Crook, Pastor; Stella Huffman, Reporter.

La Crosse, Fla.—Sunday, June 26, was a high day at Mt. Carmel Methodist Episcopal Church. We held a rally to finish our church. At 11 A. M. our beloved pastor preached a noble sermon. At 3 P. M. Dr. S. B. Wilson, Gainesville, preached a soul-stirring sermon. At 8 P. M. our dear district superintendent, Dr. D. S. Selmore, preached as never before a sermon that will be long remembered. We thank Dr. Selmore for send-

ing us such a God-sent man as the Rev. Murry, the man we have needed for years. Our collection for the day was \$43.60. We have only sixteen members, but we are marching on. We do not owe anything on World Service.—Allene W. Keith, Reporter.

Nashville, Tenn.—Sunday school at Gordon Memorial Methodist Episcopal Church was held at the usual hour, and was well attended. At 11 A. M. love feast and general class meeting was conducted. At 7:30 P. M. the pastor preached a soul-stirring sermon. The Lord's Supper was administered to 181. June 26 was rally day at Gordon. At 11 A. M. the Rev. Endonia, of Fisk University, spoke to the delight of all who heard him. Sunday evening the Rev. J. C. Fields, pastor of Pleasant Green Baptist church, and his congregation worshipped with us. He also preached a wonderful sermon. We are always glad to have them come to us. The neat sum of \$165.14 was raised. We are praying to have a good year's report.—Rev. H. P. Gordon, Pastor; Mrs. Fruzie A. Vaughters, Reporter.

Dickson, Tenn.—Bowman Chapel: The Y. C. W. Club and the Busy Bee Club, both under the direction of Mrs. Ida L. Ransom, are doing a great work. They have recently wired the parsonage for electric lights, to the amount of \$32.50, and are planning to do other work in and about the church and parsonage. The Children's Day program was fine. Mrs. L. Inghram, the daughter of Rev. and Mrs. A. Ransom, of Cleveland, Ohio, spent several days visiting her parents. She is an active worker of the church and public at large. She directed a wonderful program for the benefit of the Ladies' Aid. The presence and work of Mrs. Inghram was very much appreciated. The spirit ran high in the general class meeting, led by Brother B. Everett. All hearts were made to rejoice. The church is moving on.—Gilbert H. Beck, Reporter.

Hubbard, Texas.—Pelham Circuit is glad to say that the dawn of day is almost to appear in our work. It has been very dark all of this year, but we are determined to put over our job with work and prayer. The pastor's and church's motto is to go to the Annual Conference with all World Service claims paid. With his plans that he has put before us, we are succeeding nicely. We are glad to report that the pastor managed a successful play in raising World Service, "The Mock Annual Conference," from which we realized \$12.89 at the door. We ask the prayers of all for our success in putting over this great work for God's kingdom. Our pastor is working hard to raise all claims. He called the three churches together in a union meeting to affirm one common plan to work together and to raise total claims for the year. All agreed to make the fifth Sunday a high day for World Service. We were asked to report the sum of \$100.—Mrs. C. D. Caruthers, Reporter.

Alexander City, Ala.—Haven Chapel Church is still on the upward trend. The pastor, Rev. I. B. Points, has instituted into the church program the unit system of collecting money. The Sunday school is moving forward: Mrs. Estella Allen, superintendent. The Ladies' Aid board is making great strides towards the front. Mrs. Fannie Hodge is president. The Woman's Home Missionary Society reports a large gain in membership and activities. Mrs. Jennie Slaughter is president. The Free Will Club, a social club of the church, is a great asset to promote the good of the church. Mr. W. L. Hutchinson is president. The Epworth League is a live wire under the leadership of Mrs. Lucille Maxwell and Mrs. Dora Hutchinson. The Mothers' Jewels, organized by Mrs. Lucille Maxwell, is a hustling bunch of young people. The Rev. A. Smith, pastor of the white Baptist Church, preached for us Sunday, July 8. We are bounding for the first ranks. Dr. J. B. F. Shaw spent a few days in Alexander City, where he took unto himself a wife. Mrs. Crawford, a graduate of Haven Teachers' College, of which Dr. Shaw is presi-

What are the International Group Lessons?

Answer—They are four courses of lessons suited to the needs of the four departments that cover the ages from seven to seventeen, inclusive.

What is their special purpose?

Answer—To meet conditions in small schools in which a whole department needs to study the same lesson. They are arranged in three-year cycles, thus enabling a pupil to remain in a given department three years with no repetition of lesson material.

In what quarterlies are they published?

Answer—In The Primary Quarterly, The Boys and Girls Quarterly, The Intermediate Quarterly and Studies for Youth.

Are there corresponding teacher's helps?

Answer—Yes. For the two quarterlies first named these are in the Elementary Magazine; for the last two named in the Church School Journal.

Samples of all these periodicals free upon request. Address

The Methodist Book Concern

CINCINNATI NEW YORK

Chicago Boston Detroit Pittsburgh
Kansas City San Francisco Portland, Ore.

dent, accompanied him. They visited our church at 11 A. M., and spoke very encouragingly of the work of the pastor and his good wife. Dr. Shaw and Miss Effie G. Owens were married at 3 P. M., Tuesday, June 28, 1927, at the home of the bride's mother. We wish for them long life and happiness.—Reporter.

Chicago, Ill.—The North Side Choral Union consists of four of the leading choirs of the north side of Chicago, namely: Hermon and Tabernacle Baptist, Wayman African Methodist Episcopal, and St. Matthew Methodist Episcopal Churches. This union was organized by Prof. J. A. Washington, chorister of St. Matthew choir, in October of 1925, for the benefit of creating a brotherly love between the different denominations of the community. These four choirs meet at one of the above-named churches every fourth Sunday, and give a musical entertainment, each choir giving four numbers, which makes the program just long enough, and the proceeds going to the choir of the church where the meeting is held. On June 15, 1927, the union gave its second annual song festival at the Tabernacle Church. The proceeds were given to each church as they raised them. This was done in the form of a contest, each church having a young lady represent it by selling popularity votes, and the lady selling the largest amount of votes was to be crowned Queen of the North Side. The reports were as follows: St. Matthew, \$107; Wayman African Methodist Episcopal, \$77; Tabernacle, \$65; Hermon, \$48. Miss Cordelia Davis, representative for St. Matthew Methodist Episcopal Church, was crowned Queen of the North Side by selling \$107 worth of votes at thirty-five cents each. We wish to thank all workers in the contest.—Miss C. L. Smith, Reporter.

Nashville, Tenn.—Gordon Methodist Episcopal Church: Sunday, June 26, being our rally day, was marked with success. There was a short but interesting program rendered before the sermon at 11:30 o'clock. The Rev. Madona, of North Carolina, preached a soul-stirring sermon; subject, "What Kind of Vessel Are You?" after which the captains made their reports: R.

Roster of District Conferences for 1927 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

District	Place	Date	Dist. Supt.
Tupelo	Smithville, Miss.	Aug. 9-14	B. W. Wynn
Durant	Louisville, Miss.	Aug. 9-14	C. V. Heffner
Memphis	Alamo, Tenn.	Aug. 10-14	W. B. Crenshaw
Kansas City	Kansas City, Mo.	Aug. 10-14	E. W. Hannah
Opelika	Lineville, Ala.	Aug. 10-14	J. C. Chuman
Huntsville	Colony, Ala.	Aug. 10-14	J. W. Whitfield
Texarkana	DeQueen, Ark.	Aug. 10-14	W. C. Rivers
Alexandria	Leesburg, Va.	Aug. 16-21	J. U. King
Starkville	Starkville, Miss.	Aug. 16-21	J. H. Talbert
Tuscaloosa	Newbern, Ala.	Aug. 17-21	R. R. Williams
Beaumont	Beaumont, Texas	Aug. 17-21	J. W. Gilder
Monroe	Monroe, La.	Aug. 17-21	C. Spears
Gainesville	Atlanta, Ga.	Aug. 17-21	N. J. Crolley
Little Rock	Little Rock, Ark.	Aug. 17-21	W. S. Sherrill
Ocala	Lowell, Fla.	Aug. 18-21	F. E. Welch
Louisville		Aug. 18-21	G. W. Tindull
Holly Springs	Oxford, Miss.	Aug. 23-28	A. G. Cole
Chicago	Gary, Ind.	Aug. 23-28	P. T. Corham
Clarksdale (Nebo Church)	Shellmound, Miss.	Aug. 23-28	C. W. Butler
Gainesville	Cedar Key, Fla.	Aug. 24-28	D. S. Selmore
Rome	Palmetto, Ga.	Aug. 24-28	R. T. Jackson
Florence	Cades, S. C.	Aug. 24-28	R. F. Harrington
Meridian	Scooba, Miss.	Aug. 24-28	D. L. Morgan
Greenwood	Carrollton, Miss.	Aug. 24-28	D. Green
St. Louis	Desoto, Mo.	Aug. 24-28	G. D. Hancock
Indianapolis	Evansville, Ind.	Aug. 25-26	S. H. Sweeney
Paris	Clarksville, Tex.	Aug. 25-28	J. H. Anthony
Fort Smith	No. Little Rock, Ark.	Aug. 31-Sept. 4	J. L. Bryan
Sedalia	Carthage, Mo.	Aug. 31-Sept. 4	E. L. McAllister
Lake City	High Springs, Fla.	Sept. 22-25	J. R. Patterson
New York		Sept. 27-29	M. A. Thompson
Philadelphia	Cape May, N. J.	Oct. 4-6	W. C. Thompson
Salisbury	Salisbury, Md.	Oct. 11-13	J. E. A. Johns
Wilmington	Wilmington, Del.	Oct. 18-20	T. H. Woody
Easton	Cambridge, Md.	Oct. 25-27	J. W. Jefferson

Russell, \$55; H. L. House, \$8.75; E. Jackson, \$8.25; W. Williams, \$1.10; H. Andrews, \$25.00; Progressive Club, \$27; Friendship Club, \$20; R. D. North, \$13; H. L. Cage, \$10; D. Batey, \$12; J. Dotson, \$23.21; E. L. Fair, \$21; W. Doyle, \$20.85; M. Crawford, \$20.19; Alex Tipton, \$15.40; S. House, \$24.23; H. B. King, \$32.52; F. Landers, \$15.26; the Rev. Rucker, \$15.60; E. Fugett, \$5.20; the Rev. Sister Lula Allen, \$4.20; the Rev. H. P. Gordon, \$50; Sisters M. F. Bramlette, \$37.77; A. Johnson, \$55; E. Fisher, \$40.13; E. Laws, \$40.54; R. Fitzgerald, \$40.10; E. Frakes,

\$33.91; G. Williams, \$25.40; M. Pettis, \$14.25; H. Rucker, \$16.45; F. Vaughter, \$9; Sister Franklin, \$3; A. Cannon, \$19.20; M. Woodward, \$3; N. Jackson, \$14; A. Sneed, \$1; M. Richardson, \$5; L. F. Smith, \$13.40; M. North, \$32.33; Beulah Weakley, \$9.20; C. C. Bounds, \$13.05; E. Drakes, \$25.50; D. Etta, \$9; P. Woodward, \$5.30; Sister Griffin, \$1; M. E. Crosswell, \$3; M. Cummins, \$17.25; A. Young, \$20.30; N. Jordan, \$29.86; F. Harvill, \$13.45; M. Dobson, \$26.15; S. Ramsey, \$1.75. Total raised, \$1,149.75.—The Rev. H. P. Gordon, Pastor.

District Activities

District Rounds

BATON ROUGE DISTRICT

Fourth Round—Mt. Carmel, August 18-21; Macedonia, 19-21; St. Peter, 25-28; Rylander, 26; Clinton, 28, 29; Zachary, September 6, 7; Springfield, 8; Natalbany, 10, 11; Neely, 13-18; Lebdell, 14; Port Allen, 15; New Road, 16; Wesley, 18-20; Wilson, 21; Wesley (Wilson), 22; Asbury, 23; St. Mark, 25-27; Melville, 28; Lottie, 29; Maringoun, 30; Denham Springs, October 2, 3; Andrews and Beech Grove, 4, 5; Conrad, 6. Charges not listed will be notified. Dear Brethren: You have wrought well. The past District Conference was the best in our administration. The Area Council will convene at Waveland, Miss., August 31 to September 3. Report the Area Council expense pro rata at your earliest convenience. Press the cause of education and the Southwestern Christian Advocate.—B. J. Reddix.

LAKE CHARLES DISTRICT

Fourth Round—Jeanerette, August 20, 21; Patonville, 22; Oliver Ct., 23, 24; New Iberia,

28, 29; Lafayette, September 3, 4; Briggs, 5, 6; Leesville, 10, 11; Crowley Ct., 13, 14; Lake Arthur Ct., 15, 16; Welsh, 17, 18; Eola, 20; Teche, 22; Opelousas, 25, 26; Washington, 24, 25; Oakdale, 27, 28; Spring Creek, 29; Lake Charles, October 2, 3; Palmetto, 4; Waxia, 5. Dear Brother: You have run well. God has wonderfully blessed us. Do your best to bring up all claims. Remember, the second Sunday in August is set apart for Area Council Day. Raise every cent and forward same to me on Monday. Let every man stand by the Southwestern Christian Advocate and bring up the balance of World Service. I am yours for success.—W. J. Hampton, District Superintendent.

SAN ANGELO DISTRICT

Fourth Round—Temple, September 4, 5; Belton-Kellsbranch, 10-12; Bartlett Ct., 17-19; Moody Ct., 23-25; Valley Mills Ct., October 1, 2; Llano-Mason, 8, 9; San Sabo-Brady, 14-16; Brown Wood Ct., 21-23; Abilene, 30, 31; El Paso, November 6, 7; Lubbock, 12, 13; San Angelo, 20, 21; Cleburne, 23, 24; Liberty Hill, 26, 27.—S. E. Blacknell, District Superintendent.

Reports of District Conferences

LA TECHE

The fifty-ninth session of the La Teche District, Louisiana Conference, convened in Wesley Methodist Episcopal Church, Napoleonville, La., July 6-10, with the Rev. H. Daniels, district superintendent, presiding.

The superintendent's opening message to the Conference was a masterpiece, very instructive and full of inspiration, after which he administered holy communion, assisted by the Revs. T. A. Hampton, J. O. Richards, and E. C. Golns.

The Conference was then organized by electing the following officers: W. H. Davis, secretary and reporter to the Southwestern

Christian Advocate; assistants, Miss Maud Wilson and Mrs. Ora William; statistician, M. L. Baldwin; representative of the Southwestern, A. B. Harris; treasurer, T. R. W. Harris; postmaster, Andrew Welsh.

Welcome addresses: On behalf of the town, Mayor Charles J. Blanchard and Prof. Sam Alleman, superintendent of education of the Parish of Assumption; Bright Morning Star Baptist Church, Dr. Wesley King; African Methodist Episcopal Church, Andrew Welsh.

The Rev. R. A. Walmsley responded in fitting words.

Although every charge on the district was affected directly or indirectly by the flood and

many other difficulties, the reports coming up from pastors, district stewards, Sunday-school superintendents, and presidents of other auxiliaries, including the Ladies' Aid, The Woman's Home and Foreign Missionary Societies, were excellent. Revivals had been held and souls converted, and nearly two-thirds of the pastors raised their full apportionment for World Service.

On Friday afternoon was the women's hour; Mrs. Lottie C. Daniels, president of The Woman's Home Missionary Society and wife of the district superintendent, presided. Her report was good and reflected much credit to the mission work. Other reports along the same line were good, and excellent papers and solos were rendered by delegates.

The Rev. O. C. Daigle preached the missionary sermon; text, 2 Cor. 5. 15 and St. John 12. 32; subject, "The Great Commission in Christ and the Supreme Sacrifice of the Cross."

The Conference was graced with the following visitors: Dr. E. M. Jonas, representative of the Board of Pension and Relief; Dr. W. T. Alston, pastor of St. Paul Church, Shreveport; Dr. C. S. Stanley, pastor of First Street Church; Dr. W. S. Chinn of Wesley Church; the Rev. George C. Hayward, of Grace Church; the Rev. A. L. Robinson, of St. Matthew Church; the Rev. W. C. Hayward, superintendent of the Old Folks' Home (all of whom are serving in New Orleans); the Rev. B. J. Reddix, superintendent of Baton Rouge District; the Rev. W. J. Hampton, superintendent of Lake Charles District; the Rev. J. A. Williams, pastor of Wesley Methodist Episcopal Church, Baton Rouge, La.; the Rev. W. H. Jones, pastor at New Iberia, La.; the Rev. I. Walker, pastor of the Baptist Church, Napoleonville, La.; the Rev. H. R. Hatcher, pastor of the African Methodist Episcopal Church, Thibodaux, La.; the Rev. A. W. M. Obee, pastor at Scotlandville, La.; Dr. W. B. McClinen representing the American Bible Society; Prof. C. H. Ballard; Mr. A. L. Fleet, of Baton Rouge; Mr. B. J. Reddix, Jr., son of Superintendent Reddix, and architect on the Baton Rouge District, representing the Board of Home Missions and Church Extension of the Methodist Episcopal Church; and others whose names are not mentioned. All addressed the Conference.

The Napoleonville choir, Mrs. G. H. Nelson, organist, and Beattieville choir, Mrs. Kate Wallace, organist, furnished music to the Conference.

The La Teche District Glee Club rendered a few selections to the delight of all; the following ministers composed the club: R. A. Walmsley, Jarret Green, T. A. Hampton, T. R. W. Harris, A. C. Mitchell, H. R. Bernard, J. O. Richards, and W. H. Davis.

The following divines preached during the session: A. B. Harris, D. L. Riley, J. H. Thompson, H. R. Bernard, T. R. W. Harris, Jeff. Welton, R. A. Walmsley, George C. Hayward, pastor of Grace Church, New Orleans, and the writer.

Sunday, at 11 A. M., Mrs. L. C. Daniels presided at the organ, while the Rev. H. Daniels, district superintendent, carried us on the mountain, where we caught a vision. He made his selection from St. John 14. 6.

On Sunday night, the Rev. T. P. Norris preached the closing sermon to a large audience. Text, Isa. 9. 6; subject, "The Wonderful Christ." The speaker was at his best, and everyone who was present enjoyed the message.

Too much praise cannot be given the Rev. T. R. W. Harris and the good people of Napoleonville for the splendid way in which they entertained the Conference.

Each pastor and delegate returned home filled with enthusiasm to do more in the future than has been done in the past for the cause of Him who said, "I am the way, the truth, and the life."

Thus goes into history an epoch-making session of the La Teche District Conference.

A purse was presented the district superintendent by the pastors; and a gold piece presented to him on behalf of Trinity Methodist Episcopal Church of Baldwin, La., the Rev. A. B. Harris, pastor.—W. H. Davis, Reporter.

Epworth League Institute Dates

1927 SEASON

- Aug. 8-14—Morgan College, Washington and Delaware Conferences, Morgan College, Baltimore, Md.
 Aug. 1-7—Waco District, West Texas Conference, Rocky Crossing Methodist Episcopal Church, Groesbeck, Texas.
 Aug. 16-21—Dallas District, West Texas Conference, Waxahachie, Texas.
 Aug. 22-28—Atlanta, Clark University, Atlanta, Ga.
 Aug. 22-28—Tennessee Conference, Walden College, Nashville, Tenn.
 Aug. 23-28—Chicago District, Lexington Conference, Gary, Ind.

OKLAHOMA

The first annual District Conference church school, Epworth League, and women's auxiliaries convention of the Oklahoma District of the Lincoln Conference was held in the Pruett Methodist Episcopal Church of Boley, Okla., July 6-10, 1927.

Organization: The Conference opened Wednesday afternoon, at 3:30 P. M., with the Rev. J. H. Ellis, district superintendent, in the chair. The Rev. P. W. Webb was elected secretary; the Rev. W. B. Curtis, treasurer; the Rev. Leroy Fields, statistician; the Rev. A. Talbert, representative of the Southwestern Christian Advocate.

Thursday morning, at 8:30, following a spirited devotion conducted by the Rev. Dudley Smith, the Rev. J. H. Ellis, district superintendent, assisted by the ex-district superintendent and senior pastors on the district, administered the Lord's Supper.

The local program of welcome was all that could be expected.

Welcome on behalf of Pruett Chapel Methodist Episcopal Church: Mr. C. L. White, merchant and vice-president of the First National Bank. On behalf of Ministerial Alliance: the Rev. E. J. Copeland, pastor of the Colored Methodist Episcopal Church. On behalf of churches: the Rev. R. A. King, pastor of the African Methodist Episcopal Church. On behalf of banks: H. C. McCormick, cashier of the First National Bank. On behalf of drug stores: Mrs. E. E. Menser, pharmacist. On behalf of business: Wm. Hazel, merchant. On behalf of post office: Mrs. G. W. Perry. Response: Dr. H. T. S. Johnson and the Rev. W. B. Curtis, pastor.

Noted churchmen: the Rev. L. H. King, D.D., editor of the Southwestern Christian Advocate; Dr. R. E. Garnell, of Chicago, stewardship representative; Dr. M. W. Dogan, president of Wiley University, Marshall, Texas; and our own outstanding layman on the district and within the Lincoln Conference, Dr. I. W. Young, president of Langston University, Langston, Okla. Each brought to the Conference thrilling messages that were inspiring. They are geniuses in their several spheres of activity.

Visitors: the Rev. D. G. Franklin, D.D., superintendent of the Topeka District; the Rev. W. A. King, pastor of the African Methodist Episcopal Church of Boley; the Rev. Mitchell, presiding elder of the African Methodist Episcopal Church; the Rev. E. J. Copeland, pastor of the Colored Methodist Episcopal Church of Boley. Each were introduced to the Conference and shared in the various sessions and services.

The Oklahoma District is a new adventure in the Lincoln Conference. Heretofore, our work has been operating in this great State on two districts, the Guthrie and Muskogee. Our area bishop, M. W. Clair, D.D., LL.D., at the last Annual Conference, held at Wichita, Kans., consolidated the two districts, forming one bearing the name of the State. The Rev. J. H. Ellis, our then most efficient and successful pastor at Grace Methodist Episcopal Church, Omaha, Neb., was ordered to pull up and "go to a land that he new not of." Doctor Ellis and his splendid wife "came and saw where He dwelt," and made themselves content to dwell with Him, locating temporarily in Muskogee, Okla. He starts out to find the charges and acquaint

himself with the field. He soon perceives that a district parsonage would be a valuable asset to the district. Hence the announcement, location, and rallying contest.

The district parsonage: bids, bonuses, and proffers were received, Muskogee and Oklahoma City claiming the final rival places. Oklahoma City won. Thus a board of trustees was named and financial plan adopted whereby the district parsonage home seems secure.

Sermons: the Revs. P. W. Webb, J. B. Phelps, A. Talbert, Willis Johnson, and Leroy Fields preached, by orders of the Conference, during the session. Sunday found several of the pastors in the various churches of the city. The sermon on Thursday night, by the Rev. J. B. Phelps, was a masterpiece, a literary gem, a spiritual awakening.

Wiley College: Friday night, the church being inadequate, we assembled in the splendid Masonic Temple, where Dr. M. W. Dogan was at his best on the subject of "Education." The temple was full. Dr. I. W. Young spoke on "Can We Be Faithful Stewards and Neglect Ministerial Support?" Giving it the negative answer, of course, he reached the apex of his strong appeal for ministerial support.

The Rev. W. B. Curtis, his wife, and the associate pastors of the city strove in unison to make the Conference pleasant for all in attendance. Boley, the boasted metropolis of Negro brain and brawn, wears the blue ribbon in her effort to equip herself as a fitting hostelry for a religious gathering.

Finally, the new Oklahoma District, in her first gathering, reports signs of progress along all lines. The World Service askings were in advance. The statistician's report was not read, because of some entries that could not be secured just then, but will be submitted later.

The Conference adjourned to meet at Seminole, Okla., next year.—P. W. Webb, Secretary.

Obituaries

HARRIS—Mrs. Emma Harris, a faithful and loyal member of St. Paul Methodist Episcopal Church, died in full triumph of faith, April 30, 1927. Mrs. Harris joined the church when quite young and lived a consistent Christian for forty years. She was always ready to help her church and persons more unfortunate than herself. She leaves a devoted husband and many friends to mourn her passing. Remarks were made by Prof. N. O. Henderson; the Rev. D. F. Vance, of Altair, Texas, officiated, assisted by the Revs. Geo. Waters and D. L. Mosby.—Mrs. L. B. Glover, Reporter.

ROBINSON—Mrs. Mary Robinson, who came to Vicksburg, Miss., from Yazoo City, passed to her glorious reward May 26, 1927. She had been blind for many years, and the daughter with whom she lived was also blind. The church and the community rendered constant help. She leaves two daughters, one son, and several grandchildren to mourn her passing. In the absence of the pastor, who was away conducting a revival, the Rev. Morgan, of St. Mary's Episcopal Church, conducted the funeral services at Wesley Methodist Episcopal Church, assisted by the Rev. Lindsey and others. The floral offerings were beautiful.—J. C. Hibbler, Pastor.

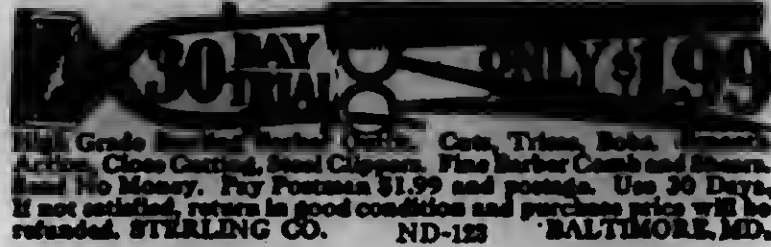
SAFFOLD—Eugene Saffold, a faithful member of Haven Memorial Methodist Episcopal Church, departed this life, Sunday, May 15, 1927, at his residence, Clarksdale, Miss., after a lingering illness of eight months. He was a steward and class leader for a number of years, being one of the best members connected with Haven Church. He was always willing and ready to do his duty in whatever channel it may have been. Funeral services were conducted at Haven Methodist Episcopal Church. The Rev. B. F. Woolfolk officiated. Many eulogies were passed on his life, and many floral offerings given. He leaves to mourn his passing a wife, three children, one aunt, other relatives, and a host of friends.—R. M. Moore, Reporter.

SMITH—Sister Jane Smith, one of the old members of Asbury Methodist Episcopal Church, Natchitoches, La., departed this life

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May 4, 1927, age eighty-three years. She leaves two daughters, one son, eleven grandchildren, and a host of friends to mourn their loss. The Rev. M. A. Gurst, of the Baptist Church, and the Rev. Watson, of the African Methodist Episcopal Church, assisted in the funeral services.—Chas. Anderson, Reporter.

STRODE—Mrs. Rosa Strode was claimed by death May 13, 1927. She joined St. Mark Methodist Episcopal Church, Opelousas, La., during the administration of the Rev. E. C. Goins. She fell a victim of paralysis, of one side, last October, from which she passed quietly away on above date. In 1904 she was married to Mr. Howard Strode, of Washington, La. Three children, the father, three brothers, two sisters, and other relatives and friends mourn their loss. The Rev. L. H. Smith conducted the funeral.—Reporter.

THOMAS—The funeral of Norman Thomas, who died recently, was held at Riley Chapel Methodist Episcopal Church, Handsboro, Miss. He leaves to mourn his passing, wife, sister, two brothers. The funeral was conducted by the pastor, Rev. A. H. Lathan. The Revs. P. H. Rembert, E. A. Wilson, and F. Smith assisted in the services.—Edward Smith, Reporter.

THOMPSON—Three brave soldiers have been claimed by death since the new year came in. Bro. Henry Thompson, a member of Mt. Lebanon Methodist Episcopal Church, Ethel, Miss.; Bro. Garfield Ferguson, and Sister Dicey Winston. They all will be greatly missed by relatives and friends.—Reporter.

Woman's Column

Reddick, Fla.—The fifth session of The Woman's Home Missionary Society Convention of the Methodist Episcopal Church was held at Citra, Fla., May 27-29, with the district president, Sister Caroline White, in the chair. The convention was a success from beginning to end. On Sunday, May 29, the district superintendent, Rev. F. E. Welch, preached at 11 o'clock, and the Rev. Robinson preached a noble sermon at 3 P. M. At 8 P. M. the Rev. J. S. Sanchez preached. The officers are: Mrs. C. White, president; M. M. Gordon, vice-president; Alice Shannon, treasurer; Ruby Dixon, secretary.—Rev. J. J. Sherrod, Pastor; K. L. Simmons, Reporter.

Shelbyville, Ky.—The Woman's Foreign Missionary Society of the Louisville District convened, June 9 and 10, in its annual meeting at St. Johns Methodist Episcopal Church, Shelbyville. On Thursday morning the Rev. Jones, of Simpsonville, conducted the devotionals. The president presided at the business meeting. In the afternoon Miss D. Dunton, of Delaware, Ohio, gave a synopsis of the lecture she would deliver on "Her Trip to India." At 8 P. M. Miss Dunton addressed us on the above subject, and it was very spicy and inspirational. While telling of the needs of India, we thought of our own Africa, and were inspired to do more for the foreign fields. Friday morning Mrs. Hays and Mrs. McCauley conducted devotionals. Reports were read and received. Officers for the ensuing year were elected, as follows: Mrs. E. M. White, district president; Mrs. D. Mae-weather, first vice-president; Mrs. A. Fields, second vice-president; Mrs. A. Franch, secretary; Mrs. Wm. Bush, treasurer; Mrs. E. A. Coleman, field support; Mrs. J. C. Moseley, mite box secretary; Miss E. Kaye, junior work; Mrs. E. McCauley, tithing and stewardship; Mrs. M. Slaughter, special contingent. Memorial services were conducted by Mrs. Slaughter. The Rev. Fieldings, of Anchorage, assisted the pastor in administering the Lord's Supper. At 8 P. M. Mrs. J. E. Bean, our Conference secretary, delivered a lecture on "Tote Fair," and many good points were brought out. She pleaded with us to "tote fair" with the missionary society and other organizations of our church. This was one of the greatest annual district meetings in the history of the Foreign Missionary Society. There were sixteen delegates, nine ministers, and several visitors. The collection was \$21.20. We enjoyed the hospitality of the entertaining society, and pray for their success.—Miss H. C. White, Reporter.

Piedmont, S. C.—The annual convention of The Woman's Home Missionary Society met at Golden Grove Methodist Episcopal Church, Piedmont, S. C., the Rev. J. A. Gary, pastor, May 10, 1927. The devotionals were conducted by Deaconess Minnie Berry. The president, Mrs. Estella B. Jenkins, called the society to order. Roll call of officers followed by the address of the president, calling attention to the accomplishments during the past year. Her remarks were full of enthusiasm, and made the convention group keen for the good times that were to come. The important fact in her message was: In every charge an organized Woman's Home Missionary Society. She is well fitted particularly for work of this type. While our attendance was not as large as we desired, our reports showed that these words taken from Virgil, "Labor Omnia Vincit" (work conquers everything), are very true, and hold good among the members and friends of the Greenville District. The report of The Woman's Home Missionary Society to date is as follows: Belton, \$15.50; Easley, \$15; St. Andrews, \$5; Minos Chapel, \$4; Shiloh Mission, \$1.50; McCormick, \$5; New Berry, \$2; Ninety Six, \$4; North Greenville, \$5; Pickens, \$15; Rock Mill, \$8; Seneca, \$8; South Greenville, \$10; Star, \$5; St. Luke, \$5; Walhalla, \$8; Williamston, \$16.50; Greenwood, \$1. All the churches reported something. Greenville and Anderson will report at least \$15 at the State Convention. The Rev. T. R. Robinson lined hymn 354, which was sung in the Spirit. Prayer by the Rev. I. V. Manning. Dr. J. W. Taylor delivered the sermon of the hour, full of spirit and power. His text was, "Fear not." An offering was taken, after which adjournment for dinner. We reassembled for business. The society was invited to the Belton charge, St. James. May God ever bless and keep these dear people of Piedmont, Golden Grove Church.—Rev. J. E. H. Jenkins, District Superintendent; Willie Lee Simpson, Writer.

Inquiries

I wish to know the whereabouts of Mattie Alston, a member of the Methodist Episcopal Church of Savannah, Ga. When last heard of, about two years ago, she was in Jenkinstown, Pa., 406 Division Street. Any information will be appreciated by David

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NEW ORLEANS, LA.

Lovett, 1021 West Forty-third Street, Savannah, Ga.

I wish to inquire of my brother, Harrison Huntley, who was carried to Jackson, Miss.; and Andrew, another brother, who went with him just before the Civil War ended. Their mother's name was Mary Huntley, who lived at the Mollarrax, and his sisters were named Esther and Sarah. Please send any information to his sister, Mrs. Sarah Simms, 1221 9th Street, N. W., Washington, D. C.

I wish to inquire for my brother, who left about thirteen years ago. When heard of last, about five years ago, he was in Ruleville, Miss. His name is Melvin Edwards, commonly called Son Lampkin or Dimmie. Will thank all the pastors, especially those in the Delta, to inquire from your pulpits for him and send any information to his sister, Sarah Fancher, Route 1, Box 43, Ackerman, Miss.

I am inquiring for my relatives who left home years ago. My sisters' names, when they left home, were Georgia Brown, Harriett Pierce; birthplace, Lagrange, Ga.; mother, Mattie Brown; father, John Brown. They left home when quite young. My name is Mary Jane Brown King. Any information will be appreciated. Send to Mary J. Brown King, 346 Northwest Eighth Street, Miami, Fla.

I wish to inquire of my uncle, Rufus Johnson, my father's brother, and of his children. My father's name is Henry Johnson, who had

several brothers and sisters: Frank, William, Jane, Priscilla, Caroline, Mary, Sallie, and Savannah. When we heard of his family, they were living in Texas. Ministers please inquire from your pulpits and send any information to his niece, Gussie Cooper, Route 3, Box 7, Louisville, Miss.

Special Notices

The address of the Rev. R. A. Taylor has been changed from General Delivery to Sterlington Route, Monroe, La.

The fourth Sunday-school institute, Epworth League, Brotherhoods, and Ladies' Aid conventions of the Sumter District will meet at Mt. Moriah Methodist Episcopal Church, September 22 and 23, 1927, at Oswego, S. C.

During the recent commotion in China, among the missionaries forced to leave their posts in China was Doctor Hyla S. Watters, daughter of the late Rev. Philip M. Watters, beloved president of Gammon Theological Seminary. The widow of President Watters, still strong in her attachment of her beloved husband's last field of labor, writes us to send the Southwestern to her new address, where she joins her daughter at East Gate Hospital, Seoul, Korea. Continuing, she says of the paper: "I am sure it will be a great pleasure, in that far-away land, to read each week what our Gammon men and women are doing."

Barrett Biblical Institute
Evanston, Illinois

THE SOUTHWESTERN CHRISTIAN ADVOCATE

Barrett Biblical Institute
Evanston, Ill.
Aug 11 1927

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, AUGUST 11, 1927

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In the Far East

Out-Doors Revival

World Service Advance Is Planned

Delegates
To General Conference, 1928

Protecting the Nation

At Immigration Flood Gates Barriers on Pacific Coast

By Harry E. Woolever

Editor, *The National Methodist Press*

THE fact that 1,218,480 immigrants entered the United States in the year of 1914 indicates the masses of alien people who are hammering at the gates of this nation now that the total number of aliens admitted has been restricted to less than half a million annually. Deducting the number of aliens leaving this country in 1926, the increase to our population from legal immigration in that year was 268,351. To this must be added some thousands who have entered the country illegally and a limited number of non-quota newcomers.

Whereas, 1914 was the peak year of immigration, it would doubtless have been exceeded in the years following the World War had it not been for the very decided limitations placed upon immigration by this country. The prosperity of the United States, compared with the adverse economic conditions in the rest of the world, made this a most desirable land in which to live and labor. Had the way been open, the millions of people coming from other countries would have brought economic depression to this nation. Americans little appreciate the standards of life and the luxuries which have become almost commonplace in the United States. These should be the lot of every people, but they come only in proportion to the advance of Christian civilization, and are hastened in their coming as those who have caught the Christian ideals aid in their advance throughout the world.

ON THE PACIFIC COAST

Frequently in these columns have appeared articles dealing with the vital problems of immigration. These have dealt with the subject as a whole or in its racial and economic rather than geographic aspects. A first-hand study of the Western coast has been possible this summer, and some of the facts found and reflections resulting from observation are set forth here. The immigration from the Orient is quite different from that of the rest of the world.

Oriental immigrants give the Government authorities having in charge the guarding of our borders considerable concern. For nearly two generations the problem of controlling the number of laborers who might invade this country through the West coast has occupied much attention of official Washington.

Back in 1858—or the Chinese year, the Eight of Hsien Feng—a treaty of peace and friendship was concluded between this country and China in which efforts were made to guard against the difficulties which might arise as a result of immigration. In 1881 a new treaty was ratified whereby the exclusion of alien Chinese laborers was enacted into law. Up until 1854 the immigrations from China had never reached fifty per year. At this period, following the discovery of gold in California, they were brought over to work in the mines. The number of Chinese immigrants increased until in 1864 there came 22,781. The first records kept by the immigration authorities of Japanese coming to this country was in 1861, when one individual arrived from the Sunrise Kingdom. It was five years before another came; then arrived seven. The peak was reached in 1907, when 30,226 passed through our legal gates of admission. This number had dropped to about 10,000 by 1903.

The law prohibiting the bringing in of contract laborers, the Chinese exclusion act, the so-called "Gentlemen's Agreement" with Japan whereby that country restricted emigration to this country, and finally our immigration law of 1924, first curtailed and now is supposed to have stopped immigration from Japan and China, with few exceptions. Visitors, merchants, and students are allowed to make temporary visits, and the wives and children of American citizens of the Oriental races are permitted to come.

JUSTICE AND THE IMMIGRANTS

There are relatively few advocates in this country of an open-door policy in respect to Oriental immigrants. In fact, we must continue to restrict all immigration until the great numbers of un-Americanized and unchristianized people in this country are reached with the spirit and ideals which underlie this nation. However, there are some outstanding injustices in our immigration and naturalization laws which fair play demands should be altered. One is a more equitable attitude toward the Oriental nation which would allow a limited number to come. This would also aid in preventing the illegal entry of many, and at the same time save the face of the people of the yellow race. United States citizenship should be based upon the character and potential worth of the individual rather than the color. The complexion of one's heart and the elevation of one's mind are more fundamental in real Americanism than the shade of skin, the race, or the place of birth.

Here the church and the state have a most significant work to do in order that all those who come to these shores may find justice impartially administered and may partake of that spirit which has made America and which alone can assure her future. America without the Christian church is an impossibility. There is no substitute foundation for such a republic as was born in 1776.

The Bureau of Architecture Staff

A staff of eight to twelve highly trained and experienced architects is now constantly maintained by the Bureau of Architecture. This is being done with even a smaller appropriation from the controlling boards (Home Missions and Education) than formerly. The bureau is now about fifty per cent self-supporting. A consulting architect and three full-time legally registered architects and several graduate architects are employed. The consulting architect, Mr. Walter H. Thomas, A.I.A., is one of the prominent men of his profession, with an extensive practice extending from New York City to Wyoming to Florida. He graduated from a leading university, then spent several years in Paris, graduating there from the Ecole des Beaux Arts. He has had an experience in the practice of architecture of more than twenty-five years.

Mr. T. M. Sundt, supervising architect, after two years in a Western State college and considerable experience as a superintendent of construction, spent four years at the College of Architecture at the University of Pennsylvania, graduating there and graduating from the University of Toulouse, in France.

Mr. Bruce Wenner, assistant supervising architect, was in charge of an architectural office in Philadelphia when he entered the service of the bureau about two years ago. Both he and Mr. Sundt saw active service in France as engineers in the A. E. F.

Mr. Edward F. Jansson, in charge of the Chicago office, has had several years' experience with the bureau. All three are active Methodist Episcopal Sunday-school and church workers.

The bureau staff, by undertaking full architectural service for a few specially situated churches, have demonstrated their ability to design and build churches and church-school buildings at reasonable costs and at the same time maintain high standards of design and construction.

The director and joint committee managing the bureau are hopeful of being able to maintain a competent technical staff whose

services are available to the local architect as well as to the churches.

That this is important is evident from the fact that the church seems to be entering upon a program of extensive building which is much in need of expert and reverent guidance, and from the fact that high-grade architects are very busy in the great commercial and civic enterprises of the country.

Personal and General

—The Woman's Home Missionary Society is holding a school of missions at Gulfside, August 22-29, with Mrs. Daisy Bulkley Taylor as dean. Mrs. Dan B. Brummitt; Miss Irene Thomas, of Iowa; Miss Lillian Pugh, of New Orleans, and Mrs. Taylor constitute the faculty. Board is only \$7 the week. Registration fee of \$1 may be sent direct to Mrs. F. E. Gaither, 5323 Pitt Street, New Orleans, La.

—Colleague Frank T. Cartwright, of fragrant historic memory, editor of the *China Christian Advocate*, announces that the *China Christian Advocate* is to be published as a weekly during the months of China's present crisis. It is to be primarily a news sheet, telling what is happening politically and religiously in that great country. There will also be interpretations of events and movements written by missionary and Chinese leaders. The price will not be increased. You will receive the paper for the coming year, including the weekly issues, for the price formerly paid for the twelve monthly issues. Send a dollar bill or a check on any national bank to Frank T. Cartwright, 23 Yuen Ming Yuen Road, Shanghai, China.

—Bishop Frederick B. Fisher, of Calcutta, is in Lausanne, Switzerland, where he is a delegate of the Methodist Episcopal Church to the World Conference on Faith and Order, which meets there August 3-21. He is accompanied by Mrs. Fisher. They spent the month of June in Egypt, Palestine, and Greece, studying the cathedrals, the priests, the customs, and influence of the Greek Catholic Church, which is a part of this international and interdenominational conference. On September 9 they will leave Marseilles, France, for Bombay. Bishop Fisher will spend five days in Calcutta and will then proceed to Lucknow for the Dashera meeting, October 2-6, and for the semi-annual meeting of the four Methodist bishops of India, October 7-9. Bishop Fisher's Conference dates are: Central Provinces, at Jubbulpore, November 16; Lucknow Conference, at Gonda, November 30; Bhabua Mission Conference, Bhabua, December 10; Bengal Conference, Darjeeling, December 28. From January 20 to 30, 1928, Bishop Fisher will attend the Central Conference at Baroda, where he has been selected to present the episcopal address.

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Continuing Her Task

FROM the very beginning of her ministry as a missionary movement in this country the Methodist Episcopal Church was bent on giving helpful ministry to the colored people. The slave was the object of her solicitous care. This was true because, like her Lord, the Church identified herself with the unfortunate on the Christian assumption that the Negro is a man; and that to fit him for the highest type of social fellowship, the company of the redeemed, is the most splendid service that any social institution can render humanity.

As a means to this end, this Church adopted Christian education. This she did, not to supplant, but to supplement the stated efforts to develop a more valuable type of citizenship. The first work done by the Church in this direction was in 1865, in what is now Walden College. This was continued by organized effort under the corporate name of The Freedmen's Aid Society, chartered in 1866. From those humble beginnings to the present time that enterprise in the education of freedmen has undergone marvelous expansion. That period comprises one of the most arresting chapters in the educational history of our country. One after another, in every one of the slave-holding States of the South, schools were established for the education of the newly emancipated and their descendants. So eager were those freedmen for reaping such benefits that they cheerfully underwent any sacrifice and endured any hardship to attain their object. Even soldiers who had enlisted to make sure the perpetuation of the Union and their own emancipation as well would carry with them on the march the old blue-back speller.

Occasionally between the firing times, with their old musket in one hand, they would snatch an opportunity to peep into their spelling books in the other. Those days for the education of the freedmen are gone forever, and now the third generation of colored American citizens are being educated by this same Church. For these, to-day the Church maintains some eighteen schools—colleges, academies, normal, nurse-training and medical, theological, and one university—at a property valuation of five and three-quarter millions of dollars. Enrolled therein are some 7,000 students. Of the quarter of a million who have enrolled in these schools since 1866, sixteen thousand have graduated and are to be found in all walks of life.

At the last General Conference the Church recognized that "The facilities, although greatly enlarged, have not been adequate to accommodate the growing numbers and needs of the twenty Negro Conferences, having a lay and ministerial membership of 358,000. Practically all of the ministers, Sunday-school teachers, and other leaders of our Negro Churches are products of these schools. Without the schools the Negro Churches would be without leaders and helpless. It is coming to be more and more understood that the success of the Christian religion and the Church of the future in any race depend upon the training and education of the children." In response to this ministry of Christian education on part of the

Church and in fulfillment of her earnest expectation, these several schools are doing effective work and thus justifying the generosity of the Church and their continuation as the most constructive factors in the development of a race. The following table gives the showing of graduates for this year, together with the honorary degrees conferred by these institutions of learning:

COLLEGES AND UNIVERSITIES

Claffin College	53
Clark University	102
Morgan College	49
Morristown Normal and Industrial College.....	42
Philander Smith College.....	49
New Orleans Gilbert College	167
Rust College	57
Samuel Houston College	43
Wiley College	66
Total	628

PROFESSIONAL SCHOOLS

Flint-Goodridge Hospital and Nurse-Training School	11
Gammon Theological Seminary	32
Meharry Medical College	132
Total	175

SECONDARY SCHOOLS

Bethune-Cookman Collegiate Institute	51
Haven Teachers' College	41
Princess Anne Academy	28
Walden College	36
Total	156

DEGREES CONFERRED BY NEGRO SCHOOLS

DOCTOR OF DIVINITY

Wiley College—The Rev. J. S. Scott, district superintendent of Houston District, Texas Conference; C. C. Harper, pastor of St. John the Baptist Church, Houston, Texas.

Gammon Theological Seminary—The Rev. Robert A. Grant, a leading man in the African Methodist Episcopal Church in Florida; Edward M. Jones, '88, an agent of the Board of Pensions and Relief, has been a member of five or six General Conferences.

DOCTOR OF LITERATURE

New Orleans Gilbert College—Prof. Theophilus Robert Parker, president of the State Agricultural and Mechanical Institute, Normal, Alabama.

MASTER OF ARTS

Wiley College—James D. Ryan, principal of Jack Yates High School, Houston, Texas; T. D. Marshall, principal of Darrell School, Dallas, Texas.

- It pays to think.
- The liar laughs when truth is slapped in the face.
- Drops of honey are always good for sonny.
- Charity is distinguished by hilarity; but love reveals itself by meekness.
- Pick out your own cross and you will postpone indefinitely the day when you will pick it up and carry it.

Another Soldier Has Fallen

By the Rev. W. J. M. Price

THE REV. GEORGE W. OGILVIE, pastor of the Methodist Episcopal Church at Belcher, La., died at his brother's home in Shreveport, La., on Sunday, July 17, 1927.

The Rev. Ogilvie joined the Louisiana Conference at Shreveport, La., in January, 1890, the late Bishop John H. Vincent presiding, and his first appointment was to Rush Point, Caddo parish. He served subsequently in the following appointments: Jewella and Round Grove, Wildsville, Trinity and Jonesville, Columbus and Negreet, Rocky Mound, Butler and Benton, Vanceville, Frierson, Bonchest and Holly, Daniels and Round Grove, Flourney and Jewella, Johnson and Curtis, Bayou La-Chute, Campti, Thomas circuit, Melville and Woodside. He served eight months and two weeks in the Belcher appointment, from which place he was called to his final reward. His good wife, who went with him to all of his appointments, was with him to the last. Funeral services were held in Johnson Chapel, of which the writer is pastor, on Monday evening, July 18, where a large number of friends had gathered to pay tribute to the life and character of the minister who had served this congregation for six years so worthily.

The services were conducted by the district superintendent, Rev. J. D. David, who announced as the opening hymn, "Servant of God, Well Done." The following ministers were present and spoke in commendable terms of the life and character of the Rev. Geo. W. Ogilvie: John McKee, A. Robinson, T. A. Bailey, H. W. Gray, I. K. Henderson, A. C. Cruell, Mrs. Lou Owens, and the Revs. Edwards, Green, and Horton, of the Baptist Church, and the Rev. Cotton, of the African Methodist Episcopal Church. There were many beautiful floral offerings, and the choir sang appropriate music for the occasion. The body was carried to Longstreet, La., where final services were held in the church of which the Rev. Wm. Emmett is the pastor, and out of which the Rev. Ogilvie came when he joined the Louisiana Conference. The ministers of Shreveport, led by their district superintendent, went in a body to Longstreet on Tuesday and the services were participated in by them. The Revs. Bailey, Gray, McKee, Kirvin, and Robinson made touching eulogies. Interment was made in the cemetery near the church, amidst beautiful oaks and pines, to await the resurrection morn. The Rev. Ogilvie leaves a wife, four brothers, and other relatives to mourn their loss.

Rev. Percy Owens Middleton Has Passed

By the Rev. B. F. Hall

THE REV. P. O. MIDDLETON, the son of George Middleton and the late Henrietta Middleton, was born thirty-seven years ago at Nottingham, Md. He passed to the land of incessant sunshine and felicity June 24, 1927. He received his early schooling in the school of his local village. After receiving the call into the ministry he saw the need of further training, so he entered Princess Anne Academy, and from there he went to Gammon Theological Seminary. Six years ago he was appointed as pastor to the Poolesville charge, where he served four successful years. This was his first experience as a pastor, but one would hardly believe it. His manner of leadership demonstrated wonderful ability. Although he did not accomplish his plans, he so perfectly elaborated them that his successor found it no hard task to carry his plans on to the endeavored objective.

The writer of this memoir happens to be his successor, and conscientiously confesses that whatever has been his success, the Rev. P. O. Middleton laid the foundation for it. In the midst of many hindrances and incongruities, he was successful in purchasing a tract of land on which to build a parsonage. The foundation was laid for the building, but at the following Conference the Rev. Middleton was changed. While it is true that a beautiful eight-room building is now erected, it is erected on the foundation laid by Bro. Middleton.

Bro. Middleton possessed both constructive and conservative abilities. Not one foot of ground was lost during his four years, but many were gained. He was instrumental in bringing into the churches men and women who to-day are among the leading workers of the charge.

Bro. Middleton's disposition soon won for him friends from every walk of life; he was respected by white and colored. He was a gospel preacher, a persistent worker, an honest servant, a diplomatic leader, and greater still, he was a Christian gentleman. He possessed qualities which are the requisites of every "good minister of Jesus Christ." Bro. Middleton's courage was undaunted; his efforts irresistible; his aims immutable when right was trying to prevail. Shortness of time hindered him from further demonstrating his wonderful methods in church organization. He leaves no colossal structures or commodious buildings as monuments to him; he leaves no long years of service that usually make one conspicuous, but he leaves a proof that it is possible to live a Christian life. Just before leaving the Huntington charge, where he was pastoring, to resort to the hospital, he called his officials together and gave them his parting words of consolation, and charged them with the continuation of their Master's work. On May 18 he packed his grip and joyfully went on to the place where thirty-six days hence the Master would send for him.

The Rev. Middleton married Miss Viola Davis, of Poolesville, Md., June 24, 1925. Death separated them June 24, 1927. Funeral service was held at Brook's Church, Maryland. The Conference was well represented. Those who spoke words of praise were: Drs. J. S. Carroll, R. F. Coates, A. J. Mitchell, B. P. Jordan, Jessie Hicks, J. T. Norris, E. A. Hall, and B. F. Hall. His body was interred in the burying grounds adjacent to the church.

POOLESVILLE, MD.

Contributed Editorial

Dr. Diffendorfer on China

DR. RALPH E. DIFFENDORFER, Corresponding Secretary of the Board of Foreign Missions, returned to the United States in mid July after nine months' trip around the world, devoted to a study of Methodist Missions in India, Malaysia, China, Philippines, Japan, and Korea. To the Executive Committee at its meeting July 21, he presented a summary of existing conditions and impressions gained; and also a series of far-reaching recommendations as to the future policies of the Board of Foreign Missions, reached on the basis of extensive study, interviews and conferences with Nationals and missionaries in all the countries visited.

It is fortunate that in these critical days, when so many new factors and changed conditions affect the whole missionary enterprise, there is available for counsel and the shaping of policies this first-hand study made by Doctor Diffendorfer in the Orient. Dominating impressions gained from his report are those of his profound sense of the vitality of the Christian life and achievements of the churches of the Orient, unbounded faith in the future of Christianity in the fields visited, and also the urgency for adapting the work of the Board and the Church, particularly in China, to meet the needs and opportunities of the hour.

Possibly the greatest interest attaches to Doctor Diffendorfer's conclusions and recommendations in regard to the future policy in China, that present hot spot in the missionary world. These conclusions are based on visits and conferences made this spring in many parts of China, including Foochow, Canton, Shanghai, Peking.

All the recommendations look toward the speedy and constructive working out of the announced ideal of the Board of Foreign Missions, "to establish in China a self-supporting, self-directing, and self-propagating Church." The need of the hour is to make the Church in China really Chinese in authority, in leadership, and the holding of property.

Pointing out that in the beginning Foreign Missions in China were of necessity a foreign enterprise, he declares that the present time demands that the Church become thoroughly indigenous. Concerning this present task, he says:

"The point I desire to make is that it is hardly fair for us to insist that the Chinese should support an overhead church organization which they themselves had no part in forming, and it is equally clear that as long as organization is completely financed from abroad, it will not really take hold in the life and consciousness of the Chinese people. Our problem, therefore, seems to be to permit, by General Conference action and by constitutional methods, such adaptations of our temporal economy as will give to us a church in China that is a true expression of the genius of the Chinese people. Incidentally, probably no man in the world would have seen this more clearly and have adopted it more eagerly than John Wesley himself. The privileges that the Methodists had when they established their organization in America in their first General Conference ought to be as eagerly granted by us to the Methodists of other countries."

On the important matter of the return of the missionaries who have been evacuated from their posts in China, Doctor Diffendorfer foresees that their return should be on an entirely new basis. The evacuation established Chinese leadership in hospitals, schools, and evangelistic work.

"Thus, without any credit to ourselves, Chinese leadership has been established as one of the accompaniments of the Chinese revolution. Our missionaries are keen to feel that when they return their expressed attitude toward the Chinese who are now carrying the burden of our work is even more important than all of their previous mis-

sionary experience. Whatever may be our general policy regarding the return of missionaries to China, the missionaries themselves will certainly see to it that the gains that have been made in the sense of responsibility and leadership for the Christian movement in China among the Chinese will not only not be lost but will be greatly strengthened and set forward toward the new day.

"It is equally true that the missionaries of the future will and should go to China on such terms as the Chinese themselves desire. Already many of our missionaries felt that this is the only basis on which they will return to their posts.

"Any attempt to determine the number, kind, and location of missionaries to China in the future from New York would set the Chinese Church back a generation. Heretofore we have been accustomed to making our missionary program by such studies as surveys, in which the missionary board or a group of boards have attempted to outline where work should be opened, what kind of work should be done, what the qualifications and training of the missionaries should be, a programizing process that has been almost perfected in its technique. Such a policy must now be abandoned by us. Through all these years we have now raised up a group of Chinese leaders who are probably better qualified to determine these issues than even the missionaries of long experience. We must now ask our Chinese brethren how best we can serve them and help them to train their ministry, to strengthen their churches, to mark out new lines of work, and to open up new fields of endeavor. Even in those cases where through lack of experience and knowledge the Chinese may not see all the opportunities now open to them, our approach in such cases must be through suggestion and helpful counsel rather than through any formal programizing of our own."

Concerning the matter of Chinese Bishops, he reports:

"As to Chinese bishops, all of the groups in Foochow, Shanghai, and Peking with whom I discussed this matter were unanimous that the time has come when the Church in China should have Chinese episcopal supervision. It would be fatal, however, for us to think of a Chinese bishop as a general superintendent, elected by the General Conference, and supported by foreign money. It would be equally fatal to try to unite the Chinese on one bishop for the North, the West, the South, and Central China. Chinese episcopal supervision, it is agreed by all, should begin with some modified form of the episcopacy in one or more of these limited areas, a man chosen by the Chinese themselves and supported by them, with salaries and duties fixed in their own legal Conferences."

The important matter of transfer of property to the Chinese is faced in a frank and thoroughgoing way by Doctor Diffendorfer. Reporting on the sentiment in China, he states:

"After carefully studying and discussing the policy of the Young Men's Christian Association and the Young Women's Christian Association in China, our Conference groups in Foochow, Shanghai, and Peking were all unanimous in recommending that steps be taken to turn our Church property over to some responsible Chinese holding body. A necessary condition, of course, is a responsible government under which some holding body can be incorporated or registered, to which the Church property and parsonages can be deeded.

"The general feeling is that an executive board, possible the China section of the Executive Board of the Eastern Asia Central Conference, should be incorporated for the purpose of holding the property of Chinese churches and parsonages. We recommend that a commission be constituted in China, or that we petition the Central Conference of Eastern Asia to take the necessary steps to create such a holding body. It may take years to perfect the arrangements, but it is none too early to begin this important step."

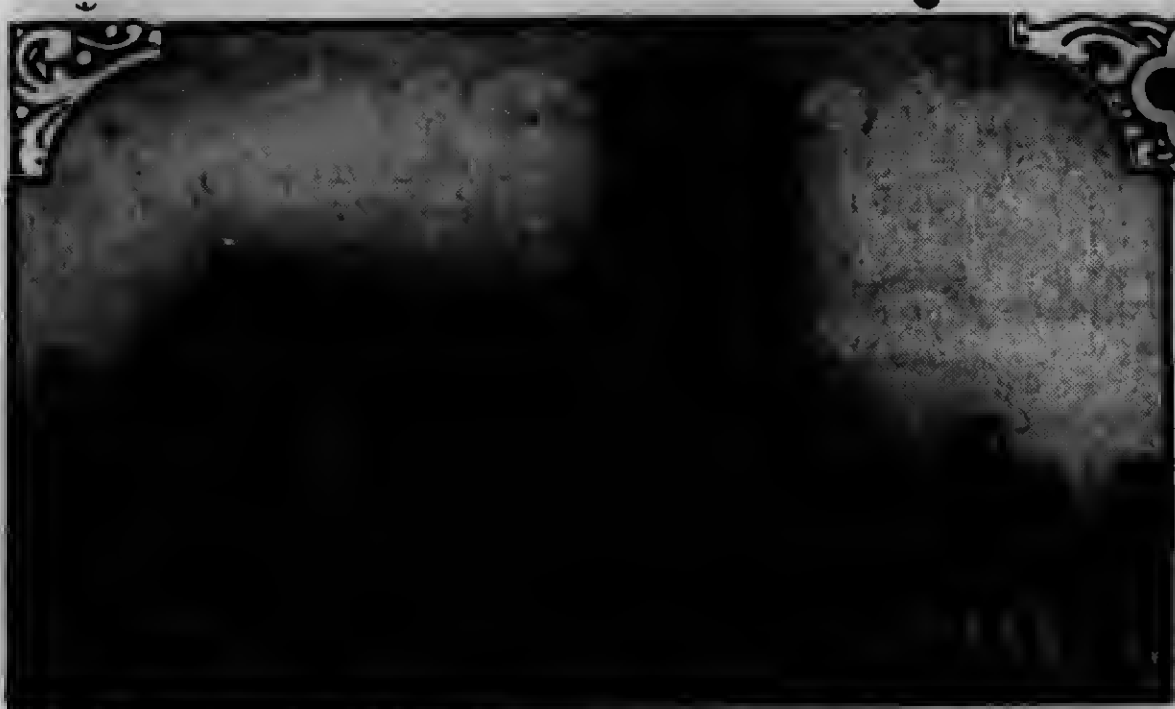
Concerning the tremendously important question as to whether the Board should ask for reparations for property looted, stolen or destroyed during the present war conditions, Doctor Diffendorfer recommends:

"Already other Christian groups in China have openly declared that they will not accept such indemnity, and I understand that the International Committee of the Young Men's Christian Association has sent formal notice to the State Department in Washington, and through them to the American minister in Peking, that they would not ask indemnity for any destroyed Y. M. C. A. property in China. My own recommendation is that this board now send official word to the State Department that we will ask no property indemnities."

Acting on that recommendation, the special China Committee of the Executive Committee of the Board of Foreign Missions has already voted to recommend to the Board that it shall ask no property indemnity.

The Church will follow with eager interest, and, we are convinced, with warm support, the practical steps by which these ideals are translated into action. For it is actions, not words, which count in China in these days.

L.

FIRST CHURCH-*Bridgeport, Conn.*CENTRAL CHURCH-*Muskegon, Mich.*UNIVERSITY CHURCH-*Seattle, Wash.*CASPER-*Wyo.*EPWORTH-EUCLID CHURCH-*Cleveland, Ohio.*ROXBOROUGH-*Penn.*CHURCH and SCHOOL of RELIGION-*Greencastle, Ind.*

New Church Enterprises

ON THESE two pages are shown photographs and architects' drawings of a few new church building projects of the Methodist Episcopal Church. Some of these buildings are already completed. Some are in process of erection. Some are future projects, under way but not yet having reached the building stage.

In many of these enterprises the Bureau of Architecture of the Methodist Episcopal Church has furnished plans or given co-operation and counsel.

TRINITY CHURCH, - *Fresno, Cal.*NORMAL CITY CHURCH, - *Muncie, Ind.*

Comrade of the Human Heart

BY HENRY VAN DYKE

no

(Written for the Dedication of a New Church)

O Comrade of the Human Heart,
O Son of Love, Divine,
To Thy dear name we set apart,
On this green hill, a shrine.

In Thee is manhood glorified,
In Thee is God adored;
Our heavenly Brother, earthly Guide,
Redeemer, Friend, and Lord.

To all our learning lend Thy light,
To all our work, Thy grace;
Help us to honour Thee aright
Until we see Thy face.

O Jesus Christ of Nazareth,
Who died to make us free,
In youth and till our latest breath
We'll trust and follow Thee.

UNION CHURCH, - *Fall River, Mass.*LAWNDALE, - *Penn.*TRINITY CHURCH, - *Urbana, Ill.*GREEN BAY, - *Wis.*NEWARK, - *Del.*

Are Foreign Bishops Needed in the Far East?

What Place Will Bishops and Other Foreigners Have in the Future?

By John Z. Moore

Seoul, Korea

FIRST we white folks are foreigners here, and that means far off. True, the world is much smaller than it was fifty years ago. If this material nearness had resulted in spiritual nearness there would be no need for these lines I am attempting to write. The chief result of the material nearness that has come over the world during these later days is a leveling up, or down, as you wish to look at it, of ideas and conditions all around the world. The price of wheat and cotton goes up or down, not in one place, but in every place together. The same currents run clear around the world at just about the same time. The day has gone by when we can say America is right side up and India wrong side up. They are both on the same side of the world, for the world has but one side to-day.

Twenty-five years ago, when I left America, the word "foreigner" had only one and a very definite meaning in my mind—an inferior person who was to be pitied because he was not quite human. That is not quite American. On arriving here and being the "foreigner" myself, I found the foreigner was looked upon in two ways, depending upon who was looking. The Koreans who did not like us or want us called us "devils." Those who liked us or wanted us, from whatever cause, looked upon us as "white gods." To-day the same currents sweep round the world, and whatever meaning the word "foreigner" may have it has the same meaning everywhere. We may no longer be "foreign devils," but most assuredly we are not "white gods." Twenty-five years ago to be an American here in the midst of the church workers was to have a great advantage; to-day, if anything, it is a handicap to be overcome.

The reason for this is that the meaning of the word "foreigner" is still far off. We may be close physically, but in background, early training, in preconceived ideas, and especially in our prejudices we are far apart. Then the higher up we are in official position the farther we are from the people. One of the wisest and most honestly outspoken of our own church leaders says he doubts *if it is possible for the man high in official position to be a real spiritual leader of the people.* The spiritual leader must be close to the hearts of the people he would lead. Official leadership does not always nurture heart nearness. In our Methodist Church the foreign bishop or district superintendent is often actually far off in physical contact. He is on the other side of the world, or as far away as he can get, the world having but one side now; or he is shut off by the way he travels, and by the way he lives, from contact with the people. Then if he has not had long and patient and sympathetic touch with the people he is apt to be far from them in spiritual and intellectual contact at all times. The American is impatient to tell others what to do. How many of us have learned that the way into the Oriental heart is to sit patiently for hours and let him tell us what is in his

heart? Our first task is to get away from this far-away-ness.

To-day one of the most important questions before us as Christian workers in these Far Eastern lands is to make sure that, whatever our work or position, we are not "far back" from the people. Only as we work with them will our service be of value.

Can a Foreigner Really Lead in the Far East?

This raises the question as to whether or not a foreigner can be at the head, or in high official authority, in the church of these Far Eastern lands. So long as it was but mission work there was nothing else to do. To-day we have, what we aimed at, established churches in all these lands. Especially is this question of official position a serious one if the election or appointment is by those of another nation and race. It seems self-evident that the head should be an integral part of the body. There may be times when the head is not good enough for the body. It is also possible for the head to be too good for the body—or at least to think it is. Then the body may not be ready to appreciate such a head. One often wonders why the most elaborate and complicated machinery of the Methodist Church, worked out for a hundred and fifty years in America, should be clamped down on the primitive but very real church we now have in Korea. Or why should a church divided by a civil war in America sixty years ago be so divided here?

New Sacrifices a Missionary Must Make To-day

To-day the sacrifice a missionary is called upon to make is not the sacrifice of his home comforts. In many places on the mission field it would be simply silly to talk of sacrifice in so far as this relates to what we have to eat or wear or the houses we have to live in. The sacrifice of a most cutting kind which is still called for is the sacrifice of our prejudices and our prerogatives. This applies to the home church as well. Just because our skins are white is no longer sufficient reason to hold our hearts are whiter, our brains brighter, or our sacrifice more complete than that of others. The colored man was right when he introduced the white bishop to the rather uneasy congregation by saying, "Now, brethren, don't be disturbed; the speaker of the morning has a white skin, but I assure you he has a black heart."

Then our prerogatives. This is where the years have brought the great change in mission work. The people are here as they were a hundred years ago. Their total life goes on much as it did then. They are still in need of Christ, just as all lands are in need of Him. Our task is the same as it always has been—to lift up Christ that He may draw them unto Himself and bring them to the Father God. But the method has changed. The missionary is no longer leader with a great personal career opening before him. Service must be his watchword, and

this service must be expressed in sacrifice, even the sacrifice of his prerogatives. His place in the scheme of things will not be set by the board or by the election of some foreign body or by the money he controls, but by the selection, officially or just naturally, of the people among whom he works. This is the only way in which he can find any real entrance into their hearts, or any lasting influence in the temple of God that now and is to be in these lands of infinite possibilities.

Prerogatives Must Be Sacrificed

This sense of prerogative on the part of the foreign workers dies hard in these lands. One long in these lands must watch himself or out it comes, and not long ago I heard of one just landed from America who in his first address lined out the whole program for one of these Oriental lands for the past, present, and future of the church. There lies on my desk a late copy of "The China Christian Advocate," a well-edited and well-filled religious paper. One thing struck me as a bit strange. This paper is printed in English. The editors—if names mean anything—are all good Anglo-Saxon Americans, the business manager the same. Yet here is their own statement: "This paper is the official organ of the China section of the East Asia Central Conference of the Methodist Episcopal Church." One redeeming item is the statement that "this paper is registered at the Chinese post office as a newspaper."

Surely as bishops, as missionaries, as a church as yet dominated by America, as Christian brothers of the Chinese and of all these lands, we have a long way to go before our prerogatives are sacrificed and blended into the church of Christ in China and in all these lands.

And this is the most important question we as Methodists have to face in Korea to-day. How can these two broken bits of Methodism in Korea get together and form one strong, united church of Christ? Not that the Koreans are clamoring for this, but it is in the background of all the thinking of our Korean leaders. In no way do they wish to break with the American church, nor do they wish to separate from the missionaries. They know they need the help of both, and they want our fellowship in service. They also know these two Methodist churches in Korea must be one if we are to take up our part of the evangelization and Christianization of the land. They also know there must be a simplification of organization with less machinery and a larger localization of responsibility and final authority.

Elect Bishops on the Field for a Term of Years

But this would mean the election of their own bishop. That they have no worthy man is the thought that comes at once to the mind of many. The same statement has

been made in regard to the church in China for many years. It seems to the writer the reason China has no man as yet for bishop is not because China does not have worthy workmen prepared to preside over the church in China. The great difficulty is they have no one they would entrust with an entirely artificial and foreign standard of leadership. They have men they would elect to leadership for one year or perhaps for four years' leadership with restricted powers, but not for a lifetime with what they consider unlimited powers. The East has not yet escaped the complex of imperialism. We no longer think of a bishop as a person with unlimited

power exercising arbitrary authority, but the Oriental does so think. Having this idea, they are sure they have no man they can trust with this office. Let the office be what it in reality is, a matter of general superintendency for a term only, and China and Korea will find men for the office. Having this final office, as well as the responsibility for the local work as they now do have, they will develop leadership, make use of their own initiative powers, and this responsibility will sober and strengthen the whole church.

Thus the head being elected by the body here would be a real part of the body. He would live here and be a real part of the world in which this church must live and work. This leader might be a missionary—though this is not likely—he might even be one of the bishops elected and sent out from America, but he would be clothed with new power, and then when his term of service was over he could stay on and show what a worker he was without the office. This would send a thrill through all the church. Will not the Methodist Church in America begin to think along these lines? Our best Korean leaders are talking this frankly and openly. They do not want it to come suddenly, but they expect it to come in time.

Future Relationship With the Church in America

Now one final word. Some say this would mean the withdrawal of missionaries and funds from America. I know missionaries—and some of them our very best—who would welcome this plan and be pleased to work with Korean leadership. The Y. M. C. A. in China and Korea already are doing this with fine success. As to funds, so long as America is the large per cent Christian she is, and Korea only about one per cent Christian, and so long as America has half or more of all the wealth in the world, she cannot continue Christian and not help needy lands so long as they need help. Then under the plan of a real church in Korea we here would use these funds from America more efficiently and add to these funds a much larger amount from local funds than we are now doing. It must be remembered that while the church in Korea is only about one per cent of the pop-

Wind in the Pine

BY LEW SARETT

*Oh, I can hear you, God, above the cry
Of the tossing trees—
Rolling your windy tides across the sky,
And splashing your silver seas
Over the pine,
To the water-line
Of the moon.*

*Oh, I can hear you, God,
Above the wail of the
lonely loon—*

*When the pine tops pitch
and nod—*

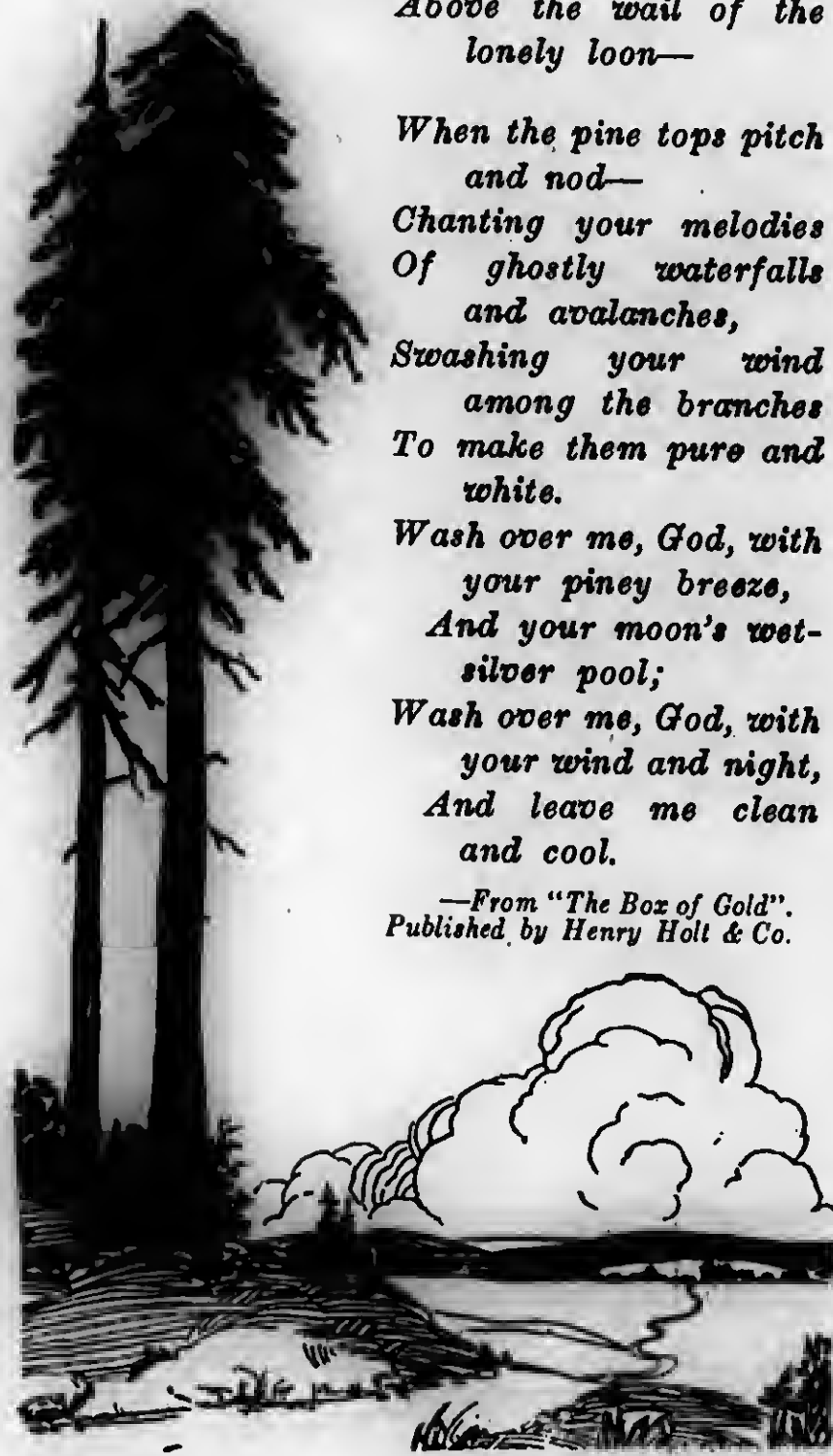
*Chanting your melodies
Of ghostly waterfalls
and avalanches,*

*Swashing your wind
among the branches
To make them pure and
white.*

*Wash over me, God, with
your piney breeze,
And your moon's wet-
silver pool;*

*Wash over me, God, with
your wind and night,
And leave me clean
and cool.*

—From "The Box of Gold".
Published by Henry Holt & Co.



ulation, that is nothing against the quality of the church. Is not just the thing we want and the thing we have been praying for—a church in these lands? Why any thought of deserting it so long as it may need our help? Why not help it more rather than less when it is willing to take on burdens?

After writing this it was interesting to attend the annual meeting of the finance committee of our mission in Korea. This committee is composed of half missionaries and half Koreans. On account of the shortness of funds to care for all the work, the Korean members of this committee brought in a resolution asking that so far as possible the funds from America be turned over to the schools and hospitals and asking the Korean church to take over the support of the evangelistic work. Not that there might be any division, but that greater help might be secured from each. It was a fine, heroic thing for the Koreans to suggest that the Korean church take all the evangelistic burden. I doubt if they can do it when I think of the ninety and nine who are still outside the fold. They are willing to do their utmost to help carry on the work we started here. Shall we not help them to come to full responsibility and authority in their own church? And shall we not stand by and work with them so long as they may need that help?

Repeaters

By Edward Ormerod

SOMEWHERE I have heard a story of a youngster whose habit it was to say his prayers at great length and with all detail of a New Year's night. Afterwards, for the balance of the year, at bedtime he just jumped into bed and said: "Ditto!"

What a mercy if a lot of us who go about the world repeating ourselves so often would just use that plan.

Take the man who repeats the funny story, for instance. You know him—we all do. He is a good fellow, and when he does not quite overdo his peculiarity we stretch a point and force a display of suitable interest each time. Still, if he could be induced to at just the right moment, instead of starting the same old yarn we have heard so often, follow the youngster's system instead, what a straining of our friendship for him it would make unnecessary.

Nervous women might well find in the youngster's plan food for thought. When a woman sits across the desk from the doctor and pleasantly recites for his information a long list of ailments, and then starts in on the same list again with modifications and variations, and insists upon yet once more detailing the alarming symptoms, the doctor begins to have a sneaking suspicion that here is yet another neurasthenic. And this thing that she does in his office and will continue to do until tactfully led away from it by the doctor, she is probably doing daily in her home to the dismay of her family, and among her friends to their disgust as well. What a place for "Ditto!"

The establishment of prohibition several years ago provided one of the most fascinating and absorbingly-interesting subjects for conversation. To say that this has been thoroughly explored and dwelt upon is to put it mildly, indeed. As I go about my affairs when there sits down beside me in a street car or restaurant any man of approachable appearance, I am at once upon my guard. When I see him look interestedly in my direction I always try for first blood by asking if he was at the fire

last night or if he does not think Lindbergh's flight a marvelous thing. I know that I must do this or he will immediately want to discuss homebrew or bootlegging, and I am heartily weary of both subjects. This prohibition thing must have produced literally hundreds of thousands of potential bootleggers—they've told me so! It makes us sympathize with the psalmist in his remarks as to the probability that all men are liars. I have not yet repeated my youngster's story to any of these cases, but I should like to.

How many of us have this habit of harping on some outworn interest or subject? How many of us are repeaters? Only subjects of amazing interest, or tremendous appeal, will stand without strain the grueling given them by such conversation-indigents.

Suppose next time we are tempted to enlarge upon our rheumatism, or that \$500 we lost, or the misdoings of Jones' wife, or the high cost of living, or the failure of prohibition, or any one of a score of other gossipy things we have rehashed endlessly before—especially if these be of mournful or unhappy character—suppose I say, we wait a moment and then say: "Ditto!" If our friend hears he will want an explanation, and presto!—we have a new subject!

When Will It Happen?

By Bishop Charles Edward Locke

A MAN sat at his desk one evening in his home, and with pencil and paper he wrote down the various clubs to which he belonged and their annual cost to him. There was the noon-day luncheon club, the initial fee of which was a hundred dollars, and the dues ten dollars a month. There was his golf club, which had cost him five hundred dollars to join and fifteen dollars per month. Of course, he wanted to perpetuate his college life as far as possible, and especially enjoyed his university club, and had a right to it. Then, because there was still a lot of the boy in him, and he was anxious to maintain his physical efficiency, of course he must have his athletic facilities.

He found very much to his surprise that his investment in his clubs reached several thousand dollars, and his dues several hundred dollars per year. His conscience smote him when he compared this expenditure with the paltry \$200 he was giving to his church each year.

He reminded himself that but for the church and its spiritual ministries he would never have enjoyed the ecstasies of his home life and the prosperities in his business career. His soul, he thought, was of infinitely more importance than social or physical things.

He took down his check book and wrote a check for one hundred dollars and enclosed it to the church treasurer, with a note, in which he stated that a similar amount could be expected from him on the first day of each month.

When will it happen?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee?

"KINDNESS is like the sun. Its absence means a frost, a killing frost; it means blight and gloom; it means a world of pain that need not be imposed upon a world of pain that must be. It means day labor, light denied—the light of human sympathy and brotherhood. Everything that Midas touched became gold. Everything that the kind man touches becomes bright with tender and shining humanity."—GEORGE A. GORDON.

Out-Doors Revival

By James N. Wallace, B.D., D.D.

THE Ministerial Alliance of Decatur, Ala., launched a union revival service under a big tent in the heart of the colored population, July 11, and conducted these services for ten days. Prior to the beginning of the series of meetings, a large chorus of one hundred voices, made up of the seven churches participating, met in the First Baptist Church for rehearsals. Mr. Dan Malone, choirmaster; Mrs. N. E. Cashin, organist. Nearly all of the singing was done by this specially prepared choir. The choir was given periods of rest by old-fashioned congregational singing, which served to kindle the spiritual fires and enlivened the preaching and altar work. This choir was seated on a huge platform, erected for the preachers and singers. It was a novelty. It proved to be a special attraction to the hundreds who thronged the tent and all vacant spaces on the 'outside. The preaching was done by the city pastors. We did not have a special hired evangelist to do our preaching. It is very difficult to relate the effect that it had upon the people. Every church vied with all the rest in working up a large attendance of its own members when that special night came for their pastor to deliver the gospel message. The effect is lasting, judging by the hearty spiritual response seen in the many church services on Sunday. A program was carefully prepared, giving every minister a special part to carry out every night. Prayer meetings during the day, and early Sunday morning prayer meeting at the tent. Sunday night all of the churches closed their doors and worshipped at the big tent. It was a beautiful picture to behold all of the city pastors sitting on the platform with members of their choir, singing in one grand union choir.

Great crowds came from all parts of the city. There were some out-of-town visitors who came to get some of the spiritual enthusiasm and inspiration. Great crowds of white people sat in their automobiles near the tent and listened to the singing, old-fashioned Negro melodies,

revival songs, and solos, making a strong appeal to the unconverted. The town has been stirred by this great union meeting as it has never been before. We had a big union meeting in King's Memorial Church last year, but the seating capacity was limited to about 400. But out under the big tent and on the sides thousands could hear the message. We laid aside denominational bickerings, doctrinal sermons, etc., and preached one common gospel—Jesus Christ crucified for the sins of men. A large number was added to the churches, in addition to having the churches greatly strengthened. We have a better town as a result of this meeting.

Those participating in the meetings were as follows: Rev. C. M. Howard, pastor First Baptist; Rev. A. B. Thompson, Cumberland Presbyterian; Rev. A. P. Sumter, Jones Chapel Methodist Episcopal Church, Albany; Rev. Samuel J. Mashaw, Colored Methodist Episcopal Church; Rev. A. L. James, African Methodist Episcopal Church; Rev. I. W. Magahee, Second Baptist; J. N. Wallace, King's Memorial, and president of the Ministerial Alliance. The cost to finance this meeting was nominal. We had \$145 expense, which was easily raised. The Ministers' Union voted to make this an annual affair and to purchase a tent for this special purpose.

The Rev. J. W. Whitfield, district superintendent of the Huntsville District, preached us one of his best sermons during these meetings; and the Rev. R. F. Carter, presiding elder of the Tusculumbia District Colored Methodist Episcopal Church, conducted the altar work on Monday night, July 17. We were very glad to have these men help us during their most busy times.

The officers of the Alliance are as follows: J. N. Wallace, president; S. J. Mashaw, secretary; I. W. Magahee, treasurer; A. L. James, vice-president. Program Committee: A. P. Sumter, chairman; C. M. Howard, A. B. Thompson, G. W. Eldridge. Civic Committee: R. F. Carter, J. W. Whitfield, A. L. James.

World Service Advance is Planned

SUBSTANTIAL progress in World Service activity on both the home and foreign fields is forecast for the near future by several plans which are rapidly being pushed forward. They are wide in scope and have as their goal not only increased giving, but also a renewed missionary fervor throughout the 25,000 churches of the Methodist Episcopal connection.

One important phase of this church-wide forward movement is the plan promoted jointly by the Board of Bishops, Board of Foreign Missions, Board of Home Missions and Church Extension, and the World Service Commission to raise one million dollars in addition to the present World Service giving of the church before the next General Conference, meeting in Kansas City in May, 1928, so that most pressing needs of our World Service program may be met.

Without excitement, yet with constantly increasing interest, the plan, called for by the dire needs of our

benevolences on the home and foreign field, moves steadily forward. One who visualizes the kingdom of God around the world in terms of men, women, and children of difference races and climes redeemed from poverty, ignorance, disease, hunger, suffering, and death, might easily have been thrilled if he could have watched the earnest group of men in the recent session planning for raising this additional million dollars for World Service.

It was the hottest day of the summer in Chicago—July 28—when the committee appointed by the Co-operating Administrative Staff on the authorization of the World Service Commission to conduct the work of raising the extra million dollars met with the Administrative Staff and toiled from early morning until late at night over the plans for the promotion of the campaign. The whole city sweltered beneath the suffocating heat, yet so engrossed were they with their task that the stifling temperature was scarcely noticed.

Without the blare of trumpets or the sounding of drums, the story of the need is to be told to the churches by the various boards and each board is to seek to raise a definite share of the needed funds. The assignments of the quotas in the million-dollar increase were fixed by the staff as follows:

Board of Foreign Missions	\$360,000
Board of Home Missions and Church Extension	360,000
Board of Education	170,000
Board of Temperance, Prohibition, and Public Morals	50,000
Board of Hospitals, Homes, and Deaconess Work	30,000
Board of Pensions and Relief	30,000

The determination to raise the additional one million dollars for World Service causes is not the result of an impulse, but stretches back many months into the meetings of the Board of Bishops and of the Boards of Home and Foreign Missions.

It was the prayer months ago of the bishops in their semi-annual session, and the two mission boards in their annual meetings, that this might not be simply a round-raising campaign. Rather, they sought that it should be an outpouring of gifts as the spontaneous result of a renewed spirit of sacrifice and devotion to Christ in the church. In prayer and in meditation they endorsed it. When the Cleveland meeting was held to consider ways and means for retrieving lost ground and to renew the steady advance of previous years all along our far-flung missionary lines, it acclaimed this proposal as a means of great benefit to the whole church. The conference expresses itself in these ringing words:

"We endorse and pledge our full co-operation with the plan of the Administrative Staff and Executive Committee of the World Service Commission to raise before our General Conference convenes in May, 1928, one million dollars additional to the present giving. We seek to find 1,000 charges to advance an average of \$500; to find 1,000 charges to advance to the World Service askings; to find 500 individuals who will contribute \$1,000 each.

We recommend to the World Service Commission, soon to meet in Chicago, the plan of dividing one million dollars in quotas to the several boards of benevolences, and urge these boards, through their field force and individual members, to make a concerted effort to reach their own constituency with their special message; and when any board has reached its full quota, it shall assist the boards that have not yet reached their quota, that we may have a general advance in the benevolent activities of our church, to meet the urgent needs now apparent all over the world."

The World Service Commission meeting in June adopted unanimously the report of its Committee on Special Appeals, which provided for the appointment of a committee to be composed of one member from each board and for the assigning to each board of its quota, and instructing the Administrative Staff to proceed under full headway with the program.

That this plan will culminate in raising the full amount is indicated by preliminary responses where the appeal has been made. One pastor reported recently a layman ready with a contribution of \$1,000 to the cause, and many churches register their determination to be among those to make a gain of \$500 in their World Service giving this year.

The Administrative Staff believes that the time is ripe for an advance all along the line and is in the hope that the million-dollar increase will not only afford more money for the present needs of World Service enterprises, but will also awaken the church to its missionary and philanthropic obligations.

The committee planned that the regular World Service field cultivation should be conducted simultaneously with the solicitation of funds for the million-dollar increase.

The chief emphasis, the committee decided, should be upon the interests of the general World Service causes and that specially designated gifts should be asked for only when necessary.

The Woman's Home Missionary Society of the Louisiana Conference

By Miss B. M. Vinet

THE eighth annual meeting of The Woman's Home Missionary Society of the Louisiana Conference was held at Williams Methodist Episcopal Church, New Orleans, La., June 17-19, 1927, with Mrs. Amelia Turner, president, presiding. The communion of the Lord's Supper was administered by the Rev. H. Daniels, district superintendent of the La Teche District. The memorial hour was in memory of Mrs. L. Wood, district president of Monroe District.

On Thursday evening the Queen Esthers of La Harpe Church presented "The Challenge of the Cross" in a very impressive manner.

Friday afternoon the Home Guards of Williams Church presented "God's Garden of Juniors," and the Queen Esthers of Trinity presented "The Triumph of Faith."

Friday evening Mrs. Turner gave her annual message. She has labored faithfully for the success of The Woman's Home Missionary Society in Louisiana. Miss

Busk, superintendent of Sager-Brown Orphanage, spoke of the work that was being done at the refugee camp at Sager-Brown. Miss Pugh's message was brief and full of thought. It was enjoyed by all present.

The sessions of Saturday were given to the reports of Conference officers and the election. The following officers were elected for the ensuing year: Mrs. Amelia Turner, president; Mrs. Susie Day, first vice-president; Mrs. Lucy Davis, second vice-president; Miss Blanche Vinet, corresponding secretary; Mrs. M. E. David, treasurer; Mrs. Lorian Eckley, recording secretary; Mrs. Rosa Davis, secretary of young people; Mrs. Adele Greene, secretary of junior work; Mrs. R. Moore, secretary of evangelism; Mrs. Ida Goins, secretary of missionary education; Mrs. Mamie James, mite box secretary; Mrs. Agnes Robinson, contingent treasurer.

The writer gave a report of the annual meeting. Mrs. Lucy Davis, district president of the Alexandria District, was absent from the meeting because of a recent

death in her family. Upon her request, Miss Pugh offered a very touching prayer and the members of the meeting sang "Am I a Soldier of the Cross?" Mrs. James, of the Baton Rouge District, was also absent because of illness.

Saturday the delegates and visitors were given an auto ride through the city. Upon their return they were tendered a banquet at the church.

Sunday morning, at 11 o'clock, the Rev. C. W. Reeves, pastor of Peck Memorial Church, preached the annual sermon to a large audience. In the capacity of a minister who is willing to serve, the Rev. Reeves has no equal. The closing address, "Woman's Part," by Dean R. B. Hayes, of New Orleans University, was highly appreciated. Mrs. Agnes Robinson was elected delegate to the annual meeting of the Board of Managers at Baltimore, Md., October 12-19, 1927.

The reports from the districts were as follows: Alexandria District—Cheneyville, \$2; Shady Grove, \$9.60; Newman, \$21.10; Many Ct., \$1; Boyce, \$5.30; Matthewville, \$1; Boonville, \$7.

Baton Rouge District—St. Mark, \$44.74; Wesley, \$14.36; Melville, \$1.20; Mt. Carmel, \$1.10; Neeley and

Wilson, \$12.30; Port Allen, \$11.56; Mt. Zion, Clinton, \$3; Maringouin, \$1; Prairieville, \$1.

La Teche District—Sager-Brown Orphanage, \$15; Camparapet, \$2; Centerville, \$1; Lutchet, \$1; St. Peter, \$5.

Lake Charles District—Warren Chapel, \$22.70; St. Paul, Jeanerette, \$6; Olivia, \$1.

Monroe District—Bonita, \$1; Mt. Nebo, \$1.

New Orleans District—Thompson, \$18.39; La Harpe, \$28.74; Grace, \$10.73; Trinity, \$33.37; Wesley, \$45; Live Oak, \$5.50; Wesley, Ray, \$7.15; Vonds, \$5.50; Peck Memorial, \$8.50; People's Church, \$5.85; Philip Memorial, \$2.55; Williams Church, \$3; Hartzell, 95c.; Peck Home, \$8.35; St. Matthew, \$5; Mt. Zion, \$10.30; First Street, \$8.

Shreveport District—Johnson Chapel, \$20.99; Daniels and Round Grove, \$18.41; Fairfield, \$6.95; Thomas and Mt. Carmel, \$9.70; Bonchest, \$4.20; Fairview, \$16.27; Jewella Ct., \$5.07; St. James, \$36.95; New Light, \$1; Mansfield, \$5; St. Paul, \$27; Grand Bayou, \$1; Vanceville, \$8.09; Hayes Chapel, \$1; Logan's Port, \$2. The total amount raised was \$568.47. The meeting adjourned to meet in Franklin, June, 1928.

Delegates to General Conference, 1928

SWITZERLAND

Ministerial—Hans Luthi, district superintendent; Kasinistr. 24, Zurich, Switzerland.

Alternate—Theodor C. Rodemeyer, pastor; rue des Beaux Arts 11, Neuchatel.

Lay—Ernst Furrer, Federal Government, superintendent Division of Topography; Schonbergweg 5, Bern, Switzerland.

Alternate—Alfred Gfeller, architect; Wiesengasse 5, Biel, Switzerland.

SOUTH GERMANY

Ministerial—Heinrich Fellmann, district superintendent; Ludwigstr. 8, Crailsheim, Wurttemberg. Georg Rexroth, superintendent Methodist Deaconess Society; Sulzbacher Str. 79, Nurnberg, Germany.

Alternates—Theophil Mann, professor Theological Seminary Frankfurt a. Main; Ginnheimer Landstr. 180, Frankfurt a. M. Richard Wobith, pastor; Sophienstr. 21c, Stuttgart, Germany.

Lay—Eugen A. Barth, business man; Lindenspurstr. 15, Stuttgart, Germany. Theophil Notzold, business man; Erhardstr. 12, Munchen 2, Germany.

Alternates—Oswald Storch, Federal Government official; Hohenstaufenstr. 4, Ludwigsburg, Wurttemberg. G. Spachmuller, manufacturer; Schwabach bei Nurnberg, Germany.

NORTHEAST GERMANY

Ministerial—Heinrich Schaedel, superintendent of Child Welfare; Klosterlausnitz, Thuringia, Germany.

Alternate—Bernhard Keip, pastor; Luisenstr. 41, Cottbus, Germany.

Lay—Johannes Schmidt, business man; Hauptstr. 134, Berlin-Schoneberg, Germany.

Alternate—Dr. A. Reusse, president of High School; Paedagogium, Koslin, Germany.

NORTHWEST GERMANY

Ministerial—F. H. Otto Melle, president of Frankfurt Theological Seminary; Ginnheimer Landstr. 180, Frankfurt a. M.

Alternate—Heinrich Ramke, superintendent of Methodist Deaconess Society Hamburg; Martinistr. 41, Hamburg 20, Germany.

Lay—H. Stehl, Prussian Government official; Bismarckstr. 8, Cassel, Germany.

Alternate—G. Weller, business man; Doventorstr. 25, Bremen, Germany.

SOUTHWEST GERMANY

Ministerial—August Rucker, pastor; Dotzheimer Str. 51, Wiesbaden, Germany.

Alternate—Karl Jahnke, pastor; Karlstr. 49b, Karlsruhe i. B., Germany.

Lay—Ernst Gideon Bek, manufacturer; Schwarzwaldstr. 7, Pforzheim, Baden, Germany.

Alternate—O. Foucar, city mayor; Friedrichsdorf i. Taunus, Germany.

CENTRAL GERMANY

Ministerial—E. Hermann Zeuner, pastor; Schillerstr. 3, Gera-Reuss, Germany.

Alternate—Dr. Emil Luring, professor at Frankfurt Theological Seminary; Ginnheimer Landstr. 180, Frankfurt a. Main.

Lay—Otto Goricke, manufacturer; Kronprinzenstr. 23, Radebeul bei Dresden.

Alternate—E. Winkler, business man; Weissenborn bei Zwickau, Sa., Germany.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

GOD'S PROMISE TO DAVID

THIRD QUARTER. LESSON VIII. AUGUST 21

Scripture Lesson—1 Chron. 17.

The seventeenth chapter of 1 Chronicles is practically a repetition of the seventh chapter of 2 Samuel which can just as well be used as the basis of our study. Ordinarily we would have expected the spiritual adviser to David, to have urged the erection of the church edifice and, if anything, David to have been loath to undertake it. But instead we find the king anxious to build, while the spiritual adviser discourages the undertaking for the present. Let us inquire, first, into David's motives for wanting to build, and then into Nathan's motives for discouraging him.

Why David Wanted to Build. Unlike Saul, David considered himself the religious as well as the secular leader of his people. He was a genuinely religious man who believed that all his successes had been won only with the help of God, and that than all the honors which came to him greater honor belonged to God who had made his honors possible. He had already become the idol of his people because of the glory which he had brought to them. And he was not too spiritually blind to see that, unless he should do something to offset it, and direct the people's thought to God who had glorified the people through him, the adoration which belonged to God would be given to himself: as he increased, to that extent God would decrease in their estimation.

Near the entrance to Trinity Church of Boston, which the great Phillips Brooks long served so nobly, there stands a statue to that great pastor and bishop. Just behind this imposing figure, and as part of the same piece of sculpture, there stands a second figure which represents Christ. This second figure is considerably smaller in size and comparatively insignificant in appearance. It was certainly not intended by the designers, but the onlooker can hardly escape the impression that the eminent divine was the great one, while Jesus was not much in comparison with him; that is, that it was *Brooks* and Jesus rather than *Jesus* and Brooks who had done such noble things.

Something like this David saw might happen in the case of himself and God in the thoughts and feelings of the people if he lived in a mansion (for those times) while God's house was a God-forsaken-looking thing (2 Sam. 7. 2; 1 Chron. 17. 1): it would be a case of *David* and God instead of *God* and David. Had the people not requested a king because they believed that he would give them greater glory than God would give them without him? Accordingly David regarded the old house of God a sort of relic or souvenir of by-gone days when the people either did not have a home or did not have a sure one. But now since they have a sure home (as he thought) and had started on their permanent journey of increasing national greatness and prosperity, God should have a house which would articulate commensurately with the new order of things and state of affairs. Say what you please, David certainly had a fine sense of the fitness of things. Why should not the church, as well as the other public buildings and private homes, show the prosperity of a people progressing?

Why Nathan Opposed the Building. Chronicles states that David was not permitted to build the church because he was not the proper person to build such a holy place, since he had been such a great warrior (1 Chron. 22. 8; 28. 3). But the author of Kings has it that he was not permitted to build because his time and energy was needed to prosecute successfully the wars which he had to wage to establish permanently his national domain (1 Kings 5. 3-5). This is a

more reasonable reason, and it is the same as that given by Nathan against the building at that time (2 Sam. 7. 9-13; 1 Chron. 17. 8-11). Nathan did not oppose the building as such, but he opposed its being undertaken at that time. And that is where he differed from David.

Nathan did not think the work, the supreme task for which God had chosen David—the permanent establishing of the nation in its new home—had been complete (2 Sam. 7. 8; 1 Chron. 17. 7). Moreover, David's house has not yet been established as the royal one: what if the dynasty should change upon his death as happened after Saul, and as had been the rule during the period of the judges. God will help him to complete the establishment of the nation; and God will Himself establish David's house after David's death (2 Sam. 7. 11, 12; 1 Chron. 17. 10, 11). Not until this shall have happened will the proper time come for building the church or house of God (2 Sam. 7. 13; 1 Chron. 17. 12). Until God commands it, it is presumption for David to undertake it with the possible neglect of the work which he had been chosen to do (2 Sam. 7. 5, 6; 1 Chron. 17. 6, 7).

That is, then, Nathan at first approved of David's plan to build (2 Sam. 7. 3; 1 Chron. 17. 2); but after a more prayerful consideration of it he was persuaded that a permanent place for God's house should not be established until the permanency of the national home and of the royal house should be assured. A change in either might necessitate a change in the location of God's house.

Was David or Nathan Right? Both David and Nathan were right. David was right in seeing the civilizational and moral necessity for building a fine church of the nation; while Nathan was right in counseling delay lest the work be all done in vain. David seems to have shown greater religious zeal than Nathan; but Nathan certainly showed greater practical prudence than David. He saw clearly what the temporally first things were, and helped David to keep them temporally first. David felt sure that his success would be permanent; Nathan was sure that God

would make it permanent if David remained on the job assigned him. Surely God was speaking through Nathan.
SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, AUGUST 21, 1927

"Jehovah will build thee a house"

(By D. D. Martin, D.D.)

David was anxious concerning the temporalities of God's kingdom. He wanted to build Him a house that would do honor to the God of Israel, and make the people realize more clearly that God was with them. God was trying to teach David that the permanence and strength of His kingdom did not depend on brick, stone, and mortar. He told him that He would build a more enduring house, and that the seed of David should rule in that house forever. "Unless God build the house they labor in vain who build it."

The permanence of Christian work in a community or nation does not depend so much on the temporalities of such work as upon the depth of conviction, and the spirit of consecration, which is experienced by its supporters. In some places work in the mission fields is embarrassed from overinvestment in the material equipment and a lack of interest either on the field or at the home base in keeping the work up. Sometimes churches are built with a thought they will develop interest and make success permanent.

Schools and churches in the homeland and on the foreign field are best when they come of a passion for the more spiritual interests of the work, and are purely incidental as related to the real work that is being wrought for humanity. We may admire the height of the steeple, or other architectural phases, and worship the structure rather than the One in whose honor it is built. It was impossible for David to build the house with the right ideals; he had been too much absorbed in the military aspects of Kingdom building.

If we can create the spirit in divine things in any community or among the heathen peoples of earth, provision will be made for the meeting places of those who worship God in the genuineness of a true faith. The resources are His, and He will see that the houses are built. The great burden on us is to fill the minds of the people with thoughts of God and with interest in their fellows. Let this be done everywhere and houses of worship will be built, and all essential equipment will be provided for carrying on the work.

OAMMON SEMINARY.

Epworth League Topic

AUGUST 21

WHAT SHOULD DETERMINE MY LIFE WORK?

(Rev. 8. 8.)

Getting Started. A shut-proof open door. That was what John was talking about as he wrote to the church at Philadelphia. "I have set before thee an open door." That open door was an open door of service, of opportunity, and the very life of that church he was writing to depended upon whether or not they would use the open door.

Ours is a far more complex situation than that. If we were facing an open door it would be a comparatively simple matter. But we who are facing life as young people are not confronted with one open door, but rather are standing in a great hallway completely surrounded by beckoning open doors. Our problem is not to go forth into the world, but to determine which door will lead us into the world in the finest way. How shall we choose? Which is the door for me?

In facing this topic there are some things we ought to keep in mind in order to make it the best we can do.

First, begin to work on it in advance of the

week you are asked to lead. Many of you will read this too late to follow the advice, but if you do see it early in the quarter, begin at once to make it the best devotional meeting of the year as far as your leadership is concerned.

Second, be specific. Don't go sailing off in the clouds. For instance: In thinking of these open doors of life work, what are some of the things that need to be done in present problems? Take the situation in Mexico. If you were a doctor there, what would you be able to do to meet the situation? What would be your duty as a teacher, etc.? Picture a West Virginia mining town with its poor living conditions and perplexing problems. What would the open doors of the different professions that interest you demand in that case? Think through on what needs to be done in a still more specific way. Think of your community. If you were to take up any one of several life tasks, what would you have to do to meet the problems of your community?

Another way to guard against a hazy presentation of the topic of life work is to delegate some members of your League to interview representative men and women in different professions and callings in your community as to the opportunities, advantages, and drawbacks of their particular profession. The results of these interviews in the form of two-minute speeches will make your meeting a live one if everything else fails.

Third, Read, read, read! Read at least some of the books in your library on vocational guidance. Doxsee, "Getting Into Your Life Work," is a good one. The boards of

our church have some fine pamphlets on this problem. Get in touch with them. Write to the Methodist Episcopal Commission on Life Service, 740 Rush Street, Chicago, for a series of life-work pamphlets. Also write to the Board of Home Missions and The Woman's Home Missionary Society for their publications. Most of these are free and will give you valuable information on many fields of work.

Fourth, THINK. If you don't, the rest won't be likely to. Make the problem stated in the topic your own problem if it isn't already. Then THINK.—*Epworth League Quarterly.*

Little Stories of Achievement

What the Churches Are Doing

Lawrenceburg, Tenn.—Sunday, June 5, was a high day at our church here. We raised for the day \$37.31 and \$2 for World Service. The Rev. S. M. Carmichael is the efficient and very successful pastor on this charge. Three new subscribers were secured for the Southwestern Christian Advocate. The work moves on in fine shape.—Reporter.

Garlandville, Miss.—Garlandville circuit has taken on new life. We are planning to build a new stone church at Baxter, which will be called New Pilgrim Rest. When this building is erected and completed, it will be the high-noon day of this section, and lasting monument to the coming generation. God bless these good people of this section who are standing so loyally by us. We want this building completed by September to hold our revival meeting in.—A. D. Wright, Pastor.

Lusby, Md.—On the third Sunday in June we celebrated Children's Day. A very splendid and interesting program was rendered by the Sunday school. Collection was taken by two young girls, Miss Minta V. Johnson and Miss Sarah Cornish; raised \$14.17. The program was conducted by Mrs. Mary E. Moseley and Mrs. Martha Jefferson, and music was furnished by the Rev. W. E. Williams and Mrs. M. E. Moseley. Our church work is progressing nicely, and we ask the prayers of all readers of the Southwestern that we may continue to be faithful to the cause of Christ.—The Rev. W. E. Williams, Pastor; Mary E. Moseley, Reporter.

Tuscaloosa, Ala.—We have just closed one of the greatest revivals in the history of the church. The meeting was well attended every night and twenty-eight souls were happily converted and \$90 was raised. The church is revived and the membership increased. Mrs. Mary E. Jones, evangelist, of Indianola, Miss., was with us and conducted the services. Her sermons were stirring and uplifting, and she will live long in the hearts of the people. The Rev. F. W. Williams, our pastor, deserves great credit for the wonderful way in which he is carrying forward the program of the church in Tuscaloosa. The church has been finished and everyone is loud in his praise of its beauty.—Robert Miller, Reporter.

Union Church, Miss.—On June 26, after the 11 o'clock service was over, a storm came to Hickory Block Methodist Episcopal Church, led by Sister Julia Ann Brooks, Miss Lovenia Earls, and a host of friends and placed on the table many pounds of choice groceries. On Friday night, July 16, another storm struck the parsonage about 9 P. M., rising in the Bill Hill Settlement. Many pounds of choice groceries, a box of chickens, and a cash purse were left for the pastor and family. The storm was led by Sisters Emma Bailey, Lovenia Windfield, Mr. Ed. Bailey, Bro. Windfield, and a host of other friends. May God's blessings be upon the good people of Union Church circuit for their kindness to us.—Maggie Crump, Reporter.

Alexandria, La.—The Rev. W. L. Dyas, pastor of St. Paul Methodist Episcopal

Church of this city, has proven to be the hero of the hour. He is the modern Gideon leading the host to victory. For three weeks he was engaged in a revival. Hundreds of people attended the services—Methodist, Baptist, Lutheran, Catholic, and other denominations. The Rev. Bennett, a Baptist minister of Beaumont, Texas, stood by him and aided him in carrying on the work. The people have been united throughout the city as never before. The officials of the city came down and rendered special service, installed additional street lights around his church. We feel safe under his leadership. Alexandria needs more such men.—Ed. Williams and F. D. Foster, Reporters.

Dallas, Texas—Trinity Methodist Episcopal Church: Under the leadership of our pastor, the Rev. J. H. Strait, who always stands ready to put over the job, we have just closed a ten-days' rally. The ministers who preached for us were: the Rev. G. A. Deslandes for the stewards; the Rev. R. M. Davis, of Fort Worth, for the Epworth League; Thursday night the Rev. Strait preached for the class leaders; the Rev. W. H. Lucas for the Ladies' Aid; the Rev. J. D. Rice for the Sunday school; the Rev. J. L. Wardley preached at 3 P. M. July 3, and the Rev. J. J. Hardemon, district superintendent, preached at 8.45 P. M. They all laid on the table the neat sum of \$91.03. The Rev. S. E. Jones preached for ten nights and four persons joined the church.—Mrs. M. A. Adams, Reporter.

Lewisburg, Tenn.—On July 16 the president, in persons of Miss E. J. Liggett, and vice-president, Mrs. Addle Ray, carried thirty children to Farmington for an outing. They had all kinds of refreshments to sell. The president and vice-president made it a high day for the social-recreational children. At 3 P. M. the welcome address was given by the pastor of the Methodist Episcopal Church of Farmington, Tenn., Rev. G. B. Clegette. The program was rendered by the social-recreational band and was enjoyed by all. Children from three to eighteen years old played well their parts. We were favored with a talk by Mrs. R. A. Dowell, the home economic worker. We were very successful with our picnic. The amount raised was \$19.65, of which we gave the pastor \$9, in the person of the Rev. B. J. Hudson. He appreciated the same very much.—Lillie H. Smith, Reporter.

Simpsonville, Md.—Children's Day was held at Asbury Methodist Episcopal Church on June 12, at Locust Methodist Episcopal Church, June 19. A program was rendered by the Sunday school at 3 P. M. entitled "Hail the Happy Children's Day." A large crowd attended. Exercises were held at Hopkins Chapel on June 26. All of the mentioned churches are on the same charge. The Rev. R. D. Jennings is pastor. On July 3 the Sunday schools of the Methodist Episcopal Church were invited to attend the Children's Day exercises at the First Baptist Church, Guilford, Md. The Rev. Charles Jackson is pastor. July 10 union class was held at Locust Methodist Episcopal Church at 11 A. M. Class leaders from Hopkins were Mrs. Mary Williams, Mr. Jesse Wise, and Mr. Theo. Jackson; from Locust, Messrs. David T. Johnson and Lewis Kelly, Sr. A rally was held at Hopkins Church July 17, and one will be held at Locust Church August 14, both

for the benefit of repairs on the churches.—Henrietta Boardley, Reporter.

North Vernon, Ind.—The Second Methodist Episcopal Church, under the writer's direction, is now a seven-day-a-week church. Aid No. 1 meets on Monday; Girls' Club, under Mrs. Thompson's direction, meets on Tuesday; mid-week service, Wednesday night; Boys' Club, including a baseball team, meets Thursday night; Woman's Home and Foreign Missionary Societies meet on Friday. Sunday we have Sunday school at 9.30 A. M.; preaching at 11 o'clock and 8 P. M.; Epworth League at 6.30 P. M. This is a rural Methodist church, and they come a distance of twenty-five miles on Sunday and special occasions. Miss Louise Thompson, daughter of the pastor, a graduate of Rayan High School of Youngstown, Ohio; pianist and pipe organist, plays for the church and we have an excellent choir. North Vernon is a town of 4,000 people, with a colored population of 200, but thanks for knowing how to get the farmers in. Ninety trains per day make North Vernon a very important village. We do not wait for revivals; we work for souls all the time. Eight adults have joined this Conference year, and four babies have been baptized.—Dr. J. L. Thompson, Pastor.

Evergreen, Ala.—The Rev. Dr. Wm. Jones was with us for five days conducting a vacation Bible school, which resulted in great good at this point. We were glad to have our pastor extend to him the invitation which he readily accepted. At first we did not realize just what the school would mean to us, but during the first days of its opening we could see the effects. It was one of the finest projects ever put over here. Dr. Jones is a God-sent blessing to this people. Upon his arrival he was accorded a cordial welcome by our beloved pastor, the Rev. F. E. Dawking, who is very painstaking in his way, and Sunday, July 10, Dr. Jones preached a soul-stirring sermon to a large crowd. He used for his text, "The people had a mind to work." Sunday night he preached on "The Need of Religious Education. On Monday, July 11, he opened school with an enrollment of thirty-nine, which increased to fifty-one on the third day. Bible stories were told to the children and new songs were learned. Mrs. Rose L. Matthews, Beatrice Booker, and Cleo Dickinson rendered very efficient service in helping to make the school a success. The pastor rendered efficient service also.—C. S. Simpson, Reporter.

Brandywine, Md.—The program of the Brandywine charge has been quite full thus far this Conference year, including as its special features: Easter occasion—observed by delivery of a special sermon by the pastor, Rev. C. H. Toulson, at 11 A. M., in Gibbons Methodist Episcopal Church, and at 3 P. M. in Asbury Methodist Episcopal Church, Sunday, April 17; Mothers' Day—observed with appropriate exercises at Zion Wesley, Asbury, and Gibbons Churches on Sunday, May 8, at 11 A. M., 3 and 6 P. M., respectively; Children's Day—celebrated at Gibbons, 11 A. M., Sunday, June 12; at Asbury, at 3 P. M. on the same date, and at Zion Wesley at 4 P. M. on the following Sunday; a "Pink Tea"—at Gibbons, June 20, by the Junior League of the said church; Local Preachers' Day—at Gibbons, Sunday, June 26, with an interesting sermon by the Rev. Paul Hamilton, of St. Mary's Methodist Episcopal Church, Croom, Md., at 11 A. M., and another, by the Rev. James A. Frederick, of John Stewart Memorial Methodist Episcopal Church, Washington, D. C., at 3 P. M.; Independence Day picnic—on the parsonage grounds by the Ladies' Aid of Gibbons Church; the second Quarterly Conference—at Gibbons, 11 A. M., Saturday, July 9, with the Rev. R. F. Coates, district superintendent, presiding; at which also the officials of the charge were well represented and the reports in the main good; quarterly meeting services—with a soul-stirring sermon at Gibbons Church, Sunday, July 10, 11 A. M., by the Rev. Clinton Sanford, of Mt. Vernon Methodist Episcopal Church, Ivy City, D. C., and also with a wonderful sermon at 3 P. M. on the same date at Asbury Church by the district superintendent, from the text as found in 2 Kings 6. 17. The combined offer-

ings amounted to \$186.—Mrs. M. S. Toulson, Reporter.

Winfield, Florida—Huntsville Methodist Episcopal Church: This church is located just six miles north of Lake City, Fla., on Southern Railroad; also on Dixie Highway No. 2, just ten minutes from Lake City on the train or bus. The village post office is in Winfield, Fla., No. 5 precinct. There are 1,280 colored people living in this section, all farmers. This is the third year for the pastorate of the Rev. J. N. Norwood. Since his stay here he, with our help, has led us into a stone building that will seat 300 people. This building, when completed, will be worth \$5,000. We have not yet received one penny from the Church Home Extension, and we owe only \$750, and we are arranging to make up that amount in this way: We have ten classes, and each class is assessed \$76 to pay the same. When this building was contemplated we had no money at all, but our pastor, the Rev. J. N. Norwood, being a man of business influence, ordered the material which was placed on the ground before a penny was paid. Next in order was the foundation and the laying of the stones. At this time a mason would not consider less than 10 and upwards per day, so you can see that we had no money and no bricklayers.

So the pastor with his loyal men and women went to the bat; the women carried mud and blocks and the pastor laid them (each block weighed forty pounds) until they were so high that a brick mechanic said he would complete the brick work for \$50, so we let him hit the bat. We are now praising the Lord in this building, and are not ashamed to praise God in His holy temple. Now it is our aim to dedicate this church some time this year, the Lord being willing, and if we can get some assistance from our friends and the public. If this is done this year we will ask the bishop to come and view the land of flowers and be at this occasion. The State Convention of The Woman's Home Missionary Society and Church Extension is to be held at this church some time in September, for which we are preparing. We could not close without mentioning some of our friends' names that helped us through this storm in the person of Mr. P. H. Belvin, Winfield, Fla., merchant; Mr. D. J. Jones, Lake City, Fla., merchant and undertaker; Messrs. Marsh Bros. (white), naval store merchants, Suwanee Valley, Fla., and others. Let us take up the cross until we the crown obtain and gladly reckon all things lost so we may Jesus gain.—J. S. Lake, Reporter.

ton circuit is now rallying with some of the larger churches of the district, and we intend to remain the front rank.—Jack Hadnot, Reporter.

KENOLIA, MISS.

Our second Quarterly Conference was held at Wesley Chapel May 25, the Rev. G. W. Coleman, district superintendent, presiding. The Conference was well attended and each officer made an excellent report. The superintendent was well pleased with the progress made under the leadership of the Rev. J. C. Crisler. Paid the superintendent in full, \$12.50; paid pastor, \$57.68; World Service, \$100; assistant pastor, \$5.35; grand total this quarter, \$175.53. The superintendent preached a soul-stirring sermon that night at Pleasant Grove Methodist Episcopal Church.—The Rev. A. Jones, Reporter.

LAMBERT, MISS.

Lambert and Crowder charge: We were glad to have with us on our second quarter Dr. L. M. McCoy to hold the Quarterly Conference on the Lambert charge. The district superintendent, Rev. Butler, was ill at the time, which we regretted very much. We had a successful meeting on July 10 at Lambert and Crowder. Two strong sermons were delivered by Dr. McCoy. We will never forget them. We are praying earnestly for Dr. Butler's recovery.—The Rev. J. H. Heron, Pastor.

MARION, N. C.

Addie's Chapel: June 24-26 our beloved district superintendent, the Rev. N. J. Pass, was with us to hold the third Quarterly Conference. On Friday night the business session was held and all leaders made reports. Every department of the church is moving along smoothly. The Rev. Pass preached a splendid sermon Sunday night. Paid him in full, \$30; also paid the pastor, \$92. Raised for the day, \$121.—Mrs. Idella C. Ervin, Reporter.

REDDICK, FLA.

The second Quarterly Conference of the Ocala District, at Reddick charge, was held June 11, 12, with the district superintendent, Dr. F. E. Welch, presiding. After the devotional service was over the Conference was opened for business. The roll of officers was called and many answered present. The entire Conference officers had written reports. On Sunday, due to the rain, the audience was not as large as usual, but the district superintendent preached an able sermon. The collection for the morning service was \$18.90. In the afternoon the Rev. Welch left for Orange Lake, where he held his second quarter there.—The Rev. G. M. Hearst, Pastor; K. L. Simmons, Reporter.

SHUQUALAK, MISS.

On July 16 our third Quarterly Conference was held with the Rev. J. H. Tolbert, district superintendent, in the chair. Despite the rain, we had a good Conference. Dr. Tolbert is a careful leader and looked after every interest of the church. On Sunday he was at his best and preached two great sermons which were enjoyed by all present. May he live long to preach the gospel.—W. C. Hilliard, Pastor.

District Activities

District Rounds

ROME DISTRICT

Fourth Round—Austell, September 3, 4; Douglasville, 10, 11; Cave Springs, 17, 18; Cohutta, 24, 25; Palmetto, October 1, 2; Villa Rica, 8, 9; Cedartown, 15, 16; Cartersville, 29, 30; Carrollton, November 5, 6; South Rome, 12, 13; Rome, First Church, 13, 14; Summerville, 19, 20; Adairsville, 26, 27; Bremen, December 3, 4; Franklin, 3, 4.—R. T. Jackson, Dist. Supt.

SAVANNAH DISTRICT

Fourth Round—Woodbine, August 6, 7; White Oak, 13, 14; Vidalia, 20, 21; Brunswick circuit, 27, 28; Brunswick, Grace, September 11, 12; Arco Mission, 11 (3 P. M.); Jesup, 17, 18; Palen and Speedwell, 25-27; Haven Home, 25 (3 P. M.); Waynesville, October 1, 2; Baxley, 7, 8; Reidsville, 15, 16; Mt. Vernon, 22, 23; Hagan, 29, 30; Asbury, November 13-15; Mt. Zion, 18-16.

Dear Brethren: This is the last inning. Do not let the rest of our claims die on base. If you fan they do. Make a safe hit and bring them all in by Annual Conference. You must not fail. Soul saving, World Service, Clark University, Conference Claimants, Episcopal Fund, General Conference expense.—S. D. Bankston, Dist. Supt.

Quarterly Conferences

CRYSTAL SPRINGS, MISS.

Our third Quarterly Conference was held July 16, 17, with the district superintendent in the chair. The quarter was held at Mt. Salem Methodist Episcopal Church on the 16th. The superintendent, Dr. Coleman, dispatched the business with much ease. Sunday was a high day. Dr. Coleman preached a wonderful sermon at 11 A. M. and administered the Lord's Supper, and at night the pastor, Rev. J. H. Easter, had the superintendent to come to White Oak, where he preached another wonderful sermon. Paid superintendent, \$15.25; total raised during the Conference, \$23.58; total raised for the quarter, \$74.62.—The Rev. J. H. Easter, Pastor; Dora Finley, Reporter.

COAHOMA, MISS.

The second Quarterly Conference of the Coahoma, Jonestown, and Lula circuit was held at the Arkadelphia Church, June 25, 26, with the Rev. C. W. Butler, district superintendent, presiding. The business was dispatched with great care. Mrs. M. A. L. Hunt was elected secretary. After some strong and interesting remarks by the superintendent, the

roll of officers was called and a good many answered the call with \$1, as usual. Reports from the leaders and different departments showed some progress along all lines. Notwithstanding the distressing times, the Pleasant Valley and Arkadelphia Church is determined to stand by the program and see that it is put over. Sunday was a great day at Arkadelphia. The superintendent preached a strong sermon at 11:30 A. M. Dr. Butler is a great man and a great preacher. We are always glad to hear him. Too much praise cannot be given our loyal and faithful pastor, the Rev. L. W. Washington, who knows no failure. Total amount raised during the Conference, \$33.55.—Reporter.

JASPER, TEXAS

The third Quarterly Conference of the Newton and Jasper circuit was held at Neely Grove Methodist Episcopal Church, June 18, with the Rev. J. W. Gilder, district superintendent, in the chair. The Conference opened with prayer by the pastor, Rev. W. L. Sonier. At the conclusion of the devotional service the Conference went into the business session, and every phase of the work was well handled by the district superintendent. We are also glad to say at this time that we are moving along nicely under the leadership of our worthy pastor, the Rev. Sonier. We raised \$60 and were able to pay our district superintendent in full, \$35, for the quarter ending, and we have already bought our paint for the church. At 11 A. M. the superintendent preached a soul-stirring sermon to the delight of all present. Thus closed another successful quarter. Jasper and New-

Reports of District Conferences

BENNETTSVILLE

The Bennettsville District Conference, Sunday-School Institute, and Epworth League Convention was held on the Hamer charge, New Holly Methodist Episcopal Church, July 20-24, 1927.

Dr. W. S. Thompson, the district superintendent, opened the Conference with an evangelistic service. The addresses, prayers, and songs struck the keynote, and we realized immediately that we were upon a mount of privilege. The spiritual tide ran high throughout the Conference. Dr. N. T. Bowen, Jr., was elected secretary; the Rev. D. E. Thomas, treasurer; reporters for the papers were the Rev. S. A. Funches, Watchman and Defender, and the Rev. A. Mack, Southwestern Christian Advocate. The re-

ports of the district superintendent and pastors showed that good work along all lines had been accomplished.

The following ministers preached: the Revs. D. M. Morrison, H. J. Kirk, A. Mack, D. F. Tilman, G. W. Cooper, W. S. Thompson, K. D. Hough, and J. D. Whittaker. Their messages revealed thought, were delivered with eloquence, and were alive with the Spirit. The papers and discussions were on a high order.

Prof. E. J. Sawyer, president of the Sunday-School Institute, presided with dignity and gave us the benefit of his ripe experience in all the matters that came before the institute.

Mr. C. M. Greene, president of the District Epworth League, made a good impression

and won many hearts in the brotherly way he handled the business of the Epworth League.

The Rev. T. J. Curry and his good people are to be praised for the way they cared for us while we tabernacled among them; also the pastors and members of the Little Rock, Clio and Dunbar, Tatum and McColl, Dillon, and New Zion charges, who vied in giving us their choice foods.

Election year brought all of the district superintendents of the Conference except two, and a large number of pastors and laymen from the other districts; also the Rev. E. C. McLeod and his wife, of Boston, Mass., were with us.

Dr. W. S. Thompson, who stands for a square deal for all men, has achieved a great victory on the Bennettsville District, and will long be remembered.—A Mack, Reporter.

GULF

The Gulf District Conference, Sunday-school, and Epworth League convention met with Mt. Pleasant Methodist Episcopal Church, Bradenton, Fla., July 20-24; Dr. J. S. Todd, D.D., district superintendent; the Rev. W. P. Pickens, pastor.

Organization—The Rev. A. L. Jackson, secretary; the Rev. A. W. Williams, treasurer; the Rev. W. F. Wooten, assistant treasurer; Miss Walton Young, organist; Miss Berneta Borders and Miss Hallie Davis, assistant organists; G. D. Rogers, reporter; Miss Louise E. Rogers, official stenographer. The opening was marked with the largest attendance in the history of the Conference. The love feast and holy sacrament was administered by the superintendent. A number of visitors were introduced, after which the first day morning session was closed and the convention repaired to the basement of the church, where the local committee conducted a cafeteria and the entire delegation took meals during the five days. The afternoon session was given over to the Sunday school and Epworth League for institute work. This work was carried out by Dr. S. P. Rutledge, Dr. W. S. Stephens, and Dr. I. C. Stephens, pastor of the Methodist Episcopal Church, South. This was a new feature added to the convention and proved to be an essential one. Wednesday night the reception was featured with welcome addresses delivered by the Hon. W. A. Manning, secretary of the Chamber of Commerce, representing the Hon. Mayor George B. Wallace, who was introduced by G. D. Rogers. The Revs. D. C. Green, S. J. Johnson, T. E. DeBose, and Miss Mammie Williams made welcome addresses on behalf of Gethsemane Baptist Church, Ward's Temple African Methodist Episcopal Church, St. Stephens African Methodist Episcopal Church, and St. Paul Baptist Church, respectively, and the Rev. J. S. Lee, on behalf of the local church. Mrs. J. M. Lyles with her Community Chorus rendered splendid music for the evening. Miss Sallie Mae Hamilton, of Daytona Beach, Fla., sang a beautiful solo. Many noteworthy papers and addresses were read by the delegates.

The district, in spite of the seemingly financial depression, made a splendid showing in World Service giving and numerical increase. The business session closed Saturday at noon and the afternoon was spent in recreation, conducted by Mrs. Mary Todd McKenzie, of the faculty of Bethune-Cookman College, and Mrs. Dr. W. S. Stephens, of St. Petersburg, Fla. These ladies put over a splendid recreational program; both old and young took part and enjoyed it immensely. The Sunday school was great on Sunday, conducted by the local superintendent, the Rev. J. S. Lee, using teachers from the different charges. Dr. Todd, the district superintendent, was masterful in the sermon at 11 A. M. It was generally agreed that the church would not make a mistake in electing this great man to the office of bishop, which is possible in the next General Conference. Dr. W. O. Bartley, of Bowman, in Tampa (the "Black Billy Sunday"), preached one of the greatest sermons of his life, to a house packed from the pulpit to the door, at 8 o'clock. Dr. S. P. Rutledge, our pastor at Orlando, ascended the rostrum at 8.30 P. M., and coincidentally just about the spot where he first confessed saving faith in Christ and where he was first

examined for exhorter's and local preacher's licence; he preached the closing sermon of the Conference, to the delight of every hearer. Oriando was unanimously elected the seat of the next convention. The convention tendered Dr. Pickens and his congregation, together with the good people of Bradenton, a vote of thanks, affirming this to be a friendly people in the "Friendly City."—G. D. Rogers, Reporter.

GULFSIDE

The Gulfside District Conference convened in Summerville Methodist Episcopal Church, July 20-24, 1927, at Escatawpa, Miss., with the Rev. E. A. Wilson, district superintendent, presiding. The devotions were conducted and the sacrament administered by the district superintendent, assisted by the Revs. P. H. Rembert and J. M. Shumpert. Nearly all of the pastors, local preachers, exhorters, and members of the various auxiliaries of the church were present.

Organization: The Conference was organized by electing the following officers: the Revs. S. G. Roberts, secretary—assistants, A. W. Wilks and J. B. Campbell; the Rev. J. J. Ford, statistician—the Revs. James Gaddis and G. A. Britton, assistants. The Rev. J. B. Campbell was elected as reporter to the Southwestern Christian Advocate. Prof. R. H. McAllister, business manager of the Southwestern Christian Advocate, was present and was introduced by the president, and made a touching address concerning the Southwestern Christian Advocate. The roll was called and a goodly number of subscriptions were reported the first day of the Conference. Prof. McAllister was compelled to leave to visit the other District Conferences in session, and the Rev. A. H. Lathan was elected to represent the paper during the Conference.

Welcome Addresses: Judge M. E. Hulburt, in behalf of Escatawpa; response, the Rev. J. M. Shumpert; Miss Annie Stanley, in behalf of the surrounding churches; response by the Rev. A. L. Holland.

Paper read by Miss Mayola Brewer, giving a short history of Methodism. The deliverance was so excellent that Miss Brewer was rewarded with a shower of silver. The Revs. P. H. Rembert and J. J. Ford were elected as Conference stewards.

Introductions: Dr. and Mrs. J. B. F. Shaw, president of Haven Teachers College; Dr. M. T. J. Howard, extension secretary of the Home Mission and Church Extension; Mrs. M. C. Phillips, Social Service and Community worker of Gulfport, Miss.; the Rev. W. B. Faddis, pastor of the African Methodist Episcopal Zion Church of Moss Point, Miss.; Miss F. E. Gaither, deaconess of the New Orleans Area; Drs. E. M. Jones, representative of the Board of Pensions and Relief; J. W. E. Bowen, pastor of Central Methodist Episcopal Church, Jackson, Miss.; W. L. Marshall, pastor at Bolton, Miss.; D. L. Morgan, district superintendent of the Meridian District; the Revs. G. W. Williams, pastor of Haven Chapel, Meridian, Miss.; G. W. Hawkins, pastor at Ellisville, Miss. Each of the above speakers made excellent speeches concerning their plans and interest which won great applause from the Conference. Master Charlie Underwood, of Escatawpa, Miss., rendered a solo; it was so pathetic as to move the audience to tears. Collections raised during the Conference were as follows: Board of Pensions and Relief, \$107; Area Council Expense, \$47; Haven Teachers College, \$140; public collection, \$99.15; total collections, \$393.15; World Service collection, over \$2,700.

Reports from the district superintendent, pastors, local preachers, exhorters, and the other auxiliaries of the church were very encouraging, and showed a marked increase over last year. The Conference was well attended, having immense crowds each night. The Revs. G. A. Britton, Wm. Clark, J. B. Campbell, E. M. Dukes, James Gaddis, M. P. Johnson preached strong sermons during the Conference session. The Rev. A. L. Holland, of Bay St. Louis, Miss., was unanimously elected as ministerial delegate to the Area Council to be held at Waveland some time in September. Bro. J. C. Jacobs, of Ocean Springs, was elected as lay delegate.

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held its meeting Saturday afternoon, which proved a great success. Too much praise cannot be given the people of Escatawpa, Pascagoula, and the surrounding territory who entertained the Conference so royally.

We are greatly indebted to Bro. Moffat, who cared for the delegates. After appropriate resolutions, the Conference adjourned to hold its next session at Pass Christian; Dr. Shumpert is the popular pastor.—J. B. Campbell, Reporter.

MURFREESBORO

Throngs of people, old and young, prosperous looking and joyful, yet anxious on discovery, and eager listening; interesting reports of pastors and lay officers; solo and chorus, music uplifting and engaging, from piano, violin, and voice; essays; readings; declamations; orations; discussion of great themes; sensible speeches of teachers, doctors, preachers, laymen, men, and women; stormy and stirring debates; prayers of penitence; sermons of courage and cowardice; prophecies and warnings; careful planning for progress of the district, the state, and the church are notable characteristics of the session of the Murfreesboro District Conference which closed at Cookeville, Tenn., Sunday night, July 25.

The Rev. F. N. Collier, district superintendent, presided with brotherliness, care, and ease, to the delight of ministerial and lay delegates and the throngs of daily visitors. His advice and rulings were ever decided and on the side of right, though at times veiled in the mists of humor. Bro. Collier has a story for every situation and one that fits. He is quick to sense the significance of any situation; he is kind of heart, patient with shortcomings, unselfish of what he has, loyal to his men and the interests he is intrusted with. To say nothing of the great crowds that were in attendance at Cookeville, there were about eighty delegates, including the visitors of other districts who are men of prominence and church place, notable among whom were: Bishop I. B. Scott; President Sutton, of Walden University; the Hon. W. D. Hawkins, president People's Bank of Nashville; W. M. Copeland, president Laymen Association of Tennessee Annual Conference; Dr. G. W. Lewis, pastor

Roster of District Conferences for 1927 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

District	Place	Date	Dist. Supt.
Alexandria	Leesburg, Va.	Aug. 16-21	J. U. King
Starkville	Starkville, Miss.	Aug. 16-21	J. H. Talbert
Tuscaloosa	Newbern, Ala.	Aug. 17-21	R. R. Williams
Beaumont	Beaumont, Texas	Aug. 17-21	J. W. Gilder
Monroe	Monroe, La.	Aug. 17-21	C. Spears
Gainesville	Atlanta, Ga.	Aug. 17-21	N. J. Crolley
Little Rock	Little Rock, Ark.	Aug. 17-21	W. S. Sherrill
Ocala	Lowell, Fla.	Aug. 18-21	F. E. Welch
Louisville		Aug. 18-21	G. W. Tindull
Holly Springs	Oxford, Miss.	Aug. 23-28	A. G. Cole
Chicago	Gary, Ind.	Aug. 23-28	P. T. Gorham
Clarksdale (Nebo Church)	Shelmsford, Miss.	Aug. 23-28	C. W. Butler
Gainesville	Cedar Key, Fla.	Aug. 24-28	D. S. Selmore
Rome	Palmetto, Ga.	Aug. 24-28	R. T. Jackson
Florence	Cades, S. C.	Aug. 24-28	R. F. Harrington
Meridian	Scooba, Miss.	Aug. 24-28	D. L. Morgan
Greenwood	Carrollton, Miss.	Aug. 24-28	D. Green
St. Louis	Desoto, Mo.	Aug. 24-28	G. D. Hancock
Indianapolis	Evansville, Ind.	Aug. 25-28	S. H. Sweeney
Paris	Clarksburg, Tex.	Aug. 25-28	J. H. Anthony
Washington	St. Inigoes, Md.	Aug. 30-Sept. 5	R. F. Coates
Fort Smith	No. Little Rock, Ark.	Aug. 31-Sept. 4	J. L. Bryan
Sedalia	Carthage, Mo.	Aug. 31-Sept. 4	E. L. McAllister
Lake City	High Springs, Fla.	Sept. 22-25	J. R. Patterson
New York	Montclair, N. J.	Sept. 27-29	M. A. Thompson
Philadelphia	Cape May, N. J.	Oct. 4-6	W. C. Thompson
Salisbury	Salisbury, Md.	Oct. 11-18	J. E. A. Johns
Wilmington	Wilmington, Del.	Oct. 18-20	T. H. Woody
Easton	Cambridge, Md.	Oct. 25-27	J. W. Jefferson

Clark Memorial, Nashville; the Rev. J. B. Booth, formerly district superintendent of this district; Drs. S. M. Utley and W. A. Forde, of Nashville; Dr. Jones, of Murfreesboro; the Rev. Mr. Berry, of Algood African Methodist Episcopal Church; the Rev. Mr. J. Stanton, of the Presbyterian Church, Cookeville, and the Rev. Mr. Covington, pastor of Cumberland Presbyterian Church, Cookeville, who delivered the welcome address in terms of pleasant spirit, stating that it was his first time to address a colored audience.

Bishop Scott and Mr. W. D. Hawkins both made interesting speeches in the interest of Walden University. President Sutton, of Walden, made a most significant speech on Walden, at the close of which five young ladies made known their intention and desire of entering this school. Mrs. Sutton, wife of the dean, spoke in the interest of The Woman's Home Missionary Society and organized a district auxiliary, with Mrs. R. D. Granville, of Gordonville, as president. The Rev. J. B. Booth took prominent part in the floor debates; one, which was a storm center, was provoked by a subject under discussion in the Epworth League institute, namely, "What Is the Chief Cause of the Great Lack of Interest in the League?" Here for a time nearly every member was trying to get the floor at the same time. Mr. W. F. Roberts, president of the District League, is a pilot well able to guide the ship on such tempestuous waters as he made safe landing of his crew, and was re-elected to serve another year.

One feature of the Conference which was a delight to all was the music. In addition to the choir there was a girls' quartet, who furnished music daily with such a spirit of willingness as was refreshing indeed. This quartet was composed of the two lovely daughters of Superintendent Collier, Misses Cassie Mai and Juanita Collier, and the two Douglass daughters, Misses Maria and America. They sang with merit some of the famous Negro spirituals and other graceful songs. Another notable feature of the Conference was the literary concert and musical Saturday evening, in which the best talent of the entire district was represented. Readings, recitations, essays, orations, solos (vocal and instrumental), original poems, and addresses were the order and creditably given by Mrs. Donie Gwyn, Miss Northcut, of Manchester; Miss Nancy B. Harvey, Mrs. Edna Hayes, of Sparta; the Misses Collier, the Douglass daughters, and Mrs. R. D. Granville.

If Superintendent Collier was partial in any things relating to the Conference, it was in the matters of Waveland and Walden. He spoke forcefully concerning these two interests, and the brethren are in accord with him in everything. He was indulgent to a fault regarding visitors to the Conference, allowing all plenty opportunity not only to be introduced, but also to speak to their heart's content.

The people of Cookeville did not limit their

help and gracious attention to the meeting. Every delegate and visitor was carefully looked after. Homes were plentiful; good and wholesome food was in abundance. Some of our delegates did not want to leave; and one, Dr. Waters, made a motion that the Conference be extended another week, so greatly was he delighted with the nice home and fine entertainment he received of his host and hostess, Mr. and Mrs. A. L. McClellan.

The Rev. J. S. Nance had led his people into full agreement with the interests of the Conference. He worked hard every day and saw that no interest of the many delegates, laymen, or minister was set by. He deserves much praise for his loyalty and ability to take care of such a meeting. If Liberty, Tenn., had not won as the place of next meeting, some would have nominated Cookeville again.

The Rev. Mr. Stanton, pastor of Presbyterian Church, Cookeville, took so prominent a part in the Conference that one could not tell but that he was a member, and his services were valuable and his contributions generous. Dr. G. W. Lewis, pastor of Clark Memorial, Nashville, delivered an address on the relation of transfers which was indeed informative, sympathetic, and calculated to do much good, and it showed that he is well informed with regard to unwritten church history. The Rev. W. E. Mitchell, superintendent of Nashville District, preached a strong sermon on the position of man relative to God's purpose and program from the text, "Adam, Where Art Thou?" The Rev. Gray, of Dilton, preached Sunday morning on the theme of Jesus as a great Man with great force and interest. He was re-elected to represent the Area Council at Waveland. —Dr. W. F. Waters, Reporter.

WESTERN

As eyes in our Southern States turn to North Carolina because of its progressiveness along so many lines, so eyes in North Carolina turn to the western counties of the State, because there the progress and aggressiveness is most pronounced. This, perhaps, is not shown more in any other field than in the progress being made by the colored leadership in the Methodist Episcopal Church.

An example in point is the recent meeting of the Western District Conference of the Methodist Episcopal Church, held July 20-24, at Lenoir, in the hill country of the State.

There was evidence a-plenty to show the forceful leadership of the affable district superintendent, Rev. N. J. Pass, and to display the masterful type of the ministers at work in the charges of the district. There are no large charges on the district. The largest single World Service contribution was \$400. For a district of such charges to report an aggregate of \$1,451.50 collected for World Service for the eight-months' period since the Annual Conference, and an aggregate of about \$700 for local education at

Bennett College for Women is no mean accomplishment. It shows leadership on the part of the district superintendent and pastors, and hearty co-ordination and co-operation by laymen throughout the district.

The sessions were alive with discussions of point and interest. "Personal Evangelism," led by J. W. Shuford; "Pastoral Duties as Assigned by the Discipline," led by J. M. Harris, and "An Adequate Financial Plan for the Church," led by G. H. Caldwell, were each ably presented and provoked lively and sympathetic discussion.

Crowds from the city of Lenoir, as well as from the outlying towns, filled to capacity the spacious Smith's Chapel Church, to hear the inspirational addresses delivered in the evenings. Dr. Hugh L. Ashe, three times leading the North Carolina delegation at the General Conference, for years one of the outstanding leaders of the Conference, and at present the popular pastor of one of the churches of first rank in this section of Methodism, brought in a most forceful way the claims of World Service; the Rev. R. Gammon Morris, one of the field agents of the Board of Home Missions and Church Extension and ministerial delegate to the General Conference of 1924 from the North Carolina Conference, represented his board in the help given to the flood sufferers of the Mississippi Valley; Miss Theophal Chambers, in the absence of the president of Bennett College for Women, presented the claims of the school and the many opportunities which it affords in a most forceful way. These each were received with storms of applause.

The Southwestern Christian Advocate came in for its share of support and endorsement. It was represented by G. H. Caldwell, the acknowledged success in his direction of the forces at Asheville, N. C. Reasons for the support of the paper were clearly and logically set forth, at the close of which nine subscriptions were secured.

Among the many visitors to the District Conference were: the Rev. Jas. A. Baxter, the aggressive district superintendent of the Winston District; Mr. C. T. Woodland, a successful layman with membership at St. Paul, Winston; the Rev. and Mrs. A. M. Erwin, of Greensboro. Mrs. Erwin will be remembered by the laymen of the Conference as having been elected lay reserve delegate to the General Conference of 1924.

The reports from pastors showed the work well in hands, and the other reports from the respective charges corroborated the pastors' reports in a striking and faithful manner.

The District Conference organized with the district superintendent, Rev. N. J. Pass, presiding; the Rev. D. H. Kearse, secretary; the Rev. R. T. Lomax, chairman Committee on Local Preachers' Course of Study; G. W. Patterson, chairman Committee on Orders; J. W. Shuford, chairman Committee on Resolutions; G. H. Caldwell, Southwestern representative and chairman of Committee on Church Papers and chairman of Board of Examiners for local preachers.

The claims of The Woman's Home Missionary Society were presented by Mrs. M. A. Pagan, the enthusiastic district organizer for the society.

Sunday night, July 24, the Conference stood adjourned *sine die*, but not until a deep and lasting impression had been made on the hundreds attending of all denominations that the Methodist Episcopal Church was safe in the leadership of N. J. Pass, district superintendent, and was in dead earnest in Kingdom building.—G. H. Caldwell, Reporter.

WILMINGTON

The Wilmington District Conference of the North Carolina Conference convened in Mt. Olive Methodist Episcopal Church, Lumberton, N. C., July 20-24, 1927. At 10.30 A. M. the district superintendent called the Conference to order; the superintendent conducted the devotional service himself. At 11 o'clock the Conference was organized. A. G. Jenkins was elected secretary, naming as assistant the Rev. J. H. Isham. The committees were appointed. At 11.30 Superintendent G. M. Phelps delivered his address. It was very encouraging to the delegation to know that the Wilmington District, which

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1927 SEASON

- Aug. 16-21—Dallas District, West Texas Conference, Waxahachie, Texas.
 Aug. 22-28—Atlanta, Clark University, Atlanta, Ga.
 Aug. 22-28—Tennessee Conference, Walden College, Nashville, Tenn.
 Aug. 28-28—Chicago District, Lexington Conference, Gary, Ind.

has always been classed as the tail end of the North Carolina Conference, is now leading the Conference in World Service givings and in money raised for Bennett College for Women, under the splendid leadership of District Superintendent G. M. Phelps.

The afternoon session was taken up with reports from pastors and a symposium on worship; ten minutes each by the Revs. R. J. Shipp, R. S. Abernathy, and S. F. B. Peace. Visitors introduced were: the Rev. Mr. Williams, the Rev. H. B. Moore, of the Baptist Churches; Mr. C. T. Woodland, of Winston-Salem, and Dr. J. A. Baxter, district superintendent of the Winston District. Adjournment.

At 8 P. M. the Conference reassembled for the welcome exercises. Welcome on behalf of the church, Prof. S. T. Brooks; on behalf of the ministry, Dr. J. H. Hayeswood, president of the Redstone Academy; response, the Rev. J. C. Rush. At the close of the welcome addresses, Dr. R. W. Winchester presided. In the absence of Dr. I. G. Penn, who was to deliver the educational address, Dr. R. G. Morris spoke, giving a vivid account of the flood conditions in the New Orleans Area. At the close of the address an offering of \$4.60 was given.

On Thursday morning at 6.30 the morning watch was conducted by the Rev. W. C. Adams. The meeting was well attended. The next session began promptly at 9 o'clock, and the business of the Conference was resumed. At the close of the business session the subject, "Personal Evangelism," was discussed by the Revs. D. C. Skeen and R. F. McCallum. Reports from local preachers, exhorters, and class leaders followed in the afternoon session. The elevation of the communion service was discussed by the Revs. W. M. Crawford, W. M. Chavis, and A. G. Jenkins. At the evening service a very strong sermon was preached by the Rev. R. S. Abernathy; text, 2 Kings 6. 17. The audience was revived and refreshed through the message. The district stewards made their reports on Friday, and the subject on meditation was discussed by the Revs. J. H. Isham and R. W. Winchester. The afternoon session was given over to The Woman's Home Missionary Society. Mrs. Jennie E. Allen, the district president, presided. Mrs. D. L. Thomas, the delegate to the Home Missionary Convention, was presented and delivered her message. Mrs. R. S. Abernathy and Mrs. A. G. Jenkins also made addresses. Mr. George Leonard Allen, a member of Mount Olive Methodist Episcopal Church of Lumberton, N. C., read one of his poems to the great delight of all present. Mr. Allen is the son of Mrs. J. E. Allen, and a recent college graduate of Johnson C. Smith University of Charlotte, N. C. Mr. Allen possesses rare poetical ability. His poems have appeared in several recent issues of the Southwestern Christian Advocate.

Mr. C. T. Woodland, of St. Paul Methodist Episcopal Church, Winston-Salem, N. C., and a prominent business man in his city, was presented to the Conference, and in a very forceful manner represented himself as being in the race as a lay delegate to the General Conference in 1928. Dr. J. A. Baxter, superintendent of the Winston District, also laid his plans for election as one of the ministerial delegates to the General Conference. Dr. R. G. Morris outlined his platform likewise, and in his usual forceful way caused the Conference to sit up and take notice. Dr. R. W. Winchester, the favored son of the district, was very happy in his representations of his interest in the race. The Rev. Dr. H. C. Jones, the pastor of the First Baptist Church of Lumberton,

was presented to the Conference and spoke interestingly to the brethren. The ministers of Lumberton attended several sessions of the Conference.

The Rev. D. L. Thomas and the good members of Mount Olive Methodist Episcopal Church deserve credit for the very fine way they cared for the Conference. The Rev. Thomas is strongly supported by a band of faithful young men who love the church, and are looking after its interests at all times: Messrs. S. T. Brooks, a promising young layman of our Conference, on account of his activities in the church; George Leach, Grover Bryant, and John Peppers, stewards, and Charles F. Morrissey, gifted with the ability to sing, and also a steward in the church. With such a strong corps of young men to hold up his arms, the pastor fears no failure.

Thus ended one of the best District Conferences the writer has ever attended.—A. G. Jenkins, Reporter.

GREENVILLE DISTRICT GROUP MEETING

The second group meeting of the Greenville (S. C.), District Annual Conference met with the St. Andrew's Church in Greenville, S. C. The meeting was called to order by Dr. J. E. C. Jenkins, district superintendent, after which he conducted the devotional exercises. In well-chosen words the district superintendent presented the object of the meeting. The Rev. E. C. Wright, the efficient secretary, was on hand to record the doings of this group.

The reports showed that the district is on the increase in raising funds, including World Service, Endowment, the Board of Christian Education, and for debt paying and improvements.

The reports from Children's Day for World Service, not including Christian Education, are as follows: Anderson, \$12; Belton, \$24; Easley, \$18; John Wesley, \$20; St. Andrew's, \$20; Minus Chapel, \$5; Greenwood, \$2; McCormick, \$12; Ninety-six, \$6; North Greenville, \$12; Pendleton, \$11; Pickens, \$5; South Greenville, \$11; St. Luke, \$12; West Anderson, \$58; Williamston, \$23; grand total, \$246; rally for trustees: Anderson, \$705; Belton, \$125; Easley, \$160; John Wesley, \$540; Minus Chapel, \$150; Greenwood, \$250; Pickens, \$300. Some very important matters pertaining to the district were taken up which were very helpful. The Rev. G. F. McMillan preached a very helpful sermon from Prov. 16. 32.

The Rev. A. Knox and his good people left no stone unturned in giving their guests a royal entertainment. The 28th of June, the same day being the birthday of Dr. Jenkins, the district superintendent, the whole district was invited around on Dunbar Street, the home of the district superintendent, to a delightful repast, where cake and cream were served in abundance.

The next group meeting will be held at Anderson Station. Our slogan is, "On to Victory."—The Rev. B. S. Jackson, Reporter.

ROLAND, ARK

Group No. 1 of the Fort Smith District convened in Spring Hill Church, Roland, June 22, 28. Devotion was conducted by the president, the Rev. P. F. Scruggs, Maumelle, Ark. Song service was conducted by the Rev. E. D. Campbell; meditation by the Rev. L. T. Thompson. The holy sacrament was administered by the pastor, Rev. A. L. Buchanna. The Rev. P. F. Scruggs, president, then came forward and took charge of the meeting. In the afternoon our group was graced with the presence of the district superintendent, Dr. J. L. Bryan, who always brings to us good news which inspires all to do greater work. On Thursday evening our convention president, the Rev. M. McCrosky, of Conway, Ark., brought to us a burning message. The meeting adjourned to meet next quarter at Mark's Chapel.—The Rev. A. L. Buchanna, Reporter.

Marriages

DOWELL—RANKIN. On Thursday evening, July 21, 1927, at 9 o'clock, Mr. Leslie E. Dowell was married to Miss Emma L.

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Rankin, the Rev. Dr. B. F. Smith, D.D., pastor of Scott Methodist Episcopal Church, Detroit, Mich., officiating. The wedding took place at the home of the bride's sister in the presence of the families of the contracting parties and a number of friends. After the ceremony was over an elaborate reception was given to the merriment of all present. The bride is the charming daughter of Mr. and Mrs. James Rankin, of Jackson, Miss., while the groom is the son of Mr. and Mrs. Chas. W. Dowell, of Nashville, Tenn., and the nephew of the Rev. Robt. A. Dowell, pastor of the Methodist Episcopal Church of Shelbyville, Tenn. For five years the groom was teacher in the rural schools of middle Tennessee. Both the bride and groom are efficient workers in Scott Methodist Episcopal Church, of which both are members.—Reporter.

JOHNSTONE—CRUMP. A quiet and beautiful wedding took place in the home of Mr. and Mrs. E. D. Overstreet, Cleveland, Ohio, July 23, 1927, at 7.30 P. M., when Mr. William Johnstone and Miss Bessie Lee Crump, the granddaughter of the Rev. P. R. Crump, of the Mississippi Conference, were joined in holy matrimony. Both are residents of Cleveland. The Rev. Chas. M. Sexton officiated.—Reporter.

PERRY—CROMEDY. On Wednesday evening, July 6, 1927, in Mandeville, La., Mr. George Perry and Miss Louise Cromedy were joined together in holy matrimony by the Rev. T. R. Albert, of the Methodist Episcopal Church. The ceremony was performed at the home of the bride's parents in the midst of a host of relatives and friends. Everyone wishes for the couple a smooth and joyful sail on the sea of matrimony.—T. R. Albert, Reporter.

Card of Thanks

I take this method to thank the members and friends of Mt. Beulah Methodist Episcopal Church for sixty-five pounds of choice groceries given to the family to assist us in the time of Mrs. E. B. Anderson's illness. Words cannot express our appreciation. I pray God's blessing upon the good people, and take this method to invite you all to come again. The party was led by Sisters L. Greer, S. Jackson, W. M. Shields, Brothers Robertson, the Rev. Joe Greer, Sister Anna Carter, and others.—R. B. Anderson, Pastor.

Woman's Column

Lawrenceburg, Texas.—The Woman's Home Missionary Society was called to order at 2 o'clock with the president in the chair. The Scripture lesson was read by Sister Belle Jefferson (121st Psalm); prayer was offered by the Rev. S. M. Carmichael, after which the business session was taken up. The treasurer reported \$4.90 in the treasury and three members were reported ill. Sister Masie Davis was appointed to carry refreshments to the sick ones. Though we are few in number, we are determined to press on in Jesus' name.—Masie Davis, Reporter.

Union Church, Miss.—On July 12 The Woman's Home Missionary Society met at the home of Sister Jennie Gilchrist with the president, Mrs. Zadie Gilchrist, in the chair. The house was called to order by singing, reading of Scripture lesson, and prayer. The roll was called by the secretary, to which all members responded nicely. Quite a number of visitors were present with us and gave some encouraging remarks and pledged to join our society. After the business session the Ladies' Aid and Woman's Home Missionary Society combined began their piece work on quilts for the parsonage. This new plan of holding our meeting has proven very successful and helpful. Dinner was served at the close of the meeting. Collection, \$2.85.—Lovenia Earls, Secretary; Zadie Gilchrist, President; M. B. Crump, Reporter.

THE ANNUAL MEETING OF THE W. H. M. S. HELD IN SPARTANBURG, S. C.

The seventeenth annual meeting of The Woman's Home Missionary Society, South Carolina Conference, held in Silverhill Methodist Episcopal Church, Spartanburg, S. C., June 23-27, is now history. Having closed a very successful year and raised more money than ever before in the history of the society, too much credit cannot be given Mrs. M. E. Gordon, president, and her corps of efficient officers for the work done throughout the State. Mrs. M. S. McCloud, of Florence, the founder and first president of the society, and whom the society has honored by making her a perpetual member and president emeritus, was present and gave many helpful suggestions and reported much work done on her district.

The meeting opened with executive board meeting at the parsonage, after which we gathered at the church at 8.30 P. M., for our evening program, a season of greetings. The Evangelistic Department gave a beautiful demonstration of the chain of love and service. The choir was at its best, and the welcome addresses on behalf of the district by Miss Moore; Ministers' Union, the Rev. Gamble; Ministers' Wives' Alliance, Mrs. Earle; physicians, Dr. Porter; church officials, Dr. Adams; federated clubs, Mrs. Foster; honorary members, the Rev. Green, assured the entire delegation they were thrice welcome to the Hub City of the Southeast. Miss C. H. Lindsay, of Charleston, in her pleasing manner gave a hearty response. Mrs. Barber and Mrs. Wallace Powell were the soloists of the evening. On Friday morning the holy communion was administered by the Revs. Williams and Thompson, district superintendent of the Spartanburg and Bennettsville Districts, respectively. The annual message from the Conference president was full of thought and suggestions toward a better organization. Reports from each district were encouraging.

Friday evening, after devotions, Mrs. Hattie Duckett, of Greenville, gave an interesting and instructive paper on "Our Responsibility to the Youth of Our Church," followed by the pageant, "The Call of the Homeland," directed by Mrs. P. M. Gibbs, which was beautiful. Quite a large audience was in attendance.

Saturday morning watch was conducted by Mrs. Hickson and Mrs. McCoy. At 11 A. M. an institute was conducted showing the way our auxiliaries, Queen Esthers, and Junior Departments should be conducted. Miss E. L. Smalls conducted the model auxiliary; Mrs. A. Smith, Queen Esther, and Mrs. M. E. Fields, junior meeting, and distributed literature to that effect.

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NEW ORLEANS, LA.

The project picture was explained in the absence of Mrs. Green. Noontide petitions and a beautiful paper followed on the missionary in our homeland, Mrs. Eugenia Jamison, of Sumter. Election of officers followed. Mrs. D. B. Taylor, who has served as field secretary for so many years, was elected president. The Conference feels fortunate and highly honored by having this talented woman at its helm, and we feel that a new day has dawned for the South Carolina Conference. We hope for great results at our next annual meeting, which will be held in Columbia. Mrs. L. A. Cain, who has served the Conference so acceptably and well as recording secretary, was re-elected unanimously; Mrs. M. E. Fields, corresponding secretary; Miss E. L. Smalls, treasurer.

On Saturday evening, at the home of Mrs. Nina Littlejohn, district president, a beautiful reception was held from 6 to 8. All of the guests and local auxiliary members met and had an enjoyable time. Too much credit cannot be given the district president, Mrs. Littlejohn, and the local president, Mrs. Thompson, officers and members of the church, the district superintendent, the pastor, and Queen Esthers for their entertainment. Each day at noon a sumptuous table was spread and a feast enjoyed by all. On Saturday the Queen Esthers served alone, and while we ate we were entertained by their spirited yells.

Sunday was a high day. The district superintendent was at his best in the morning and gave us much spiritual food for thought,

after which he installed the officers for the coming year. The afternoon program, turned over as usual to the juniors, was well attended. Mrs. J. Green and local leaders of the Home Guards and Mothers' Jewels of Spartanburg had an excellent program prepared by the local bands and children from other parts of the State. Cracker Boy and the bears were well explained.

Many visitors from different parts of the State attended. The evening service was turned over to the Evangelistic Department. At 8 P. M. the devotions were conducted, after which Mrs. L. A. J. Moorer gave a vivid account of her trip to the national convention at Rochester, N. Y., which was very interesting.

We shall not soon forget the meeting in Spartanburg.—Mrs. James F. Page, Mrs. Wilhelmina Gupple, Mrs. Mamie E. Fields, chairman Publicity Committee.

Special Notice

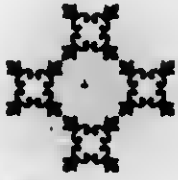
Daytona, Fla.—The fourth Sunday in August, the 28th, has been set apart by both the Florida and the South Florida Conferences as their rally Sunday for the Bethune-Cookman College Endowment and Expansion Fund. Reports from every district and charge are earnestly solicited, and should be forwarded promptly to the president of the college. They will be acknowledged by regular Conference vouchers.—J. W. Moultrie, 306 Spruce Street, Daytona, Fla.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, AUGUST 18, 1927

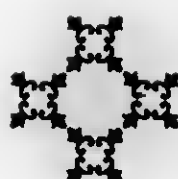
The Litany of the Dark People

BY COUNTEE CULLEN

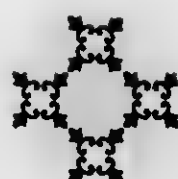


*Our flesh that was a battle-ground
Shows now the morning-break;
The ancient deities are downed
For Thy eternal sake
Now that the past is left behind,
Fling wide Thy garment's hem
To keep us one with Thee in mind,
Thou Christ of Bethlehem.*

*The thorny wreath may ridge our brow,
The spear may mar our side,
And on white wood from a scented bough
We may be crucified;
Yet no assault the old gods make
Upon our agony
Shall swerve our footsteps from the wake
Of Thine toward Calvary.*



*And if we hunger now and thirst,
Grant our withholders may,
When heaven's constellations burst
Upon Thy crowning day,
Be fed by us, and given to see
Thy mercy in our eyes,
When Bethlehem and Calvary
Are merged in Paradise.*



—FROM "Copper Sun."

President Coolidge Upsets Political Calendars

Those Prominently Mentioned for Nomination

By Harry E. Woolever

Editor, *The National Methodist Press*

PRESIDENT COOLIDGE in just eleven words answered the question which was in millions of minds and upset the political program of both major parties. It was generally considered by those who carefully follow the trend of national affairs that Calvin Coolidge would be the presidential nominee of the Republican party in 1928. It was also widely conceded, even by the leaders of the Democratic party, that Coolidge appeared unbeatable. In fact, the exceptionally good crops which are prevailing in the West seemed to be overcoming the bitterness of the farmers and lending aid in making more certain his victory.

At the very moment when his re-election seemed most certain, if he desired it, President Coolidge gave out the simple declaration, "I do not choose to run for President in 1928."

PRESIDENTIAL ASPIRANTS SURPRISED

So strongly of the belief were the Democratic leaders in Washington that President Coolidge would succeed himself that up to the time of his announcement they had shown little concern as to who might be the nominee of their party. Likewise, Republicans often mentioned as of presidential caliber revealed little interest in the nomination, assuming that it was Mr. Coolidge's if he chose to take it. Even the insurgent groups who are in the habit of slamming Mr. Coolidge and of thwarting his program were so sure he would be his party's choice that they were shocked by his announcement. This attitude was expressed by Senator Hiram Johnson, of California, who has long been an aspirant for the nomination. He said regarding the statement, "It is a most astonishing thing."

President Coolidge did not speak carelessly when he said that there are many good men available for the office. There are good men in both parties whose records indicate that they are unusually well qualified for the high office of the presidency. There may have been times when men well qualified were not available for the nominations, but more often when men of mediocre ability have been put in nomination it has been because of political exigencies or interparty deals and bickerings. The national conventions of 1928 may choose candidates of the first rank as far as training, ability, and character are concerned.

There are a number who are being enthusiastically discussed in Washington, and doubtless others will be prominently mentioned before the nominating conventions meet. It is one of the high duties of Christian citizens to see to it that none is put in nomination except he be of the highest character and of known ability, to the end that the Constitution may be upheld and the peace and welfare of mankind advanced.

PROMINENTLY MENTIONED

Those most prominently mentioned at this time in the political circles at the national capital are Herbert C. Hoover, Charles Evans Hughes, Frank O. Lowden, Charles G. Dawes, William E. Borah, and Nicholas Longworth among the Republicans; Alfred E. Smith, William G. McAdoo, Albert C. Ritchie, James A. Reed, Carter Glass, E. H. Meredith, Thomas J. Walsh, and Josephus Daniels among the Democrats.

The record of Charles Evans Hughes and his ability are well known. As governor of New York State and head of the Department of State, he has shown his ability. However, Mr. Hughes, some weeks before Mr. Coolidge made his announcement, declared that he felt himself too old to consider the nomination for the presidency.

Herbert Hoover has been frequently mentioned for the nomination. He is one of the best qualified citizens for the important office of Chief Executive. There is no individual now mentioned who has as thorough a first-hand knowledge of world conditions and of the economic problems of this nation as has Mr. Hoover.

Charles G. Dawes has grown steadily in public favor since assuming the office of Vice-President. His services as a soldier, as first director of the Bureau of the Budget, and as an international negotiator have commended him to his countrymen.

Ex-Governor Frank O. Lowden, of Illinois, was one of the outstanding aspirants for the nomination in 1920, when Senator Harding was chosen. Since that time he has been prominently before the public as a candidate and has his principal support among the farmers, who are displeased because Coolidge vetoed the McNary-Haugen Bill.

William E. Borah has won for himself the esteem of millions of American citizens. He is not only one of the most able and compelling speakers in the Senate, but he has shown a remarkable independence of opinion and action. In this he may have forfeited the support of the organization of his party.

Nicholas Longworth has served his Cincinnati constituency for a number of years in the House of Representatives, and to-day holds a place of leadership in that important legislative body. During his legislative career he has not been considered an advocate or supporter of prohibition.

DEMOCRATS HAVE GREATER HOPE

The fact that Mr. Coolidge is not likely to run has given new hope to the Democratic leaders. They will now seek to nominate their strongest candidate with the possibility in view of his winning the election.

Those most prominently mentioned among the Democrats have been Governor Alfred E. Smith, of New York, and Governor Albert C. Ritchie, of Maryland. These men have won re-elections in their own States, but both are wet, and the Democrats know that if all those who believe in prohibition and favor a dry nation go to the polls in 1928, no wet candidate can be elected.

Senator James A. Reed, of Missouri, is also mentioned, but none of the faithful adherents of Woodrow Wilson would back one whom the late President held in such deep disregard.

Senator Thomas J. Walsh, of Montana, is one of the ablest men in the United States Senate. He is honest, fearless, and capable. He is of the highest character and a Roman Catholic of the best type. It is said that it was on account of his religious affiliation that he would not permit the Democratic Convention of 1924 to consider him as a candidate.

William G. McAdoo was one of the leading candidates for the Democratic nomination in 1924, but Governor Al Smith and his adherents would not consent to a nomination. Mr. McAdoo is one of the most capable men who has held a cabinet position, and his accomplishments during the World War were outstanding. He is a dry and a man of high character.

In Josephus Daniels and Carter Glass, the Democrats have two possible candidates from below the Mason and Dixon line. These, like Edwin T. Meredith, of Iowa, also a strong possibility for the Democratic nomination, were members of President Wilson's cabinet, and each made a commendable record.

With men of such commendable records available in both major parties, it is of chief

concern that our citizens see that only such delegates are sent to State conventions as will assure that men of the highest type are presented to the electorate in 1928. No one should be given a place at the head of either party ticket except he stands wholeheartedly for prohibition and is Christian in his ideals.

Personal and General

—Dr. Henry H. Meyer, editor of Sunday-school publications, was awarded the degree of Doctor of Philosophy by Yale University at the commencement in June of this year. This was granted in course as a result of studies pursued in the midst of the regular editorial and administrative duties of his office. Dr. Meyer's field of study was the History and Principles of Religious Education. The theme of his dissertation was an original investigation into the contributions to religious education made by the Moravians, and especially by Count Ludwig Nicholas Von Zinzendorf. The materials for this thesis were secured through first-hand study of the multitudinous and scattered writings of Zinzendorf, including especially the voluminous manuscript, correspondence, diaries, and other records preserved in the Moravian archives at Bethlehem, Pa., and at Herrnhut, Saxony.

Special Notice

Pearisburg, Va.—The thirteenth annual campmeeting will be conducted August 25-28 at Mt. Tabor's Methodist Episcopal Church, Dills' Grove, Pearisburg, Va., Thursday night, August 25, prayer meeting; Friday night, preaching, Rev. J. H. Rogers; Saturday, preaching at 11 A. M., Rev. Rogers; at night by Rev. W. W. Ward; Sunday, 9.30 to 10.30 A. M., love feast; 11 A. M., sermon by Rev. R. D. Washington; dinner between one and two o'clock. We ask every member and friend to bring a basket. Each member and friend is asked to bring one dollar. Captain No. 1, A. H. Connor; No. 2, Tom Wagner. Fee for stand through campmeeting, \$5; for Sunday only, \$3.—L. J. Henry, Secretary; Joseph G. Nash, Pastor.

Meridian, Miss.—Dear District Superintendents and Pastors of the New Orleans Area: Knowing, as we do, the value of Gulf-side to our Methodism and the race, shall we not do something tangible for its support? The great dedicatory exercises will take place August 31, 1927, and if the district superintendents and pastors of the area will give \$2 or more each, it will greatly help this most worthy cause. Please send in this amount on or before August 31, for which you will receive a voucher to be used at the Annual Conference. I trust that at the roll call each will respond.—R. N. Jones, President Ministerial Council of the New Orleans Area.

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L. H. KING, Editor

H. E. LUCCOCK, Contributing Editor

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Short Pastorates

LONGER pastorates bring better results." That is the conclusion arrived at by the Department of Rural Work of the Board of Home Missions and Church Extension recently from a study made by them of pastorates in thirty Annual Conferences of our Methodism. Concerning this conclusion, the Central Christian Advocate observes: "This should give our people food for thought. It is the trained ministry that stays longest, and it is only the outworking of natural laws that such trained leadership should 'bring better results.'"

With certain definite qualifications, both the comment of the Central and the conclusion reached from the department's survey may be granted. But not with such finality as at first sight appears plausible. Much can be said pro and con as to the "better results" of long pastorates, especially among Methodists. Then, too, just what is the definition of the term, "better results"? Does it imply "better" for the pastor, or for the congregation, or for the community, or for the kingdom of God? It is certainly possible that a pastorate may obtain "better results" for any other given unit or group and not better results for the Kingdom. It is a human custom to read into a situation values according to the bias of any given interest.

Much certainly can be said favorable to long pastorates. They eliminate the necessity of frequent readaptation. They save waste of energy required by the new pastor in overcoming the natural inertia which handicaps any fresh beginning. The new pastor must meet, comprehend, and set himself to the solution of the problems of the parish. The long pastorate thus makes for regularity of procedure in carrying out an orderly, coherent program. This holds good both within the congregation itself and in its relation to the general community development. Such conditions are of course favorable to tabular results for the long pastorate; these are not to be minimized, but rather sought after, prized. Nevertheless in reaching conclusions relative to frequent change in pastorates, regard should be had to ascertaining whether the noted bad results are due to the change itself or to the caliber of the men changed.

The long pastorate is an innovation in Methodism, both as to time and spirit. Its evolution as a policy is an interesting bit of ecclesiastical history whose study rather tempers any assertion that the church is aware of its better results. *Methodism's pioneer work and her marvelous achievements for nine decades or more were the glorious fruitage of the limited pastorate.* Probably no question has agitated Methodism more persistently over so long a stretch of years as this very question of altering the original nature of the Methodist itinerancy. As late as 1884 the bishops of the church noted the scattering memorials asking for removal of the time limit, but observed in their Episcopal Address to the General Conference that the "very large majority have protested against" its removal. The Committee on Itinerancy, whose report was adopted by that Conference, reported

adversely to any change. However, at the next General Conference the terms of both pastor and presiding elder were *extended*, the former from three to five, and the latter from four to six years, the bishops again having advised the Conference, in their pastoral address, that the *bishops were "not ready" for removal* of the time limit. The agitation was kept up, however, through the next four quadrenniums, or until the General Conference of 1900, when the limiting proviso was dropped, so that the appointment to the pastoral charge is made annually, with no time element involved.

Serious doubt has constantly ensued relative to the wisdom of that legislation. The next succeeding General Conference was told by the bishops of the widespread agitation incident thereto.

"Resolutions and memorials in many different forms have been adopted by various organizations and societies, as well as by Quarterly, District, and Annual and Lay Electoral Conferences. Many of these have come to the bishops and, doubtless, many others will come to you—some setting forth the advantages resulting from the enactment; some pleading for the retention of the present law, and others asking variously for a restoration of either the three or five-years' limit, either with or without provision for exceptionally emergent cases."

Thus is indicated the beginning of a reaction of grave significance, that is sweeping on in increasing volume in the direction of the limited pastorate. For this very Conference legislated a time limit on the office of the presiding elder, allowing him six years in any consecutive twelve and the advantage of interval between two Annual Conference sessions, provided the time shall not be more than *six months*.

Agitation was sustained for the limited pastorate until the 1924 General Conference, constituting one of the major factors which marked this one of the most turbulent in our long history. The unlimited pastorate had produced so much unrest throughout the church that it broke into a surging sea of bolshevistic billows which gave the church definite time limit on both the district superintendency and the episcopacy.

With great weight and after grave consideration the Springfield Conference inhibited the bishop from allowing "the district superintendent to preside in the same district more than six consecutive years nor more than six years in any consecutive twelve." In the same spirit, though hindered by constitutional limitation from restricting the bishop's tenure of office, that same General Conference did virtually limit the episcopal administration of office in a given territory. Reports number one (1) and two (2) of the Committee on Episcopacy, respectively, are: "It is the judgment of your committee that *more frequent changes* in the presidency of the Annual Conferences within the Episcopal Areas in the United States of America as arranged by the bishops *will promote the best interests of the whole church*, and we so recommend." Your committee recommends "that the General Conference instruct the Committee on Episcopacy

that in assigning bishops to residences the committee shall have in mind the principle of a *maximum of continuous tenure of eight years* in any given residence in the United States of America."

Limitation thus of the highest ranking officials of our Methodist ministry reflects the church's conviction of *the dangers of the long pastorate*. The dangers thereof are accentuated in that the legislation back to the time limit thus begins at the top. Local pastoral conviction was in the ascendancy at the Conference and definitely registered itself. To complete the legislation, which is inevitable, the laymen, when their turn comes, if not in General Conference, surely in their local churches, will fix the tenure of office of the local pastor in any given charge. It is they who in this democratic age will decide on the "better results" being wrought by any given pastorate, long or short.

Pastors have no reason to chafe under the tendency back to the time limit. In these restless times, moving is in order. It means relief to both the group and the administrator. It is reversion to the secret of Methodist successes in the past: some people thereby getting better leaders and some leaders getting better people. The administration of the fixed pastorate works hardships, both on those people who cannot get good pastors and on those congregations who are not strong enough to get rid of the "bad" pastor. Rotation is the democratic way. There is always a place for every pastor and a pastor for every place.

Failing to recognize the trend of the times, some pastors clamor to remain long after their usefulness has been exhausted in a given congregation. They determine on returning. They resort to unchristian tactics to force themselves on the people. The most abused way is to get across to the appointing powers a set of resolutions for their return to that "field of labor." Such "resolutions" are frequently sent up on behalf of the pastor by a *self-seeking minority* of his membership; or it is sent by the scheming type of church official whose only claim to church notoriety rests on his political wit. Not infre-

quently committees pass these publicly while privately through the mails they send to the appointing powers a set of resolutions of the opposite import—a species of holy hypocrisy.

All too frequently a small minority within a given parish having long been favorites of the administration's rule of favoritism, become so entrenched in authority as to constitute a veritable machine, self-perpetuating; all because the appointing powers are not cognizant of the inside facts, which the middleman keeps scrupulously suppressed. At the last General Conference there was more than one formal complaint lodged with the Committee on Episcopacy of the rule of favoritism and machine-building for *episcopal presidential perpetuation* even in certain episcopal areas. It was apprehension of the increase of the evils of such alleged unholy trafficking that formed the basis of the bold legislation against long episcopal residence in any given territory at the Springfield General Conference. Time has vindicated the wisdom of that legislation. Everywhere both laymen and ministers are less restive under the restrictions which that legislation provides.

Faithful application of the rule in the spirit of the General Conference to pastors, district superintendents, and bishops alike will work no harm on these and will make for the greatest degree of satisfaction, contentment, and progress on the part of those under the sway of our several administrative officers under Methodism's polity. The people who are to be "pastored," "superintended," and "administered," in many cases the truly long-suffering people have a right to relief. Otherwise there will be larger falling off in church membership than is now being recorded. This is "food for thought." The Springfield General Conference was eminently wise in limiting the district superintendency to six consecutive years, and in urging more frequent changes in presidency of Annual Conferences together with the maximum of continuous tenure of eight-years' residence in any given episcopal area in the United States as promotive of the best interests of the whole church.

Lincoln Conference Epworth League Institute

THE first annual Epworth League institute of the Rocky Mountain District, Lincoln Conference, Methodist Episcopal Church, was held in connection with the District Conference at Shepards Chapel, Manhattan, Kans., July 4-10, 1927.

Monday, 3 P. M., faculty meeting, the Rev. M. W. Clair, Jr., presiding. The Rev. and Mrs. B. R. Booker, the Rev. F. J. Bryant, and others were present. On Monday evening we had what was known as "ice-breaking," during which time the faculty and visitors were introduced, and Tuesday morning found us all ready for work.

The "morning watch" was made a special feature of the day's work and was well attended throughout the session. The class work was from 8.30 to 12.15. Each instructor handled with care and efficiency the work assigned him, and the students were very much interested and pleased with the work. The afternoons were given over to the work of the District Conference and recreation for the Leaguers, which was enjoyed by all.

The Revs. Bryant, Walker, and Streeter preached very efficient sermons during the Conference. We were blessed with the presence of Dr. L. H. King and Dr. F. H. Butler. Both delivered wholesome and inspiring addresses that will ever live in the minds of the people of Manhattan. A very interesting and illustrative lecture was given by Miss Hooks, a missionary from Africa.

The persons who constituted the faculty were: the Revs. M. W. Clair, Jr., dean; B. R. Booker, F. J. Bryant, G. S. Sawyer, M. L. Macky, J. B. Walker, and Mrs. B. R. Booker.

The pastor, Rev. G. T. Saxton, and his members stretched every nerve to make things convenient and comfortable for all present. Too much praise cannot be given the Rev. B. J. Donnell for the excellent way in which he handled the food supply.

On Saturday night the Epworth League institute closed with a camp-fire meeting, conducted by the Rev. B. R. Booker, in which many of the citizens took part.—(Miss) Lois Saxton, Reporter.

Contributed Editorial

Dr. Murlin Explains

WE are very glad to print the following communication from President L. H. MURLIN, of DePauw University, giving his side of the controversy over the postponement of the abolition of compulsory drill at DePauw University:

July 25, 1927.

To the Contributing Editor:
DEAR SIR:

If the president of DePauw is the autocratic and perverse creature you draw in your editorial of July 14th he is not fit to occupy that office thirty-four hours, much less to be in the midst of his thirty-fourth year of service as a college president. Waiving preliminaries and incidents equally unfair, I come to the heart of the issue which your editorial puts in a very false light.

The first faculty vote on the question of compulsory training in the R. O. T. C. was at a regular meeting; out of sixty possible votes the result was 19 to 12 against it. Many members, not knowing that a vote was to be taken, were not present or not prepared to vote; they later expressed a desire that the vote be retaken; others suggested that some did not like to vote against the president's well-known views. He had never discussed the question in faculty, among students, or elsewhere, except with a few who came to his office and requested a conference on this question; and with the Committee on Educational Policy. On all questions before the faculty he has always invited freest, fullest, and frankest discussion and action without the least embarrassment to anybody, and has not departed from his usual custom of over thirty years in this matter.

To make it easy for all to vote without let or hindrance, the faculty was asked to vote again through ballots placed in their hands, to be signed, sealed and delivered in person or sent by mail to a clerk in the Registrar's office; she alone was to open and count the ballots, and to report the results to the secretary of the faculty, who is strong in his opposition to compulsory training in the R. O. T. C. After he had made public the result she was to destroy the ballots. All who know this woman know that there could, by no possibility, be any knowledge as to who voted, or how they voted.

The vote was against compulsory R. O. T. C. 28 to 22, ten members not voting. I reported to you, as I had promised I would, at the earliest moment. I felt much relief that the question was settled. What happened next, as related below, has not changed this action of the faculty.

Two years ago a student council was asked to promote co-operation between students and faculty in determining and administering college policies. The faculty, however, has never yielded its sole authority, and has never failed to assume full responsibility for final action on policies or administration. The plan has worked with great satisfaction. Many important and perplexing problems have been solved by the students themselves through this co-operative counsel, advice and service.

It was understood from the beginning, therefore, that the vote on compulsory R. O. T. C. was to come to the students, among whom, it was frequently said, the sentiment was much stronger against compulsory R. O. T. C. than it was in the faculty. I believed this to be true.

In answer to my suggestion, and in accordance with their request, the student council, themselves voting 8 to 6 in favor of compulsory R. O. T. C., asked the student cadet officials to conduct a referendum. The students favored compulsory R. O. T. C. by a large majority. But neither the student council, nor the students' vote decided anything. After this result of referendum vote among the students was verified and reported to the student council, that body unanimously petitioned the president and faculty to continue compulsory R. O. T. C.

I could not deny to a large minority of the faculty the privilege of voting on so important a question when they requested that privilege; nor could I withhold from the faculty this student petition addressed to the president and faculty. I suggested, however, that the petition apply only to 1927-28, awaiting a careful and dispassionate study, by faculty and students, of the National Defense Act and its purpose and spirit as revealed in the present administration of the R. O. T. C. under the Coolidge, Davis, Summerall, Axton personnel: after such study another student referendum would be held and a final vote taken by the faculty. The faculty favored this petition by a vote of 28 to 7 (a larger vote and a much more decisive majority than that of the first vote).

Thus by request of the students, and by vote of the faculty compulsory R. O. T. C. is continued for a year, and a student referendum and faculty vote, by order of the faculty, is to be held at a convenient time within the year. No faculty action "has been rescinded through the opposition of President Murlin"; nor has President Murlin ever worked "for the reversal of the action." From the beginning he has accepted for himself as final the vote of the Committee on Educational Policy and the first vote of the faculty. But absent faculty minorities and student majorities have a right to fair treatment.

I have not been concerned to retain the R. O. T. C. in DePauw. Twice I urged the Committee on Educational Policy to recommend

that the faculty request the government to withdraw the detail at the expiration of the commandant's normal term, June 30, 1926. I promised to join in this request and recommendation. This the committee would not accept.

I have been deeply concerned for two things, namely, that there should be a calm, dispassionate study of the National Defense Act and its operation as illustrated in the administration of the R. O. T. C. through the Coolidge, Summerall, Axton personnel; and second, that all, students and faculty, shall be satisfied that they have had a full and fair part in the decision reached, remembering always that the faculty have final decision and authority.

Faithfully yours,

(Signed) L. H. MURLIN.

[It is only fair to state that one matter to which Doctor Murlin devotes so much attention—that of the honesty of the conduct of the Faculty vote by mail, was never questioned in the editorial mentioned or remotely suggested.]

Missionary Education Movement

THIS year marks the twenty-fifth anniversary of the Missionary Education Movement. Organized in 1902 as the "Young People's Missionary Movement," it has rendered to the churches a quarter century of fundamental and far-reaching service, the value of which cannot be measured by any statistical test. So quietly and so unobtrusively has its work been done that the service has often passed unnoticed even by those who profited most from it. This organization pioneered the way for mission study in the churches and has had charge of the educational preparation of mission study books which have been used by practically all different Protestant denominations in the country. It has made a large contribution to the steady increase in missionary interest and knowledge which have been such an outstanding feature of the church life in the United States in the first quarter of the twentieth century.

The Missionary Education Movement was one of the first organizations to which the word "movement" was attached. But it has differed from many of the movements of recent years in that it has always been entirely without the paraphernalia which has so frequently accompanied everything labelled "movement." It has never bombarded the world with a large battalion of secretaries; it has never produced a high-powered drive for funds, nor engaged in a loud fanfare of propaganda. It has stuck to its one educational task—the indispensable basic service of giving knowledge and inspiration concerning the Foreign and Home Missionary task of the churches. Never has it been more effective than at the present time under the able editorial leadership of FRANKLIN D. COGSWELL.

This twenty-fifth anniversary year is marked by the publication of two of the most valuable volumes of its whole career. These two books are both general in character and meet a very great need of this day, when the whole missionary enterprise is undergoing revaluation in the face of changed conditions. These books are: *The Adventure of the Church: A Study of the Missionary Genius of Christianity*, by SAMUEL MCCREA CAVERT; and *New Paths for Old Purposes: World Challenges to Christianity in Our Generation*, by MARGARET E. BURTON. Both of these books swing around the whole world horizon. They take in both Home and Foreign Missions in their view and tell the story in concrete picture of intense interest.

L.



Keystone View Company

THE CHURCH OF THE OPEN COUNTRY

“It’s Just a Small Church”

A Look at the Problems and Powers of the Smaller Church

By Paul Barton

THIS is pre-eminently the age of the small church. In everything pertaining to the world, our age boasts of size. We claim the tallest buildings man ever built, the largest battleships, the biggest fortunes and the biggest debts, and perhaps even the biggest fools of all history. Here and there this worldly contagion has infected the church. We have built some noble edifices, though none to compare with mediæval cathedrals. Preachers of popular churches to-day are baiting for a crowd as never before, but the largest audiences are puny compared with the throngs that listened to Wesley and Whitefield and Luther and Peter the Hermit and Chrysostom. Whether from good motives or bad, the church has not been carried away by this vile worldly fever of size. We may have struggled, but we have not attained. This is the age of the small church.

How Many Small Churches?

The number of our small churches is legion. The captains of the Lord’s hosts have taken little account of them. But if they were to have proportionate representation in the General Conference, they would elect all of the bishops. When it is a matter of being seen, the small churches are a hopeless minority. But in the statistical tables of any Annual Conference Minutes, they occupy large space. Take for example the minutes of the Conference of which the writer is a member. There are 225 churches listed. The average salary, inclusive of rent as computed for the Methodist Year Book, is given in the Year Book as \$1,577. But the great majority of the churches do not measure up to the average. And thirty

of these churches that measure up to the average are in the two smallest districts comprising the territory of two large cities. In all the rest of the Conference there are only a small proportion of average churches. One district with forty-seven charges has only a very few such churches.

The statistics of membership show the same condition. Less than thirty per cent of the churches have as many as 250 members. Another Conference of 298 churches, the minutes of which are at hand, has less than one-fifth of its churches reporting more than 250 members.

A National Institution

The small church is a national institution. It is not a peculiar feature of certain unfortunate over-churched communities. It is everywhere. There is a church for every five hundred people throughout America. The size of the average church is about 250 members. The average Methodist Episcopal Church, according to the General Statistics of Methodism in the Year Book for 1927, has 174 members.

But, as already indicated, averages either of salary or membership are quite misleading. A few large city churches paying large salaries bring the average up. It is safe to say that fully two-thirds of the churches fall below the average both in salary and membership. This was recognized in the Interchurch Survey. The average salary for Methodist Episcopal ministers was given as \$1,176, but the list was prefaced with this note—“Averages are misleading because the greater number of minis-

ters is in the small-salary list. The larger salaries make the average a maximum amount for most of them." The same principle applies to the average membership.

The small church is here,—and it is everywhere.

Nobody Loves the Small Church

It seems that an institution so universal should receive much consideration and care. But we have been so anxious to have big churches that the small churches have escaped from view. Take, for example, the simple matter of programs for special days. How can the ordinary small Sunday school be expected to successfully stage on a platform fifteen feet square a program involving fifty or more persons. Yet that is the agony that thousands of committees go through every year at Christmas, Easter, Children's Day, and other special occasions. The big churches, with plenty of talent capable of creating unique programs, find ready-made material in abundance. The little church, with no one on its staff competent to create a program, finds nothing suited to its need. The above is given in illustration rather than proof. Our assertion is that the whole program and procedure of Methodism, and for that matter of Protestantism, to-day is organized very largely from the viewpoint of the large church, in spite of the fact that the small churches are far more numerous than the large ones.

Advantages of the Small Church

Some day, perhaps, the world will once more escape from the spell of size. Big things are not always the best. Size is not the only criterion of value. In a small community, why should the church not be small? It seems to be the order just now for humorists to poke fun at anything that is small. Hence the Ford car and the small town are considered proper subjects for ridicule. Such a sense of humor is itself ridiculous. Some belated day we may possibly be able to see how humorous is our idea of humor. The frantic efforts in some quarters to build big churches in the open country or small community are simply amusing.

Christianity emphasizes the personal touch, and the small church cultivates this. Everybody knows everybody else. The large church boasts of its Bible class of five hundred or a thousand men. But do they learn as much as the men in the class of a dozen in the small church? Educators prefer the small group for instruction. Jesus did some of His best preaching to audiences of one or two.

The small church gives a chance to the small man. He can find a place on its official list. It gives a chance to the small preacher. He might not be able to preach to please the throng. But before the few he can give his testimony. The singer and teacher of mediocre talent can exercise themselves here. It is easier to get acquainted in the small church, easier to find your place, perhaps easier to find your God, for you are not elbowed by the throng. That is why "the little brown church in the vale" is "so dear" to multitudes of Americans who worship



"The Great Majority of America's Churches Are Small"

in large city churches. It was in the little wayside church that they found God. "For who hath despised the day of small things?" After all, the small churches have fed the big ones.

Advantages of the Large Church

The advantage of the large church is primarily commercial. It can buy its collection envelopes and supplies of every kind cheaper than the small church, for it buys in quantity. The Methodist Book Concern doesn't observe this common commercial custom of favoring the large buyer, but, then, that consideration for the small church is rather exceptional. The plan of selling the *Epworth Herald* and other periodicals in clubs distinctly favors the large church. The large church has a great advantage in employing a minister because of the buying power of numbers. The large church can employ a staff of workers and allow them to specialize in various phases of its work. Only one man is needed to

preach. The other workers can concentrate on other tasks. And the preacher can concentrate on his.

In some sense the very fact that the large church does not have the close personal touch that the small church has is an advantage. It is quite as bad to be too personal as it is to be cold and icy. No man is a hero to his own valet. Perhaps one reason so few of the pastors of small churches achieve a reputation compared with that of pastors of large churches is that the people know them too well. The man in the large church shelters himself and reinforces his influence by escaping too close personal scrutiny in the midst of the throng.

The large church has an advantage in organizing its membership for work. The larger the number of people, the more varied their talents. Many a small church has about exhausted its resources of workers when it has organized the board of stewards. The large church has many competent people left to put to work at tasks of evangelism, missionary activity, young people's work, social activities, etc.

Most of these things would be true even if the difference between the large church and the small church was simply a difference of numbers. But, as a matter of fact, the large church attracts to itself people of talent and people of wealth, so here is an accretion of advantages. Then there is the sheer fascination of numbers. People follow the crowd. The preacher is stimulated to preach better when before so many hearers. And if he preaches no better sermon than his neighbor pastor in the small church, the people will believe it was better because they have been inspired by the multitude of worshippers as well as by the sermon. So the preacher in the "big church" gets to himself a name of being a "big preacher." And the preacher in the small church likewise gets to himself a name, only of a different kind.

The Battleground for the Future

The future destinies of Christianity are being determined now in the heroic struggle that is being waged by our small churches. Our few large churches can scarcely survive if the multitude of small churches suffer complete

collapse. And few seem to realize how serious is the threat to the small church. Thousands of small churches throughout America are already abandoned. And everywhere the small church is having a battle royal for bare survival. The enemies of the small church are many—the attraction of the big church, the attractions of pleasure, the evils of sectarianism, the economic ills that have come to country and small town, the migration of population to the city, and other economic, social, and religious factors have all rendered her position most precarious. The most distressing signal is the almost total disappearance of churches of a medium strength. There is a small group of large city churches. There are many small struggling churches in all sorts of communities. But the number of churches in between is in a perilous decline. The rural church has almost vanished except as a missionary enterprise. Shall the small-town church also be allowed to succumb? Shall Christianity be left as a privilege only of a few in the great cities? In the struggles of the small church, Christianity is at close grips with disaster.

Give the Small Church a Chance

The small church is entitled to a fair chance. In some situations, this simply means a chance to function efficiently in its small way. The church must escape from the criterion of size in its judgment of preachers and churches. A small diamond is worth more than a big grindstone. And John Fletcher, laboring and writing from his humble position as vicar of Madeley, did vastly more for Christianity than some who have occupied the seats of the mighty but whose names need not be mentioned and perhaps are forgotten anyway.

In many communities, the thing the small church needs is a chance to grow. The reason we have so many small churches is because we have been so zealous in multiplying churches. The time for extending the field is past. Our job now is to cultivate the field already occupied. The insistent cry that there are too many churches speaks

truth and must be heeded. The next generation must solve the problem of overchurching and sectarianism, or witness the disintegration of Christianity. It is time to push the ideas of union, comity, and co-operation with a spirit of downright desperation. The future safety of Christianity demands nothing less.

How Big a Church?

A church should be just as big as its community. This self-evident principle involves the application of the idea of a parish to every church, whether large or small. The prevailing Protestant policy of planting a hundred churches in a city and allowing each one of the hundred to take the whole city as its parish, is plainly absurd. Of course, the small churches suffer under such a scheme. And what is worse, they are put under the stigma of failure compared with the larger churches because of this false policy. Perhaps the time is not yet arrived that we can designate a man a member of the church within whose parish he dwells by mere virtue of his residence there. But that is certainly an objective to work toward. The constituency idea must ultimately give place to the parish idea in city and country alike. Only so can we deal with the problem of neglected folks, lost church letters, overlapping of fields, and competition.

Our Problem

The problem of the small church is our problem, it belongs to us. The small church is entitled to a large hearing. It is both cowardly and costly to abandon them to their own resources because they have not kept up with the large churches. The wise policy is to help them. The needs of the small church should be considered fully in shaping every policy, in ritual revision, in hymnal revision, in benevolence programs and plans, in religious educational policies, etc., etc. The major battle of Christianity to-day is being waged by and in the small church. The situation calls for study, help, and prayer.

KANSAS CITY, MO.

A Britisher Looks at America

I. Trailing the Prohibition Question Across the Continent

By Samuel Horton

Secretary of the Metropolitan Free Church Federation, London; Ex-President of the Primitive Methodist Conference

ONE night a little group of men were discussing prohibition in the National Liberal Club, London. Various views were expressed as to its efficiency as a solution to the drink problem. Several articles had appeared in the London dailies, which set forth in strong language its weaknesses, and in which the conclusion was drawn that America was far worse under prohibition than before. It was felt by several members of the group that the whole story was not being told, and that there was behind the articles the prejudices of vested interests. One of the most influential of the group remarked: "I wish somebody could go out and bring us back a really unprejudiced view; a man who would see things through his own eyes, and who has the courage to state the facts, whatever they may be." To my surprise, another member of the group said: "Here is the very man we want," laying his hand on my shoulder. For the moment, I treated it

as a huge joke, but when the opinion was enthusiastically endorsed by every member of the group, I began to think seriously of the proposition. After mentioning the matter to several leaders of the churches, all of whom urged me to accede to the request, I made arrangements to come out to fulfill this commission.

In the meantime, the Metropolitan Free Church Federation, of which I am the secretary, had determined on a great peace campaign next year, when Dr. Norwood is to be the president, and it was suggested that while I was out, I should try to "sense" the mind of the leaders of thought in America on the question of world peace. With this dual commission, and with a considerable sense of trepidation and responsibility, I embarked on the "Berengaria."

On the voyage I soon learned how deep the division of opinion is among the Americans themselves on prohibition. It was interesting to hear one man vehemently

declaring "that prohibition is a farce and has broken down entirely," and the next moment to listen to a most eulogistic speech on the blessings it had brought upon the nation, by another. In a rough kind of way, before we reached the end of the voyage, I was able to divide these into two distinct groups: the smaller group who staunchly defended prohibition, consisting of Americans, who were either members of Christian churches or business men; the second and larger group were mostly naturalized Americans, consisting of Jews, Hungarians, Poles, and Italians. I found, afterwards, in my investigations, that pretty generally speaking, the aliens who have settled in America are "wet." Britishers are apt to think of America as they think of their own country, as composed almost entirely of one race and people, forgetting the tremendous exodus there has been from all European countries to America. One of the great facts that impressed me was the power America has shown in absorbing these alien populations, and in making them, more or less, citizens of the land of their adoption. My itinerary commenced at New York; from thence I went to Pittsburgh, Columbus, Washington, Detroit, Chicago, Omaha, Lincoln, Denver, Salt Lake City, Kansas City, St. Louis, Cincinnati, Philadelphia, and a host of smaller places.

A Babel of Voices

I wish to pay my tribute of gratitude to the heads of the Christian churches, the secretaries of the Young Men's Christian Associations, the agents of the Anti-Saloon League, the officers of the Federal Council of Churches, for the very valuable help they rendered me in putting me in touch with the right kind of people. One of my fears, before I landed, was that I should find the very men I wished to question so busy as to refuse to spend their time in discussing matters with a stranger like myself, and especially I feared that would be so with those who represent the "wet" interests. It was altogether a groundless fear, for I interviewed senators, judges, State attorneys, the heads of universities, and other great educational institutions; the police, the governors of penitentiaries, the heads of big businesses, the managers of hotels, tradesmen, shopkeepers, porters, and indeed, all classes of the community, and in no single case did I get a rebuff. Altogether it was a very illuminating experience. In order that I might get a pretty comprehensive view of the life of the people, I went at night to theaters and picture houses—about which I shall have something to say a little later. My experiences embraced an Indian pow-wow; a circus; a morning spent in the law courts at the invitation of the judge, by whose side I sat while he tried several cases; a church picnic; some dances; many hours spent in slumming hunting for "drunks"; the inspection of a number of large industrial



Courtesy of New York Herald Tribune

PARK AVENUE—NEW YORK CITY
The Greatest Concentration of Wealth the World Has Ever Known

concerns, besides numberless conversations on long railway journeys.

Prosperity and Drink

Coming from a country where unemployment is a normal factor, and where, at the present time, there is one million and a half unemployed, one could not help but be impressed with the ceaseless activity and abounding industrial prosperity everywhere. Of course, one of the questions I tried to solve was how much prohibition had to do with the fact that unemployment is a negligible quantity in America, and that everywhere the people seemed to have plenty of money to spend. I found opinion keenly divided on this matter. My own investigations led me to the conclusion that the elimination of capital from an unproductive industry such as the drink

trade, and the employment of it in other and more legitimate trades, must be put down as one of the most powerful factors, if not the most potent of all the forces which have brought about the present condition of things.

I found that, broadly speaking, the Protestant churches speak with one voice upon this subject. The Methodists, Presbyterians, Baptists, Churches of Christ, Congregationalists, and in a less pronounced way, Episcopalians, all have made up their minds that prohibition is a very good thing and has come to stay. The Catholic Church speaks with two voices, but I gathered that opinion is ripening in favor of the continuance of the "dry" program. The heads of universities and educationalists generally, I discovered, were almost unanimous in favor of prohibition. So also is the large and efficient class who declare they have an opportunity with their children far superior to what they had in the old liquor days. Big business also spoke emphatically for prohibition, and I was informed that one large motor firm was prepared to spend ten per cent of its profits to prevent any modification of the Volstead Act. Women's organizations I found almost unanimous for the continuance of the "dry" policy, and I came to the conclusion that the greatest bulwark against reaction would be found amongst the women. One State attorney gave it as his opinion that a large majority of the wives of "wet" voters would vote "dry." On the other hand, I was greatly impressed with the number of men belonging to the working classes who are advocates of the modification of the law so as to be able to obtain light wines and beer.

Too Little Stress on Education

"We are all 'wets' here," said a foreman of one department in a huge packing concern. I interviewed waiters, porters, car men, railway employees, and other representatives of the artisan classes, and I should say of these men sixty per cent were in favor of modification. I heard the leaders of the churches and temperance organizations speak very confidently as to the future,

and on the whole I think their optimism is justified; but I am quite sure that many of them underrate the forces among the uneducated classes which, if skillfully organized, could jeopardize the good that has already been done. If I may say so as an impartial critic, where I think a mistake is being made is that the "dry" forces are trusting too much to political action and too little to education. Another danger lies in the apathy of even good folks to the tremendous consequences which are wrapped up in this experiment. Something ought to be done to get at the conscience of the Christian people who have a vote, but who do not trouble to use it. If all the members of the Christian churches could realize the seriousness of the situation, and would make it a conscientious duty to go to the ballot box, the situation would certainly be saved. There is growing up a generation of young men and women who have never known the evils that gather round the saloon, and when talking with some of these I was astonished to find how little interest they seemed to take in this great moral issue. If ever America goes back on prohibition, the guilt will lie at the door of the men who allow small personal interests to interfere with their duty of going to the ballot box.

I Visit the Movies

I spent more nights seeing the "movies" than I have spent in all my life before; but as one of the vexed questions at home is the character of many films which reach

us from America, I determined to see what sort of pictures were being presented over there. I am not sure whether the churches have realized to their full the tremendous importance of the pictures as a factor in forming the character of young America. I think if they did, there would be far more effort made to purify and elevate the picture house. Of all the films I saw, only three could be designated as really helpful in making character of the type that ennobles citizenship. The worst that could be said against most of the others was that they were silly and absolutely untrue to life. But there were some which were vulgarly suggestive of the baser passions, and one was sorry to see with what eagerness they were watched by the crowds of young people. A few pictures were evidently designated as skits on prohibition in which the humor was not sufficient to atone for the bad taste if respect for the law needs to be inculcated. The worst feature of all, to my mind, was the constant presentation of fighting and bloodshed. Murder was presented and the pistol drawn at the slightest provocation, and I could not help but think that here may be found one reason why, in some centers, life is held so cheaply. If the churches could capture the cinema and make it the medium of intellectual and moral uplift, they would have done far more good than by scores of sporadic revivals. One feature in connection with the picture houses which interested and pleased me was the number of family groups.

A Modern Parable of the Rebellious Woman

By Hazel Murray Beardsley

BEHOLD a certain woman, having served the church for many days and years, found not peace in her heart, but unrest and rebellion. When she realized this she said within herself, for she was a devout woman, "This thing ought not to be," and began to take her soul severely to task about it. But her soul cried out within her yet the more, "Why do you torment me and chastise me? I am stifling—I must breathe or die." Then was she alarmed, not knowing whether to give heed to the cry of her own soul, or to believe it to be the voice of the devil tempting her. But her soul did triumph over her fears of evil and she began to consider how she had come to such a pass and what should be done that her soul might breathe and not die.

She did consider how, from her youth up, she had with great care arranged her own likes and dislikes so that her life might fit the mold of perfection prescribed by the church. It had not always been an easy thing to do, and had seldom given her joy, save that sense of satisfaction she received from ruling her own spirit. Was there a task no one else craved, she did it. Were there many church meetings to attend, she found time and strength to attend them all. Were there societies to be maintained, she felt it her duty to bear a large part of the responsibility of maintaining them. But suddenly, she could not tell how, she found her soul in rebellion which surged through her being like a tidal wave, and swept her out of complacency—to where, she did not know. For fear of the people, she did hide this rebellion in her heart, but she could not escape from it herself.

In her anxiety she began to think things through, and to question whether a godly life does really consist in the number of church duties one can accomplish. In her zeal for doing had she quite forgotten that her own spirit was the greatest contribution she could ever make, and had it been starving while she had been busy about much serving? Now, she wondered whether she had not placed too much emphasis on doing church work and not enough on being a Christian. If God was her Father, was He not like an earthly father, more interested in what she was than in what she could do for Him? Could it be that to have a Christlike spirit within, allowing it to grow and express itself naturally, was the essential thing after all? All her former convictions did wither as grass before the strength of this new conviction. To let her religious activities be but the expression of the love of God in her heart seemed reasonable and sound to her, and she determined to give it a trial.

This was to be no easy experiment, of that she was aware; for it involved the dropping of all church duties which had become mere routine, and entering into church activities only as participation in them was a genuine expression of her religious life.

When she ceased doing church work as a duty, her life broke out spontaneously into new religious impulses which could not be bound by old traditions. She began to worship truly. Religion became to her a joy and strength such as she never before experienced. She found peace in her soul, but more than that she found a spring of life ready to overflow once it was freed.

A Mentor of Master Minds

Report of the Fifth Annual Session of the Summer School of Theology of the Delaware and Washington Conferences, Held at Princess Anne Academy, Princess Anne, Md., July 19-29, 1927

By the Rev. Ralph B. Thompson

MENTOR, the faithful friend of Ulysses, tutor of his son Telemachus, survives the ravages of time through the fame of his patron and pupil, so that his name signifies a wise and reliable counselor. With exceedingly deeper and more extended meaning, the Composite Mentor of Master Minds, framed in the group of instructors of our summer school of theology, promises to live on through the fruition of their labors with those who share in the benefits of their teaching.

Only a very few years ago the aspiring supply pastor struggled alone with the task of preparing himself to meet the requirements of the Conference courses of study, appearing at the session of the Annual Conference to be given a perfunctory quiz; to be cast down, or passed with a wink at his all too evident inability to grasp the studies prescribed. He needed a mentor, an adviser, a friendly and sympathetic guidance. The summer schools of theology, under the direction of the Commission on Courses of Study of the Methodist Episcopal Church, are the result of a practical and effectual approach to this long-felt need.

The aim back of this unique seminary is to insure for the undergraduate in the Conference course of study the mastery of its content; to provide a postgraduate course for the busy pastor, who needs to be revitalized and aided in keeping abreast of a growing task. It is a response to the urge, to "study to show thyself approved unto God." There is an added value in evidence: the opportunity for self-expression, which tends to discover and bring forward men of marked ability, finding a place within the faculty. Through the opportunity for revealing latent powers (which the summer school affords) there is found occasionally a potential genius who might otherwise remain dormant and unnoted.

This summer school of theology brings together a valiant and virile group of ministers from over an extensive and diverse territory, comprehended in the bounds of the two foremost colored Conferences of the Methodist Episcopal Church. This field was the heart of early Methodism, and witnessed the pioneer labors of Francis Asbury and his cohorts. It is yet loyal to historic Methodism, holding strategic relationship to the church at large. Here the roots are deep and the defenses strong. Herein is found a magnificent opportunity to lengthen one's outlook on life; to experience the delightful stimulus of the impact of new and lofty ideas; to acquire (often through casual conversation) advanced conceptions of program and pastoral work; to catch the world-view of our task in the kingdom of God.

Princess Anne Academy, Dr. T. H. Kiah, principal, presents very favorable accommodations. It is an institution of junior college grade, the scholastic center of the peninsula of Methodism; an accredited branch of the University of Maryland; incorporated with Morgan College, Baltimore. Modern public buildings and beau-

teous cottages adorn its tract of 200 fertile acres. The facilities of this college are at our disposal without charge.

Officers and Faculty—The Rev. F. J. Handy, dean of the school of theology, an alert scholar and tireless workman, must be credited for a well-planned program. The skill of the organization behind this summer school idea is excelled only by the economy and self-sacrifice of its operation. It is a true school.

The management does not lag, because of the able administrator, Dr. Ernest Lyon, pastor of Ames Methodist Episcopal Church, Baltimore City.

The daily devotional exercises were in charge of Dr. W. C. Jason, president of the Board of Examiners, Delaware Conference. He brought to his period the luster of Greek scholarship, the tact of an experienced mentor, the spirit of a man of God.

The Rev. E. O. Parker (an effective pastor for forty-eight years) is the director of music, assisted by Dr. R. W. S. Thomas and the Rev. R. B. Thompson as pianists.

The Rev. G. E. Curry, D.D., president of Board of Examiners, Washington Conference, in addition to his work as an instructor, delivered a general address on "Books," an extension of the idea of collateral reading.

The Rev. A. L. Jenkins, registrar, Washington Conference, is secretary of the school; the Rev. H. T. Johnson, registrar, Delaware Conference, assistant secretary.

The other teachers are as follows: the Rev. J. H. Scott, the Rev. L. S. Moore, the Rev. W. A. T. Miles, the Rev. J. T. Fletcher, the Rev. D. W. Henry, the Rev. J. S. Horsey, J. W. Jewett, of the Delaware Conference; the Rev. J. W. E. Bowen (absent), the Rev. J. W. Waters, the Rev. R. W. S. Thomas, the Rev. C. H. Matthews, the Rev. W. A. English (absent), the Rev. C. S. Harper.

Lectures. "The Deity of Our Lord" was presented in two able lectures by the Rev. W. A. T. Miles, A.M., B.D., Orange, N. J.

Two lectures, on "God in Prophecy," and "God in the New Testament," respectively, were delivered by Dr. Pezavia O'Connell, professor of philosophy in Morgan College, Baltimore.

Nine discourses were delivered by Dr. Walter H. Loft-house, district superintendent of the Poughkeepsie District, New York Conference; a fresh exposition of the book of Isaiah, including a special lecture on the "Education of Jonah." The issues arising from Biblical criticism were faithfully considered. Notable lectures were delivered by the Revs. S. J. Horsey, C. H. Matthews, L. S. Moore, J. H. Scott, and Mr. R. L. Clemmons, chef, on "Dietetics."

Dr. A. J. Mitchell, Washington Conference, preached in place of Dr. C. A. Tindley. Informal addresses were delivered by the following district superintendents: the Rev. M. A. Thompson, Delaware Conference; the Rev. C. Y. Trigg, the Rev. R. F. Coates, the Rev. J. S. Carroll, Washington Conference. Other visiting district super-

intendents: the Rev. J. W. Jefferson, J. E. A. Johns, the Rev. T. H. Woodley, Delaware Conference. Other visitors were: the Rev. and Mrs. Carpenter, Ellicott City, Md.; Mrs. Lavinia Jewett, Montclair, N. J.; Mrs. J. S. Carroll, who addressed the school. Attendance: forty undergraduates, including two women in local preacher's course of study; fifteen postgraduates, besides many pastors visiting for a day. There were eight graduates, as follows: Delaware Conference: A. D. McBride, W. R. Price, R. W. Thomas, Levin Molock; of the Washington Conference: B. F. Hall, G. E. Brashears, J. M. Barnes, R. A. Green. Four of the graduates delivered sermons very creditable to the Department of Homiletics.

The annual concert by the students was a worthy expression of the literary and musical talent of the group; receipts, \$15. The singing of Mr. Charles Burnett, Baltimore, veteran of the World War, who lost his sight on the field of valor, was remarkable; his wife, and attendant, also sang a solo in an admirable way. Mrs. Eva Gordon, soloist, sang with her usual excellence. A demonstration of song with small children was given by Mrs. Lutetia Johnson, St. Michaels, Md. A solo was sung by Mrs. Allen, a student, member of Zoar Methodist Episcopal Church, Philadelphia.

The graduation exercises on Thursday evening closed the school session. Some marks of improvement over previous years are: A more proficient faculty, with staff of lecturers selected for their known mastery of the subject treated; improvement in entertainment, Dr. Kiah devoting his resources to the best interest of all; lectures following devotional period, avoiding inroads on class periods; an innovation, "The Music Forum," conducted by the Rev. R. B. Thompson; two periods of discussion and demonstration of singing as it relates to church services; also some suggestions on vocalization, leading to the conscious understanding of nature's principle in music; the promotion of discussion periods, dealing with pertinent themes; special emphasis on written work, for credit in studies; work on collateral reading and study during interim of Conference year, conducted by correspondence between teacher and student.

There is no financial motive. If we are to continue to meet a rising cost of maintenance, our constituency must speedily come to our help with greatly increased support. If Methodism would not lose her scepter of power in the field of religion, she must furnish a true mentor to keep her leaders intellectually and spiritually fresh. She can and she will.

The Ministers' Conference of Hampton Institute

By the Rev. Robert M. Williams

Pastor of Leigh Street Memorial Methodist Episcopal Church

THE fourteenth annual meeting of the Ministers' Conference, interdenominational, met at Hampton Institute, June 20-24. This campus, nestling on Hampton Roads, is truly paradisiacal this season of the year. An overworked, jaded group of ministers and teachers found rest amid this beauty.

Dr. Fenniger, the untiring executive secretary, presented one of the best programs in the history of these conferences. On June 20, at 6.45 P. M., the executive board met for its annual dinner and business session. Dr. Fenniger revealed to the board his very ambitious plans for these conferences and asked, very earnestly, that the board co-operate with him. To the man the board said, "Yea."

On the same date, at 8 P. M., the annual sermon was preached by that giant of preachers, Dr. C. A. Tindley. The beautiful chapel was filled with teachers and ministers. The largest number of ministers reported for this service than any other opening service in previous years. They frankly admitted that they were present for the opening service because Dr. Tindley was going to preach. Others said they were not much interested in any other part of the week's program.

Dr. Tindley did not disappoint them. He arose in his inimitable way amid thunderous applause and announced as his subject, "Some of the Dynamics of Christianity," and for his text, "But be of good cheer; I have overcome the world." It seems that he had his audience with him before he landed on the grounds, for this writer has never seen intelligence, as this audience represented, so emotionally stirred. They clapped, cried, laughed, and shouted their "Amens" and "Hallelujahs" from the

beginning to the end. Dr. Tindley has won an eternal place in the hearts of these preacher-men.

Dr. Gaius Glenn Atkins, formerly pastor of one of the leading churches of Detroit, and now professor of homiletics in Auburn Theological Seminary, gave a very inspiring series of addresses from the theme, "Four-Direction Preaching." Not only did the men get theory, but some very practical suggestions from a man who has spent most of his ministry in the pastorate, and is pronounced one of the leading preachers of this day.

Dr. Atkins also gave the address to the union meeting of the ministers and teachers who were there in regular summer school. He spoke on "The Five Gifts of Good Books." His witticisms and profound thinking held the attention of his audience.

Dr. R. Nathaniel Dett, director of vocal music of Hampton, was with us again and gave four lectures on "Music in the Church." Dr. Dett did not spare the rod in his criticism of the music in most of our churches. He not only pointed out the weak places, but gave some very wholesome advice and suggestions. Dr. Dett illustrated two of his lectures with the aid of his beautiful victrola.

Dr. Channing H. Tobias, secretary of the national council of the Y. M. C. A., and Dr. James Hardy Dillard, president of the Jeans and Slater Funds, were present and addressed one of the union meetings.

How to relate the church to the community in a social way is one of the vexing problems of to-day, and the church and pastor who are doing it instantly become the study of those interested in this phase of church work. Dr. William N. Deberry, pastor of St. John's

Congregational Church, Springfield, Mass., is one of the ministers who is successfully doing this type of work. Dr. Fenniger rendered the conference inestimable service in presenting Dr. Deberry for a series of lectures on "The Institutional Church."

This church owns and operates apartment houses with a normal rental, making it possible for our people from the South to get adequate housing for a small rent. They have clubhouses for boys and girls, summer camps, and many departments, making it easily the Morgan Memorial of the Negro race. Through a generous friend, the late Frank Beebe, much of this work was made possible, together with their \$100,000 endowment fund. The lectures were freighted with information and timely suggestions. Many of the men, however, were not sold to the idea of operating a pool room for their young men.

Dr. Howard Thurman, pastor of Mt. Zion Baptist Church, Oberlin, Ohio, affectionately called by the men "that boy," gave a very informing series of lectures on "The Problems of Youth." He spoke frankly of what youth thinks of the church and its ministry. He gave some timely suggestions on how the church can hold the modern youth.

Prof. Kemper Fullerton, professor of Old Testament in Oberlin Graduate School of Theology, gave a series of lectures on "The Problems of National Suffering as Viewed by a Prophet of Israel." Prof. Fullerton has not been with us for a number of years, and the men were

glad to see and hear him, an authority on the Old Testament.

One of the outstanding features of the conference was the reception given the ministers and teachers by the school on the beautiful campus. This afforded a splendid opportunity for these two groups, with common problems, to get together and "compare notes" regarding the problems of youth.

This was the largest conference in the history of these conferences, there being 359 men present, representing fifteen different denominations and twenty-three States. The Baptists led this number, with the great Methodist Episcopal Church second. This, the largest conference of the fourteen, owes its success to the unflagging zeal of the executive secretary, Dr. L. Fenniger.

Prominent of the Methodist Episcopal Church present were: Drs. Ernest Lyons, M. J. Naylor, G. W. Mathews, D. W. Hayes, of the Washington Conference; Drs. W. R. A. Palmer, C. A. Tindley, J. E. A. Johns, of the Delaware Conference, and Dr. N. D. Shamborguer, of the Lexington Conference.

Surely no man who attended this conference could go back to his parish without a keen desire to keep himself abreast of the best and relate his church to the community in a vitally social way.

Dr. Fenniger has announced the 1928 conference, which will meet June 25-29, and hopes to make this a banner conference in every way in celebration of the fifteenth year.

The Triumphant Death of the Rev. R. T. Adams

By the Rev. H. E. Burns

THIS great minister of the gospel was a Christian gentleman. He led many souls to Jesus Christ. For many years his life was that of the highest ideals and Christian living. It seems that he was a special agent of God, consecrated, and set apart and specially endowed with wisdom and the Holy Ghost to be a leader for his people. He had a superior intellect, and by adaptation he could command the attention of the public and take front rank anywhere.

The Rev. R. T. Adams was one of the outstanding characters of the Atlanta Conference in efficiency, integrity, progressiveness, personal and highest moral character. He was a devoted husband, a loving father, and a true friend.

He was born in Griffin, Ga., in the early fifties, and died at Griffin, Ga., July 5, 1927. At an early age his parents moved to Culloden, Ga., where he grew up into young manhood. In his early manhood he was married to Miss Rosa Woodward, to which union six children were born, five of whom survive him. After the death of his first wife he was later married to Miss Rosa L. Reed, to which union three children were born, all of whom survive him. He was converted and joined the Methodist Episcopal Church in his early youth, and with the assistance of Dr. C. O. Fisher organized the Methodist Episcopal Church at Culloden. This was the first Methodist Episcopal Church in this part of the country at that time.

He joined the Savannah Annual Conference at Augusta, Ga., in 1876, and served as pastor and district superintendent continuously until December, 1926, when he retired on account of sickness and old age.

He served as pastor on the following charges: Greenville, Griffin twice, McDonough twice, Covington, Newnan, Central Avenue, Stockbridge; he was district superintendent of the Griffin District twice. He served as secretary of his Annual Conference sixteen years consecutively. Reviewing the long life of service rendered by him for God and humanity, we can but say with Mr. Charles Wesley:

"Servant of God, well done;

Thy glorious warfare's past;

The battle's fought, the race is run,

And thou art crowned at last."

Without doubt, the Rev. Adams' soul is resting at peace with his God in that "city which hath foundation, whose builder and maker is God."

His funeral was held at Heck's Chapel Methodist Episcopal Church, Griffin, Ga., and he was buried in the Griffin Cemetery, July 8, 1927. The funeral sermon was preached by the Rev. R. R. O. Neal, assisted by the Revs. M. M. Alston and P. H. Travis.

ATLANTA, GA.

and on the whole I think their optimism is justified; but I am quite sure that many of them underrate the forces among the uneducated classes which, if skillfully organized, could jeopardize the good that has already been done. If I may say so as an impartial critic, where I think a mistake is being made is that the "dry" forces are trusting too much to political action and too little to education. Another danger lies in the apathy of even good folks to the tremendous consequences which are wrapped up in this experiment. Something ought to be done to get at the conscience of the Christian people who have a vote, but who do not trouble to use it. If all the members of the Christian churches could realize the seriousness of the situation, and would make it a conscientious duty to go to the ballot box, the situation would certainly be saved. There is growing up a generation of young men and women who have never known the evils that gather round the saloon, and when talking with some of these I was astonished to find how little interest they seemed to take in this great moral issue. If ever America goes back on prohibition, the guilt will lie at the door of the men who allow small personal interests to interfere with their duty of going to the ballot box.

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BEHOLD a certain woman, having served the church for many days and years, found not peace in her heart, but unrest and rebellion. When she realized this she said within herself, for she was a devout woman, "This thing ought not to be," and began to take her soul severely to task about it. But her soul cried out within her yet the more, "Why do you torment me and chastise me? I am stifling—I must breathe or die." Then was she alarmed, not knowing whether to give heed to the cry of her own soul, or to believe it to be the voice of the devil tempting her. But her soul did triumph over her fears of evil and she began to consider how she had come to such a pass and what should be done that her soul might breathe and not die.

She did consider how, from her youth up, she had with great care arranged her own likes and dislikes so that her life might fit the mold of perfection prescribed by the church. It had not always been an easy thing to do, and had seldom given her joy, save that sense of satisfaction she received from ruling her own spirit. Was there a task no one else craved, she did it. Were there many church meetings to attend, she found time and strength to attend them all. Were there societies to be maintained, she felt it her duty to bear a large part of the responsibility of maintaining them. But suddenly, she could not tell how, she found her soul in rebellion which surged through her being like a tidal wave, and swept her out of complacency—to where, she did not know. For fear of the people, she did hide this rebellion in her heart, but she could not escape from it herself.

In her anxiety she began to think things through, and to question whether a godly life does really consist in the number of church duties one can accomplish. In her zeal for doing had she quite forgotten that her own spirit was the greatest contribution she could ever make, and had it been starving while she had been busy about much serving? Now, she wondered whether she had not placed too much emphasis on doing church work and not enough on being a Christian. If God was her Father, was He not like an earthly father, more interested in what she was than in what she could do for Him? Could it be that to have a Christlike spirit within, allowing it to grow and express itself naturally, was the essential thing after all? All her former convictions did wither as grass before the strength of this new conviction. To let her religious activities be but the expression of the love of God in her heart seemed reasonable and sound to her, and she determined to give it a trial.

This was to be no easy experiment, of that she was aware; for it involved the dropping of all church duties which had become mere routine, and entering into church activities only as participation in them was a genuine expression of her religious life.

When she ceased doing church work as a duty, her life broke out spontaneously into new religious impulses which could not be bound by old traditions. She began to worship truly. Religion became to her a joy and strength such as she never before experienced. She found peace in her soul, but more than that she found a spring of life ready to overflow once it was freed.

A Mentor of Master Minds

Report of the Fifth Annual Session of the Summer School of Theology of the Delaware and Washington Conferences, Held at Princess Anne Academy, Princess Anne, Md., July 19-29, 1927

By the Rev. Ralph B. Thompson

MENTOR, the faithful friend of Ulysses, tutor of his son Telemachus, survives the ravages of time through the fame of his patron and pupil, so that his name signifies a wise and reliable counselor. With exceedingly deeper and more extended meaning, the Composite Mentor of Master Minds, framed in the group of instructors of our summer school of theology, promises to live on through the fruition of their labors with those who share in the benefits of their teaching.

Only a very few years ago the aspiring supply pastor struggled alone with the task of preparing himself to meet the requirements of the Conference courses of study, appearing at the session of the Annual Conference to be given a perfunctory quiz; to be cast down, or passed with a wink at his all too evident inability to grasp the studies prescribed. He needed a mentor, an adviser, a friendly and sympathetic guidance. The summer schools of theology, under the direction of the Commission on Courses of Study of the Methodist Episcopal Church, are the result of a practical and effectual approach to this long-felt need.

The aim back of this unique seminary is to insure for the undergraduate in the Conference course of study the mastery of its content; to provide a postgraduate course for the busy pastor, who needs to be revitalized and aided in keeping abreast of a growing task. It is a response to the urge, to "study to show thyself approved unto God." There is an added value in evidence: the opportunity for self-expression, which tends to discover and bring forward men of marked ability, finding a place within the faculty. Through the opportunity for revealing latent powers (which the summer school affords) there is found occasionally a potential genius who might otherwise remain dormant and unnoted.

This summer school of theology brings together a valiant and virile group of ministers from over an extensive and diverse territory, comprehended in the bounds of the two foremost colored Conferences of the Methodist Episcopal Church. This field was the heart of early Methodism, and witnessed the pioneer labors of Francis Asbury and his cohorts. It is yet loyal to historic Methodism, holding strategic relationship to the church at large. Here the roots are deep and the defenses strong. Herein is found a magnificent opportunity to lengthen one's outlook on life; to experience the delightful stimulus of the impact of new and lofty ideas; to acquire (often through casual conversation) advanced conceptions of program and pastoral work; to catch the world-view of our task in the kingdom of God.

Princess Anne Academy, Dr. T. H. Kiah, principal, presents very favorable accommodations. It is an institution of junior college grade, the scholastic center of the peninsula of Methodism; an accredited branch of the University of Maryland; incorporated with Morgan College, Baltimore. Modern public buildings and beau-

teous cottages adorn its tract of 200 fertile acres. The facilities of this college are at our disposal without charge.

Officers and Faculty—The Rev. F. J. Handy, dean of the school of theology, an alert scholar and tireless workman, must be credited for a well-planned program. The skill of the organization behind this summer school idea is excelled only by the economy and self-sacrifice of its operation. It is a true school.

The management does not lag, because of the able administrator, Dr. Ernest Lyon, pastor of Ames Methodist Episcopal Church, Baltimore City.

The daily devotional exercises were in charge of Dr. W. C. Jason, president of the Board of Examiners, Delaware Conference. He brought to his period the luster of Greek scholarship, the tact of an experienced mentor, the spirit of a man of God.

The Rev. E. O. Parker (an effective pastor for forty-eight years) is the director of music, assisted by Dr. R. W. S. Thomas and the Rev. R. B. Thompson as pianists.

The Rev. G. E. Curry, D.D., president of Board of Examiners, Washington Conference, in addition to his work as an instructor, delivered a general address on "Books," an extension of the idea of collateral reading.

The Rev. A. L. Jenkins, registrar, Washington Conference, is secretary of the school; the Rev. H. T. Johnson, registrar, Delaware Conference, assistant secretary.

The other teachers are as follows: the Rev. J. H. Scott, the Rev. L. S. Moore, the Rev. W. A. T. Miles, the Rev. J. T. Fletcher, the Rev. D. W. Henry, the Rev. J. S. Horsey, J. W. Jewett, of the Delaware Conference; the Rev. J. W. E. Bowen (absent), the Rev. J. W. Waters, the Rev. R. W. S. Thomas, the Rev. C. H. Matthews, the Rev. W. A. English (absent), the Rev. C. S. Harper.

Lectures. "The Deity of Our Lord" was presented in two able lectures by the Rev. W. A. T. Miles, A.M., B.D., Orange, N. J.

Two lectures, on "God in Prophecy," and "God in the New Testament," respectively, were delivered by Dr. Pezavia O'Connell, professor of philosophy in Morgan College, Baltimore.

Nine discourses were delivered by Dr. Walter H. Loft-house, district superintendent of the Poughkeepsie District, New York Conference; a fresh exposition of the book of Isaiah, including a special lecture on the "Education of Jonah." The issues arising from Biblical criticism were faithfully considered. Notable lectures were delivered by the Revs. S. J. Horsey, C. H. Matthews, L. S. Moore, J. H. Scott, and Mr. R. L. Clemmons, chef, on "Dietetics."

Dr. A. J. Mitchell, Washington Conference, preached in place of Dr. C. A. Tindley. Informal addresses were delivered by the following district superintendents: the Rev. M. A. Thompson, Delaware Conference; the Rev. C. Y. Trigg, the Rev. R. F. Coates, the Rev. J. S. Carroll, Washington Conference. Other visiting district super-

intendents: the Rev. J. W. Jefferson, J. E. A. Johns, the Rev. T. H. Woodley, Delaware Conference. Other visitors were: the Rev. and Mrs. Carpenter, Ellicott City, Md.; Mrs. Lavinia Jewett, Montclair, N. J.; Mrs. J. S. Carroll, who addressed the school. Attendance: forty undergraduates, including two women in local preacher's course of study; fifteen postgraduates, besides many pastors visiting for a day. There were eight graduates, as follows: Delaware Conference: A. D. McBride, W. R. Price, R. W. Thomas, Levin Molock; of the Washington Conference: B. F. Hall, G. E. Brashears, J. M. Barnes, R. A. Green. Four of the graduates delivered sermons very creditable to the Department of Homiletics.

The annual concert by the students was a worthy expression of the literary and musical talent of the group; receipts, \$15. The singing of Mr. Charles Burnett, Baltimore, veteran of the World War, who lost his sight on the field of valor, was remarkable; his wife, and attendant, also sang a solo in an admirable way. Mrs. Eva Gordon, soloist, sang with her usual excellence. A demonstration of song with small children was given by Mrs. Lutetia Johnson, St. Michaels, Md. A solo was sung by Mrs. Allen, a student, member of Zoar Methodist Episcopal Church, Philadelphia.

The graduation exercises on Thursday evening closed the school session. Some marks of improvement over previous years are: A more proficient faculty, with staff of lecturers selected for their known mastery of the subject treated; improvement in entertainment, Dr. Kiah devoting his resources to the best interest of all; lectures following devotional period, avoiding inroads on class periods; an innovation, "The Music Forum," conducted by the Rev. R. B. Thompson; two periods of discussion and demonstration of singing as it relates to church services; also some suggestions on vocalization, leading to the conscious understanding of nature's principle in music; the promotion of discussion periods, dealing with pertinent themes; special emphasis on written work, for credit in studies; work on collateral reading and study during interim of Conference year, conducted by correspondence between teacher and student.

There is no financial motive. If we are to continue to meet a rising cost of maintenance, our constituency must speedily come to our help with greatly increased support. If Methodism would not lose her scepter of power in the field of religion, she must furnish a true mentor to keep her leaders intellectually and spiritually fresh. She can and she will.

The Ministers' Conference of Hampton Institute

By the Rev. Robert M. Williams

Pastor of Leigh Street Memorial Methodist Episcopal Church

THE fourteenth annual meeting of the Ministers' Conference, interdenominational, met at Hampton Institute, June 20-24. This campus, nestling on Hampton Roads, is truly paradisiacal this season of the year. An overworked, jaded group of ministers and teachers found rest amid this beauty.

Dr. Fenniger, the untiring executive secretary, presented one of the best programs in the history of these conferences. On June 20, at 6.45 P. M., the executive board met for its annual dinner and business session. Dr. Fenniger revealed to the board his very ambitious plans for these conferences and asked, very earnestly, that the board co-operate with him. To the man the board said, "Yea."

On the same date, at 8 P. M., the annual sermon was preached by that giant of preachers, Dr. C. A. Tindley. The beautiful chapel was filled with teachers and ministers. The largest number of ministers reported for this service than any other opening service in previous years. They frankly admitted that they were present for the opening service because Dr. Tindley was going to preach. Others said they were not much interested in any other part of the week's program.

Dr. Tindley did not disappoint them. He arose in his inimitable way amid thunderous applause and announced as his subject, "Some of the Dynamics of Christianity," and for his text, "But be of good cheer; I have overcome the world." It seems that he had his audience with him before he landed on the grounds, for this writer has never seen intelligence, as this audience represented, so emotionally stirred. They clapped, cried, laughed, and shouted their "Amens" and "Hallelujahs" from the

beginning to the end. Dr. Tindley has won an eternal place in the hearts of these preacher-men.

Dr. Gaius Glenn Atkins, formerly pastor of one of the leading churches of Detroit, and now professor of homiletics in Auburn Theological Seminary, gave a very inspiring series of addresses from the theme, "Four-Direction Preaching." Not only did the men get theory, but some very practical suggestions from a man who has spent most of his ministry in the pastorate, and is pronounced one of the leading preachers of this day.

Dr. Atkins also gave the address to the union meeting of the ministers and teachers who were there in regular summer school. He spoke on "The Five Gifts of Good Books." His witticisms and profound thinking held the attention of his audience.

Dr. R. Nathaniel Dett, director of vocal music of Hampton, was with us again and gave four lectures on "Music in the Church." Dr. Dett did not spare the rod in his criticism of the music in most of our churches. He not only pointed out the weak places, but gave some very wholesome advice and suggestions. Dr. Dett illustrated two of his lectures with the aid of his beautiful victrola.

Dr. Channing H. Tobias, secretary of the national council of the Y. M. C. A., and Dr. James Hardy Dillard, president of the Jeans and Slater Funds, were present and addressed one of the union meetings.

How to relate the church to the community in a social way is one of the vexing problems of to-day, and the church and pastor who are doing it instantly become the study of those interested in this phase of church work. Dr. William N. Deberry, pastor of St. John's

Congregational Church, Springfield, Mass., is one of the ministers who is successfully doing this type of work. Dr. Fenniger rendered the conference inestimable service in presenting Dr. Deberry for a series of lectures on "The Institutional Church."

This church owns and operates apartment houses with a normal rental, making it possible for our people from the South to get adequate housing for a small rent. They have clubhouses for boys and girls, summer camps, and many departments, making it easily the Morgan Memorial of the Negro race. Through a generous friend, the late Frank Beebe, much of this work was made possible, together with their \$100,000 endowment fund. The lectures were freighted with information and timely suggestions. Many of the men, however, were not sold to the idea of operating a pool room for their young men.

Dr. Howard Thurman, pastor of Mt. Zion Baptist Church, Oberlin, Ohio, affectionately called by the men "that boy," gave a very informing series of lectures on "The Problems of Youth." He spoke frankly of what youth thinks of the church and its ministry. He gave some timely suggestions on how the church can hold the modern youth.

Prof. Kemper Fullerton, professor of Old Testament in Oberlin Graduate School of Theology, gave a series of lectures on "The Problems of National Suffering as Viewed by a Prophet of Israel." Prof. Fullerton has not been with us for a number of years, and the men were

glad to see and hear him, an authority on the Old Testament.

One of the outstanding features of the conference was the reception given the ministers and teachers by the school on the beautiful campus. This afforded a splendid opportunity for these two groups, with common problems, to get together and "compare notes" regarding the problems of youth.

This was the largest conference in the history of these conferences, there being 359 men present, representing fifteen different denominations and twenty-three States. The Baptists led this number, with the great Methodist Episcopal Church second. This, the largest conference of the fourteen, owes its success to the unflagging zeal of the executive secretary, Dr. L. Fenniger.

Prominent of the Methodist Episcopal Church present were: Drs. Ernest Lyons, M. J. Naylor, G. W. Mathews, D. W. Hayes, of the Washington Conference; Drs. W. R. A. Palmer, C. A. Tindley, J. E. A. Johns, of the Delaware Conference, and Dr. N. D. Shamborguer, of the Lexington Conference.

Surely no man who attended this conference could go back to his parish without a keen desire to keep himself abreast of the best and relate his church to the community in a vitally social way.

Dr. Fenniger has announced the 1928 conference, which will meet June 25-29, and hopes to make this a banner conference in every way in celebration of the fifteenth year.

The Triumphant Death of the Rev. R. T. Adams

By the Rev. H. E. Burns

THIS great minister of the gospel was a Christian gentleman. He led many souls to Jesus Christ. For many years his life was that of the highest ideals and Christian living. It seems that he was a special agent of God, consecrated, and set apart and specially endowed with wisdom and the Holy Ghost to be a leader for his people. He had a superior intellect, and by adaptation he could command the attention of the public and take front rank anywhere.

The Rev. R. T. Adams was one of the outstanding characters of the Atlanta Conference in efficiency, integrity, progressiveness, personal and highest moral character. He was a devoted husband, a loving father, and a true friend.

He was born in Griffin, Ga., in the early fifties, and died at Griffin, Ga., July 5, 1927. At an early age his parents moved to Culloden, Ga., where he grew up into young manhood. In his early manhood he was married to Miss Rosa Woodward, to which union six children were born, five of whom survive him. After the death of his first wife he was later married to Miss Rosa L. Reed, to which union three children were born, all of whom survive him. He was converted and joined the Methodist Episcopal Church in his early youth, and with the assistance of Dr. C. O. Fisher organized the Methodist Episcopal Church at Culloden. This was the first Methodist Episcopal Church in this part of the country at that time.

He joined the Savannah Annual Conference at Augusta, Ga., in 1876, and served as pastor and district superintendent continuously until December, 1926, when he retired on account of sickness and old age.

He served as pastor on the following charges: Greenville, Griffin twice, McDonough twice, Covington, Newnan, Central Avenue, Stockbridge; he was district superintendent of the Griffin District twice. He served as secretary of his Annual Conference sixteen years consecutively. Reviewing the long life of service rendered by him for God and humanity, we can but say with Mr. Charles Wesley:

"Servant of God, well done;
Thy glorious warfare's past;
The battle's fought, the race is run,
And thou art crowned at last."

Without doubt, the Rev. Adams' soul is resting at peace with his God in that "city which hath foundation, whose builder and maker is God."

His funeral was held at Heck's Chapel Methodist Episcopal Church, Griffin, Ga., and he was buried in the Griffin Cemetery, July 8, 1927. The funeral sermon was preached by the Rev. R. R. O. Neal, assisted by the Revs. M. M. Alston and P. H. Travis.

ATLANTA, GA.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

NATHAN LEADS DAVID TO REPENTANCE

THIRD QUARTER. LESSON IX. AUGUST 28

Scripture Lesson—2 Sam. 11. 1 to 12. 25.

Weak Spots. A wise old man once said that a man is never happy unless he dies happy. We can as truthfully say that a man is not good unless he dies good. Every man has his weak spots—avenues through which temptations are the most likely to come to him. Mine are mine; yours are yours; and his are his. One man's is the money weakness—financial dishonesty. Another's is weakness in sex matters. Another's is excessive temper. Another's is inordinate ambition. Still another's is limberness of tongue. And so on. Some men have two or more weak spots. But none except Christ has been absolutely without any. It is not that all commit some shocking deed, as did David; but all fall below their ideal in varying degrees if they have any worth-while ideal. And so, if a person is still of vigorous manhood, it is best for us not to be too excessive in his praise lest we be interrupted by some unexpected deed to the contrary. All else being equal, age is probably the best stabilizer of character.

David's Weak Spot. One may be tempted to say that David's weak spot was the second one mentioned above. But that is hardly the case. That was the day of polygamy: custom permitted a man to have as many wives as he desired, provided he could support them. Had David committed the same act with an unmarried woman and then taken her into his harem, nothing very wrong would have been thought of it. Judged by the moral code of his day, his sin was adultery. But the Master wisely combined the seventh and tenth commandments—making the seventh an overt act in violation of the tenth, as the eighth would be another such act. David violated the tenth commandment before he violated the seventh. And this, I think, was his weak spot—that of *covetousness*. And all ambitious men are more or less weak along this line. David had coveted Saul's kingdom. He had coveted Nabal's goods, and had decided to take them by force. Now he covets Uriah's wife. Whenever he coveted anything, he took steps toward obtaining it. So, although he committed an immoral act, he is not to be considered an immoral man from the sexual standpoint. His immoral act was the result of covetousness and not of satyriasis or persistent reflections on immoral deeds.

Immoral Gossip. We said that all men have one or more weak spots which they must carefully guard lest the tempter take them unawares. Some are good guards and do no shocking deed. Others yield but succeed in keeping their deed concealed from the public. While still others yield and, like David, try in vain to keep their deed concealed. The public has usually shown fine judgment in not trying to destroy the usefulness of a great man, whose life has been so serviceable to his people, because of one serious false step which he may be known to have taken.

Friendly biographers usually omit the darker spots of character, or explain some light coloring into them. In this they are right. Biographies are written for the inspiration of the present and future, and not simply for the glorification of the past. They should tell the truth and nothing else but the truth; but it is not necessary for them to tell the *whole* truth, if a man has been serviceable enough to have his life written. No great deed of goodness is ever allowed to atone for a life that has been generally bad and worthless. And no bad deed should be used to destroy the influence of a man whose life has been great and good. Gossip about immorality in such cases is not so much *gossiped immorality as immoral gossip*. It

is at least as vulgar and low and mean as the act gossiped about.

Why David's Bad Act Recorded. David's biographer painted him as Cromwell asked to be painted—"warts and all." It looks as if he meant to tell the *whole* truth. But he had no desire to detract from the appreciation of David's service or the blessedness of his memory. He did not record it because it was so, but because, according to the logic of the times, it was necessary to record it to explain the cause of the evils which befell David's house (12. 10, 11)—evils which were well known in the author's day, and needed to be accounted for if the people were to continue to believe that the works of men are rewarded on earth. From the standpoint of the logic of his day, he was right. But we should not infer from this that the Bible justifies us in trying to detract from the greatness of our great men by keeping alive the report of some surprising evil which they may have done. For, in the final analysis, the real difference between the good and bad men is that in the former goodness greatly predominates over evil, while in the latter the opposite is the case. Between these two extremes there are varying degrees of goodness and badness in men. The God-Man is the only morally perfect man we have ever heard of except Adam.

David's Attitude Toward His Evil Deed. David violated the tenth, seventh, and sixth commandments. But he did not violate the ninth—that is, he did not lie about it. In this he could point his index finger at many of us who now point ours at him. And then, he became truly penitent—not because his sins had leaked out, but because he had committed them. In this he could also be a model for many of us. It matters not how exemplary may be the life of the preacher (prophet) to-day, unless he be a visiting evangelist, he is laying up serious embarrassments for himself if he indulges in denouncements of people's known, specific, serious sins, unless it be in a semi-jocular way. Instead of complaining of David, it would profit us more if we should try to learn a lesson from him. We should guard our weakness more

carefully, and be honest in our confession and sincere in our penitence.
SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, AUGUST 28, 1927

"The one rich, the other poor."

(By D. D. Martin, D.D.)

With God there is no respecter of persons. Nathan made it clear to David that he had taken advantage of a man's obscurity and helplessness to win his own lustful purpose. In this David was not the only sinner. The rich and powerful have ever been favored, and the world has not yet learned the lesson of the dignity of human values that so far exceed every other consideration as to reduce all to a dead level, except as the divine qualities of personal excellence may make a difference.

Suppose one is rich and the other poor: may it not be that the poor is the richer in the absence of that which is selfish, mean, or debasing, in the real sense; and richer also in the possibilities of a soul unhampered with the artificial and veneer of that which is worldly and sensual. The choicest spirit in the Davidic armies that day may have been Uriah the Hittite, of whom David thought, "He is only a soldier; I will put him to the front and that will be the end of him, and I will have his beautiful wife for my very own."

Notwithstanding the boundless resources of nature, the masses of humanity are in poverty. It is not all because of their laziness or incompetency, but very much of it is caused by the selfish greed of those who have been favored with positions of advantage. All of us, if we have plenty, are indifferent toward the needs of others. Then it is not a long step from indifference to oppression, of which every form of slavery is born. The poor are everywhere oppressed by the rich in this world. Only God can bring us to account.

Poverty is nowhere as apparent as in the heathen lands of earth. Where Christ is known wealth abounds. It is the duty of the rich to help those in poverty; the people of this favored land should help those of every land on whom the light of Christianity has not shown. It is the immediate and important work before us. Instead of taking advantage to enrich ourselves, we should help them to help themselves. Uriah was entitled, not only to life, but the best life had for him. So is everyone who may be poor in all this world.

GAMMON SEMINARY.

Epworth League Topic

AUGUST 28

UNDER THE SURFACE IN LOCAL INDUSTRIES

(Isaiah 3. 15; Exodus 3. 7-12.)

This topic and next Sunday's belong together, and should be planned together. When you think of them, first, "Under the surface in local industries," and then "Applying Christian principles in local industries," put the emphasis on the word *local* because it is there the importance comes in, for you. It would be easy to plan a meeting in which you discussed the factory system in China, with its enormous use of child labor, but it is not so easy to find out about the industries that belong more directly to you. Nevertheless, that is the whole purpose of this meeting—to get "under the surface" and see what industries there are in your community, what goes on there, and to understand conditions of work.

These two topics are not necessarily ones of reform, but of understanding. It is possible that a study of conditions in your own community will be a pleasant thing, and that you will come from it very much encouraged over the way the principles of Jesus Christ have been making themselves felt. Or, the

reverse may happen. But the important thing here is to find out. And to find out, go to the folks who know. Look things over for yourself. Get all the information you can before forming judgments.

Dr. Batten says, "In his dealings with men God follows a law and method. It is His will that His people shall have daily bread and acquire dominion over the earth. But nothing is given to man ready made and without any effort on his part. To have daily bread man must cultivate the ground and gather the harvest. It may be noted that this is a human collective task and not a purely individual enterprise. God is training His people in the great art of living together; to live well and to accomplish His task man must co-operate with others. To be human, men must have fellowship in work no less than in worship and play."

"Industry is here that it may serve man. Industry is a means through which men co-operate in serving essential human needs. Industry, like every other factor and insti-

tution, exists that it may promote human fellowship and the advance of God's kingdom. In the last analysis, these three things are one; at any rate, each implies the other. This we may note: that industry in its true meaning is a fellowship of men working together to serve essential human needs. . . . It must be so conducted as to supply man's essential needs and make its largest contribution to community values. It should promote co-operation and fellowship and be a

means of uniting men in common tasks. And it is necessary that it be so related to the other factors of society as to promote community progress and social unity."

This meeting should close on a questioning note—what is it all about, and what are we to do about it? In the next service we shall try to see how Christian principles are applied in industry, and what they mean in your local situations.—*Epworth League Quarterly.*

you." This jolly bunch presented to the pastor a basket of choice groceries and a handsome purse, after which all repaired to the church, where ice cream and cake were served in abundance. The pastor thanked the good people for such a treat, saying such disturbances are always well received by him and may be as frequent as they desire. This pleasant surprise was promoted by Mrs. Phyllis Hamon, assisted by Miss Murray, the principal of the public school, and many others.—Reporter.

Bastrop, La.—On July 10 the leaders and stewards of Mt. Nebo Church gave a State contest rally. The one raising the highest amount was to receive a wrist watch. Miss Beatrice Watson, governor of Tennessee, and Lt. O. Green raised \$3.10; Mrs. K. Young, governor of Mississippi, and Lt. O. B. Chestnut, \$8.31; Miss Frankie Davis, governor of Arkansas, and Lt. W. H. Johnson, \$12.28; Miss Frankie Watson, governor of Louisiana, and Lt. W. Jones, \$21.90; Miss L. Chestnut, governor of Texas, and Lt. M. J. Johnson, \$30.10. Miss Chestnut, being the winner, was awarded a beautiful wrist watch. We pray God's blessing upon these young ladies, that they may continue working for their church. Total raised, \$78.48.—The Rev. I. E. Badie, Pastor; Mrs. I. E. Badie, Reporter.

Grant, Okla.—St. Paul Church, under the auspices of a well-selected committee, gave a grand picnic one mile south of Grant, July 8 and 9, causing many acquaintances and friends to meet that had not seen each other for a long while. The committee on arrangements was: Mesdames D. Dillard, B. Dangerfield, P. A. Allen, S. Henderson, P. L. Owens, L. Littlejohn; Messrs. J. W. Earley, R. Owen, L. L. Littlejohn. The Rev. J. B. Phelps proved himself to be quite an evangelist in the ten-days' meeting just closed, July 26, when he held the people spellbound with his great evangelistic sermons. The revival was a success, and much of the success is due to the prayer meetings led by the sisters. Six souls were added to the church; three of them were candidates for baptism.—Mrs. Lula Littlejohn, Reporter.

Vicksburg, Miss.—Sunday, July 17, marked the unveiling of the tombstone of Bro. George W. Stith by the Stand-By Workers, No. 1674, of the Mosaic Temples of America. Services were held at Wesley Chapel Methodist Episcopal Church. A program was rendered. Remarks were made by the Revs. Floyd, Crumpton, and J. C. Hibbler. Among many remarkable notes in the sketch of his noble life were these: He was an ordained elder of the Methodist Episcopal Conference; was elected alternate delegate to General Conference in 1892, and a delegate in 1896, which met at Cleveland, Ohio. At this Conference, through his efforts, the women were permitted to vote. In the commercial world he had served as deputy sheriff and county school teacher. The sketch of his life, written three months ere his death, given by him to his daughter, showed a remarkable memory, a profitable and exemplary life.—Reporter.

Tuscaloosa, Ala.—Sunday evening, July 31, was a service of importance. At 7.30 P. M. the Epworth League and junior church met in joint session and elected their delegates for District Conference. A very fine program was rendered. At 8.45 the pastor preached a very strong sermon from the subject, "Make Choice of God"; text, 1 Kings 18. 24. At the conclusion was had a contest among twelve women, who reported as follows: Mrs. L. B. Murphy, Mrs. M. Adkins, Mrs. F. A. Wathall, Mrs. Roberta Frierson, \$1 each; Mrs. R. Ward, Mrs. L. Hamilton, \$1.50 each; Mrs. R. R. Williams, \$2; Mrs. F. W. Williams, \$18.75; Mrs. C. Thomas, \$5; Mrs. W. Hardy, \$8; Mrs. E. Walker, \$3; Miss L. Frierson, \$4.80; Mrs. M. Hudson, \$5; Mrs. M. Whitaker, \$5; Mrs. L. Gaston, \$2.41; Friends, \$7; total, \$67.55. This rally was for the benefit of the pastor's salary, for which he was very grateful.—John Wesley Burdon, Secretary.

Marion, Ala.—Sunday, July 10, marked the close of a soul-stirring revival at the Zion Methodist Episcopal Church. Thirty-one souls were converted. The Rev. W. P. Ward, of Mt. Rose, Miss., conducted the revival for the Rev. G. W. Brown. The Rev. Ward is

Little Stories of Achievement

What the Churches Are Doing

Couparle, Miss.—Our pastor, Rev. H. W. Daniels, has built a new McMillan Chapel. He did what others did not do; now he is pressing hard to build a \$2,000 church at Couparle. He is a man of God; pray for his success.—N. J. Massey, Reporter.

Neosho, Mo.—The Rev. W. H. Simpson, evangelist, member of the Little Rock Conference, is here helping the Rev. J. A. Holt to conduct a revival meeting. We are having a great meeting; sinners are being persuaded to come to Jesus and serve God. Crowds are coming each night, and the people are blessed.—Reporter.

Pope, Tenn.—The Rev. W. M. Carter was at his post of duty on July 24. The Rev. Ervin, of Cumberland Furnace, was present and preached two wonderful sermons, which were enjoyed by all. Several came forward for prayer, and the collection for the day was \$18.15. A large crowd attended the services. Pray for our success.—C. L. Howard, Reporter.

Wetumpka, Ala.—Rockford Circuit: May 29 was a high day at Malla's Chapel Methodist Episcopal Church. The Rev. J. C. Chuman, our district superintendent, was at his best. At 11 o'clock he preached from St. John 14. 6. At 3 P. M. the Rev. S. L. Damus preached a wonderful sermon, which was enjoyed by all. Amount raised was \$42.51. Paid superintendent in full; paid pastor, Rev. H. H. Nunn, \$17.21.—Mr. H. Ziegler, Reporter.

Lusby, Md.—We are glad to say that St. John Methodist Episcopal Church is on the upward move. We are spiritually alive and we feel that the Lord is with us. Our July meeting was conducted by the Rev. W. E. Williams, our able pastor, and we feel that our work will prosper under his Christian leadership. We are striving to co-operate with him. May he live long to carry the Word of God. Collection on Sunday, July 24, was \$85.04.—Mrs. Mary E. Moseley, Reporter.

Albany, Ala.—July 29 was church-cleaning day for Jones Methodist Episcopal Church. The lawn was beautifully dressed, many of our Baptist friends taking part in the work. The Rev. J. W. Whitfield, our district superintendent, was also present and worked willingly. Refreshments were served by Mrs. Sallie Morris. On the 31st, following the church cleaning, was our church rally. It was a success. We raised \$330. We thank our friends for their contributions.—The Rev. A. P. Sumter, Reporter.

Enondale, Miss.—Sunday, July 10, was a day of much success at Tamola Bethel, on Tamola charge, when at 11 A. M. every heart was made to feel uplifted after the pastor, Rev. W. A. Wiggins, had preached such a wonderful sermon, taking for his text, "Come now into the house, for all things are now ready," Gen. 7. 1. Collection was \$7.25. Raised \$1.50 for Bro. Isaiah Phillip, of the Baptist Church, who lost everything he had. The evening services were good. Collection for the night, \$5.25; grand total for the day, \$14.—Reporter.

Cementville, Ind.—Cementville Methodist Episcopal Church is still on the map. We had a grand basket meeting and home-coming July 17, conducted by the committee: Mrs. Effie Copeland, Mr. and Mrs. Hayden Hall,

Mr. and Mrs. Sherman Caldwell, Mrs. Adams, and Mother Drane. The Rev. D. R. Hickman, of the Methodist Episcopal Church, and the Rev. Stoner, of the African Methodist Episcopal Zion Church of Jeffersonville, and their congregations were present. Collection for the day was \$70.01. The Rev. J. Stum preached at 11 A. M., and the Rev. Stoner at 3 P. M.—Wm. Miles, Pastor.

Drew, Miss.—Our pastor, Rev. D. D. Shelley, has just closed a very great revival here, which stirred the country as well as the town. It was the greatest meeting we have ever witnessed, though only seven souls were converted to God. Five others joined. Raised \$29.70. The members and friends were so well pleased, it was no trouble for the writer to give the pastor a suit of clothes for Conference, assisted by the members and friends. Our pastor is a great evangelist. He knows how to conduct a revival, and is a good preacher and pastor. We are growing by leaps and bounds. Pray for us.—G. C. Miller, Reporter.

Malta Bend, Mo.—We are glad to say we are spiritually alive and the Lord is leading us on. We had a World Service drive with a mock Conference on July 16. Mrs. Sarah Niff was bishop, with the four district superintendents: Mrs. Katie Whipps, Mrs. Josie Watkins, Mr. W. W. Turk, Mr. Floyd Burns, with the church divided under each. Collection for that night was \$33. On July 30 a picnic was held at Crutchfield Chapel Church, in which we raised \$116.75. And on the other end of the work—Gilliam, Mo.—July 17 we had a basket dinner and baptism. Collection for the day was \$26. We ask your prayers.—The Rev. Herman J. Harrison, Pastor; N. T. Reporter.

Philadelphia, Miss.—Sunday, July 24, was a high day at Stephen Chapel Methodist Episcopal Church. The A. F. & A. M. and the W. O. U. paraded the streets of the city and then marched to the church, where the annual sermon of the W. O. U. was preached by the Rev. E. W. Rogers. We then adjourned for thirty minutes, after which the sermon to the A. F. & A. M., Philadelphia Lodge, was preached by the Rev. E. W. Rogers. The corner stone of Stephen Chapel was laid. A collection of \$73 was laid on the stone. This marked one of the greatest days in the history of Stephen Chapel Church. Dr. T. J. Cunny had charge of the ceremonies, and Deputy Benny Jones.—Maggie Moten, Reporter.

Handsboro, Miss.—The Cheerful Givers celebrated their thirtieth anniversary on July 22 at Riley Chapel Methodist Episcopal Church, and a lovely program was conducted by them. The welcome address was read by Miss Lucinda Hammock, response by Mrs. Sarah Burlington; Scripture reading by the Rev. J. L. McNair. A very interesting talk was made by the president, Mrs. Rosie Washington. The pastor delivered a masterful sermon from the text, "What manner of man is this?" We are proud to say that our pastor is an able speaker. This order is doing a great work for charity in Handsboro. There are about 200 members in this order, and they deserve much credit for their excellent work. The choir rendered special music.—Edward Smith, Reporter.

Mandeville, La.—On Saturday night, July 9, the Rev. T. R. Albert, pastor of Newel Chapel Methodist Episcopal Church was disturbed by a group of his loyal members, with Baptist and Catholic friends, who came to the parsonage singing "God will take care of

a power in the pulpit. Since the close of the revival the Rev. Brown continues to give us able messages, as did the Rev. Ward. We pray God's blessings on both of these gospel boosters. Sunday, July 31, the Rev. Brown baptized twenty-one persons. We had a regular camp meeting. Sunday night the Rev. W. P. Foster, principal of Camden Baptist Academy, Camden, Ala., preached an able sermon. We were all made to feel glad over the message our beloved pastor brought to us on his return from the summer school at Waveland, Miss. The Rev. Brown was appointed to canvass for the school the next summer's session, and was also assistant instructor on the athletic field.—Miss Velma Young, Reporter.

Neosho, Mo.—Sunday, June 12, was a high day at Wesley Chapel, which was our annual rally and basket-dinner day. We were blessed both morning and afternoon with gospel messages from two pastors of Joplin, the Revs. T. D. Driver and E. A. Graham. Collection for the day amounted to \$50. On Sunday, July 10, the other end of the circuit—Holts Chapel, at Newtonia, Mo.—engaged in their annual basket dinner and rally. People congregated from everywhere, as eighty cars were in evidence. At noon a bountiful dinner was spread and everyone feasted to their heart's content. Collection for the day was \$315.22. Brother Holt deserves much credit for the splendid work on this circuit. Ministers who assisted in these services were: Our district superintendent, the Rev. E. L. McAllister; the Rev. E. A. Graham, Trinity Church, Joplin; the Rev. E. L. Walker, Bethel Church, Galena, Kans.; the Rev. T. D. Driver, Handy Church, Joplin. Prof. Curtis's band rendered several selections, which were enjoyed and appreciated by all.—The Rev. J. A. Holt, Pastor.

Winchester, Va.—We are pleased to report that John Mann Methodist Episcopal Church is in a fair condition religiously, socially, and financially. The church was never in a better condition than now. Peace and harmony prevail between pastor and people. The young people are to be commended for the interest they are manifesting in the work of the church. Ten young ladies recently put over a "Ten Virgin Rally." Each had to raise \$10 to prove themselves to be wise. They set out to raise \$100, but they put on the table \$143. Reports were as follows: Misses M. Evans, \$1.62; R. Jackson, \$3.62; M. Hogan, \$4.24; H. Green, \$17.72; I. Stephenson, \$14.70; G. Adams, \$11.15; H. Jennings, \$17.25; R. Washington, \$21.33; H. Tokus, \$25; P. Jackson, \$25.15. Miss Bettie Jackson and Mr. Andrew Cook spoke complimentary words to the "virgins" for their splendid work done. Mr. James Robinson is to be commended for organizing a young choir of twenty-five members, which has put new life into the church. The church can boast of being free from any indebtedness. The pastor and people are happy.—Reporter.

Brewton, Ala.—On July 18 the Ladies' Aid Club of Shiloh Methodist Episcopal Church rendered an interesting musical program in the city school building, conducted by our own pastor's wife, Mrs. V. E. Moore, and Mrs. John Nolen. Mrs. Nolen is president. The program was truly a great and impressive one. Mrs. Moore recited with grace and ease, making a fine impression upon the people. Mrs. Nolen also recited, to the delight of all present. Everyone enjoyed the music rendered by the young girls. The quartet, consisting of Messrs. Cyrus Willis, Ed. Lee Poole, William Crosby, and Darden Willis, also rendered beautiful selections. They can be equaled but not surpassed. Had the weather been favorable, we would have had a packed house. We are indeed proud to have our pastor's wife with us. She is a splendid church worker, always ready to do what her hands find to do for the uplift of the community. We are also proud of our efficient president, Mrs. Nolen, who works faithfully for her church. Door receipts from this entertainment amounted to \$12.15.—The Rev. R. H. Moore, Pastor; Mrs. L. E. Shelley, Reporter.

Christiansburg, Va.—Asbury Methodist Episcopal Church has been the scene of many

inspiring activities. The Pulaski District Conference met here and we had a glorious session. July 25-31 we celebrated the thirty-seventh anniversary of our church on the ground where it now is. Sixty-one years ago the church was organized here with the Rev. Price as the first pastor. Since that time the church has progressed wonderfully considering various handicaps and obstacles. During the week many of the older citizens told what they knew of the struggle and growth of the church. We were very fortunate in having the people from the city churches and nearby towns co-operate with us. The Rev. R. M. Green, pastor Mt. Olive Church, Radford; the Rev. Taylor and the Rev. Miller, of Christiansburg; the Rev. Shaw, of Blacksburg, and the Rev. M. M. Jefferson, of St. Paul Methodist Episcopal Church, Roanoke, preached for us on different nights. Each sermon was wonderful and the speakers conveyed messages that benefited all who heard them. We believe that more churches should have similar meetings and revive the spirit of the church.—J. T. Wilson, Pastor; Virginia Wilson, Reporter.

Tip Top, Va.—The Alexander Chapel Methodist Episcopal Church's dedicatory exercises were held Sunday, July 17. The dedication sermon was delivered at 11 A. M. by the Rev. A. D. Williams, Pocahontas, Va. He used for his text, "We desire to see Jesus." The Rev. Williams was at his best and stirred the congregation with his masterpiece. It was equal to the day of Pentecost. In the afternoon at 3 o'clock the Rev. Walter P. Eastwood, of the Southern Methodist Church, Tazewell, Va., delivered an excellent sermon, and used for his text, "Awake, awake; put on thy strength, O Zion." The sermon was very impressive and enjoyed by all, after which the old pioneer of the church, in the person of the Rev. B. J. Martin, stepped forward in his peaceful manner and dedicated the church for the service of God. At 7:30 P. M. the Rev. Wallace preached an able sermon. We had a glorious day, spiritually and financially. We raised for the day \$160, and much praise must be given the Ladies' Aid Society, especially the president, Mrs. L. L. Sinkford, who turned over to the pastor \$109.84 on salary. May God bless her. The Ladies' Aid Society gave a banquet in the basement on Saturday night, July 16, and served dainty refreshments. The Rev. A. Lash, our beloved pastor, and his companion have done great work in remodeling our church and making it one among the best rural churches of the East Tennessee Conference. May God bless him and send him back to us.—Mrs. Ora A. Calloway, Reporter.

Scottsboro, Ala.—At the beginning of the Conference year things looked very dark and gloomy indeed, but we are glad to say that the entire circuit has taken on new life. Our church here at Scottsboro has been repaired at a cost of \$450. The parsonage has been repaired on the inside and out and screened from front to back. New wire fences have been built around the parsonage, out-house built; a new stove, bed and mattress, and other needed things placed in the parsonage. Plans have been well laid to ceil and paint our church at Wesley Chapel in the near future. Our church at Stevenson was torn down five years ago. Until this year it

seemed impossible to rebuild it, but we are happy to say that our beloved pastor, Rev. J. W. Patillo, and people of Stevenson will enter the new church on the third Sunday in September. We want to thank Bishop Clair for sending to us this great man. The Sunday school, Epworth League, Ladies' Aid, and Woman's Home Missionary Society are all doing great work and our people are working like bees. Our pastor and wife are live wires and are loved by members and friends. The entire work is in the best shape it has been in for years. On July 17 our beloved district superintendent, the Rev. J. W. Whitfield, held our third Quarterly Conference. He was loud in his praise of what had been done. He said Scottsboro was taking her place on the Huntsville District. He preached three wonderful sermons. He was paid \$24. We are planning a great revival meeting in the near future. Pray for us. We had a pastor's rally on July 24 and raised \$38.50.—George Baldwin, Reporter.

Poolesville, Md.—"Grand United Order of Odd Fellows Impression Day" is now an annual day at our Methodist Episcopal Church at Poolesville. The Rev. B. F. Hall is the pastor. This day originated in the mind of the pastor about twelve months ago, he being a member of the order at Washington, D. C. Having preached at various times to the many lodges and households of Montgomery, Howard, and Carroll Counties, he extended an invitation to fourteen households and lodges, inviting them to Poolesville for a day, which they gladly accepted. On June 13, 1926, a large number of people journeyed to Poolesville, and though the church is the largest of our denomination in the county, there was not standing room at the 11 o'clock service. Everything was done to give the visitors hospitable entertainment. A motion was made at the end of the service that a similar service be held there twelve months from that date, which resulted in a unanimous vote. Receipts for the day amounted to \$192.40, all of which went to the church. June 19, 1927, was the day set apart for the second annual visit. Though the weather was inclement, the good people came a distance of twenty-five miles to be here on that day. The day was a success, even under conditions that were appalling. The Rev. J. E. Carter, P.N.F., preached a great sermon at 11 A. M., "Am I My Brother's Keeper?" It was suitable for the occasion. Miss Ida Davis delivered the welcome address on behalf of the church. Among those who spoke was the Most Worthy District Grand Master Smallwood, of Washington, D. C. Solos were rendered by Mrs. Sarah Martin, of this church, and Captain Chevers, of the Patriarchs. The Rev. Hall, although having been under a heavy strain during the day, greeting the visiting brethren and conducting ceremonies, showed no sign of it when he took the platform to express his appreciation and the appreciation of the local church for the generous and philanthropic disposition of those who had traveled miles in the rain to help him forward the cross of the King. A motion was made to hold Impression Day again in June, 1928, which prevailed, on condition that the Rev. Hall is pastor at that time. The receipts for the day totalled \$183.88. All was given to the church. Thus ended the second Odd Fellows Impression Day at Poolesville.—Ida Davis, Reporter.

District Activities

District Rounds

MONTGOMERY DISTRICT

Fourth Round—Theodore, September 7; Wesley, Mobile, 8; Warren Street, Mobile, 9; Chickasaw, Mobile, 10; Warren Street, Sunday, 11 A. M.; Chickasaw, 3:30 P. M.; Wesley Chapel, 8 P. M.; Tensaw, 14; Pensacola, Fla., 16-18; Brewton, 20; Pollard, 21; Castleberry, 22; Evergreen, 23, 24; Troy, 28; Union Springs, 30; Union Springs Ct., October 1; Sunday, Walden Chapel, 11 A. M.; St. Paul, Union Springs, 8 P. M.; Lomax, 4; Booth, 6; Eclectic Circuit, 8, 9; Montgomery, 14; Wetumpka Ct., 15.

Dear Brethren—The time is short before we must go up to the Annual Conference and render our reports. This is our last call for the General Conference expense. Let me call your attention to final reports on World Service. Am leaving the last Sunday open so the pastors may have a clear sweep for themselves and the church.—P. P. Wright, District Superintendent.

ST. LOUIS DISTRICT

Second Round—Peoria, Ill., July 30, 31; Springfield, Mo., 31-August 1; Jacksonville, Ill., 6, 7; Webster Groves, 7, 8; E. St. Louis, Ill., 14, 15; St. Charles, 21; Howard Place,

21, 22; district conference, De Soto, Mo., 24-28; Union Memorial, September 4-6; Samaritan, 11, 12; Lovejoy, Ill., 11; Netherlands, 13, 14; Malden, 15, 16; Poplar Bluff, 17, 18; Festus, 24, 25; Farmington, October 1, 2; Fredericktown, 2, 3; De Soto, 8, 9; Kinloch Park, 9, 10; La Salle, 16, 17; Asbury, 16-18.

Dear Brethren: We hope that each one of you are planning to come to the District Conference which meets in De Soto, August 24-28. Please come prepared to stay over Sunday. I shall expect each of you to report your full quota for the Southwestern Christian Advocate, also Area Budget. World Service and other Conference claims. Please keep in mind the date of the Theological School to be held in St. Louis, September 20-30 inclusive. Also a city pastors' Institute will be held at the same time. We are expecting every under-graduate of our St. Louis District to attend this school.—G. D. Hancock, Dist. Supt.

WAYCROSS DISTRICT

Fourth Round—Forsyth, August 20, 21; Macon Station, 27, 28; Liberty Hill, September 3, 4; Barnesville, 10, 11; Cordele, 17, 18; Waycross Station, 23-25; Blackshear, October 1, 2; Bainbridge, 7-9; Waycross Circuit, 15, 16; Folkston, 22, 23; Manor Mission, 29, 30; Douglas Mission, November 5, 6; Patterson, 12, 13; Vaidosta, 18-20.

Dear Brethren—This round will close our work for this Conference year. Many of you have not paid your full quota for the World Service, nor your Episcopal Fund. Please have it in hand by the time I come to hold your last Quarterly Conference. I want every man to be in the one hundred per cent class. If we fail now our report will come up behind. Let each pastor bring five new subscribers to the Southwestern Christian Advocate. Don't forget your Pension and Relief and Clark University. Our slogan: \$1,000 World Service and benevolence. The date of the Annual Conference is changed from October 20 to December 1.—W. H. Odum, District Superintendent.

Quarterly Conferences

COLUMBUS, OHIO

Sunday, July 17, was a high day with the Lee Avenue Methodist Episcopal Church.

Reports of District Conferences

BATON ROUGE

The Baton Rouge District, under the superintendency of the Rev. B. J. Reddix, held a fine session July 12-17, inclusive, at Camphor's Methodist Episcopal Church, Scotland, La. The formal opening was Wednesday morning, when District Superintendent Reddix administered holy communion to all present. He was assisted by the Revs. J. A. Williams, D. S. Sloan, W. M. Harrell, and L. C. Thomas. As a result of the organization, the Rev. G. W. Sanders was elected secretary; the Rev. A. P. Robinson, statistician; the Rev. A. W. M. Obee, treasurer; Mrs. H. A. Nelson, reporter to the Southwestern Christian Advocate. Many valuable and helpful subjects were discussed, viz.: "What can be done to increase the interest of the laymen in the work of the local church?" "A musical congress and its benefits to the local church"; "Waveland as an educational, recreational, and social mart"; "The Epworth League and its program to the local church." Morning messages by the Revs. J. O. Brown and D. S. Sloan were par-excellent. Several excellent sermons were preached during the day by the following ministers: the Revs. P. Gaskins, C. Jenkins, and J. C. McCrory. The Revs. W. H. Harrell, D. S. Sloan, and J. A. Williams filled the pulpit at the night sessions; each of these men of God was at his best and produced a message fraught with logic, spirit, and power.

Visitors who graced the Conference with their presence were the Revs. T. R. W. Harris and A. B. Harris, of the La Teche District, the former bearing fraternal greetings

The first Quarterly Conference was held by the district superintendent, the Rev. T. L. Ferguson, whom we highly esteem and will not forget soon. We also had with us our beloved bishop, M. W. Clair, and the Revs. W. H. Wallace, pastor of Centenary Methodist Episcopal Church, this city; W. T. Davis, pastor 11th Street Church, and W. H. Williams, of this city. All brought encouraging words to the Lee Avenue Church. The bishop felt indisposed to preach due to a sudden cold. A stirring sermon was delivered by the Rev. W. H. Wallace, which all enjoyed. Our church is alive under the leadership of our able and beloved pastor, the Rev. King G. Turner, who is doing a great work here. The Lord's Supper was administered by the district superintendent, assisted by the pastor and visiting pastors. Every department of the church has been organized and is at work. District superintendent's claim was paid in full; total collection for the day, \$51; grand total for the quarter, \$254.—Mrs. Mary A. Reese, Secretary.

PARSONS, KANS.

Sunday, July 17, was indeed a high day for Hamilton Chapel Methodist Episcopal Church, the occasion being the fourth and last quarter for this Conference year. Our district superintendent, the Rev. D. G. Franklin, was present with us and preached three very able and soul-inspiring sermons. He commended every department of the church upon its rapid growth, especially our Sunday school, of which we are justly proud. Our Sunday school rally terminated on the above date; amount raised, \$12.04. Miss Vivian Motley was crowned queen of the Sunday school. The superintendent, Mr. T. W. McKnight, Sr., is a tireless worker and deserves much credit. The Ladies' Aid Society, of which Mrs. Annie Hill is president, is a real wide-awake active organization; also our Home Missionary Society, who entertained the annual convention here in June. Our own beloved pastor, the Rev. W. H. Hamilton, who is the founder of our church and pastor for the past two years; is deserving of all honor for his Christian leadership and service. We are having new additions all the while; we have a newly organized choir, which has purchased eighteen song books and is rendering excellent music. Total contribution for the day, \$34.50.—Myrtle M. Beli, Reporter.

from said district. His was a message of brotherly love; Miss Neal, representing Peck Home; the Revs. A. C. Mitchell, pastor, Plaquemine; C. S. Stanley, pastor First Street, New Orleans; W. G. Alston, pastor St. Paul, Shreveport; H. Daniels, district superintendent La Teche District; W. Scott Chinn, pastor Wesley, New Orleans.

Several of the visitors announced their candidacy for election to the General Conference to be held in Kansas City, Mo., in May, 1928, and made fine speeches stating their purposes if elected.

Prof. Jordan, associated with the Red Cross movement here among our group, spoke informally of what our folks could expect during the period of rehabilitation. Dr. Clark, president of Southern University, spoke relative to the care to be taken of the refugees when returned to their homes, and advised that someone be selected from the district to go into the flooded areas, note conditions of the returned flood sufferers, and report same to him.

Collections for all purposes, \$451. World Service collection was reported \$1,000 in advance of that of last Conference year for similar period of time.

The Rev. Obee and his people royally entertained the Conference. In this they were ably assisted by the sister churches, viz.: Wesley Chapel, St. Mark, Neely, Port Allen, Lobdell, Jordan, Zachary, St. Luke, and Conrad.

Despite the conditions brought about as a result of the awful flood, the Baton Rouge District, under the splendid leadership of the Rev. B. J. Reddix, is marching on.—Mrs. H. A. Nelson, Reporter.

Are your heart fires burning?
Have you thought concerning
Those who from your Church School must remain away?
—Fathers dear and mothers,
—Folks whose toil for others,
Bars their worship with you on the Sabbath Day.



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BROOKHAVEN

The Brookhaven District Conference of the Methodist Episcopal Church convened at Hazelhurst, Miss., July 28, Dr. G. W. Coleman, presiding. The Conference was called to order at 9.15 A. M.; devotion was conducted, Scripture read, prayer was offered, and hymn sang. The roll was called and most of the pastors answered to their names. The chairman asked that the Conference be organized. The Rev. J. W. Moulton was elected secretary; the Rev. H. E. Morgan, assistant. On motion, the Rev. E. W. Middleton was elected statistical secretary; the Rev. L. T. Jones, assistant. The Rev. J. A. Thompson was named reporter to the Advocate. The names of the committees were called as examiners of local preachers in all of the years. The district superintendent read his annual report, which was in advance of last year. Dr. E. M. Jones, the representative for the Board of Pensions and Relief, was present and spoke in the interest of his cause. The pastors responded by paying over to him \$79. Dr. Charles William Chrisier, of the Methodist Episcopal Church, South, was introduced and made the address of welcome, which was timely. By request of the chairman, Dr. M. T. J. Howard responded in a very fitting way. Dr. J. B. F. Shaw, of the Haven Teachers' College, of Meridian, Miss., was introduced and spoke on the need of the school; the pastors paid over to him an additional \$80. Reported raised for Area Council expense, \$107.

The following brethren were recommended for admission on trial to the Mississippi Annual Conference: J. C. Chrisier and T. W. Brown. The spirit of evangelism ran high throughout the Conference, which resulted in one accession. The following brethren preached during the Conference: N. W. Ross, E. W. Middleton, A. J. Thompson, B. J. Cooper, J. B. Brooks, H. E. Morgan, and A. M. Quinn.

Dr. McAllister, manager of the Christian Advocate, was present and presented his claim. He was given several subscriptions. Mrs. F. E. Gaither was introduced and spoke very interestingly in regards to The Woman's Home Missionary Society. The following visitors were introduced and made some splendid speeches and asked to be elected to

Roster of District Conferences for 1927 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

District	Place	Date	Dist. Supt.
Holly Springs	Oxford, Miss.	Aug. 23-28	A. G. Cole
Chicago	Gary, Ind.	Aug. 23-28	P. T. Gorham
Clarksdale (Nebo Church)	Shelburne, Miss.	Aug. 23-28	C. W. Butler
North Baltimore	Fredrick, Md.	Aug. 23-28	C. Y. Trigg
Gainesville	Cedar Key, Fla.	Aug. 24-28	D. S. Selmore
Rome	Palmetto, Ga.	Aug. 24-28	R. T. Jackson
Florence	Cades, S. C.	Aug. 24-28	R. F. Harrington
Meridian	Scobba, Miss.	Aug. 24-28	D. L. Morgan
Greenwood	Carrollton, Miss.	Aug. 24-28	D. Green
St. Louis	Desoto, Mo.	Aug. 24-28	G. D. Hancock
Indianapolis	Evansville, Ind.	Aug. 25-26	S. H. Sweeney
Paris	Clarksville, Tex.	Aug. 25-28	R. H. Anthony
Washington	St. Inigoes, Md.	Aug. 30-Sept. 5	R. F. Coates
Fort Smith	No. Little Rock, Ark.	Aug. 31-Sept. 4	J. L. Bryan
Sedalia	Carthage, Mo.	Aug. 31-Sept. 4	E. L. McAllister
Lake City	High Springs, Fla.	Sept. 22-25	J. R. Patterson
New York	Montclair, N. J.	Sept. 27-29	M. A. Thompson
Philadelphia	Cape May, N. J.	Oct. 4-6	W. C. Thompson
Salisbury	Salisbury, Md.	Oct. 11-13	J. E. Johns
Wilmington	Wilmington, Del.	Oct. 18-20	T. H. Woodly
Easton	Cambridge, Md.	Oct. 25-27	J. W. Jefferson

the General Conference: the Rev. G. W. Williams, of Meridian District; L. E. Johnson, of the Jackson District; Dr. J. W. E. Bowen, Jr., of the Jackson District; Dr. D. L. Morgan, Meridian District; the Rev. J. W. Isabel, Jackson District; the Rev. M. P. Johnson, of the Gulfside District; the Rev. S. L. Harris, of the Jackson District; the Rev. W. L. Marshall, of the Vicksburg District; the Rev. P. H. Rembert, of the Gulfside District; Dr. J. M. Shumpert, of the Gulfside District; the Rev. L. W. Price, of the Jackson District; the Rev. M. T. J. Howard, of Atlanta, Ga., and Prof. Collins, of Jackson, Miss. Total public collections, \$101.37; total, not including World Service, \$367.37. This marks the close of one of the greatest Conferences of the Brookhaven District.—The Rev. A. J. Thompson, Reporter.

MONTGOMERY

The Montgomery District Conference of 1927 is history. Delegates from every part of the district were present or on the way to the seat of the Conference. The weather was ideal. The people seem to be happy and prosperous; crops fine. The whole community came out to welcome the large delegation. Many visitors called in to see us. Dr. L. H. King, editor of the Southwestern Christian Advocate, was among our welcome visitors. He was presented to the Conference and gave a stirring address, as is his custom. We called the roll by charges, and the pastors responded with cash subscribers. It was a treat for the editor to come among this people out in Booth, Ala. The Revs. R. R. Williams, district superintendent, Tuscaloosa; Joel C. Carson, Mount Pleasant, Birmingham; G. W. Brown, of Marion, our pastor in that thriving city; Mrs. R. R. Williams, president of The Woman's Home Missionary Society, Central Alabama Annual Conference, and J. H. Taggart, Atlanta, Ga., were presented and all gave talks which were listened to with much interest.

Drs. Wm. Jones and E. M. Jones were present and represented their respective boards. The Board of Pensions and Relief collection was gratifying in results. Dr. Wm. Jones is wide-awake and is looking after the young people on the district. The Sunday school was organized on the district, which will meet separate, but at the same place and time of the District Conference each year. District officers follow: President, John Martin, Wetumpka, Ala.; vice-president, Mrs. Beulah Fiuntain, Nymph Route, Evergreen, Ala.; recording secretary, Mrs. Elizabeth Grapenred, Nymph Route, Evergreen, Ala.; corresponding secretary, Mrs. I. D. Lopaze, Brewton, Ala.; treasurer, Moses Anthony, Wetumpka, Ala.; superintendent of Elementary Division, Mrs. V. M. Washington, 414 Guillemard Street, Pensacola, Fla.; superintendent Adult Division, A. T. Richardson, Pollard, Ala.; superintendent Teacher Training, Wm. Jones, 806 Tuttle Avenue, Montgomery, Ala. District officers of The Woman's Home Missionary Society follow: District president, Mrs. P. P. Wright, 606 South Jackson Street, Montgomery, Ala.; vice-president, Mrs. K. C. Roach, Castleberry, Ala.; treasurer, Mrs. I. B. Lopaze, Brewton, Ala.; recording secretary, Mrs. Elizabeth Grapenred, Nymph Route, Evergreen, Ala.; thank offering, Mrs. Ibia Curlee, Wetumpka,

Ala.; mite box offering, Mrs. Eliza Anthony, Wetumpka, Ala.; birthday offering, Mrs. J. W. Parks, 15 Tuttle Avenue, Montgomery, Ala.; jubilee secretary, Mrs. Beulah Fountain, Nymph Route, Evergreen, Ala.; junior department, Mrs. Ibia Curlee, 414 Ocala Street, Wetumpka, Ala.; secretary literature, Mrs. Bamma Rollinson. The district elected delegates to Area Council, which meets in Waveland, Miss., August 31 to September 4, 1927: Ministerial, Dr. J. L. Wilson, 306 North Warren Street, Mobile, Ala.; lay, Mrs. P. P. Wright, 606 South Jackson Street, Montgomery, Ala.

A commendable feature of the Conference was each morning after devotional. Dr. J. L. Wilson lectured on "Homiletics"; Dr. L. H. King, editor of the Southwestern Christian Advocate, spoke in high terms of the lectures and the ability of the personnel.—Reporter.

PULASKI

The Pulaski District Conference met at Christiansburg, Va., June 29-July 8, with the Rev. Anderson Davis, D.D., district superintendent, in the chair. The Conference opened with a spiritual and uplifting sermon by the Rev. Heard, from the theme, "Honor God." The addresses by Dr. Davis before each business session were mountain-top visions to the Conference; all received inspiration and courage to go back to their tasks with renewed strength to work for the Master. The address of welcome on behalf of the city was made by the Hon. Mr. Haymaker, mayor. He assured the Conference of the welcome to the city, and spoke of his faith and belief in the great things of God. On behalf of education by Mr. Hagan, supervisor of schools, said he, "If I had to decide, I would rather have a heart that has been touched with the love of Christ than a trained mind; but to make citizens worth while the heart and mind must alike be developed in the things that lead to God." The responses were made by the Rev. E. H. Forrest, D.D., and the Rev. L. P. Whitten. Each made a plea for a closer fellowship with God and to hold on to the great realities of Christ.

The report of Dr. Davis stated that the district was still gaining ground. This district now is the leading district of the East Tennessee Conference, which speaks louder than words of the efficient and wise leadership of Dr. Davis. A gain was reported in World Service, as well as conversions. The district superintendent urged us to go to our unfinished task with the spirit of the Master and lift higher the banner of the district. The Rev. J. B. Bolden was elected secretary; Mrs. Alberta Higgins, assistant; the Rev. G. McBrossie and L. P. Whitten, statisticians; L. P. Whitten, reporter. Love feast was conducted by the Rev. J. M. Watson; the Spirit came among us and our hearts were made to rejoice as those present told of their determination to fight and win by the help of God. Sermons were preached by the Revs. F. D. Thomas, L. P. Whitten, and R. M. Green. The memorial service for our beloved dead was held at 8.30, Sunday afternoon; the addresses were delivered by the Revs. F. D. Thomas and R. M. Green.

The Rev. J. T. Wilson and family, with the good people of his church and city, entertained the Conference to the highest. All left feeling that we had indeed been up on

the mountain top and had caught a larger vision of service, work, and love for Christ.—L. P. Whitten, Reporter.

ROCKY MOUNTAIN

The third session of the Rocky Mountain District Conference, Woman's Home and Foreign Missionary Societies, Ladies' Aid Society, Sunday school, Epworth League, Junior League, and Methodist Brotherhood Conventions met in Shephard Chapel Methodist Episcopal Church, Manhattan, Kans., July 6-10, 1927. The few subjects programmed for open discussion were tackled with abandon and intelligently discussed by those present. The reports were good and very heartening indeed. Our visitors: Dr. F. H. Butler, Dr. L. H. King, the Rev. F. J. Bryant, Mrs. F. J. Bryant and the little Misses Bryant, our pastor and family at Topeka, Kans.; the Rev. M. L. Mackay, pastor Centennial Methodist Episcopal Church, Kansas City, Mo.; Miss Hattie B. Hooks, returned missionary from Africa; Mr. Theodore Rice, teacher of the public school at Sapulpa, Okla.; Mrs. J. B. Lindsay, and Miss Christine Smith, both of Kansas City, Kans.; Mr. Williams, Coffeyville, Kans., and the Rev. G. S. Sawyer, pastor Mason Memorial Methodist Episcopal Church, Kansas City, Kans.

Bishop and Mrs. Clair could not be with us, but asked that Africa be put on the hearts of the people. This we truly can say was done on Thursday night, when Miss Hooks, in a most pleasing manner, portrayed the home life, customs, and faithfulness of the natives of Africa and showed many articles made by them. There was not a shabby or half-made article among them. Those who heard and saw her will never forget the homeland.

Dr. Butler won his way into the hearts of all the young folks, as he always does whenever and wherever he speaks. Dr. King thrilled his audience with his masterly flow of diction and his wonderful knowledge of world facts. The Southwestern Christian Advocate was presented and some subscriptions were taken. Strong sermons were given us by the visiting pastors. The playground received its lion share of attention by all; there were no old folks around. The social hour every night after services was one of the most popular features of the Conference. We were well taken care of in the church basement three times a day. Our waitresses were always near by to supply your wants. An excellent program was rendered by The Woman's Home and Foreign Missionary Societies Friday afternoon, Mrs. G. T. Saxton presiding. We were favored with a solo, "My Faith in Thee," by Mrs. Dorothy Thompson, Friday night, after the sermon by the Rev. Bryant. It was sweetly sung.

The first Epworth League Institute within the bounds of the Lincoln Conference was held in connection with the District Conference, the institute from 7 A. M. to 12.15 P. M., and the Conference sessions beginning at 2.30 P. M. to 4.30 P. M. The rest of the afternoon until 7.30 P. M. was spent on the playground. Everybody played and everybody worked and everybody enjoyed everything. Camp-fire service Saturday night was very effective. Splendid services Sunday. The Rev. J. Blaine Walker preached a splendid sermon at 11 A. M., and the Rev. J. H. Streeter fired the camp at 8 P. M. and left, and we went away happy and satisfied.

The Rev. and Mrs. Saxton and Misses Saxton deserve much credit; also the faithful ones that helped to put the Conference and institute over.

The next District Conference was voted to Omaha (Grove), Nebraska.

The young folks of the Epworth League worked hard. There was not a dull moment. Plenty music, plenty pep, plenty refreshments.—Mrs. B. R. Brooker, Reporter.

Crescent City Note

Mt. Zion—Our church work moves steadily on. Sunday, the services throughout the day were fine. At 11 o'clock, Rev. Brown, pastor, stressed the need of the old time religion. At 3 P. M. the Stewardess Love Feast was a Penecostal shower. At 7.30 P. M. the ser-

full. After some brief remarks from several ladies, the banner was received as district property, and each auxiliary is asked to send to the address of Mrs. N. W. Holland, Cotton Plant, \$1 for the expense of same. Our hostess, Mrs. A. T. Stephens, and her faithful co-workers made it quite pleasant for both district and conference meetings, which held a joint session. Mrs. Stephens was elected delegate to the national meeting which convenes in October. We hope each auxiliary will give her a hearty support. The officers for the ensuing year were elected as follows: Mesdames J. H. Hatchett, president; W.

Nunn, secretary; V. E. Gates, corresponding secretary; F. E. Darby, treasurer; N. Watson, mite box secretary; B. F. Scott, young people's secretary; N. W. Holland, junior work secretary; M. Blake, thank offering secretary; K. Jeffrie, Lenten secretary; S. Page, missionary education; L. Humphry, life service secretary; C. Mayhorn, temperance secretary. Total amount raised, \$107.48. The next convention goes to Wheatley.—Winnie Nunn, Reporter.

The Woman's Home Missionary Society of the Upper Mississippi Conference met in its annual convention July 8, 9, at St. Paul Methodist Episcopal Church, Tupelo, Miss. The meeting was opened by devotional service led by the president, Mrs. S. K. Phillips, who gave a very inspirational talk. Afterwards the district superintendent, Rev. B. W. Wynn, of the Tupelo District, and the pastor, Dr. W. H. Golden, administered the Lord's Supper. The service was indeed a spiritual feast, and I am sure all received a blessing. The president stated that because of flood conditions at Indianola, the meeting could not be held there. Providence intervened, and on short notice Tupelo, with its kind pastor and very gracious members, welcomed the convention and proved themselves very worthy hostesses. In the afternoon the organization was perfected. All officers were present with one exception, Mrs. E. L. Nevils, the secretary of the young people's work. The reports of the work done by various departments were good. The district reports showed a slight decrease because there were no reports from the flooded districts. The Durant District, because of its proficient and inestimable leader, Mrs. N. B. Rooney, leads the Conference this year. Holly Springs is wide-awake and is doing real constructive work among the young people. The Tupelo District advanced this year because of the work done by our most worthy and beloved sister, Mrs. W. H. Golden. Friday morning a line of Home Guards and Mothers' Jewels were marched into the auditorium by Mrs. L. McDonald, which signified a greater and stronger society for the future. Quite a number of subscribers to The Woman's Home Missions were secured by Mrs. E. L. Arnold, who worked faithfully. The Rev. J. H. Tolbert, district superintendent of the Starkville District; the Rev. F. P. Leonard, pastor of Indianola, and members of the Colored Methodist Episcopal and Baptist Churches were introduced. In the afternoon a reception was given for the delegates, who gave signs of appreciation for the hospitality shown them. Friday evening a very interesting and elaborate program was rendered. Welcome addresses on behalf of Lane Chapel Colored Methodist Episcopal Church, by Mrs. Fannie Kolhlon; the Spring Hill Baptist Church and St. Paul Methodist Episcopal Church, by Mrs. G. A. McEwen; response by Mrs. Lillian Rogers, of Indianola. The president, Mrs. S. K. Phillips, addressed the convention to the delight of all. The music was inspirational. Too much praise cannot be given Dr. Golden, his wife, and the good people of Tupelo for the way they cared for the convention. Mrs. S. K. Phillips was elected president; Miss D. Lawrence, secretary; Mrs. N. B. Rooney, corresponding secretary; Mrs. L. P. Rogers, treasurer. Thus goes into history one of the best sessions of The Woman's Home Missionary Society conventions of the Upper Mississippi Conference. The next session will be held at Amory.—Mrs. B. R. Wynn, Reporter.

THE W. F. M. S. CONVENTION OF THE GAINESVILLE DISTRICT

On July 6-10, 1927, the Woman's Foreign Missionary Society Convention of the Gainesville District convened with the Bethel Methodist Episcopal Church, of which the Rev. G. W. Debose is the pastor, and Mrs. Rosa L. Davis, district president. The opening service was conducted by our great district leader, in the person of Dr. D. S. Selmore, district superintendent. At the calling of the roll fifteen auxiliaries were represented and paid their annual dues. Among the distinguished visitors were: Drs. D. W. Rowe, S. B. Wilson, W. P. Player, H. M.

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NEW ORLEANS, LA.

Trapp, A. Miles, E. J. Young, J. B. Blacknear, and many others. The welcome addresses were delivered by Mr. L. C. Cohen, J. W. Dooling, and Mrs. Sarah Hogan. These addresses were responded to by Mrs. Hattie Strong. Strong and willing workers were there from Brooker, Newbell, Jonesville, Pinesville, Archer, Ottercreek, Sandhill, Libertyhill, Union Bethel, Gainesville, East Gainesville, Mt. Brook, Nebo, Alachua, Gulf Hammock, Cedar Key, Lacross, St. John, and Newberry.

The music was furnished by the home choir, with Mrs. H. L. Dooling and Miss Estella Foster at the organ. Great sermons were delivered by the Revs. Robt. Neal, W. M. Murry, G. W. Debose, A. Miles, E. P. L. Johnson, and the district superintendent. The total sum raised during the meeting was \$105. Mrs. D. L. Freeman, of High Spring, Fla., and Mr. James Davis, of Newberry were the managers of the cooking department, and saw that everybody was fed till they wanted no more.

Sunday night was the high tide hour when Dr. A. Miles led us to the cross and gave us a new commission to go out into all the world and save the lost sheep for the kingdom of Jesus Christ. Mrs. Hattie Strong, our secretary, deserves much credit for the manner in which she kept the minutes and refused to accept one penny for her service. Our district superintendent and the president, Mrs. R. L. Davis, also refused to take one cent for the service they had rendered.

They felt that God wants them to do some free service for those who are in the dark and need the light of salvation.

The next meeting will be at Arredondo, Fla., where the Rev. J. W. Warner and his faithful members are getting ready now to care for 500 people free of all charges. Our aim is to raise \$500 next year for the Board of Foreign Missions. The Gainesville District is the only one in the State that holds a convention of this kind. God bless our leader for the interest that he has manifested in this district since he has been appointed by Bishop E. G. Richardson, D.D. A better man could not be found anywhere in the church for the leadership of the district than the man we have now. We are asking every pastor on the district to see that his church has a Woman's Foreign Missionary Society in it by the next Quarterly Conference. If you need an organizer, just write Mrs. R. L. Davis, Newberry, Fla., and she will come at your request. She is a trained nurse, a graduate of the Chicago School of Nursing. She has been endorsed by the leading white doctors of the county as being the best of her kind in this community. When you need the advice of a nurse, just send for her and she will help you. All the members of The Woman's Foreign Missionary Society must take the Southwestern Christian Advocate so that they will keep abreast with the times and doings of the church. God bless the work and the workers who stood by us this time.—Josie Lang, Reporter.

Garrett Biblical Institute
Evanston, Illinois

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, AUGUST 25, 1927

"The Ways of God Are Past Finding Out"

OD has no secrets.

Whenever a man with an inquiring mind begins to ask God questions he begins to get answers.

The Almighty is perfectly willing to explain anything we can understand.

Lord Lister, in his laboratory, is prying into the secrets of God. Louis Pasteur, with his eyes to his microscope, and Charles P. Steinmetz, manufacturing artificial lightning, are tracing the ways of God. William Herschel, at his telescope, is following the trail of God as he goes exploring the heavens. Charles Darwin, studying the fossils and the jelly fish, is on the search after God.

No scientist has ever discovered anything that surprised God. No law of psychology, bacteriology, biology, or sociology ever began operating without the consent and approval of God. If anything is true, it was true a long time before any man discovered it, and it is true only because God permitted it and established it.

It is true that no man can know all the ways of God. But every man can know some. The scientist among his test tubes, the musician in his studio, the artist in his attic, the philosopher in his classroom, the theologian in his study, the farmer in his field, and the smithy at his forge—each is finding some of the ways of God. As men grow, more of the ways of God are made plain.

As each of us gives to the rest of us the benefit of his experience with God, we all come to know more about Him.

The microscope, the stethoscope, the telegraph, the radio, the seismograph—all the instruments of science are eyes through which we see the ways of God.

Laboratories, clinics, experiment stations—these are the whispering galleries of God.

The glory of man is revealed in the number of God's ways he has discovered. The majesty of God is revealed in the number of God's ways of which man is still ignorant.—*Roy L. Smith.*

Personal and General

—By writing the Foreign Board at New York, those interested may have free of cost copies of that excellent little book, "Mexico and the Mexicans," written by Bishop George A. Miller, of Mexico City. Its five chapters are richly illustrated and give a vivid portrayal of the thrilling drama of events in church and state now being enacted in Mexico.

—Bishop B. T. Badley cables from India that unprecedented floods in his territory have seriously damaged our Gujarat Mission property there, creating an urgent, immediate need of \$8,000. Some of the workers there have lost everything, and in some cases entire villages have been destroyed. For this worthy Christian cause contributions may be sent to Board of Foreign Missions, 150 Fifth Avenue, New York.

—The Rev. J. C. Brower, of Wesley Chapel, Little Rock, writes that his building project, the new and greater Wesley, is moving forward nicely. It will be recalled that the work has been at a standstill for months due to a legal tangle. But this situation has happily been completely cleared up by the unanimously favorable decision of the courts, and the completed new church structure is thereby assured in the very near future.

—Mrs. J. W. E. Bowen, wife of Dr. J. W. E. Bowen, of Gammon Theological Seminary, accompanies her husband to New York City, where, during the month of August, he fills the pulpit of Salem Church during the vacation of Salem's pastor, Dr. F. A. Cullen, at his summer home, Pleasantville, N. J. Dr. and Mrs. Bowen are domiciled at the home of their son-in-law and daughter, Mr. and Mrs. Stephen H. Dix, 215 West 140th Street.

—More than \$30,000,000 was spent during the past year for new buildings alone by the American Protestant Hospital Association, which will hold its seventh annual convention, October 8-10, at Minneapolis, Minn., this year. Emphasis in the program will be put upon "The Church's Increasing Responsibility for Maintaining Hospitals." A moving picture film will illustrate "The Origin and Development of Biological Products."

—Dr. Griffin G. Logan, though physically indisposed recently, has succeeded in raising his total World Service allotment for the Conference year. He is an intelligent leader of his people and a diligent worker in his parish at Tulsa, Okla. Dr. Logan has a son who is a senior in the University of Nebraska, named for his grandfather, the veteran Mississippi churchman, Dr. J. M. Shumpert. A daughter, Miss Fostoria Logan, is teacher in the Booker Washington High School, Tulsa.

—The "Working Mothers' Rest Awhile" is the name given one of the activities of the People's Church, New Orleans, the Rev. W. T. Handy, pastor. It was made possible through the generosity of the Orleans Parish Tuberculosis and Public Health Association, which paid the expenses of twenty colored mothers and their babies for a ten-days' vacation at Waveland, Miss. The association also underwrote the expenses of twelve colored girls to Camp Waveland. The meritorious work being done under the pastorate of the Rev. Handy at People's Church is receiving widespread recognition and support by the people of the city.

—Methodist laymen are universally interested in the most vital question before the Methodist public to-day, viz., admitting laymen into Annual Conferences. A plan embodying the proposed constitutional change that would be required has been drawn up by the General Laymen's Association of the Methodist Episcopal Church, of which Mr. George Dixon, of Rock River Conference, is the chairman. That plan is being submitted to our constituency through the columns of this journal. It will doubtless receive the widest reading and most careful study by our people generally inasmuch as it is to

be submitted to the approaching General Conference for favorable consideration should the requisite number of Annual and Lay Electoral Conferences give it their approval.

—Samuel Huston College Summer School has just closed its sessions—one of the finest on record. Its curricula are shaped to meet the professional needs of principals, supervisors, classroom teachers, and students in the preservice stage of teaching. The school was visited by such outstanding national and State educators as first assistant superintendent of public instruction, Mr. Rogers; Mr. Taylor, the high-school inspector; Mr. Caldwell, of the Slater and Jeanes Fund, and the executive secretary of the National Association of Teachers in Colored Schools, and others. These educators expressed much appreciation for the way the college is utilizing its opportunities to serve the education of the Negro in Texas. The summer school was much thrilled and benefited by the lectures and demonstrations of Mrs. Hunter, of Prairie View. At once practical, effective, markedly proficient in her chosen field, Mrs. Hunter easily takes an important place among the great educators of Texas. This educator was delighted with the high caliber of the student personnel of the summer school, and lauded the institution for the humble service it has rendered Prairie View in the development of Dean Carmichael, one of the first college graduates of Samuel Huston. Ten per cent of the student group holds collegiate degrees, and are taking the advanced courses offered to such grade of students.

Baltic and Slavic Mission Conference

According to the published plan of Episcopal Visitation, the Baltic and Slavic Mission Conference is to be held September 21. This is evidently a typographical error. It should be September 7. Nor will the session be held at Hapsal, Estonia, as originally planned, but is to take place at Riga, Latvia, in the Methodist Headquarters, 15 Elizabethes Iela. Bishop Edgar Blake, of Paris, will preside. The preachers are planning to celebrate the twentieth anniversary of Dr. Geo. A. Simons' missionary activities in Russia and the Baltic countries at this session.

Expanded Program of the Association for the Study of Negro Life and History

DR. C. G. WOODSON, director, announces a decidedly enlarged staff and new program of the Association for the Study of Negro Life and History.

In the first place, branches of the association will be organized in all large urban centers, and at least one in every section sparsely settled. There is an all but general demand for the extension of this work. Requests for the organization of branches come from reading clubs, literary societies, and churches.

There are four important purposes in establishing local branches: To save such records of the Negro as old newspapers, books out of print, receipts, manumission papers, deeds, wills, and the like, bearing on the past of the Negro; to secure the co-operation of a number of persons who will learn to tell intelligently to children in schools and churches interesting stories of distinguished Negroes who have achieved things worth while, and to promote the actual study of the Negro in a class or club proceeding according to a definite outline and under the supervision of the director of the association.

To carry out this program the association has employed a field secretary and a financial agent. The field secretary is Mr. John J. McKinley, of Chicago. He comes to the

association with the prestige of thorough training at the University of Chicago and with the experience of an instructor at Winston-Salem Teachers College.

Dr. Robert C. Woods, former president of Virginia Seminary, has been appointed financial agent. He will endeavor to stimulate friends of the organization to greater endeavor, and he will help in the drive of the association for \$20,000 to publish juvenile literature of the Negro. With his ripe scholarship, broad experience, and wide acquaintance, he will doubtless be an important factor in the rapid expansion of the work.

A New Policy for Stereopticon Lectures

BY HIRAM C. CONGER, Director

THE Stereopticon Department of the World Service Agencies announces a new policy effective immediately. It concerns a "voluntary rental" plan for the use of its lectures.

Since February, 1923, our Methodist churches and institutions have been supplied with stereopticon lectures with no other expense than that of return postage. Our churches have thus been provided with educational material of exceptionally high quality at practically no expense. Many have found these lectures and illustrated hymns not only effective in promoting support of benevolences, but also in stimulating local church interest and attendance.

Many pastors who are using this service have expressed a willingness to pay for it because of the help it has given them. Also, some of the church leaders have felt that more of the expense of distributing the lectures could be borne by the patrons and thus release more money for benevolent work.

However, it is well-known that a large number of the churches now using our slides extensively would not be able to do so nearly as much if they had to pay regular rental. World Service would therefore lose much in the way of promotional value.

At the last meeting of the World Service Commission it was recommended that we hereafter encourage churches which are able to do so to pay a voluntary rental of \$2, or send in the proceeds of a free-will offering taken for that purpose for each use of the lectures.

This contribution is entirely voluntary. There will be no solicitation other than the statement of policy which goes with each lecture. The sets continue rental free, and no church will be penalized in the matter of service because it does not send in a contribution. We are confident, however, that many churches will be glad to avail themselves of this opportunity of making a modest payment for this helpful service.

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The Cross Stands Fast

IT IS inevitable that the new age now upon us will find new ways of expressing its abounding life. Man's multiplied experiences will find corresponding ways of expression both in new verbal terms and new symbols. Because human experience grows, human language and those other symbols which express our growing experience must needs grow. Moreover, old experiences that are constant and fundamental likewise find new means and symbols that give them fresher and richer interpretation.

In such reflections, however, no violence is done to humanity's estimate of the cross as a treasured symbol in the Christian experience of the human race. For, for nineteen centuries the cross has stood forth as the unique symbol of that act of God which meets the deepest needs of human life. It explains that act for us in terms of sacrificial love, and vice versa. "For so greatly did God love the world that He gave His only Son, that everyone who trusts in Him may not perish but have the Life of the Ages." The cross is part of that expressive act of God's saving love for mankind. It represents the central part of the translation of that love into intelligible terms in order to our proper appreciation and appropriation thereof. From the cross originate and radiate all our devotional songs, sentiments of love, and creative emotion. As long as we have this concept of God's act to save mankind from the dominance and ravages of sin, humanity will continue to set the cross at the center of our noblest symbolism and will sing fervently those melodies that glorify the cross in our experience.

Its sacrificial value remains for us, despite its mysteries. Any less interpretation permits a too light evaluation of sin's nature and of moral guilt. In the light of the cross, the proportions and intensity of God's love are clearly evident, and by the side of His interest man's tendency to regard moral wrongdoing lightly is thereby most sternly rebuked. Yielding to this modern tendency to lightly regard our wrongdoing is seriously impairing our spiritual vitality and hindering our religious loyalties. To minimize the cross in human experience is not only to lessen the intensity of our devotion to the spiritual principle, but to foster an alibi for moral evils and finally to challenge the claim of the spiritual to sovereignty of our lives.

On the contrary, recognition of the cross and its symbolic significance of the sacrificial love of God expressing itself on behalf of mankind, is creative of spiritual energy and moral purpose on the part of man to meet God's saving act with similar love and loyalty to God and to the spiritual idealism of His revealed purpose for us. In the cross is made possible the identification of our purpose with His—the realization of a righteous social order among men. Herein the cross has definite social significance. Any less powerful motivating force in human experience would lack competency to bring human life to that sacrificial devotion requisite for the unique fellowship which God sets up as the divine goal of human so-

ciety. Only the spirit of the cross affords sufficient urge to bring men to the fellowship which the Christ of the cross came to make real.

In the cross, as symbol of the sacrificial love of God, are our profoundest satisfactions met. In the cross alone is the love of God so translated as to bring to humanity in contemplation thereof our genuine complacency. Here the excursions of the mind and the yearnings of the heart are willing to rest. For more than nineteen centuries those millions who have contemplated the cross have been content to rest their hopes in time and for eternity.

"Bane and blessing, pain and pleasure,
By the cross are sanctified.

Peace is there that knows no measure,
Joys that through all times abide."

Whatever the tendency of the age, whether out of spiritual irreverence and unbelief or out of the natural demand men seek new forms and symbols, the cross still stands as the most concrete and satisfying symbol that men have yet discovered or devised to aptly express that gracious act of God by means of which He makes known and mediates His mysterious saving love for mankind. Since the cross is the most unique expression of God's love for humanity, and since men find in the cross the satisfactions of their profoundest needs and the accompanying complacency of soul which nothing else gives, herein is found the preacher's imperative reason, as God's representative and ambassador, for preaching the cross of Christ to mankind with increasing conviction and fervency. The called preacher is conscious both of the value and power of his message—cross-centered—as well as of the needs of his hearers. Let him, therefore, despite the fact of the multiplying number of those who have itching ears, preach the cross, even the crucified Christ of that cross. Else he has no worth-while message for the most needy age of the world's history.

The growing skepticism of the age demands as its offset the increasing positivism of the preacher's message. He either has an adequate message or he has none. If he has one, its center and convincing power is *the cross*; if he has none, it is because he minimizes that cross without which the human heart finds itself dissatisfied. Because the essence of the gospel is the cross of Christ, and the most pathetic cry of men is for that which the cross symbolizes to meet their fundamental need, the preacher's superb privilege is to preach that indispensable cross to men with the conviction of a Paul and the love of the Christ.

—Watch your step.

—Sin a servant soon becomes a master.

—Aimless preaching never gets any game.

—The fault-finding spirit is the wolf which destroys the flock.

Upper Fairmount, Maryland

By the Rev. John H. Reed, D.D.

THIS section, situated in the northeastern portion of the State of Maryland, is unique both in its geographical location and in the character of its population. The whole section, known as Fairmount, is most admirably situated between the Annamessex and Manokin Rivers, and is divided into two parts, namely: Upper Fairmount and Lower Fairmount, comprising alluvial soil and a splendid agricultural district well watered by the above-named rivers. The chief products are strawberries, tomatoes, corn, white potatoes, sweet potatoes, beans, cabbages, with other variety of farm products peculiar to the soil, and well adapted to truck farming.

The population of the entire section known as Fairmount is approximately 1,200, including both races. With no thought of segregation on part of the early settlers, the Negro population is principally settled upon the beautiful site of Upper Fairmount, making up a distinct group in a population of about 500 and a scholastic population of 125 children, as shown by the school registration. This Negro group own their lands and have erected splendid homes upon the same, which present the most beautiful appearance of any section in the rural districts of the State of Maryland. The racial relations between whites and blacks is indeed most harmonious and mutually helpful. This may be observed in all of the interrelations of business life, with no infringements upon the social rights of one group over against the other.

There are two colored public schools—one in the upper section and one in the lower. The whites operate the Fairmount Academy, under the school system of Somerset County. Mr. Herbert S. Wilson, one of Methodism's most prominent laymen, was supervisor of the colored public schools of Somerset County for nearly fifteen years; he was born and nurtured in Fairmount, and is now the honored and efficient supervisor of schools in Kent County.

The church life of the community is made up of two distinct colored congregations of the Methodist Episcopal Church, namely: Centennial Methodist Episcopal Church, known as the mother church, and St. Andrews Methodist Episcopal Church, both of the Salisbury District, Delaware Annual Conference. The history of these two churches affords the deepest interest and concern for the future growth of Methodism in Fairmount. Suffice it to say, that one strong and commanding congregation at Upper Fairmount, by the consolidation of the two, would be a stroke of ecclesiastical statesmanship on the part of present leadership in administration for the best future growth and permanency. St. Andrews Church is strategically located for just such a consolidation, in order that the greatest good might come to the greatest number. No soft pedal needs to be placed upon such a proposition. The present warrants it; the future demands it. Within this area there is one strong white congregation of Methodists, under the supervision of the Wilmington Annual Conference. The Episcopal Church once operated here, but this denomination does not now function as a body.

The question of public utility and improvement is the one uppermost in the thought of our colored group, and

to this end the leaders of the race in Upper Fairmount are alert for the best possible movements to make this unique village a center of racial uplift. To this end the most recent step taken was a petition to the Post Office Department at Washington for the establishment of a post office at this point, in order to meet the demands of our section so admirably located upon this prominent territory. Mr. E. Graham Waters, our leading colored merchant here, took the initiative in this movement and personally circulated the petition, obtaining the signatures of the leading citizens of the village, which resulted in the coming of the post office inspector for investigation. The inspector was indeed most favorably impressed, and recommended to the department the establishment of a post office, under the name of Upper Hill, Maryland, Somerset County. This new post office is right in the center of our Negro population, and comes as a worthy recognition of this splendid group of citizens at this strategic point in Somerset County, State of Maryland.

Mr. E. Graham Waters, who has been appointed postmaster for the new office, known as Upper Hill, Md., had the most hearty sanction and co-operation of the leading white citizens of Somerset County, which fact was evinced in their ready endorsement, not only of Mr. Waters as postmaster, but for the necessity of such a public measure and governmental policy for Upper Hill and its loyal citizens of the State and county. Prominent among these white friends may be worthily mentioned: Mr. Harry T. Phoebus, Senator O. E. Weller, Mr. Burnie Dryden, chairman of the State Central Committee; Mr. William E. Ward, Mr. James Hall, and most assuredly Mr. James I. Dennis, our colored representative, as a member of the State Central Committee, and last, but not least, Captain Ed. N. Wilson, the long-standing leader of the race in Somerset County. The gentlemen composing the State Central Committee unanimously endorsed the establishment of this new office. The appointment of Mr. Graham as postmaster is indeed a worthy honor bestowed, and puts our group under renewed obligations for such governmental responsibilities. As citizens, the people of our race feel a deep sense of gratitude for the unselfish affiliation and co-operation of our white fellow citizens upon this question of public policy, with the highest motive for State and national loyalty in the discharge of public duty.

With the building of a substantial State road through this section, the instalment of lights and telephone connections, the establishment of industrial plants to meet the demands of home industry, the opening of libraries and reading rooms, and the facility of modern improvements, water works and proper sewerage for home comforts, and placing this village in touch with the pulsations and heart-throbs of the outside world, Upper Fairmount, and particularly Upper Hill, will become a most desirable spot in the State of Maryland, where life will be worth while, and the splendid possibilities of its population, both black and white, will be fully realized. The realization of this dream is the deep desire of all and the fond hope of the future.

UPPER HILL, MD.

Contributed Editorial

Geneva and After

ONE of the arresting phrases of GOODSPEED's *New Translation of the New Testament* is to be found in his rendering of Luke 7. 30, "The experts in the law have thwarted God's purpose for themselves."

A great many of God's purposes for themselves, and for everybody else as well, have been thwarted by experts. As the Geneva Conference on Naval Limitation recedes farther into the past this text about experts thwarting God's purposes comes to mind as having a timely application.

The failure of the conference has been ascribed to many causes, and possibly every single one of them is true in a measure. This is no time to vent disappointment over the failure of the conference in recriminations or loose talk about the necessity of pushing enlarged naval building programs. There has been quite enough and too much of that. There is wisdom as well as wit in the suggestion credited to Dean INGE that prayers be said in the churches for the general observance of the principle, "Say nothing except good of the dead," in regard to the Geneva Conference.

Yet there are some general principles which the failure of the conference makes clear and which should be taken to heart by all the world. These rise above the intricacies of technical disputations about tonnage and the size of guns.

One conclusion generally agreed upon is that a disarmament conference conducted largely by naval experts can produce nothing but a debate. "The experts have thwarted God's purposes," at Geneva, not from any diabolical design, but just because they are experts. Lord LEE, of Fareham, who had a great deal to do with the Washington Conference, called by President HARDING, put this truth succinctly in the early days of the Geneva Conference, in a letter to the London Times. He deprecated the thought of a possible clash, even on paper, between the navies of Great Britain and the United States. He was worried by the technical disputes in which the naval experts at Geneva were getting ensnarled. Quoting what M. CLEMENCEAU is reported to have said during the dark days of the war, "This war is far too serious to be entrusted to the generals," Lord Lee declared that "this question of the relations between England and America is far too serious to be left to the naval experts on either side of the Atlantic."

The "experts" soon justified Lord Lee's fears. The original purpose of disarmament was soon lost sight of—just as of old the Pharisees lost sight of weightier matters of the law amid a maze of minor technicalities. The conference became an armament conference, drenched in an atmosphere of war, of "security," "needs," attack and defense, and rivalry. Admirals think of navies in terms of war action, and each admiral is moved by the desire to render his own navy as strong as possible. While paying tribute to the idea of disarmament, a limitation conference becomes a game of paper war, in which one desires to "put something over" on the other. Such an attitude never results in real reduction. Technical considerations of naval competition outranked the main question of the desirability of getting nearer to disarmament.

The result of the seven weeks of discussion disclosed, as summed up by a Japanese delegation, "tragic limitations of vision, broadmindedness and statesmanship." It is rather hard to dissent from this judgment.

A second similar principle which emerges is that it is impossible to secure disarmament in any real degree when the thinking is still in war terms, when governments are dominated by a war psychology. If war between the United States and Great Britain is "unthinkable," as everyone declares, why go on thinking it? For that is unquestionably what the experts did. The London Times, in a frank editorial, thus describes the business of thinking war which blocked the conference:

"There has been an immense amount of talk about ratios and guns and tonnage, but no attempt has been made to provide an agreed answer to the simple question: What are all these battleships, cruisers, and destroyers for? The vague answer is defense. But against whom or what? In the background of all these naval discussions lurks the idea of a potential enemy. Who is he? . . . The idea of naval rivalry persists even in the discussion on limitation. War between Great Britain and the United States is, of course, unthinkable, and war between Great Britain and Japan, or between Japan and America, is highly improbable. The German navy has disappeared, and there is little prospect of a formidable navy appearing in any other part of the world in the near future. In these circumstances much might have resulted from the frank discussion suggested by Mr. BRIDGEMAN about what all the ships are for. The lack of it so far has vitiated the work of the conference."

We need not expect great achievement in disarmament as long as government experts are thinking more of war than of peace. The task of moral disarmament looms larger than ever as the supreme task of the Church in our day.

Vice-President CHARLES G. DAWES performed a service of the largest value in his address at the dedication of the International Bridge at Niagara Falls, by denouncing in vigorous words the possibility of a new era of competitive naval building as a result of the failure of the conference. He said:

"It is unthinkable that Great Britain and the United States, solemnly pledged to the principle of equality, will again place upon their peoples the burden of competitive naval building, because temporarily their experts disagree in their practical interpretation of that principle."

"The conference will only result in the stronger demand of the world that the work of interpreting the principle of equality in respective ship programs be continued until a fair agreement is reached."

That this opposition to the propaganda of advocates of a big navy-building program is urgently necessary is evidenced by the blatant declaration made, according to the Federated Press, by Congressman LORING BLACK, of New York:

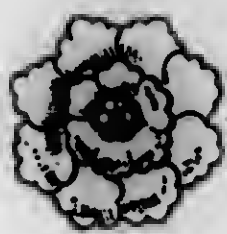
"If there is no real disarmament at Geneva, we big-navy men will undoubtedly develop a greater voting strength in the House for a cruiser and submarine construction program. We will appropriate enough money to complete construction of the authorized cruisers, and the naval affairs committee will undoubtedly come in with a bill authorizing not only ten cruisers, as was proposed at the last session, but a number sufficient to meet the British strength."

A big fight is ahead of the anti-militaristic forces of the country if they are to keep the Geneva Conference from being the signal for a new race in naval building. President COOLIDGE's opposition to such a course, strongly reaffirmed in the past weeks, will prove an enormous help and deserves the powerful support of the churches and the country at large.

Hard and Soft

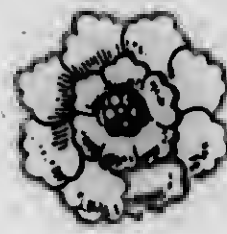
D R. G. A. STUDDERT-KENNEDY, preaching recently against a limp and complacent acceptance of the world as it is, said: "A man who is content with the world as it is today must be hard in the heart and soft in the head."

L.



Ewing Galloway

MICHIGAN AVENUE AND LAKE SHORE DRIVE, CHICAGO



A Britisher Looks at America

II. The Churches and Spiritual Life

By Samuel Horton

Secretary of the Metropolitan Free Church Federation, London; Ex-President of the Primitive Methodist Conference

AMONG the farmers of the Midwest I found some little discontent; otherwise, everywhere, everybody seemed to have plenty of "money to burn." The trial America has to face is that of an overplus of wealth, and one could not help but wonder whether the moral fiber will be strong enough to resist the inevitable evils which come from luxury. That has yet to be proved. There are some sinister signs, such as the enormous growth of the credit system, and the temptation held out to the improvident in all directions to live beyond their means. On the other hand, it was evident to me that the churches and philanthropic institutions do not have to strain to meet their requirements that we have in the old country, and nothing is more remarkable than the increase in the savings of the toiling classes.

The Churches

I was surprised and delighted with the manifestations of both spiritual and material prosperity I found everywhere in them. On the side of organization, America is a long way ahead of Great Britain. She has not had the vast body of conservative opinion to overcome which in the churches of Great Britain have withstood the adoption of new methods. The vim and enterprise which distinguishes American commercial life has entered into the churches, and certainly in some directions has run far ahead of what public opinion would allow in this country. Frankly, some of the methods of advertising strike a Britisher like myself as bordering on the grotesque, and vulgar: as for example, when one minister announced "that a peach would be given to everybody who attended his service on the Sabbath evening."

Standard of Preaching Lower Than in England

So far as the standard of preaching in the churches was concerned, I do not think that it is as high as in the old country, though necessarily the number of sermons which I have heard were limited, and it might be unfair to make a general deduction from so limited an experience. I gathered that some of the churches had not escaped altogether from the dangers of financial prosperity, and that the more choice souls in some of the wealthier churches were having a rather tough fight to maintain the great spiritual democracy which regards all men as equal in the presence of the Master. I, however, heard some sermons which stirred the soul, and which had in them the glow and fervor of a conquering evangelism. I got an impression, however, rightly or wrongly, that there is rather a serious danger of the ministers becoming more and more men of affairs, rather than prophets and spiritual leaders, and that the demands made of them to keep all the wonderful organizations going which gather around a large American church leave them very little time either "for growing a soul" or "cultivating a mind."

The one imminent danger, as it appeared to a casual observer like myself, for the churches of America is that of coming under what Kipling describes as "the damnation of the cheque book." Better poverty and spiritual liberty than wealth and the trammels of a sordid commercialism. So far as I could gather, there is no great prophetic voice speaking to the nation. I heard a remarkable address given to the ministers of Washington by Doctor Kirk, of Baltimore, in which he asserted that the churches had paid too much attention to *service*, and too little to reverence and awe. My own observation led me to the con-

clusion that there certainly is some danger of losing that fine sense of reverence, which is the highest element in worship, and in laying undue emphasis upon merely doing things.

An Oriental Estimate of Great Britain and America

On our outward voyage, on board the *Berengaria*, I made the acquaintance of a Hindoo philosopher, a disciple of Mahatmah Ghandi, and a man of great originality of mind. He had come to Europe as the chosen representative of the universities of India to a great conference at Oxford and, I have been informed, made a great impression by his eloquence and originality of mind. He was on his way to America to lecture at Harvard and other universities. From him I gained a new view of the world situation: or, at least, I was made to see it from a new angle of vision.

But it was when we came to talk about war that his eyes glistened and he became eloquent. On this subject he is as great a pessimist as Dean Inge. In his opinion, we are heading straight for another war, compared to which the last was as child's play. The world is getting rid of its war-sickness and is creating just that same psychology which made the last war easy, if not inevitable.

"Take your own country," he said. "There is little enthusiasm for any of the anti-war movements. The League of Nations is good, but not nearly effective enough to prevent another catastrophic war. The churches are mildly interested, but there is no passionate conviction behind their peace gospel. While your parsons talk peace the politicians go on spending millions on submarines, airships, and on the developments of effective killing instruments. Let the dignity of Britain be insulted to-morrow and all the talk of peace will go for nothing."

He instanced India as an example of what happens when there is the slightest fear of an uprising or an effort to secure self-government. "As for America, instead of growing towards the ideal embodied in the League of Nations, she is becoming more and more military every year. She is creating a big navy; she is growing proud of her gunboats and submarines; she is sending her young men for military training in summer camps; the universities and colleges are being turned into recruiting stations."

"Sir," he said, "there will be war; terrible, devastating war which will alter the map of the world. It is inevitable."

It was with this rather ominous prophecy in my mind that I went to work to try and find what some of the leaders of thought in America were thinking about this tremendously important subject.

The Stagnant Peace Sentiment

Frankly, I was disappointed. I found very little enthusiasm for the League of Nations, and but little more for the World's Court. The ministers, broadly speaking, stand for peace and preach it, but the politicians hesitate to commit themselves to any practical step. It is a pity, a thousand pities for America and the world in general, that President Wilson's great ideal was dragged into the heated arena of party politics.

I was told repeatedly that if Wilson had been a little more plastic, if he had understood the art which Green declares was one of the great elements of strength in the character of Queen Elizabeth, viz., that of knowing when to make concessions, he would have carried the country with him. But he was unyielding, and would have all or none. I do not know how far that is true. It is

easy to throw stones at a dead man's grave. But certainly that is widely believed, and I was informed by some men who were in a position to know. I pointed out that if that was so, then surely not only was President Wilson to blame, but that those deserve the greater condemnation who sacrificed a great ideal because of some objectionable unessentials.

America, broadly speaking, is at present standing for a policy of non-interference in European politics. There is a fear, which in some quarters amounts to an obsession, of entanglement in the quarrels of what one Senator called "the Mediterranean group of nations," and the aim is to maintain the attitude of a benevolent neutrality.

There are powerful societies in America laboring to bring America into line with the highest and best thinking of Europe on the matter of world peace, and we may hope much from these days to come. But undoubtedly the military spirit is growing.

America and Europe

I was informed by a judge of Denver that while America stood for non-intervention in European politics, she is investing more and more of her capital in various European countries. This he regarded as a good sign, and in some measure a guarantee that in case of trouble the influence of America would be on the side of peace. Dollars will speak. He said, "We shout about keeping out, but we are there and our growing financial interests will more and more compel us to exercise not only a watching policy but a real pacific influence." How far that will count in the interests of peace is problematical. It might, as I ventured to suggest, be another reason why America should join the League of Nations, if only to more surely safeguard her own interests.

The danger is that America is being dragged more surely every year into the maelstrom of military preparation. She has her jingo press. The advertisements of military camps are everywhere. On the stamp of letters cancelling them there is frequently "Citizens' Military Training Camp—Let's Go." General Pershing is reported to have said, "The time is not far when, instead of training 35,000 men, we shall be training 100,000."

Creating a New Military Mind

And this will lead to 200,000, and that in time to a million, and, with the instrument ready, there needs but the occasion, and America will be ready to strike.

It is ominous, and what surprised me was that these military training camps should find so many enthusiastic advocates in the church. "Oh! there is nothing in it," exclaimed one minister. "It will do the boys good, and nobody any harm."

My Hindoo friend was right that a new military psychology is being created: the new generation is being familiarized with all the terrible paraphernalia of war, and if history teaches anything, it is that the psychology creates the fact. Germany taught militarism in her schools, and when the time was ripe she struck a blow at the world's heart, the effect of which is felt yet. Speaking to the head of one of the greatest Young Men's Christian Associations in America, I asked what the attitude of that influential institution was towards the question of world peace. "Oh," he replied, "we are all out for peace, but to advocate any particular policy would be to split the Young Men's Christian Association from top to bottom. I don't like these training camps, but many of our chief supporters are backing them up."

Nicaragua and the Neighbors

By Bishop George A. Miller

LATIN-AMERICA, the newspaper reading part of it, is scratching its head and registering perplexity. The statements made by President Coolidge and others in authority over us, at the Pan-American get-together, read well at this distance and smell good. Once more it is stated that the United States had no imperialistic purposes, nor intention of swallowing anybody at all, much less our own dear neighbors. It has been said before and said sincerely, and a year ago it looked as if there might be something in it that could be taken as a basis of permanent inter-American good will.

But thoughtful Latin-America, reading the official phrases, has its tongue in its cheek. What about Nicaragua? If we mean it, why this contradiction of words with deeds? The voice is the voice of diplomatic Jacob; but these hairy, armed hands are unmistakably those of a military Esau. Latin-America is sitting up and taking notice, and Latin-America is puzzled. Part of it is busy making superheated propaganda against everything that savors of the United States.

Detailed history of the Nicaraguan turmoil is about as easy to understand as the larger confusion in China. It runs back. A quarter of a century ago a liberal, anti-Catholic leader, Zelaya by name, was put out of business by the United States Government by the simple expedient of not permitting native fighting within certain limits on the claim that such fighting would endanger American lives and property.

In 1912 a certain Diaz got control and asked American help. Diaz represented the conservative, old-line Roman Catholic party. United States marines for thirteen years held the field, sustained Diaz, and guaranteed the permanence of the government, which in turn assured the payment of the foreign debt shifted from British to American capitalists. This financial service worked out for the good of the country on the whole.

A Look at the Party the United States is Backing

During this long protectorate, little or nothing was done to promote education or improve the lot of the people. It was natural and inevitable that the end of this protectorate should be the beginning of further revolu-



International Newsreel Photo

MARINES IN NICARAGUA

tion. Centuries of this sort of "protecting" would end the same way. The clerical, conservative party is irrevocably opposed to education and progress. This party vigorously protested the removal of the United States marines by President Harding. An election was held under expert American supervision. A coalition party was elected. The marines were withdrawn on August 3, 1925, and a revolution was started on August 28, headed by the former president, leader of the conservative party, which was held in power by the marines for thirteen years.

It is this party that the United States is not

supporting. It would be hard to imagine a more drastic contradiction of everything for which we have been standing as a people. We are backing the revolutionists, the conservatives, the Romanists. Technically, Chamorro was turned down; but Diaz, installed with equal illegality, is in the saddle and we have given him a leg up, or he would have never returned to power.

Is it any wonder that Latin-America is rolling its eyes, or that a goodly portion of Americans are wondering what in the world it is all about?

What is it about? We are told that it is to protect American lives and property. Whose lives and whose property? No one has been good enough to give us the list. To-day's paper states that two marines were killed yesterday. But, of course, they were not capitalists. Accurate information concerning the names and interests being protected might be illuminating for the readers and embarrassing for the State Department.

"Bolshevism might creep into the United States by way of Nicaragua." Of all unmitigated flapdoodle and bunkum, this assertion deserves first prize. If the United States is in danger from anything that might happen in Nicaragua with its half million population and its total lack of modern anything—well, Latin-America may well hold the disdaining finger to the offended nose.

"But Mexico recognized the Liberal, anti-Catholic, Sarcassa government." Ah! At last we have something with a basis. Exactly so. Anything to get a slap at Mexico, say our neighbors, and faith, "with reason," as the Spanish say. Since Mexico backs the progressives, we will support the hold-backs. At least, so it looks

to Latin-America. As for this man Diaz, doubtless he is a good supporter of his backers. Anything to hold his place, and the marines make very good backing, indeed. He will stand put, all right. He always did, and now for this, verily, he has his reward.

What Latin-Americans Think About It

So much for the facts, a few of them. What of the effect all over our neighboring Latin Republics?

Ay, there's the rub! This Nicaragua blunder has done more to set back the hands of the clock in our inter-American relations than any incident of the past twenty-five years. Recently I talked with a citizen of Venezuela, a cultured man with more degrees after his name than I possess. "What in the world," he wanted to know, "is your country trying to do in Nicaragua? We thought you were liberal and progressive, and you have taken the other side. We were beginning to believe that you meant what you said about no imperialistic designs, and now comes this. What are we to think?" And, gentle reader, what was I to say to him? What would you have said? I said that I did not believe that the policy of the State Department had the backing of any considerable number of the people of the United States? Was I right?

Not long ago an educated citizen of Porto Rico came to my house. "I am a citizen of the United States, and proud of it; but I am heartily ashamed of what we are doing in and to Nicaragua. And the worst consequences must fall upon evangelical missions throughout Latin America. If this is your program, what and who next?" Such are the remarks, sorrowful and sincere, that are being heard in all Latin-American countries.

For twenty-five years past, the missionary statesmen

of Latin-America have bent every effort to foster all-American good will and co-operation. "After dealing with your missionaries," said a prominent educator of one of these countries, "I am hopeful that some day we may yet develop an interracial, bi-lingual civilization that will include the best in all of us." That same gentleman is not saying anything about it just now, but he is doing some hard thinking. Every missionary has now to live down the Nicaragua incident, in so far as he is known as a citizen of the United States.

I hear constant echoes of protest from all over this vast world of Spanish tongue and Latin heart. Doubtless this spirit will register through official channels, as has already been done in various countries. I write this on the banks of the Panama Canal. Panama is officially and publicly silent, for diplomatic reasons. But Panama, too, is inwardly indignant and has a few uneasy wonders on her own part. "Talk of the Nicaragua Canal," said one of them, "surely this is a joke. The Panama Canal has now an average daily transit of fifteen vessels, a comfortable capacity of forty-five, and a maximum of seventy-five ships per day. A third channel can be built or a whole new canal cut across the Isthmus for a fraction of the cost of the long, high-level route through Nicaragua." Which is the truth, propaganda to the contrary notwithstanding.

Whatever the people of the United States may think or wonder about this Nicaragua incident, there is no question concerning the high-power damage being done to every moral ideal and hearty hope of better Pan-American relations. Probably the next session of Congress will take notice of what is going on. Meanwhile it would seem to be a good time for the American people to speak upon the general matter of United States imperialism.

Electing Lay Delegates to General Conference

Some Things to Remember Before the Balloting Begins

By William B. Farmer

JUST now in the fall, Conference steps are being taken to select lay delegates to the General Conference, and certain phases of the matter deserve a new consideration.

Let us remind ourselves that Methodism, in common with other Episcopal churches, has always been a minister-led church. That need not mean, and in this case does not mean, the church has been so dominated by the clergy as to make it hopeless for the laymen to carry out their purposes and desires. There was provision for lay influence long before the admission of lay delegates to the General Conference, and it is doubtful whether there is any more actual lay-helpfulness than there was in the days before there was equal representation.

The first unsatisfactory fact in this consideration is the desultory and indifferent election in the local congregation or charge; only a very small part of the mem-

bership votes. The question is not who will best represent the church in electing delegates to the General Conference. Usually it is rather who has time to go and is willing to pay his expenses to attend the Lay Electoral Conference. In certain sections, at least, some of these Lay Electoral Conferences are dominated by local preachers, class leaders, old men, with a sprinkle of the sisters, and sometimes those sisters who have been licensed as local preachers. Sometimes they form a kind of convention of "hobbyists" or "radicals" who want to be sure that the amusement paragraph is not disturbed, or are greatly concerned about the doctrinal attitude of the church, or have certain notions about the course of study for ministers.

The Politics of the Lay Electoral Conference

The Lay Electoral Conference itself is often subject to the most ordinary and cheap political methods. In

order to elect their favorite delegate, a group of neighbors who have been trained in small-town or ward politics go to the seat of the Electoral Conference the night before, hastily make up "a slate" so that by giving votes they can get votes for their man, pass the word around, and by nine o'clock the next morning there is on a feverish campaign that one could not distinguish from a precinct or small-town political election. Some of the best men whose names are suggested and who are not willing to resort to these methods for their election, are passed by without a kind look. Radicalism and bias sometimes prevail in the canvassing, in the speeches before the Conference, and, of course, in the balloting. Men totally unacquainted with the fundamental law and vital usages of the church in the matter of her government and her law-making bodies are elected officers of the Conference, and in not a few instances conduct it in the most unparliamentary way, and write minutes of it that are far short of being accurate and intelligible. This may be a darker picture than is justified by many Lay Electoral Conferences, and yet it is not too dark for scores of them.

These results undoubtedly tell in the limited number of upstanding laymen who are members of the General Conference. A perusal of the Minutes of the General Conferences of the last dozen years makes it clear that a very few laymen take part in the big business of the Conference. There are men perfectly willing to serve the church, and sometimes to make the sacrifice necessary to give the month of May in such service of the church, but they are not the men usually chosen. It is true, of course, that some business men elected have been unwilling to make this sacrifice, and have yielded their places to others less busy.

Get the Strongest Laymen Into the General Conference

Some of the church's noblest laymen have never participated in a General Conference, not because they were out-voted by equally noble men of their own territory, but because they were defeated by this other process. It ought to be perfectly clear that the General Conference furnishes a great opportunity to serve the church and the Kingdom by the largest and noblest men of the church. They are the useful men in the church, in their communities; they have vision and could greatly aid in shaping the world program of the church; they are men whose judgment would be invaluable in law-making and the shaping of policies, who would rise above petty strife and mean



Daily Bread

BY CARLE WILSON BAKER

*My little town is homely as another,
But it is old
And it is full of trees
And it is covered with sky.
My heart lives in a little house with a fire
in it,
And a pillow at night,
And is fed daily by laughter and cares
And the dear needs of children.
But my soul lives out of doors.
Its bread is the beauty of trees,
Its drink the sky.*

*There is a moment on winter evenings
When the grey trees on the near hills turn
rosy,
And all the smoke is blue;
Then I go forth with my basket for manna,
And sometimes
When the air is very clear
And the moon comes before the dark,
God Himself brings me green wine in a
cup of silver
And holds it for me
While I drink.*

contention, and who would see the opportunities and directions which the church ought to take. Such men ought to go repeatedly.

What is the cure for this situation? Unless a cure can be found, it seems to many of us entirely useless to go on advocating lay representation in the Annual Conference or elsewhere if this is the way it is to be diverted from its highest and best purposes. The writer ventures to suggest that one cure lies in the hands of the district superintendents and the pastors, and that they ought to use their influence, democratically and discreetly, of course, to bring before the Electoral Conference the strongest and best laymen in those sections of the church. Therefore, instead of passing the matter by with indifference or with the feeling that this writer has had, that it was the business of the laity to select their own delegates independently of the ministerial group, we should revert to the essential principle of ministerial vision and ministerial leadership in the large way.

What the Pastor Can Do About It

I believe it is indeed the duty of pastors and district superintendents to prevent a breakdown of worthy representation by using the proper means to save lay representation in church leadership from ultimate failure by thus directing in a general way the selection of eminent, capable, statesmanlike men and women for membership in the General Conference. It can be done without undue pressure or domination. It is a part of legitimate and expected church leadership. There is probably no other

place where their leadership is more important, and certainly none where it has been more neglected. The true ideal of the democratic church is not an undirected crowd any more than it is a misdirected mob, but it is an informed, guided organization choosing the best sort of representatives to do the most important task the church has to carry on.

INDIANAPOLIS, INDIANA.

Brass Tacks

By John Andrew Holmes

—Ninety per cent of all business men fail in business once, and even this does not count their records as church trustees.

—No, beloved, the classic, "Hail, hail, the gang's all here," would not be appropriate for the opening hymn. Better wait till the congregation has assembled.

Facing General Conference

THE General Laymen's Association of the Methodist Episcopal Church, at a meeting held in the Chicago Temple, Chicago, Ill., June 28, 1927, adopted a proposed amendment to the Constitution of the Methodist Episcopal Church, whereby laymen may be admitted as members of Annual Conferences.

THE PROPOSED AMENDMENT

Amend Paragraph 36 of Chapter I and Paragraphs 38, 39 and 46 of Chapter II, all in Division III, of the Constitution of the Methodist Episcopal Church. (See Discipline, as reprinted, January, 1926.)

A. PARAGRAPH 36

(a) PARAGRAPH 36, AS IT NOW READS

Paragraph 36, Article III, Chapter I, Division III, reads:

1. "§ 36. The Traveling Preachers shall be organized
2. by the General Conference into Annual Conferences,
3. the sessions of which they are required to attend."

(b) AMENDMENT PROPOSED TO PARAGRAPH 36

Amend said Paragraph by numbering it Par. 36, Sec. 1 and by adding thereto:

There shall also be Lay Members of the Annual Conference, as hereinafter provided, who shall have the right to participate in all business of the Annual Conference except: (a) The election of Ministerial Delegates to the General Conference; (b) Questions involving ministerial character; (c) The admission of Ministerial Members to the Annual Conference and their relation thereto; and (d) Vote on Constitutional changes.

Also amend said Paragraph 36 by adding the following sections:

§ 2. A Lay Electoral Conference shall be organized within the bounds of each Annual Conference, composed of one lay member from each Pastoral Charge within the bounds of the Annual Conference, chosen by the lay members of the Charge over twenty-one years of age, in such manner as the General Conference may determine. Each Pastoral Charge shall also elect in the same manner one Reserve Delegate. Members not less than twenty-one years of age, and holding membership in the Pastoral Charges electing them, are eligible to membership in the Lay Electoral Conference. It shall have power: (a) to elect Lay Delegates to the General Conference; (b) To elect Lay Members of the Annual Conference; (c) To vote on constitutional changes; and (d) To do such other things as the General Conference may prescribe.

§ 3. The Lay Electoral Conference shall meet annually at the seat of the Annual Conference, and within the time of the session thereof. It shall elect its own officers, adopt its own Rules of Order, and be the judge of the elections, returns, and qualifications of its own members.

§ 4. Each Lay Electoral Conference shall elect annually by ballot one Lay Member and one Reserve to the Annual Conference for each eight hundred members, or majority fraction thereof, within the bounds of the Annual Conference, the number of Church members for this purpose to be determined by the statistics reported to the preceding Annual Conference; provided, however, that each Lay Electoral Conference shall be entitled to elect not less than five members.

§ 5. Lay members twenty-five years of age, or over, holding their membership in Pastoral Charges within the bounds of the Lay Electoral Conference, and having been lay members of the Methodist Episcopal Church for the five years next preceding, shall be eligible to election to the Annual Conference. Delegates-elect who cease to be members of the Church within the bounds of the Lay Electoral Conference shall not be entitled to seats in the Annual Conference.

(c) PARAGRAPH 36 AS AMENDED

Said Paragraph 36 will then read as follows:

§ 36, § 1. The Traveling Preachers shall be organized by the General Conference into Annual Con-

ferences, the sessions of which they are required to attend. There shall also be Lay Members of the Annual Conference, as hereinafter provided, who shall have the right to participate in all business of the Annual Conference except: (a) The election of Ministerial Delegates to the General Conference; (b) Questions involving ministerial character; (c) The admission of Ministerial Members to the Annual Conference and their relation thereto; and (d) Vote on Constitutional changes.

§ 2. A Lay Electoral Conference shall be organized within the bounds of each Annual Conference composed of one lay member from each Pastoral Charge within the bounds of the Annual Conference, chosen by the lay members of the Charge over twenty-one years of age, in such manner as the General Conference may determine. Each Pastoral Charge shall also elect in the same manner one Reserve Delegate. Members not less than twenty-one years of age, and holding membership in the Pastoral Charges electing them, are eligible to membership in the Lay Electoral Conference. It shall have power: (a) To elect Lay Delegates to the General Conference; (b) To elect Lay Members of the Annual Conference; (c) To vote on constitutional changes; and (d) To do such other things as the General Conference may prescribe.

§ 3. The Lay Electoral Conference shall meet annually at the seat of the Annual Conference, and within the time of the session thereof. It shall elect its own officers, adopt its own Rules of Order, and be the judge of the elections, returns, and qualifications of its own members.

§ 4. Each Lay Electoral Conference shall elect annually by ballot one Lay Member and one Reserve to the Annual Conference for each eight hundred members, or majority fraction thereof, within the bounds of the Annual Conference, the number of Church members for this purpose to be determined by the statistics reported to the preceding Annual Conference; provided, however, that each Lay Electoral Conference shall be entitled to elect not less than five members.

§ 5. Lay members twenty-five years of age, or over, holding their membership in Pastoral Charges within the bounds of the Lay Electoral Conference, and having been lay members of the Methodist Episcopal Church for the five years next preceding, shall be eligible to election to the Annual Conference. Delegates-elect who cease to be members of the Church within the bounds of the Lay Electoral Conference shall not be entitled to seats in the Annual Conference.

B. PARAGRAPH 38, SECTIONS 1 and 2

(a) PARAGRAPH 38, SECTIONS 1 AND 2, AS IT NOW READS

Paragraph 38, Sections 1 and 2, Article II, Chapter II, Division III, reads:

1. "§ 38, § 1. Each Annual Conference shall be en-
2. titled to at least one Ministerial Delegate. The Gen-
3. eral Conference shall not allow more than one Min-
4. isterial Delegate for every forty-five Members of an
5. Annual Conference, nor less than one for every
6. ninety; but for a fraction of two-thirds or more of the
7. number fixed by the General Conference as the ratio
8. of representation an Annual Conference shall be en-
9. titled to an additional delegate."

1. "§ 2. The Ministerial Delegates shall be elected by
2. ballot by the Members of the Annual Conference at
3. its session immediately preceding the General Con-
4. ference. Such Delegates shall be Elders, at least
5. twenty-five years of age, and shall have been Mem-
6. bers of an Annual Conference four successive years,
7. and at the time of their election and at the time of
8. the session of the General Conference shall be Mem-
9. bers of the General Conference which elected them.
10. An Annual Conference may elect Reserve Delegates,
11. not exceeding three in number, and not exceeding
12. the number of its Delegates."

(b) AMENDMENT PROPOSED TO PARAGRAPH 38, SECTIONS 1 AND 2

Amend Sec. 1, line 4, by adding the word "Ministerial" after the word "forty-five"; and line 9, by adding the word "Ministerial" after the word "additional."

Also amend Sec. 2, line 2, by adding the word "Ministerial" after the word "the"; and line 5, by adding the word "Ministerial" after the word "been"; and line 8, by adding the word "Ministerial" after the

word "be"; and line 10, by adding the word "Ministerial" after the word "elect."

(c) PARAGRAPH 38, SECTIONS 1 AND 2, AS AMENDED

Said Paragraph 38, Sections 1 and 2, will then read as follows:

§ 38, § 1. Each Annual Conference shall be entitled to at least one Ministerial Delegate. The General Conference shall not allow more than one Ministerial Delegate for every forty-five Ministerial Members of an Annual Conference, nor less than one for every ninety; but for a fraction of two thirds or more of the number fixed by the General Conference as the ratio of representation an Annual Conference shall be entitled to an additional Ministerial Delegate.

§ 2. The Ministerial Delegates shall be elected by ballot by the Ministerial Members of the Annual Conference at its session immediately preceding the General Conference. Such delegates shall be Elders, at least twenty-five years of age, and shall have been Ministerial Members of an Annual Conference four successive years, and at the time of their election and at the time of the session of the General Conference shall be Ministerial Members of the Annual Conference which elected them. An Annual Conference may elect Ministerial Reserve Delegates, not exceeding three in number, and not exceeding the numbers of its Delegates.

C. PARAGRAPH 39

(a) PARAGRAPH 39 AS IT NOW READS

Paragraph 39, Article III, Chapter II, Division III, reads:

"§ 39, § 1. A Lay Electoral Conference shall be constituted quadrennially, or whenever duly called by the General Conference, within the bounds of each Annual Conference, for the purpose of electing Lay Delegates to the General Conference, and for the purpose of voting on constitutional changes. It shall be composed of lay members, one from each Pastoral Charge within its bounds, chosen by the lay members of the Charge over twenty-one years of age, in such manner as the General Conference may determine. Each Pastoral Charge shall also elect in the same manner one Reserve Delegate. Members not less than twenty-one years of age, and holding membership in the Pastoral Charges electing them, are eligible to membership in the Lay Electoral Conference.

"§ 2. The Lay Electoral Conference shall assemble at the seat of the Annual Conference on the first Friday of the session immediately preceding the General Conference, unless the General Conference shall provide otherwise.

"§ 3. The Lay Electoral Conference shall organize by electing a President and Secretary, shall adopt its own Rules of Order, and shall be the judge of the election, returns, and qualifications of its own members.

"§ 4. Each Lay Electoral Conference shall be entitled to elect as many Delegates to the General Conference as there are Ministerial Delegates from the Annual Conference. A Lay Electoral Conference may elect Reserve Delegates, not exceeding three in number, and not exceeding the number of its Delegates. These elections shall be by ballot.

"§ 5. Lay members twenty-five years of age, or over, holding membership in Pastoral Charges within the bounds of the Lay Electoral Conference, and having been lay members of the Church five years next preceding, shall be eligible to election to the General Conference. Delegates-elect who cease to be members of the Church within the bounds of the Lay Electoral Conference by which they were elected shall not be entitled to seats in the General Conference."

(b) AMENDMENT PROPOSED TO PARAGRAPH 39

Amend said Paragraph 39 by eliminating sections 1, 2, 3, entirely, and by re-numbering Section 4 as Section 1 and Section 5 as Section 2.

(c) PARAGRAPH 39 AS AMENDED

Said Paragraph 39 will then read as follows:

§ 1. Each Lay Electoral Conference shall be entitled to elect as many Delegates to the General Conference as there are Ministerial Delegates from the Annual Conference. A Lay Electoral Conference may elect Reserve Delegates; not exceeding three in number, and not exceeding the number of its Delegates. These elections shall be by ballot.

§ 2. Lay members twenty-five years of age, or over, holding membership in Pastoral Charges within the bounds of the Lay Electoral Conference, and having been lay members of the Church five years

next preceding, shall be eligible to election to the General Conference. Delegates-elect who cease to be members of the Church within the bounds of the Lay Electoral Conference by which they were elected shall not be entitled to seats in the General Conference.

D. PARAGRAPH 46, SECTION 2

(a) PARAGRAPH 46 AS IT NOW READS

Paragraph 46, Section 2, Article X, Chapter II, Division III, reads:

1. "§ 2. The General Conference shall not organize nor
2. authorize the organization of an Annual Conference
3. with less than twenty-five members."

(b) AMENDMENT PROPOSED TO PARAGRAPH 46, SECTION 2

Amend said Paragraph 46, Section 2, Line 3, by adding the word "Ministerial" after the word "twenty-five."

(c) PARAGRAPH 46, SECTION 2, AS AMENDED

Said Paragraph 46, Section 2, will then read as follows:

§ 2. The General Conference shall not organize nor authorize the organization of an Annual Conference with less than twenty-five Ministerial Members.

GENERAL LAYMEN'S ASSOCIATION

By its Committee,

GEORGE W. DIXON,
R. CLARENCE BROWN,
C. OLIVER HOLMES,
LOUIS B. ALGER,
O. GRANT MARKHAM.

Conference Claimants' Apportionments

By Dr. J. B. Hingeley
Corresponding Secretary

CONFERENCE stewards will be interested in the new "Two Point Method" of determining the Conference claimants' apportionments to be made to the several pastoral charges, which will take the place of the "Four Point Method" used in determining the apportionments for benevolences, which cannot be equitably applied to Conference claimants.

The "Two Point Method" eliminates church property and membership, because not directly related to the result to be attained, and having too many "variables," and uses only two items: ministerial support and amounts paid for Disciplinary benevolences—items which are related to the current expenditures and furnish an equitable index of the paying power of the pastoral charge.

A statement of the "Two Point Method," prepared by the Board of Pensions and Relief, has been mailed to the stewards of the fall Conferences and, on request, will be mailed to anyone interested.

Methodists To Hold National Conference of City Workers

A NATIONAL conference of Negro city workers will be held under the auspices of the Board of Home Missions and Church Extension of the Methodist Episcopal Church in St. Louis, September 26-30. It is expected that representatives from many churches in all parts of the country will attend the conference. Among the speakers who are expected to participate in the program are Bishop Robert E. Jones, of New Orleans; Bishop M. W. Clair, of Kentucky; Dr. E. D. Kohlstedt, secretary of the Board of Home Missions and Church Extension, with offices in Philadelphia; Dr. W. A. C. Hughes, director of the Bureau of Negro Work, Philadelphia; Dr. Fred Newell, secretary of the New York City Missionary Society; and Miss Mary Samson, of Philadelphia.

Shall the United States Build a Greater Navy?

Geneva Conference Revelations

By Harry E. Woolever

Editor, *The National Methodist Press*

THE Geneva Conference called by President Coolidge wherein it was proposed that the United States, Great Britain, and Japan should agree upon a limitation of their construction of cruisers and other auxiliary naval vessels, came to an adjournment without agreement. The Washington Conference on Naval Limitation which brought an end to competitive building of battleships among the leading powers did not include the above types of vessels in the 5-5-3 basis. It was hoped that the Geneva Conference would at least fix such a limitation and would check the possible expenditure of the taxpayers' money to build expensive ships for which there is no practical need.

President Coolidge, who is an opponent of competitive armaments, as well as an ardent advocate of federal economy, had faith that real progress might be made in curtailing the present building programs of the navies. The United States Congress also had hopes that a practical limitation might be achieved. This faith was shown in the resolution of Congress authorizing the President to call the conference and giving him power to suspend the construction of cruisers.

LACK OF PROPER ATTITUDE

All these high hopes met with a sad disappointment. As Vice-President Dawes has stated, there was a predetermined ultimatum announced by each of the two major powers before they had compared views and needs. There is no possibility of agreement in conferences unless there is the willingness to compromise and adjust differences. Furthermore, public sentiment was not so crystallized, nor was it voiced by such commanding international personnel as was the case at the Washington Conference.

The real crux of the whole situation seems to lie in the fact that the advocates of larger navies gained the preponderance of influence in both the British and United States delegations with the result that neither would yield to the other. Japan by her attitude carried away such laurels as were forthcoming from the gathering. Naval men, *per se*, are not the best fitted to carry out conferences looking to the cutting down of their establishments. These men of the navies, like those of other groups, take pride in having their own institution the greatest of its kind on the earth, and do not have the regard for the citizens' pocketbooks which some others might have. Naval experts are necessary as advisers on the relative merits of various types of war vessels, but are not best qualified to decide upon the size of a navy. Some of the impressions which naval men have allowed congressional committees to receive as a result of their testimony, indicate how impracticable and, in fact, dangerous, it is to let them have the lead.

NAVAL FORCES IN CONTROL

It is not possible in this space to give the details of the relative fighting tonnage and age of the cruisers under the three flags represented at the Geneva Conference. The advocates of a large navy and peace authorities differ widely in their interpretations of the facts. The principal point to consider here is that there is danger of a new program of naval expansion and expenditure being put through Congress.

The United States representatives were willing to come to a fixed total tonnage of auxiliary vessels—cruisers, destroyers, and submarines. But the tonnage acceptable to Great Britain, if agreed upon, would have

meant a considerable expansion of our building program, as that nation claims to need many cruisers to protect her colonial possessions and assure her food supplies which are brought to the homeland by water. The vessels she most uses are of less than 10,000 tons. England expressed her willingness to come to a fixed tonnage, but insisted on specifying that the United States should have only a limited number of the 10,000-ton cruisers, and that these should be mounted with six-inch rather than eight-inch guns, as are our present boats of this class.

Here you have the naval organizations of the United States and Great Britain locking horns. As naval line officials are not noted for desiring a limitation on the strength of their fighting forces, it is not surprising that failure resulted. Here are two slogans of the proponents of a big navy: "Our navy second to none"; "If Europe and Japan want competition, they shall have it." There is dynamite in both slogans, and they mislead. What the people, when they think about it, want, and what the naval enthusiasts want, are two different things.

NAVY SPARS AGAINST NAVY

England needs a number of small cruisers, and, as she has naval bases scattered over the world, she can use them, not needing to send her vessels on long cruises. The United States has few naval bases and must have large cruisers which can make extended trips. As England has the largest merchant marine in the world, her advocacy of the six-inch gun takes on special significance. The Washington Conference permits the arming of merchant ships with guns up to six inches in times of war. Therefore if she can limit the guns of all cruisers to six inches she would have a great fleet of auxiliary cruisers if needed. Our cruisers are mounted with eight-inch guns, which shoot a greater distance than the smaller guns, therefore British navy men do not want us to have guns which would put at a disadvantage their great merchant fleet armed with six-inch guns.

This is sufficient to show that the navy men at Geneva were sparring for advantage in any possible future naval conflict. The fighting forces had the floor rather than the diplomatic and civilian. If we have it in our heart to fight, then let us have the largest and most life-destroying navy on earth. If we have "a will to peace," then let the American and English people insist that their respective governments in all their departments travel the roads to peace.

ARE ENGLAND AND THE UNITED STATES TO FIGHT?

To-day the two greatest navies in the world are those of Great Britain and the United States. Combined they would overpower all the other navies of the world. We cannot conceive of the United States and England fighting each other; we are too much like one people in background, race, ideals, and purposes. There is still much in the old statement of an English admiral, "Blood is thicker than water."

The British foreign secretary recently stated that war between the British empire and the United States was already outlawed in the hearts of both nations. Vice-President Dawes said recently at the dedication of the International Peace Bridge between Canada and the United States: "The instinct of self-preservation—the most deep-seated of mankind—blinds us (English-speaking peoples) together, and in that unbroken tie is the ul-

timate guarantee of the safety and progress of Western civilization. The bond will never break."

The Hon. Theodore Burton, one of the best-posted members of Congress, in arguing against an enlarged navy, declared that "war between the United States and Great Britain is out of the question." He said that, furthermore, Canada, the most prosperous English-speaking dominion of Great Britain, is a hostage guaranteeing peace, for if England should declare war, "we would in a month overrun Canada and tear her away. There is no danger of war with Great Britain."

"LET US HAVE PEACE"

If both by spirit and policy war between the United States and Great Britain is impossible, and at the present time we have a navy greater than any other country except England, is there, therefore, any justification for heavy expenditure of the people's money to build a larger navy? The danger now is that, owing to the outcome of the Geneva Conference, the navy men and advocates for a big navy will stir up prejudice against England and arouse a false fear of war in the hope of securing appropriations for more fighting ships. That is the very program that is now being prepared in Washington to take before Congress this fall. Unless the citizens make their congressmen feel before they return to the capital that peace is wanted, and that the American people desire that measures be taken which will lead toward peace rather than war, great harm will result from the use made of the Geneva deadlock.

There are a multitude of ways in which funds may be expended by our Government which are far more justifiable than for means of war or for arousing fear of us on the part of other nations. The Prince of Wales, at the dedication of the International Peace Bridge, in Buffalo, this month, said: "May this bridge serve as a continual reminder to all of us that to seek peace and pursue it is the first and highest duty, both of this generation and those that are yet to come." If this spirit of international good will is carried back to Washington by those who represent the American people, no program for additional fighting ships will be adopted, but action looking toward world peace and prosperity will be the aim of the seventieth Congress.

WASHINGTON, D. C.

Director of Week-day Religious Education and Daily Vacation Church Schools

THE increasing need for week-day religious education and for training experienced leadership to direct its growth caused the Board of Education to make provision for a director of this work. After a thorough canvass of the field, Dr. Nathaniel F. Forsyth was appointed.

Dr. Forsyth is eminently qualified by training and experience for the large responsibilities of his new office. He served as pastor in Orrington, Maine, for three years; was director of boys' work at Lincoln House, Boston, for three years; and for the past seven years has been superintendent of the Calumet system of week-day religious education, where approximately 6,000 pupils were enrolled.

Dr. Forsyth holds academic degrees from three institutions: A.B. from the University of Maine; S.T.B. from Boston University School of Theology, and Ph.D. in religious education from Northwestern University.

Dr. Forsyth is a member of the Northwest Indiana Conference. His name will be familiar to some of the readers as the writer of articles in the religious educational journals and as the author of "Training the Junior Citizen."

In the Department of Church Schools, Dr. Forsyth will serve as director of week-day religious education and daily vacation church schools in the Division of Church School Administration, and all communications on these subjects should be addressed to him at 740 Rush Street, Chicago, Ill.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

SOLOMON'S WISE CHOICE

THIRD QUARTER. LESSON IX. SEPTEMBER 4

Scripture Lesson—1 Kings 3. 4-15.

This lesson story is told also in 2 Chron. 1. 7-12. But here we are not told that it was a dream. The story in Kings is therefore preferable for our understanding of the interview between Solomon and God.

The Nature of Solomon's Dream. Just why we dream has never been made out with satisfactory clearness. The most talked about theory of dreams to-day can be true only of some dreams, but not of all. It is doubtless true of this dream of Solomon. There needs be no reasonable doubt that this dream was due to thoughts which had passed through Solomon's mind while he was awake. He dreamed this dream by night because he had dreamed this dream by day. He dreamed it while he slept because he had dreamed it while he was fully awake. Otherwise we would not be justified in speaking of this as a choice of Solomon. Choices which we dream of making are not actually made unless we make our dream true, either by afterwards making or by having previously made the conscious choices. We are to be praised or blamed only for our actually consciously made choices, and not for those which we only dream of making. But Solomon deserves the highest praise for his choice. God rewarded him, not for his dream-made, but for his choices actually made in full consciousness. And Solomon should be an example unto all of us who are in a responsible position, or who face our life work with a desire to do our best. This dream had its psychological background. Let's take a glance at each.

The Political Background of Solomon's Dream. Solomon came to the throne when he was a very young man, and one without any practical experience in governmental affairs. And he came to the throne at a time when the nation was in its infancy, and the permanency of the union between the tribes was not assured. The union had been severed upon the death of Saul. David was made king of a southern tribe, while Saul's son was a rival king of the other tribes. Internal factions and strifes had caused the death of the northern king, and the union was again effected through David, who successfully maintained it throughout the remainder of his administration. But the people were loyal to David rather than to the union as such, no matter who should be king. Solomon had inherited the throne in a somewhat questionable manner. The legitimate heir had lost his life during a civil war in defense of his rightful claims. Another more legitimate heir had been "passed up" by David because of favoritism to Solomon. There were many who either sympathized with the lost cause of Absalom and of Adonijah, or did not favor Solomon's succession.

So Solomon's great task was to keep the nation united behind him as it had been behind his more popular and experienced father, and to either win over to himself the loyalty of his enemies or get them out of the way without losing his friends in the doing. Otherwise history might repeat itself; the same thing might happen to him as had happened to Saul's son and successor; and the same thing might happen to David's house and tribe as had happened to Saul's. He was young, but he was not too young to be respectful of the lesson which the recent history of his people had taught. He was young, but he was not too young to take seriously the responsibilities which had come upon him, and to clearly grasp the situation in which he was. He was young, but he was not too young to know that he could not safely depend during those treacherous days on the advice of even his avowed friends, or solely on his own unseasoned judgment.

He was young, but he was old enough to know that one false step taken by him might undo all that his great father had done for the people and for his family name. This false step might be in indecision, in over-severity, or in wrong judgment in deciding between the conflicting interests of his people.

The Psychological Background of Solomon's Dream. This was no time, therefore, for Solomon to be lying awake nights thinking about how he might increase his power and wealth and save himself from being killed. But he must think most about how he might use and preserve the power and wealth and life that he had. This, he thought rightly, could be done only by the use of sound judgment—wisdom in handling all the affairs of government. With such wisdom what he had would be increased; but without such wisdom he would certainly lose what he did have.

Now the time when he was most likely to begin thinking seriously such thoughts was at the beginning of his administration, or upon the death of David, for whose judgment he had the highest respect, since God had so wonderfully blessed David. Then was when he would most keenly feel his need of divine guidance. It may be that he did not utter any audible petitions to God along that line. But, believing firmly in God as he then did, his desires and hopes were his petitions unexpressed. When he had successfully gotten the leaders of his enemies out of the way without endangering his kingship, and had made sure the continued unity of the nation behind him, he worshiped God with a great sacrificial thanksgiving for His wise leading thus far. As he fell asleep that night with his mind full of such thoughts concerning his position at the beginning of his administration, and his present situation due to the wise judgments into which the God of his father had led him, his dream resulted. He dreamed the wish and its realization which he had previously wished from the bottom of his heart and had hoped seriously that he would realize. As God had already given him the blood of his enemies (1 Kings 2. 12-46) without any civil strife resulting, he was confident that He would continue to lead him wisely in all decisions

of his administration which would inevitably result in his increasing prosperity and safety from being killed; that is, long life. Doubtless the Master had this experience of Solomon in mind in His Sermon on the Mount (Matt. 6. 24-33). Solomon's experience is a splendid illustration of verse thirty-three.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, SEPTEMBER 4, 1927

"Ask what I shall give thee"

(By D. D. Martin, D.D.)

It is the soul passion of youth which determines the bent of life, and makes the heart of their petition when they pray. God is asking every young man or woman, every boy or girl, what He shall give them, and what is the real burden of their ambition in life. Solomon recited what his father had been before him, and then he makes his petition not to be like his father, David, for he has a life and personality quite his own; but he does not discount the power or influence of his father's example.

Solomon's prayer was for an "understanding heart," that he might know and judge the people. Every consecrated youth is to be a leader among the people. What is more needed than that for which Solomon prayed—wisdom to deal with folks, and to work for them in a way that will win them to the service of God and His kingdom in the world? No grace is more to be desired than the grace of a good understanding when you are dealing with people. Every Christian worker needs it above all other social gifts.

God invited Solomon to make his petition. God invites us to pray for just what we want. Our desires should go in the direction of the world's greatest need. We will not long look to God by way of the cross before our eyes will be turned to the dark places among men, and we will be asking light for them; and that we may be helpful to them. Mission fields are complex, and present more problems than ever they have. This is not a reason for giving up; our business is to win the world for Christ. We are not to abandon the field, but pray for an understanding heart, that we may know how to meet the situation.

In the efforts of the church of Christ for world conquest, this is the time for everyone to do their full duty. We should give to support the work with more sacrifice and interest than ever we have. Our youth should be called upon to consecrate their lives to the work with more zeal than ever. When God says, "Ask what I shall give thee," the cry of our heart should be that we may understand the world's need and give ourselves to the great work of answering that need.

OAMMON SEMINARY.

Epworth League Topic

SEPTEMBER 4

APPLYING CHRISTIAN PRINCIPLES TO LOCAL INDUSTRIES

(Zechariah 7. 8, 9; Matthew 7. 12)

Where Does the Church Stand?

Here is a statement from our own Methodist Discipline, showing you the stand the church has taken on industrial questions:

"The Methodist Episcopal Church stands for equal rights and complete justice for all men in all stations of life; for the protection of the family . . . for such regulation of the conditions of toil for women as shall safeguard the physical and moral habits of the community; and for the fullest possible development of every child, especially by the provision of proper education and recreation, and by the abolition of child labor.

"It stands for the abatement and prevention of poverty, by the protection of the individual and of society from the social, economic, and moral waste of the liquor traffic, by the conservation of health and by the protection of the worker from dangerous machinery, occupational diseases, and injuries.

"It stands for the right of all men to the opportunity of self-maintenance . . . and for the protection of workers from the hardships of enforced unemployment.

"It stands for suitable provision for the workers in old age and for those incapacitated by injury; for the principle of conciliation and arbitration in industrial disputes, and for a release from employment one day in seven.

"It stands for the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all, which is a condition of the highest human life; for a living wage as a minimum in every industry and for the highest wage that each industry can afford, and for the most equitable division of the product of industry that can ultimately be devised.

"It stands for the right of employees and employers alike, to organize.

"It stands for a new emphasis upon the

application of Christian principles to the acquisition and use of property."

Questions for Discussion

Have you found any conditions in your own local industries which need such a statement?

Are there any Christian principles which are not being applied in any of the local industries you studied?

It has been said, "Money is religion's greatest enemy." Do you think this is true? Give definite reasons for your answer.

How much money is necessary to make a man or woman happy?

Do you think a business could be organized so that it actually helped its workers, and yet make money? Give some examples.

Should every man have a chance to work who wants to work?

Are Jesus' teachings practical when applied to your local industries, or ought we to agree that He couldn't have applied them in our day and age?

How do conditions in your local industries

affect the homes in your community—the homes of the workers?

Where do the owners of your local industries live?

How many women and children be protected in industry?

Is it "hard luck" to have to work for a living?

Honestly—would you want enough money so that you never had to do any work, to be able to have everything you want?

Do you know anybody who has never done any work to earn money?

How important is money?

Is there anything more important than money?

What would happen if everybody in the world could all of a sudden have just as much money as everybody else? Would such a condition last?

What is your responsibility to help apply Christian principles in your local industries? (Could buying be organized so that stores would not have to keep open so late? for example?)—Epworth League Quarterly.

Lawndale, N. C.—We have just closed our revival at Philadelphia Methodist Episcopal Church and have enjoyed a glorious meeting. The church has been greatly blessed and revived. Our beloved pastor did his best, and the members were in line with him. Fifty-two were happily converted and forty-six joined the church. They were of the ages from twelve to fifty. We beg the interest and prayers of all who may read this that the holy fire may continue to burn in our hearts. Our pastor, the Rev. B. L. Burge, is a live wire in Kingdom building. Total amount raised during meeting, \$66.50.—D. T. Thompson, Reporter.

Stoneham, Texas—Stoneham Methodist Episcopal Church, under the leadership of the Rev. B. E. Williams, has just closed a great meeting. We had with us the Rev. M. B. Evans, our efficient pastor at Caldwell, Texas, who preached soul-stirring sermons all the week and our hearts were thrilled. Six young people were happily converted. The Rev. Evans' sermons will live long in the minds of the people of Stoneham circuit. Total amount raised, \$26.80. The pastor was favored with visit of our district superintendent, Rev. A. J. Newton, the Rev. E. T. Jackson, and Dr. Willis J. King, of Gammon Theological Seminary.—W. M. Mitchell, Reporter.

Jeffersontown, Ky.—Since the arrival of our new pastor, the Rev. E. E. Crawford, the interest of the church has been greatly aroused. The Sunday school, Brotherhood, Woman's Home and Foreign Missionary Societies and the Ladies' Aid are at work. Our first Quarterly Conference was held July 11 and 12; business meeting on the 11th. All members were present with written reports. On the night of the 12th, the district superintendent, Rev. G. W. Tindull, preached, and we were made to feel glad. The district superintendent was paid in full; the pastor, \$159.30 for the quarter; raised for trustees, \$66; World Service, \$13; for all purposes, \$257.30.—Ophelia Lucas, Reporter.

Yarboro, Texas—Yarboro Chapel Methodist Episcopal Church: Sunday was a high day at this place. Our pastor, the Rev. B. E. Williams, has just closed a great revival, with sixteen conversions and eight accessions to the church. The good Baptist friends from three local churches assisted in this great meeting. We also had one of the Baptist ministers, the Rev. Stubblefield, with us, who preached some powerful sermons during the meeting. Brother W. M. Bumfus, the singing evangelist, was also with us. Over 500 persons were present at the afternoon session. At night, the Rev. Williams preached from Prov. 6. 20. His sermon will live long in the minds of the people. Total amount raised during the meeting, \$14.—Miss Dewey E. Steward, Reporter.

Ailey, Ga.—Nepsies Chapel: On July 31, we were very much pleased to have with us in our Sunday school the district Sunday-school superintendent, Brother A. E. Stripling, of Odum, Ga. He made a very inspiring lecture on "Duty to the Sunday School." The young people had arranged a program to entertain Brother Stripling and also to raise money for his expenses, but he could not make it convenient to stay until the program was rendered, and we were sorry to see him leave. Music was rendered by the choir, with Miss Linnie Griner as mistress of ceremonies, accompanied by Mr. John Ross with his saxophone. A play was given in which several of the young people took part; there were also recitations and solos. We raised \$4.50 for Bro. Stripling's expenses and \$7 that night.—C. Wiggs, Reporter.

Louisville, Ky.—Under the Godly leadership of our much-beloved pastor, the Rev. Dr. R. D. Hines, the good work of Kingdom building is still in progress at New Coke Church. In spite of the intense hot weather, our Sunday school is holding its attendance, which now averages eighty-six. The offering for the quarter was \$184.86. Sunday, August 7, was the date of our second Quarterly Conference. The district superintendent was present and preached two soul-stirring sermons. Dr. Tindull is much beloved by both

Little Stories of Achievement

What the Churches Are Doing

Brownfield, Miss.—On July 9, 1927, a picnic was given at Brooks Chapel Methodist Episcopal Church by the following auxiliaries: Woman's Home Missionary, Woman's Foreign Missionary, and the Ladies' Aid Societies. The sum of \$16.25 was realized.—The Rev. B. S. Pegues, Pastor; Mrs. Emma L. Harper, Reporter.

Houston, Texas—Boynton Recreational Center, under the leadership of Mrs. L. A. Steptoe, is doing a wonderful work. Large crowds gather every afternoon for games, swimming parties, etc. The church and Sunday school are increasing nicely along all lines. We hope to prove a great year's work this year.—Reporter.

South Clayton, Mo.—Crosby Union Methodist Episcopal Church: Sunday, July 31, was the occasion of a rally given under the auspices of the unit leaders for the benefit of the indebtedness of the church. Collection for the day was \$86.25. Our church is also newly painted, and new fixtures have been installed. All this has been done under the leadership of the Rev. T. H. Parrish, our pastor.—Mrs. F. Dobson, Reporter.

Vance, Miss.—Sunday, August 7, was a high day at St. Michael Methodist Episcopal Church. The district superintendent, Dr. C. W. Butler, was with us and preached a soul-stirring sermon. We raised for him \$27.50. A storm also came to our beloved pastor on that day, and fifty pounds of groceries were given him. The storm was led by W. M. Moore, J. Shaw, W. A. Norfleet. May God bless our pastor.—Jasper Walker, Reporter.

Deerford, La.—Moore's Chapel, of Deerford, La., of which the Rev. T. H. Sampson is the pastor, was graced with the presence of Dr. B. J. Reddix, district superintendent; the Rev. J. W. Turner and wife, of New Orleans, and Mrs. J. A. Williams, wife of the Rev. J. A. Williams, pastor of Wesley Chapel, Baton Rouge. We were greatly pleased to have them with us, and wish for them much joy and success.—The Rev. T. H. Sampson, Pastor.

Garlandville, Miss.—The Garlandville circuit is still in progress. There are three churches in this circuit. Two are now standing, and the one which was burned down two years ago is now being replaced by a stone building. The people of the community are delighted with it, and we are hoping to complete it by September 24. We wish to thank all of our friends who have helped us. Surely the Lord is with us.—A. D. Wright, Reporter.

Little Rock, Ark.—Duncan Chapel Methodist Episcopal Church held a very successful revival meeting, July 10-23, conducted by

our pastor of Sweet Home, Ark., the Rev. J. A. Brooks, the evangelist of the Conference. We had a glorious meeting and a spiritual feast. Five new souls were converted to Christ to help build the Kingdom here on earth. Duncan Chapel is spiritually alive, with only a few members. We are asking God to lead us.—Rev. C. H. Brooks, Pastor; Frankie Smith, Reporter.

Augusta, Ark.—St. James Methodist Episcopal Church is growing under the leadership of the Rev. J. C. Adams, our new pastor. He is indeed a pastor and knows how to do the work of the church. Since his coming we have been able to build the church we have long been wanting. It was completed by the third Sunday in May, at which time a rally was held. The other pastors of Augusta were invited to take part and the sum of \$125.75 was raised. We are proud of our pastor, and are going to help him put the program of the church over.—Miss Susie Dugas, Reporter.

Bristol, Va.—John Wesley Methodist Episcopal Church truly can boast of one of the most prosperous years in its history. The district superintendent has just closed his year's work, which was very satisfactory. Much has been accomplished through our good pastor, the Rev. E. H. Forrest. We truly hope the Conference will send him back for another year. We would not forget the different societies of the church who have helped so loyally to make the church what it ought to be. They are the laymen, the Sunday school, Ladies' Aid, and others.—Clarance Burley, Reporter.

Blue Mountain, Miss.—Adkins Chapel Methodist Episcopal Church, with its members, was well blessed with the good visitors in a revival here which began July 24, and ended August 8. We had with us the Revs. M. C. Pulliam, B. S. Pegues, and John A. Simons. God blessed us with twelve converts. We are all proud of the young pastor sent us by the Rev. Cole in the place of the Rev. J. R. Little, who is not able to carry on the work due to a stroke of paralysis. The church is moving on smoothly at present, and we ask the prayers of the whole church.—Mrs. E. Norvell, Reporter.

Tylertown, Miss.—A great revival began at St. James Methodist Episcopal Church, Sunday, July 10. Our pastor preached a stirring sermon at 11 o'clock. Spiritual fire burned upon the altar of our hearts. On Monday the Rev. B. J. Cooper, of the Bridgeville charge, arrived and joined in the meeting. Many came forward to be prayed for and two joined the church. The revival continued until Friday night. The church was greatly revived and four were received into its membership. St. James is alive and on the forward march under the leadership of the Rev. E. W. Middleton.—A. N. Bullock, Reporter.

laymen and ministers of the Louisville District, and the outlook of the work on the district now indicates that this will be the banner year along all lines in the history of the district. All persons coming from other cities of the Union will find a welcome and an open door at New Coke Church.—J. H. Madison, Reporter.

Yazoo City, Miss.—Sunday, July 24, marked a very successful rally at St. Stephen Methodist Episcopal Church. Despite the flood conditions in our town and community, which rendered many of our members homeless with a total loss of all they possessed, a drive was launched, under the leadership of our pastor, the Rev. J. W. Isable, beginning June 1 and ending July 24, at which time we laid upon the altar for our new church work \$2,016. This amount, together with \$400 raised in early spring at the beginning of the flood, gives us a total of \$2,416 raised for our new church work since the Annual Conference in February. Great loyalty was shown by the membership of the church, giving from \$5 to \$100 each. Through the activity of Mr. Robert Pierce, the business enterpriser, both white and colored, contributed quite liberally to this worthy cause.—S. M. Thomas, Secretary.

Little Rock, Ark.—White's Memorial Methodist Episcopal Church has made outstanding progress in the last three years. This progress has been in a spiritual way as well as in a financial way. Our achievements have been so great that we have commanded the attention of the entire community in which we live. We have never enjoyed such a predominant place in the church life of our community as we do to-day. This success has been due to the wise and courageous leadership of our pastor, Rev. S. McDonald. When our pastor came to us in the year of 1924, we were still occupying our old building, White's Chapel, which time had rendered inadequate. We had cherished an idea for a new church for some time, but no one seemed to have the courage to take the initiative to promote this great task. Our pastor came,

and within eight months after his arrival the foundation for a new church was laid. Today we are holding services in the main auditorium of our new church. The name of the church has been changed from White's Chapel to White's Memorial Methodist Episcopal Church, in memory of Sister Chainey White. We are going to entertain the Little Rock Annual Conference in December of this year. Sunday, July 17, was a great day with us. We raised \$800 to be applied to our building program.—Maurice Lockbart, Reporter.

Turkey Creek, Miss.—Mt. Pleasant Methodist Episcopal Church: A delightful kiddy party was given under the auspices of Misses Willie A. Abrams and Mioma Sims, from which they realized a neat sum for the benefit of the church. A very interesting debate was held at the Turkey Creek public school: "Resolved, That a City School Is Better Than a Rural," was warmly debated by Miss Willie A. Abrams, college sophomore at New Orleans University, and Master John Williams, brilliant young teacher of the Baptist Sunday school, affirmative; Miss Mioma Sims, secretary of the Epworth League and a sophomore at the Gulfport High, with Master U. S. White, assistant superintendent and junior at Gulfport High, negative. Mrs. Pinky White, Mrs. Rachel Andrews, and Mr. Albert Griswold were the judges. The judges announced a tie at the end of the eloquent speeches made by both sides. Our pastor spoke highly of this event, and hopes that others are forthcoming in the near future. Mrs. Bertha Flowers, with the assistance of her daughters: Misses Della, Alice, and Irma B., were the delightful hostesses to a hunt given for the benefit of Mt. Pleasant Methodist Episcopal Church. This was an enjoyable affair. Miss Fannie Gant rendered a pleasing benefit "Sham Wedding" at Mt. Pleasant Church, when Etimese Freightman became the bride of Master Wrinkle. Credit must be given this young lady, who is a junior at New Orleans University, for the splendid rendition of this entertainment.—Rev. Frank Smith, Pastor; Hannah Mae Hines, Reporter.

total, \$68.—The Rev. C. H. Maxwell, Pastor.

DESOTO, MO.

Our first quarterly meeting was held the third Sunday in July. At 11 A. M. the pastor, Rev. J. C. Guyton, preached, and at 8 P. M. the pastor of the African Methodist Episcopal Church brought an inspiring message. At 4 P. M. the district superintendent, the Rev. Hancock, returned from Potosi, Mo. He administered the sacrament; also baptized two babies. He preached at 8 P. M. The day was a glorious one, and \$46 was raised. During the month of July the Rev. J. R. Guyton conducted a baby contest. It closed the evening of August 1, at which time an evening of fun was had. The winning baby was announced and prizes given. There were four babies and four captains. The participants were: Alta Jane Jamerson and Miss Flora Carter, 60,100 votes; Mary Julia Jennings and mother, 81,000 votes; Juanita Gordon and Mrs. L. Smith, 18,100; total, 126,260 votes, or \$126.25. Alta Jane Jamerson won the major prize. Miss Flora Carter was highly honored. Friday evening, August 5, Master Gerald Finley, of Sedalia, Mo., gave a violin recital. The rendition was wonderful.—Reporter.

EVERGREEN, ALA.

The recent mock Conference brought great gain to the St. Paul Methodist Episcopal Church, under the leadership of Mr. C. J. Booker, a local preacher of this church. Presiding elders were appointed over the several districts and the pastors were assigned to their charges. They worked hard to send full reports to the Conference. During two nights of the mock Conference we had heavy rains, but on the one night several of the pastors reported which proved a credit to the Greensboro Conference. "Bishop" Booker was present to welcome the brethren, strongly demanding reports from fifty cents to \$8. Total raised, \$116.85. We are soon to have a nicely painted church.—The Rev. F. E. Dawkins, Pastor; C. S. Simpson, Reporter.

LITTLE ROCK, ARK.

White's Memorial Methodist Episcopal Church: The second Quarterly Conference closed with the district superintendent, the Rev. W. S. Sherrill, present. He was very much pleased with the work of the church. We also had with us Dr. M. T. J. Howard, of Atlanta, Ga. We were delighted to have the doctor with us to see what we are doing. His sermon was pointed and logical. The night service was featured with a Children's Day program, which was in charge of Mrs. Gains. The district superintendent spoke in high terms of her work with the children. We are always glad to have Dr. Sherrill with us; he brings cheer and sunshine. He was paid in full. All of the claims of the church are being looked after. The Rural School for Pastors was in session at Philander Smith College. They stormed us on Wednesday evening, coming to look over the church plant as well as the site of the new college. They were served light refreshments. We are on the last stretch of the completion of our new church before the Annual Conference, which we hope to complete within a short while. Our Sunday school is in advance of any previous time in the history of the church. Bro. J. T. Dozier is the efficient superintendent. The Epworth League is working in splendor, led by Mrs. C. Anderson. We have a class of young girls who are doing some real tangible things, led by Mrs. A. M. Douglas. The boys are doing splendidly under the direction of Mr. Merrill Nelson. We love our worthy and energetic pastor, and are trying to follow his leadership. Our motto is, "A first-class entertainment for the Conference, full World Service report, and a hundred more members."—The Rev. S. McDonald, Pastor; Mrs. A. M. Douglas, Reporter.

MEGEHEE, ARK.

Sunday, July 24, will long be remembered at Scott's Chapel Methodist Episcopal Church. At 9:30 A. M., Sunday school was conducted by Mrs. R. D. Madison, superintendent, and was largely attended. At 11 o'clock the Rev. W. Wellington, pastor of one

District Activities

District Round

PALESTINE DISTRICT

Fourth Round—East Mexia Ct., August 6, 7; Hearne, 18, 14; Sutton, 18, 14; Bryan Station, 19-21; Bethlehem, 26; Fairfield Ct., 27, 28; Streetman Ct., 27, 28; Teague Ct., 29; Normangee Ct., September 10, 11; East Calvert Ct., 17, 18; Jewett Ct., 24, 25; Oakwood Ct., October 1, 2; Palestine Ct., 1, 2; Buffalo Ct., 8, 9; Tyler, 15, 16; Palestine Station, 21-28; Thornton, 29, 30; Jacksonville Ct., November 5, 6; Leona Ct., 12, 18; Lovelady Ct., 19, 20.

To the Pastors and Laymen on the Palestine District: I wish to congratulate you for the very splendid District Conference which was held at Launza Chapel, Mexia circuit. It has marked another milestone on the way. You realize that we are now on our home stretch. Must make the goal by all means. Begin now to plan and organize to raise the balance due on each claim. Your ambition must be to make a complete report. We cannot afford to fail. If I can be of any service to you in any way call on me. Your co-laborer, W. R. Robinson.

Quarterly Conferences

BASTROP, LA.

The third Quarterly Conference was held at Mt. Nebo Methodist Episcopal Church, July 16, 17, with District Superintendent C. Spears in the chair. The officers were present with good reports. On Sunday, at 12 o'clock, the superintendent preached an able sermon. All present enjoyed the message. Love feast was conducted at night by the superintendent and pastor, after which the speaking meeting was carried out. We had as our guest Mrs. F. Spears, the wife of the district superintendent, who made an inspiring talk and also organized the Busy Bee

Club in our church. The superintendent was paid in full, \$45. Pray for us.—The Rev. I. E. Badie, Pastor; Mrs. I. E. Badie, Reporter.

CALIFORNIA, MO.

The second Quarterly Conference of the California circuit was held at Taylor's Chapel, at Otterville, on Saturday evening, July 23. The pastor, Rev. Ernest Scott, and his officials were ready with splendid reports. The Sunday service was well attended, there being a great many visitors from surrounding towns. Superintendent McAllister preached two masterly sermons in the morning and at night. The day was a great spiritual and financial success. The collection for the day was \$41. The total money raised this quarter was \$177.75.

CORINTH, MISS.

Mt. Moriah Methodist Episcopal Church: Our third Quarterly Conference was held July 22-24. At 7:30 P. M. the district superintendent, Dr. Wynn, opened the service. After making brief remarks, the reports of pastor, class leaders, and presidents of the auxiliaries were rendered. All reports were good. A program was then rendered by the Sunday school. Prof. J. B. Coombs made an address on "How Should the Children Be Taught in the Sunday School?" Miss Lottie E. Ingram read a paper on "The Good of the Sunday School in the Community"; address by Mr. Grant Turner, "The Necessity of Church Attendance"; oration by Mrs. A. Sanders, talk by Mr. W. H. Gillispie and Prof. W. R. Adams. Delicious refreshments were served. On Sunday night Dr. Wynn preached a wonderful sermon. The Lord's Supper was administered to sixty-three persons. Collection from class leaders: Mrs. L. E. Roby, \$18; Mrs. Mary Irvin, \$18; Mrs. L. Renfro, \$10; Mrs. E. Singleton, \$9; Mrs. A. Vanderford, \$1.25; M. G. Turner, \$8;

of the African Methodist Episcopal churches of this city, preached a great sermon from the text, "His name shall be called Jesus." It was enjoyed by all. At 8.30 P. M. we were favored with the presence of the pastor, congregation, and choir of St. Philips African Methodist Episcopal Church. The Rev. W. P. A. Boyd, pastor, preached an able sermon. The Epworth League was conducted by Miss Pearl Smith. An enjoyable program was rendered by the young people, after which remarks were made by our ex-district superintendent, Rev. L. G. Hodges, and our present district superintendent. Both spoke very encouragingly to us for the progress being made. The Rev. L. G. Hodges was present at 7.30 and preached a soul-stirring sermon to the delight of all who heard him. Mr. W. B. Burleigh, a grand officer of the Elks Lodge of this city, was present with other representatives and gave \$10 in the public offering, pledging \$50 on the church indebtedness. Two children were baptized. Monday night, July 25, the Quarterly Conference was called to order by Dr. W. S. Sherrill, district superintendent. Many of the officers were present with good reports, which showed that all departments of the church were being taken care of. The district superintendent was well pleased with the progress made along all lines. Our pastor, the Rev. W. D. Lester, has been with us only six weeks. He is a young man, but knows the program of the church, and is sparing no pains in seeing that it is put over. Raised during the meeting for church note, \$58.58; superintendent, \$15; pastor, \$31.30; other causes, \$15. This closed our third quarterly meeting.—Mrs. R. D. Madison, Reporter.

MT. VERNON, GA.

The third Quarterly Conference convened at Warren's Chapel Methodist Episcopal Church, July 23, 24. The Rev. S. D. Bankston, district superintendent, preached a wonderful sermon at 11 o'clock from the subject, "He had nothing in his hand," which was very reviving and enjoyed by all. The collection was \$17. At 8 o'clock the superintendent preached another soul-stirring sermon at Napsies Chapel, Ailey, Ga. Collection was \$4. The superintendent seemed to be well pleased with the way we tried to take care of him during his stay with us. Many of the officers were present with good reports. The Rev. D. G. Greer, pastor, has just returned from summer school, and the members are delighted to have him back.—C. Wiggs, Reporter.

POTOSI, MO.

The third Sunday in July was the occasion of our first Quarterly Conference and Children's Day program. At 11 A. M. the new district superintendent, the Rev. Hancock, preached a soul-stirring sermon. He then returned to DeSoto, Mo., while the Rev. John R. Guyton remained over for the Children's Day program. He made an inspiring and helpful talk. The day closed a spiritual blessing and a financial success. The fifth Sunday we had our annual rally and basket meeting. Friends from near-by towns came by truck loads. Fifty or more came from DeSoto, Mo., as a result of the Rev. John R. Guyton's request. There was plenty to eat. The services were all excellent. At 11 A. M. Mother Harris preached; at 8 P. M. and 8 P. M. the Rev. John R. Guyton preached powerful sermons. The Rev. A. J. Williams, our pastor at Festus, and a large number of members worshiped with us in the afternoon. The Rev. Shaw, our pastor at Rolla, Mo., and family were at the evening service. The day shall long be remembered.—Reporter.

SPRINGFIELD, ILL.

Our second Quarterly Conference was held July 30, 31, with the district superintendent, the Rev. G. D. Hancock, presiding. The district superintendent seemed very well pleased with the work that is being done. At 11 A. M. the Rev. Hancock brought us a burning message from John 6. 68. The afternoon message was delivered by the Rev. Guy, pastor of St. Paul African Methodist Episcopal Church, this city, which was well prepared and delivered. At night we had love feast, and the Holy Spirit was in our midst. One joined the church and one infant was baptized. Offering for the day was \$43.22. We are expecting Grace Church to take her place in the Central Missouri Conference as one of the leading churches.—The Rev. A. M. Todd, Pastor; Mrs. Scottie McDowell, Reporter.

TYLERTOWN, MISS.

Our Quarterly Conference convened at Bullock Chapel Methodist Episcopal Church, with Dr. G. W. Coleman in the chair. Several of the officers were present and made good reports. Dr. Coleman preached a great sermon at 11 o'clock, and all who heard him were delighted. He is loved by everyone on the charge. Raised during the Conference, \$25.50, and during the quarter, \$101. We ask your prayers.—A. N. Bullock, Reporter.



KEEP the home fires burning,
As your hearts are yearning,
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The Rev. T. A. Brown was elected as the delegate to the Area Council to be held in Waveland, Miss.

The Woman's Home Missionary Society met Saturday, July 30, at 10.30, presided over by the president, Sister Lucy Davis. The reports were heard from auxiliaries, and they showed that the work is still alive.

The president made her report and urged the delegates to stand by the program of the old church. Sister Davis was re-elected as president; Sister Watson, vice-president; Sister Hamilton, corresponding secretary, and Miss English, treasurer. The Rev. J. A. Lindsay stirred the hearts of all who heard him in a message impressing the need of putting over the program.

A telegram was received by the Conference from the Rev. C. S. Stanley, announcing the death of their daughter, Hattie, and words of condolence extending to the family sympathy in their hour of bereavement were ordered to be sent to them by the Conference.

As a modern rural church, the Wesley Church is a beautiful edifice and a tribute to our folks in the vicinity of Boonville. With outstretched wings serviceable for overflowing audiences, the simple elegance and beauty of this spacious church is seen not only in the material structure, but in the young life and people who have united with a gracious pastor in building up a spiritual house of God. The local committee was painstaking and resourceful, providing abundant food, well cooked and fittingly served by the following churches: Boonville, Bunkie, Cheneyville, Pineville, Newman, St. Paul, Welton, Second Union, and Second Edgefield Baptist.

The parishioners made the delegates of the Conference heartily welcome to the comforts of their homes. Although the first day was marked by heavy rainfall, troublesome to traffic on rural roads, yet the ministers and delegates arrived on time, and the evening session was well attended. The annual sermon was delivered Sunday, July 31, at 11.30, by the district superintendent in a message establishing the church.

The next session of the Conference will be held in St. Paul, Alexandria.—E. S. Johnson, Reporter.

Reports of District Conferences

ALEXANDRIA

The fortieth session of the Alexandria District Conference met in Wesley Methodist Episcopal Church, Boonville, La., July 27-31, 1927, the Rev. S. M. Garner, pastor. The Rev. S. S. Earles, district superintendent, presided, and delivered a warm message of greeting to the Conference. The sacrament of the Lord's Supper was administered by the district superintendent, assisted by several pastors. After calling the roll, organization was effected, as follows: Secretary, J. A. Lindsay; Wm. Jarrel, T. A. Brown, and W. L. Dyas, assistants; treasurer, S. M. Garner. Dr. R. F. Long and A. M. Taylor were elected reporters to the Town Talk; T. A. Brown, representative of the Southwestern. Dr. C. Johnson was appointed to represent the Board of Pensions and Relief; and the writer reporter to the Southwestern.

After appointing different committees, the district superintendent made his report and spoke relatively to the outlook, betterment, and uplift of the district in general.

Each pastor present reported the following: Conversions and accessions, World Service, Southwestern, New Orleans University, and the churches' condition in general. The welcome addresses were made by Miss Columbia Brooks, of Wesley Methodist Church; Miss Marjorie Dobin and the Rev. D. B. Butler, of the Baptist Church. They were both cordial and eloquent, with a hearty response

by Dr. C. Johnson and a solo by Miss Mattie Watson.

The following preached sermons during the session to the delight of all present: W. M. Jarrel, I. H. Lodge, J. Clark, A. M. Taylor, C. Anderson, W. L. Dyas, G. Robinson, W. R. London, and the writer. Fraternal greetings were brought by the following brethren, who spoke in the interest of the forthcoming General Conference, which is to be held in Kansas City, Mo., in May, 1928; the Rev. W. J. Hampton, district superintendent of the Lake Charles District; Dr. W. S. Chinn, A. Booker, J. E. Rolax, W. E. James, R. F. Lang, T. J. Bridgett, and S. Williams. Dr. C. Johnson grew eloquent in delivering an address representing Dr. E. M. Jones on the Board of Pensions and Relief, and many of the brethren responded at once.

The astute Dr. W. S. Chinn very fittingly, in words well chosen, urged the men to stand by New Orleans University, and he also spoke on the program of the church.

Dr. O. Kriege, president of New Orleans University, was introduced. After hearing reports of the Sunday-school superintendents, every eye was focused upon him, and in a warm, glowing message of hope and inspiration he had the Conference know the place that New Orleans University fills in the civic as well as economic life of the people of this great nation of ours, and the Conference responded at once by giving the yell and a hearty amen.

Roster of District Conferences for 1927 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

District	Place	Date	Dist. Supt.
Holly Springs.....	Oxford, Miss.....	Aug. 22-28.....	A. G. Cole
Chicago.....	Gary, Ind.....	Aug. 22-28.....	P. T. Gorham
Clarkdale (Nebo Church).....	Shelbourn, Miss.....	Aug. 23-28.....	C. W. Butler
North Baltimore.....	Fredrick, Md.....	Aug. 23-28.....	C. Y. Trigg
Gainesville.....	Cedar Key, Fla.....	Aug. 24-28.....	D. S. Selmore
Rome.....	Palmetto, Ga.....	Aug. 24-28.....	R. T. Jackson
Florence.....	Cades, S. C.....	Aug. 24-28.....	R. F. Harrington
Meridian.....	Seooba, Miss.....	Aug. 24-28.....	D. L. Morgan
Greenwood.....	Carrollton, Miss.....	Aug. 24-28.....	D. Green
St. Louis.....	Desoto, Mo.....	Aug. 24-28.....	G. D. Hancock
Indianapolis.....	Evansville, Ind.....	Aug. 25-26.....	S. H. Sweeney
Paris.....	Clarksville, Tex.....	Aug. 25-28.....	J. H. Anthony
Washington.....	St. Inigoes, Md.....	Aug. 30-Sept. 5.....	R. F. Coates
Fort Smith.....	No. Little Rock, Ark.....	Aug. 31-Sept. 4.....	J. L. Bryan
Sedalia.....	Carthage, Mo.....	Aug. 31-Sept. 4.....	E. L. McAllister
Lake City.....	High Springs, Fla.....	Sept. 22-25.....	J. R. Patterson
New York.....	Montclair, N. J.....	Sept. 27-29.....	M. A. Thompson
Philadelphia.....	Cape May, N. J.....	Oct. 4-6.....	W. C. Thompson
Salisbury.....	Salisbury, Md.....	Oct. 11-13.....	J. E. A. Johns
Wilmington.....	Wilmington, Del.....	Oct. 18-20.....	T. H. Woody
Easton.....	Cambridge, Md.....	Oct. 25-27.....	J. W. Jefferson

LAGRANGE

The fifty-second session of the Lagrange District Conference, which met in Zebulon, Ga., August 7, was made history.

This Conference began with the assembling of its members, friends, and delegates to hear the introductory sermon preached by the Rev. J. T. Bradley, which was preached to the delight of all his hearers with point and power.

Thursday morning the Conference was opened with the administration of the Lord's Supper by the district superintendent, Rev. J. B. Maddux, assisted by the Rev. J. H. Pinkney and C. W. Prothro. This Conference was well attended from the beginning to the close, with pastors, delegates, and friends. All the pastors were present except one. At the conclusion of this most passionate service the Conference was organized. C. W. Prothro was elected secretary; assistants, the Revs. A. L. Smith and T. A. South; statisticians, A. H. Jamerson and Mrs. Wm. Bankston. A district Epworth League was organized by electing Bro. T. J. McClendon, president; N. W. Johnson, first vice-president; Miss Ada Lovejoy, second vice-president; Mrs. Lillian Booy, third vice-president; Miss Alice Tucker, fourth vice-president; Mrs. Lula Ogletree, corresponding secretary; and Mr. Wm. Lee, treasurer.

All reports showed that attention had been given to all the departments of the church work, both on the part of the pastor and presidents of the various auxiliaries of the church. Dr. M. S. Davage, president of Clark University, was present during the session and spoke most enthusiastically, touching the needs of both the church and our school, Clark University, stressing the immediate needs. At the conclusion of this strong appeal the following amounts were given to be credited to the quota of the various charges: South Lagrange, \$1; Colloden, \$1; Warren Temple, \$2; Whitesville, \$3; Lagrange circuit, \$5; Zebulon, \$5; Greenville and Stovall, \$6; Hill, \$7; West Point, \$9; Columbus, \$11; total, \$50. They promised to stand by the cause and try to raise the required quota.

The following visitors bore to the Conference greeting: the Rev. Inman, Mrs. J. H. Grant, and Dr. A. M. Wilkins, also from Griffin, who delivered a most thrilling message on "The Rapid Age and Its Demands Upon the People"; the Rev. H. W. Kimball, of the Methodist Episcopal Church, Barnesville; also the Rev. E. B. Martin, of the Colored Methodist Episcopal Church; the Rev. J. S. Trailkill, of the Methodist Episcopal Church, South, of Zebulon, frequently visited the sessions and preached to the Conference, using for a text, Mark 4. 36. At the beginning of this powerful message he gripped his audience and they followed him all the way.

The following persons also preached during the session: the Rev. J. H. Pinkney, the Rev. A. H. Jamerson, and from the local rank Bro. Henry Towns. All the messages were well prepared and delivered.

The Rev. T. D. Freeman was recommended to the Annual Conference for admission on trial, who came to the Conference well recommended from Gammon Theological Seminary.

The pastor, Rev. F. R. Bridges, whose health was thought to have been gone, was left without an appointment at the last Annual Conference, but recuperated so rapidly that when this charge became vacant by transfer he was sent there to care for the work, and he has pushed every phase of the work to success. He and his good people were not lacking in any way in preparation for the entertainment of the Conference, either in home or church, for both parsonage and church had been covered and the church richly embellished from the interior.

Too much praise cannot be given to the pastor, wife, and his loyal members for the royal way in which they entertained the Conference.

The Conference adjourned to hold its next meeting at Cannon Chapel, West Point, Ga. —C. W. Prothro, Reporter.

MARSHALL

The Marshall District Conference convened at Dangerfield, Texas, as programmed on August 8, 1927, with the Rev. E. H. Holden, district superintendent, presiding. He preached the opening sermon at 9 A. M., and it was indeed a great message, after which the District Conference organized and the business was taken up. The afternoon session was given over to business of the Sunday school, with Prof. S. S. Reid presiding. Subjects for the occasion were discussed and were very timely and instructive. At 8 P. M. welcome was extended by the pastor of the Methodist Episcopal Church, South, of Dangerfield; on behalf of the colored churches, the Rev. Austin, of the Baptist Church, and for the membership of our church and pastor, Mrs. Hughes. Response was made by the Rev. J. O. Williams. The Rev. E. W. Kelley, of Galveston, Texas, delivered a very impressive and well-prepared sermon on "Pure Religion." The afternoon of the second day was taken up by the Epworth League, Prof. H. B. Pemberton presiding, and the discussion was up-to-date and very instructive. The Woman's Home Missionary and Ladies' Aid Societies each had good meetings, Mrs. Hants Reeseemon and Mrs. William Hughes presiding respectively. All pastors of the district were present. The district superintendent preached very acceptably on Sunday from Heb. 6. 18; a solo was rendered by Miss Hatten, "If I Don't Get There." The following pastors preached strong sermons during the Conference: the Revs. Scott, Lamb, Luster, and C. M. Luster, local preacher. Prof. R. E. Brown, of Shreveport, La., delivered a strong address on Wiley Night, in favor of the endowment. Collection for same was not what it should have been.

The Rev. Belcher and wife and two members in the town of Dangerfield, with the assistance of the other part of the circuit, spared no pains in caring for the Conference and to make our stay a pleasant one, as did our Baptist and Christian members. Too much cannot be said relative to the Rev. Belcher's work at Dangerfield. In some way during this financial depression he has rebuilt our church and made it possible for the entertaining of the Conference. Our Conference made a greater impression on the people for good than any other gathering

ever held by any colored people.—M. Q. A. Fulier, Reporter.

NAVASOTA DISTRICT

The District Conference, Sunday school, Epworth League, Ladies' Aid, Woman's Home Missionary Society, Woman's Foreign Missionary Society convention of the Navasota District, Texas Conference, convened at Bethlehem Methodist Episcopal Church, Hempstead, Texas, July 19-24, 1927, the Rev. A. J. Newton, district superintendent, presiding. The Conference was opened at 9.30, Tuesday morning, by devotional services, conducted by the Rev. H. J. Johnson, and was followed by the administration of the Lord's Supper.

The Conference was organized as follows: the Rev. H. J. Johnson, secretary, and Misses Cooper and Henry as assistants; the Rev. Chas. Wofford, treasurer; the writer, reporter to the Southwestern Christian Advocate. The morning message by the district superintendent was instructive and inspiring; subject, "Hold Up Your Own Corner."

Dr. E. M. Jones was present and gave an interesting lecture on Pensions and Relief, and succeeded in raising \$23.50 for same. The Rev. Fortson came later and also made a strong plea for the same cause. Reports from pastors, local preachers, district stewards, class leaders, Sunday-school superintendent, and Epworth League president showed that the interests of the Kingdom are being well cared for. The welcome address was delivered by Mrs. Banks, of Prairie View College; response by the Rev. E. F. Jackson, of Navasota. Both were masterpieces in well-chosen words. The Woman's Home Missionary Society, under the leadership of Mrs. M. B. Blacknell, and the Ladies' Aid, under Mrs. E. P. Jones, made excellent reports. The Woman's Foreign Missionary Society, presided over by Mrs. E. A. Brown, although in its incipency, has made wonderful progress in a short time. The candle-light service on Friday evening, conducted by the president, were beautifully rendered. Miss G. M. Loudd was re-elected president of the Epworth League, and Mrs. M. A. Washington, district Sunday-school superintendent, departed from the old-time, worn-out method of reading papers and discussing problems that often don't exist, and introduced a practical program of real class work demonstration. It was enjoyed by all.

The following took active part in the work: the Rev. P. Edwards, Misses L. B. Armbrister, I. M. Colbert, Mrs. B. C. Jackson, Mrs. P. C. Stripling, Mrs. W. L. McDonald, and the Rev. Carter. The following distinguished visitors were with us: Dr. E. M. Jones, Dr. M. W. Dogan, Dr. J. S. Scott, J. W. Gilder, C. H. Pemilton, R. B. Reid, F. D. Mayes, L. B. Allen, T. S. Pryor, W. H. Hightower, Sommers, J. O. Williams, Geo. Belcher, A. F. Johnson, J. H. Anthony, Carter, Mischeaux, Prof. Sanders, and others. These persons, rich in experience and wisdom, royally entertained at each opportunity given them. Most edifying sermons were preached by the Rev. J. C. Stripling, E. F. Jackson, Chas. Wofford, T. S. Pryor (visitor), A. A. Frank, J. W. Gilder (visitor), the Rev. Sommers, W. L. McDonald. The Rev. Gilder, upon request, sang to the delight of all "Sweeter as the Years Go By" and "The Old Rugged Cross." A most helpful address was given the Epworth League Department by Dr. J. S. Scott, district superintendent of the Houston District. Dr. Dogan presented the cause of Wiley Endowment on Friday night, and spoke in high terms of the educational work at Wiley and the needs of the school. He made a profound impression on all who heard him. The sum of \$200 was laid on the table for Wiley. Mrs. R. A. Carr, corresponding secretary of The Woman's Foreign Missionary Society of the Texas Conference, was also present and made an address to that organization.

The Rev. S. W. Johnson preached at the 11 o'clock hour on Sunday, and the sermon was a spiritual feast in itself. The one outstanding feature of the Conference was the spiritual side. Truly, this was looked after. The singing was of unusual fervor and grace, led by Bro. W. M. Bumpus. One united with the church.

The Sunday school, Epworth League, and

Epworth League Institute Dates

1927 SEASON

Aug. 22-28—Atlanta, Clark University, Atlanta, Ga.

Aug. 22-28—Tennessee Conference, Walden College, Nashville, Tenn.

Aug. 28-28—Chicago District, Lexington Conference, Gary, Ind.

Junior League were separated from the District Conference, and will hold meetings each year at a separate place and different time from the District Conference.

The Rev. W. L. McDonald, of Anderson, was elected as ministerial delegate to the Area Council, and Miss L. B. Cooper, of Brenham, Texas, was elected as lay delegate.

The Rev. A. J. Newton, district superintendent, holding his first District Conference, presided in a brotherly yet firm manner. Total amount raised during Conference, \$2,018.40. The Rev. A. V. Harrison and his good people, together with the other denominations, deserve much credit for the splendid way in which they cared for the Conference. After the reading of resolutions on Sunday night, the Conference adjourned to meet next year at Madisonville, Texas.—Lizzie B. Armbrister, Reporter.

NEW ORLEANS DISTRICT

The fifteenth annual session of the New Orleans District Conference of the Methodist Episcopal Church convened in the beautiful and spacious Thirkield Church, Bogalusa, La., of which the Rev. Richmond Brown is the popular and energetic pastor, and the Rev. M. R. Walker the successful district superintendent, July 20-24. Devotional exercises were conducted by the Rev. D. G. Taylor, which began by singing the old Conference hymn of Methodism, "And Are We Yet Alive?" Prayer was offered by the Rev. T. R. Albert, after which everyone present testified in old-fashioned speaking meeting. The spiritual tide ran high as the Conference gathered on that mountain top. The Lord's Supper was administered by the Rev. M. R. Walker, assisted by the Revs. Baptiste, Dinon, and Corten, of the African Methodist Episcopal Church, and the Revs. Lang and Johnson, of the Methodist Episcopal Church. The Conference was organized with the Rev. W. C. Haywood, secretary; the Rev. S. C. Williams, statistician; the Rev. Richmond Brown, treasurer; the Rev. T. R. Albert, reporter to the Southwestern Christian Advocate, and Prof. A. D. Posey, reporter to the secular papers. "Raising the Religious Standard of the Young People" was ably discussed by Deaconess Gaither, the Revs. Turner, Wells, Stanley, Taylor, and others. It was agreed that the home was responsible for the low standard of the young people, and parents were urged to remedy this condition. Profound sermons were delivered by the Revs. T. R. Wallace, S. C. Williams, W. S. Chinn, C. W. Reeves, and A. Robinson. All who listened to the powerful and stirring sermon of Dr. L. H. King went away exclaiming, "Did not our hearts burn within us as we listened while he talked with us by the way?" Reports showed that everyone was on the job doing his part to keep Methodism in its rightful place in the world.

The Woman's Home Missionary Society played its part in making the Conference a success with a very interesting program under the leadership of Mrs. Amelia Turner, Conference president. Deaconess Jones and Gaither showed the worth of The Woman's Home Missionary Society to the Methodist Episcopal Church. During the last six years the New Orleans District has progressed in leaps and bounds, spiritually, financially, and numerically under the splendid leadership of the Rev. M. R. Walker, district superintendent. His message on Sunday morning was but a climax of six years' laborious work, and it might well be said again, "Thou hast kept the best for last," for truly his message was a masterpiece. General Conference spirit prevailed throughout the session. The Rev. A. W. M. Obee brought fraternal greeting from the Baton Rouge District Conference. Too much praise cannot be given the

pastor, members, and good people of Bogalusa for the fine way in which they entertained the Conference. This session was closed to meet in Phillips Memorial Methodist Episcopal Church, New Orleans, 1928.—T. R. Albert, Reporter.

OCALA

The thirty-fourth annual session of the Ocala District Conference convened at Mount Moriah Methodist Episcopal Church, June 23-26, 1927, and was called to order by the district superintendent, Rev. F. E. Welch. The following officers were elected: Miss E. S. Daniels, secretary; Prof. S. E. Kelley, assistant; Mrs. Sarah Bell, treasurer; Prof. A. C. Kelley, assistant; Miss Bertha May Johnson, statistician; Miss Leona Matthews, assistant; Mrs. M. M. Gordon, reporter to the papers; Miss Rubie Manns, assistant; Rev. J. W. Robinson, postman. Dr. D. S. Selmore and Dr. S. B. Wilson, of the Gainesville District, made short talks in behalf of the convention. Mrs. C. E. Green, the fraternal delegate from the Gainesville District, was also introduced. The Rev. P. R. Dukes preached at night from 2 Thess. 5. 10, and our hearts were made to rejoice. Collection to the amount of \$6.05 was taken.

On Friday morning the Lord's Supper was administered by the district superintendent, Rev. F. E. Welch, assisted by the Rev. D. S. Selmore, district superintendent of the Gainesville District, and pastors. Forty-six communed. The roll of pastors was called, and all responded by paying their dues; the roll of delegates, Sunday-school superintendents, Epworth League presidents, was called, and all responded. The annual address was made by the district superintendent, and he also rendered an excellent report. Many of the pastors responded to the annual address of the district superintendent, and it was voted that a copy of the same be spread on the face of the minutes.

The fraternal delegate brought greetings from the Gainesville District in the person of Mrs. C. E. Green, who spoke out of the fullness of her heart, and showed that much good work had been accomplished on her district. At the evening session the Rev. R. H. Dubose presented the Rev. M. E. Rook, pastor of the Methodist Episcopal Church, South, who represented the mayor of the city. The Rev. H. W. Bartley gave some timely remarks in his usual cheerful manner. On Saturday morning Prof. G. W. Perkins, principal of the high school at St. Petersburg, Fla., addressed the convention on his candidacy for re-election as lay delegate to the General Conference. At the request of the district superintendent, a place for the next convention was discussed. The Rev. G. M. Hurst named Reddick, Fla., which was approved. The Rev. Scott, of Ocala, gave us some words of encouragement. At the evening session the Rev. Welch presented the speaker of the hour, Rev. J. H. Harrington, who preached an inspiring sermon. On Sunday, the Sunday school was conducted by the Rev. J. F. Sanchez. Collection, \$3.05. At 10 A. M. love feast was held; at 11:30 A. M. the Rev. J. E. A. Keeler preached an able sermon from Eph. 1. 13. Mrs. M. M. Gordon and Mrs. H. W. Bartley lifted the offering to the amount of \$20.50. At night the Rev. Welch introduced the Rev. J. M. Hurst, who preached an able sermon from Gen. 12. 7. Mrs. M. Paul and Mrs. E. Williams received the offering to the amount of \$26.05. After the remainder of the reports had been heard, benediction was given by the Rev. J. J. Williams. Total amount received during the session, \$225.46.—Reporter.

SHREVEPORT

At 10 o'clock sharp, Wednesday morning, July 27, in spite of threatening clouds and a brief shower of rain, Dr. J. D. David, district superintendent of the Shreveport District, opened his District Conference in the Fairfield Methodist Episcopal Church, as is his habit of doing things.

Dr. G. W. Alston led the devotionals, assisted by the Revs. A. B. Venerable and W. A. Hilton. The morning message was delivered by Dr. Alston, and the testimonial meeting immediately following it raised a spiritual fervor that is having its effect to this hour. A great District Conference, long

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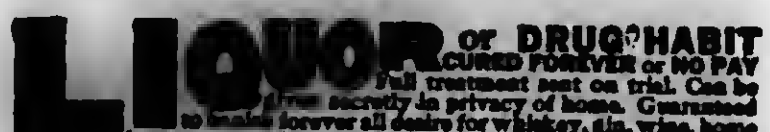
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to be remembered. Every preacher who had been assigned to deliver the morning or the noonday message, got up preaching, and quit while his audience kept calling for more.

The sacrament was administered to fifty persons from the hands of Dr. J. D. David, assisted by Drs. J. M. Price, W. G. Alston, and the Rev. T. A. Bailey, pastor of Fairfield church.

Dr. Davis organized the Conference for its business sessions by electing J. C. Calvin, secretary; Mrs. Ella D. Sanders, statistical secretary; Rev. T. A. Bailey, treasurer; Rev. Wm. Robinson, Conference postman; Rev. R. J. Johnson, representative for the Southwestern Christian Advocate; Prof. R. E. Brown, reporter to the daily papers.

Addresses to the Conference were delivered by the following: Dr. B. J. Reddick, district superintendent Baton Rouge District; the Revs. J. A. Williams, A. Booker, W. H. Whaley, Dr. W. S. Chinn. Morning messages were delivered by Dr. J. W. M. Price, the Revs. H. W. Gray, O. J. Harvey. Noonday messages were delivered by the Revs. W. M. Robinson, W. Snow, John McKee, W. A. Hilton. Ten minutes each day were given over to a discussion of Disciplinary usages, ritualistic messages, and other policies of the church which Methodists ought to know. Sermons were preached by the Revs. C. C. Smith and I. B. Henderson. Dr. W. J. M. Price represented the Board of Pensions in the absence of Dr. E. M. Jones. The missionary sermon was very acceptably delivered by the Rev. A. Robinson. The Woman's Home Missionary Society held its annual session on the evening of the third day, Mrs. S. H. Day, presiding. The meeting was replete with inspirational reports of good work done on the district.

Friday night was educational night. Addresses were delivered by Prof. J. W. Reddick, a graduate of New Orleans College. In the absence of Dean Hayes, Prof. R. E. Brown was called upon to serve in his stead. Dr. Kriege, president of New Orleans College, delivered an inspirational address during the Conference.

The district superintendent's message was something out of the ordinary, for instead of making the usual reports of the work done on the district, he delivered one of the best spiritualized addresses on the subject, "Co-operation" that we have ever heard. It turned out to be the keyword of the Conference. The

amount of money raised from all sources was \$418.50. Dr. W. S. Chinn gave an illustrated sermon Saturday night that will long be remembered by those who could get in the church to hear it. The Conference will meet next year at Vanceville, La. Thus closed the greatest District Conference in the history of the district.—R. E. Brown, Reporter.

Obituaries

ANDREWS—On June 14, Sister Selena Andrews answered the roll call. She was a loyal wife and loving mother, a loyal and faithful member of Thomson Methodist Episcopal Church, New Orleans. Sister Andrews was treasurer of The Woman's Home Missionary Society of our church, and she will be greatly missed among us. She leaves to mourn her death, husband, son, sisters, and many relatives and friends. She was a member of the Ladies of Independence Society. The funeral was conducted by her pastor, the Rev. W. H. Lang, assisted by the Revs. Garrison and Taylor, of the Baptist Church, and our own local preacher, W. M. Isadore.—Sister L. Isadore, Reporter.

CAMPBELL—Bro. Walter W. Campbell passed peacefully from labor to reward on June 4, 1927, at Gadsden, Ala. He was a member of the Sweet Home Methodist Episcopal Church for twenty-six years, a member of the trustee and steward board, and the building committee during the erection of our church. He was also a member of the choir and class leader for a number of years. The funeral was conducted by the pastor, Rev. Chas. Coleman, assisted by the following ministers: the Revs. M. W. Talley and C. N. Reed, of the Baptist Church, and Dr. Haden, of the African Methodist Episcopal Church; Dr. Howard, of the Colored Methodist Episcopal Church. Dr. Hughes, white, for whom Bro. Campbell worked for twenty-eight years, was present and spoke words of commendation. He leaves to mourn his passing a wife, one brother a number of relatives and friends.—Mrs. Anna Means, Reporter.

DAMPEER—Sister Lille Cooper Dampeer was born December 3, 1891, and died May 20, 1927. She was the daughter of Jerry and Louisa Cooper. At an early age she was converted to Christ in the Christian faith and joined the Methodist Episcopal Church. In 1922 she was married to Mr. Jim Dampeer, and after a long illness was called from labor to reward. She leaves husband, mother, two sisters, three brothers, and a host of friends to mourn her passing. The remains were laid to rest in the Miller Springs Cemetery. The following took part in the funeral services: the Rev. W. W. Watson, of the Baptist Church; Bro. B. J. Crisler, Bro. W. J. Price, Sister M. M. Ford, and the Rev. A. J. Thompson preached the funeral, assisted by the pastor, J. H. Easter.—Reporter.

THOMPSON—Priscilla Thompson, of Bude, Miss., departed this life February 8, 1927. She was a faithful member of Thirkield Chapel Methodist Episcopal Church, and lived a Christian life full of good works. She was president of the Ladies' Aid, a member of The Woman's Home Missionary Society, Eastern Star, Christian Friend, and also a great worker for God and His church. She leaves to mourn her passing a husband, two adopted children, four sisters, and a host of friends. The funeral was conducted by the pastor, Rev. J. W. James.—Pinkie Jones, Reporter.

Cards of Thanks

I take this method to express my heartfelt thanks and gratitude to the committee who gave the pastor a nice suit for the conference. The committee consisted of G. C. Miller, Chr., F. Rimmer, Maud Brown, Joe Ella Cooper of the African Methodist Episcopal Church, Clara Sumner and M. J. Rimmer. May the blessings of God remain with them.—Rev. D. D. Shelly, pastor, Clarksdale, Miss.

I take this method of thanking the King's Daughters and Sons of St. James Methodist Episcopal Church for a grand surprise given the district superintendent and wife. We

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pray God' blessing upon them that they may live long and do many good things to help build the kingdom of God upon earth, that many be saved thereby. Call again. Mrs. Virginia Norman is president of the auxiliary.—Mrs. C. Spears, Monroe, La.

I take this method to thank Dr. B. J. Reddix and his son, Prof. M. Reddix, and the Rev. G. W. Sanders and wife, for their kindness when the flood waters caused us to leave our parsonage and go to Baton Rouge, La., on May 24. Our district superintendent, B. J. Reddix, was on the watch for his men with his car and carried my wife and me to a place of safety in another parsonage. Had it not been for the Rev. Reddix, our last resort would have been to go into the camps. Now we have returned to our work at Lottie. May the blessings of God forever remain on his work and give him long life that he may go on serving the needs of his people, and may his strenuous efforts be crowned with success.—J. D. H. Frazier, Lottie, La.

Special Notice

To the Pastors, Officers, and Laymen of the Hattiesburg District: Since the meeting of the last District Conference I am preparing to visit each charge for the purpose of organizing a local brotherhood. Now, brethren, I hope to get in touch with you regarding this important work. Please communi-

cate with me or E. A. Chapman immediately. I wish also to state that the district convention of the Epworth League, Sunday school, Ladies' Aid, Woman's Home Missionary Society, and Young People's Society will convene at George Chapel Church, October 6-9, Pachuta, Miss. Let each get ready at once without delay. For further information write J. McCree, pastor; E. A. Chapman, vice-president, or G. W. Hough, president, 905 South Eighth Street, Hattiesburg, Miss.

Crescent City Note

Mt. Zion Methodist Episcopal Church—Friday night, August 12, was a most enjoyable one for the members of Mt. Zion. The feature of the evening was a womanless wedding, presented by Capt. S. M. Brown. Before the ceremony a program was rendered. The bride was a picture of youth and was attended by a group of young maids in dainty summery frocks. The groom and his attendants in dark suits added color to the gathering. Sunday morning prayer meeting was largely attended and the spiritual tide high. At 11 o'clock the sermon by the Rev. F. W. Brown cheered our hearts. Two children were baptized at the altar. At 7.30 P. M. communion was administered. Monday night August 15, Capt. V. Montgomery presented the rag doll concert. The program was fine and the drama amusing, which made it a great success.—Reporter.

Barrett Biblical Inst.
Evanston, Ill.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, SEPTEMBER 1, 1927

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100 Million Dollars Represented at Business League Meeting

By J. A. Jackson

Staff Correspondent for The Associated Negro Press

WHEN Dr. Robert Russa Moton, president of the National Negro Business League, assembled in the twenty-eighth annual meeting of the organization, in St. Louis, Mo., on Wednesday morning, August 10, received from Pearl Abernathy, president of the St. Louis local body, the gavel, indicating that the meeting then passed into the hands at the national official staff, there was represented in the Maccabees Hall more than a hundred million dollars of annual business.

Over three hundred business men and women from twenty-four different States, and representing forty-three different lines of business activity, were in that audience. Among them were the undisputable leaders in a number of lines. The whole fabric of modern civilization and cultural progress could be woven from a cross section of the body.

Perhaps the most emphatic confirmation of the serious attitude toward the work before the body was the address of Anthony Overton, president of the Douglass National Bank of Chicago, who, for the first time, made public the difficulties incident to the establishment of the National Bank operated by our people in Chicago. His speech was devoid of verbal pyrotechnics, but was intensely interesting by virtue of the practical information conveyed.

Some of the troubles for Negro business promoters that were mentioned in his address are things of the past, if the disclosures of the speech that followed may be accepted as indicative of future possibilities based upon present-day facts and accomplishments. H. C. Matney, of the commercial department of the Bluefield Institute, Bluefield, W. Va., reported upon the success of a most unusual experiment in educating a personnel for our coming business institutions. He heads or instructs a group of students who own and operate a co-operative store in connection with the school where every phase of the business totalling \$70,000 per year is conducted by the students who themselves own the business through the purchase of stock at one dollar per share.

Finance dominated the session for that day. A. M. Shearin, general manager of the Fidelity and Surety Company, of Durham, N. C.; A. C. Macklin, of the St. Louis Underwriters Corporation; and Jesse O. Thomas, of the National Urban League, contributed papers upon the general subject, the latter emphasizing the importance of the underlying industrial employment situation as an essential to community and national business development.

The annual address of the president was delivered at an open session of the organization, held at Tabernacle Baptist Church. Two thousand people heard the delivery that was received with thunderous applause. Attorney Homer G. Phillips introduced the national president to his audience. Vice-president John Webb presided. A musical program by a local choral club and a woman violinist diversified the program. The league was welcomed to the city by a representative of the governor's official staff, Mr. Ingle.

The second day's sessions were devoted to discussions of business management. Walter S. Burke, of the United States Veterans' Hospital, Tuskegee, and J. R. E. Lee, business manager of the Florida A. & M. College, delivered addresses upon "Institutions." Don A. Davis, of Hampton Institute, discussed "Building and Loan Associations"; R. B. Hudson, secretary of the National Baptist Convention, a resident of Selma, Ala., presented a paper upon "Church Business Management"; J. E. Johnson, of the Security Life Insurance Company, of Tulsa, Okla., handled the matter of "Insurance Management"; Roscoe Dunjee, editor of the Oklahoma Black Dispatch, treated "Newspaper Management";

and C. Benjamin Curley, an efficiency engineer of New York, demonstrated the "Art and Relation of Advertising and Selling."

Thursday evening's session included the report of the vice-president-at-large, Bert M. Roddy, of Memphis, who made public announcement of the addition of five thousand members and thirty locals organized in ten States during the past year.

C. C. Spaulding, head of the National Negro Finance Corporation, a practical promotion of the league, also reported during the Thursday session.

Mme. Malone, founder of Poro College, spoke at the same session, and her recital of a "Woman's Reactions to the Business of To-day" created a profound impression.

During the session, more than sixty addresses were delivered, each by a competent authority upon the particular business activity under consideration. The whole range of mercantile and financial subjects were given discussion and consideration.

Despite the fact that the National Negro Business League has fostered and nourished into independent existence a number of specialized organizations, each now functioning with especial interest in a specific line, the parent body continues to grow in membership, interest, and importance.

The National Medical Association, the National Bar Association, National Fair Officials' Association, the National Hairdressers' and Barbers' Association, and the National Association of Undertakers are typical of a number of trade-line bodies that now hold distinct conventions in separate cities, but whose origin is attributable to the National Negro Business League. This is as has always been contemplated by the founders of the league, whose aim was to develop Negro business to where trade bodies could be utilized to advantage. Regardless of these offsprings that have been sent into the business life of the land for themselves, the league growth has been astounding. The manifest devotion of its officers is disclosed when one states that less than twenty-four per cent were absent from roll calls at the St. Louis sessions.

The election resulted in an almost unanimous retention of incumbents in office. The roster reads as follows:

Robert R. Moton, president, Tuskegee Institute, Ala.; J. C. Napier, honorary president, Nashville, Tenn.; Dr. J. R. Levy, second vice-president, Florence, S. C.; John L. Webb, first vice-president, Hot Springs, Ark.; George W. Franklin, third vice-president, Chattanooga, Tenn.; Mrs. George W. Brown, fourth vice-president, Scranton, Pa.; A. L. Lewis, treasurer, Jacksonville, Fla.; Warren Logan, auditor, Tuskegee Institute, Ala.; T. J. Ferguson, registrar, Nashville, Tenn.; R. E. Clay, assistant registrar, Nashville, Tenn.; Jesse O. Thomas, transportation commissioner, Atlanta, Ga.; Albon L. Holsey, secretary, Tuskegee Institute, Ala.; Perry W. Howard, legal advisor, Washington, D. C.; Lester A. Walton, publicity, New York City; Bishop W. J. Walls, chaplain, Charlotte, N. C.

An unusual newspaper interest was manifested. Melvin Chisum, of the Negro Press Association; Claude A. Barnett and J. A. Jackson, of the Associated Negro Press; Louis A. Lautier, of the Washington Tribune; J. W. Rice, of the Dallas (Texas) Express; C. F. Richardson, of the Houston (Texas) Informer; Roscoe Dunjee, of the Oklahoma Black Dispatch; Lester Walton, of the New Work World; and Miss Delilah Beasley, of the Oakland (Cal.) Tribune, were among the press representatives who filed daily reports to their respective publications on the activities of the sessions. These were in addition to the local papers, the St. Louis Argus and

the Standard News, and the dailies of the city that carried stories. Henry Lee Moon, of Tuskegee, Ala., maintained the relations with the press.

The local organization conducted the entertainment of the organization in a most effective and capable manner. President Abernathy and his secretary, Mrs. E. S. Bailey, with their staff, rendered most efficient service to the national organization. Juanita B. Haley was in charge of registration, and she brought to the job the expertness of many years of such service to a number of conventions.

Personal and General

—We announce here a change in the date of the Lincoln Annual Conference, which is to be held October 26, instead of October 19.

—The Rev. and Mrs. H. F. Cook, of Eupora, Miss., are receiving congratulations on the birth of a nine-pound baby boy on June 30, 1927.

—We record here the death of the Rev. N. R. Clay, August 7, 1927, at Holly Springs, Miss. More will be said regarding his life in a later issue.

—President and Mrs. J. B. F. Shaw, of Haven Teachers' College, spent the month of August in the State of California, where they succeeded in making many substantial friends for the college. The doctor is now on the field in Mississippi, in an intensive campaign in the interest of the school, which will open this year supported by the constituency as never before.

—Among the rapid-growing churches of the denomination is the Highland Park Methodist Episcopal Church of Detroit, Mich., which is under the efficient pastorate of the Rev. S. W. Bankhead and Mrs. Bankhead, who is a real team worker with her husband. Both of them are graduates of Rust College, Holly Springs, Miss., and are greatly loved by their membership and community folk.

Free Tithing Literature

We hereby offer free, postage paid, to any minister or church worker who asks for the number needed, a sufficient quantity of the pamphlet, "Winning Financial Freedom," to furnish one copy to every member of the official boards of his church and to the presidents and secretaries of both The Woman's Home and The Woman's Foreign Missionary Societies; also, a reasonable number for the more influential private members. Please give your denomination and mention this paper.

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H. E. Luccock, Contributing Editor

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Church-Going

IT WOULD be a richly profitable experience for church-goers occasionally to examine the motives which prompt them to church attendance. For those not accustomed to attend it would likewise be profitable to face, in an honest-to-goodness way, the reasons why these absent themselves from that custom which thousands attest is one of life's most enriching disciplines.

These thousands who attend the church services do so primarily not for the making and strengthening of human friendships. These are desirable, to be sure. And some people regard this as the chief good derived from church attendance. Some even make the forming of influential friendships their main motive for "joining" the church. True, our friends are among our greatest possessions. And the church services afford a fine atmosphere in which to meet and make our friends and friendships. But that admission is far from justification as the good to be derived from church-going.

Others attend church, impelled thereto by filial reverence for parental custom or by community tradition. Such observance frequently amounts to a blind, unreasoned loyalty. Tender regard for the cherished traditions of the parent are by no means adequate, though valuable, incentives to genuine piety in faith or conduct. Similar surface loyalty is given an impulse by "go-to-church" campaigns that have become popular in these days of high-pressure mechanical commercial policies of "putting business" into church methods. Such stress campaigns are a legitimate aspect of methods, but must not be confused with motive in church-going. In the same class must be regarded those whose church-going habits are based merely upon considerations of friendship and loyalty to the pastor. All of these values—the strengthening of friendships, reverence for convention and tradition, response to the appeals of pastoral leadership—should certainly dispose us to go to the church. But these cannot be the major motives, the determining factors in church attendance.

Nor can the preaching—when it serves primarily as intellectual entertainment—prove an adequate motive. Erudite, philosophical disquisitions are better suited for the cold, emotionless atmosphere of the academic lecture room or laboratory. The church is the place where thought and emotion blend into moving motives that shapes will and conduct. No preacher can successfully build the kingdom of God within the souls of men and in their outer contacts by the process of reducing his church to an intellectual clubhouse, and debasing the sacred pulpit to the function of a political forum, a lecture platform, or a seminar in belles-lettres and speculative philosophy. Imagine St. Francis or the Moravians or John Knox or D. L. Moody or the great Wesley, with Whitfield and their eager followers, urging intellectual entertainment as the motive for church-going. It was because Whitfield did not allow this exaggerated importance to the intellectual aspect of his preaching that the intellectuals of New England opposed themselves to him and his ministry.

Led primarily by their instinctive passion for worship, men rightly and chiefly go to church to *worship God*. Exposing themselves to all the gracious creative influence of the sanctuary, they thereby the more easily vision God. In the white light of the vision resplendent, the spiritual aspect of men's religious experience is reinforced and made stronger. Men go to church to cultivate no apologetic for their faith other than that which expresses itself in their subjective experience of the presence of God. The intellectual defense of Christianity can be wrought out in the seminars and laboratories of the schools, church schools and otherwise. But the experimental evidence for Christianity, which is the most potent and that to which men increasingly are giving greater credence, it is the chief function of the church service to cultivate. Men go to church to *behold* the beauty of the Lord and to inquire in His temple to find out His will and His way that they may walk therein. It is the passion for worship that leads the real church-goer, the true worshiper, to wend his way along the crowded avenues, the business lanes, the neglected alley-ways of our great cities to the house of God. In rural district and thinly populated village and town, the travelers along the long, monotonous highways and the humble streets to the church house are they who feel the need of the church as a soul stimulant and a heart comforter amid the fortunes of the drab surroundings with which the world hampers and handicaps soul growth and satisfactions.

Contributing to the ability of the church service to meet this specific spiritual hunger and need is to be found the Word, read and expounded. At the ample altars of the church, God becomes localized to the worshiper. Silence becomes vocal of the goodness and adequacy of God for the fundamental need of those in the temple meditating on Him. Thus, clothed upon within, the worshiper fares forth, seeing himself in the proper perspective of his contacts and responsibilities in the big world of society about him. He sees men, movements, and things as part of the universal whole—God's expanding process—and he manifests the will to partnership with God in fulfillment of His moral purpose to bring the world to complete accord with Himself. In this view, the church is society's unique social institution, and church-going becomes fraught with significance far deeper than that of mere conventionality.

—Fear is a ghost.

—A pond is without a current.

—The man who forgets himself will sooner or later be a bankrupt.

—You help the devil when you keep a boy away from Sunday school.

—Politics without conscience is like a drink of lukewarm water with a pinch of salt.

—Many a man judged by his looks would be taken for a member of a family of crooks.

Summary of a Decade of Progress in Texas Higher Education for Negroes

By Harry W. Greene

Dean of Samuel Huston College

THE casual reader or observer may be a bit startled at the rapidity with which higher and secondary education have proceeded in the Lone Star State. From a study made under the direction of the division of College Administration, Teachers' College, Columbia University, by the present writer, some rather significant findings are worthy of the public's notice. The study included ten institutions commonly designated as colleges. In 1915, there were 154 teachers and 122 college students in all of these colleges. It is to be noted, however, that these 154 teachers took care of the work of elementary, secondary, and college grade. It seems fair to say that up to 1915 colored colleges in Texas were not colleges at all when one applies the present standards of measuring colleges to these institutions. But when data for 1925-26 is studied, the facts are prodigious and staggering.

During this year there were 203 instructors and a college enrollment of 1,305 students as against the mere handful of 122 college students in 1915. Of the 203 teachers constituting the faculties of these schools, ninety-one held the Bachelor degree, twenty-three the Master's degree, and one (at Samuel Huston College), the Ph.D. degree from Boston University. The remaining eighty-eight held no degrees. Many of these teachers were trained in such great Northern universities as Columbia,

Chicago, Yale, Harvard, Pennsylvania, Colorado, Northwestern, and the "A"-grade colored colleges: Howard, Lincoln, Fisk, and others.

Four of these ten institutions are now accredited by the State Department of Education and other States and agencies. They are: Wiley and Bishop, at Marshall; Samuel Huston, at Austin; and Prairie View, at Prairie View. These schools are recognized as four-year colleges of the first class. They have over ninety per cent of all the students of college rank in Texas. According to a compilation made by the Crisis magazine, these four colleges now have 1,447 college students, which is 142 more than the number for the ten included in the study for 1925-'26. This is a rather remarkable indication of the growing popularity of college education among Negroes in Texas and a splendid tribute to its educational leadership. Samuel Huston College, Prairie View State College, Wiley College, have begun to lop off the work of secondary grade, and devote the major portion of their time to college education exclusively.

Secondary education is rapidly catching up with higher education in Texas. There are fifty-five four-year high schools, sixty-four three-year high schools, and thirty-nine two-year high schools. Of the fifty-five four-year high schools, thirty-five are accredited.

Fine Year Ahead for Bethune-Cookman College

President Announces Broad Policy

BETHUNE-COOKMAN COLLEGE will introduce several new features into its work this coming term that are calculated to increase its effectiveness materially and give to the institution even a larger prestige than it has enjoyed heretofore.

Last term saw marked advances along all lines, and was set down by many as the greatest in the history of the institution. The increase in the number of graduates, the variety in special departmental certificates issued, the industrial exhibits at the county and State fairs, the impression made on the public by the music department, the flattering reports by inspectors sent out by the General Education Board and by the Board of Education of the Methodist Episcopal Church all bear testimony to the splendid progress made last year.

School to Become Accredited. And yet even a larger progress is predicted for the coming term. President Mary McLeod Bethune has spared no pains to secure the most efficient faculty available for the work. Most of the teaching force of last year will be retained. The few changes necessitated are calculated to strengthen the

machinery through greater compactness and more highly organized departmental grouping. Dean Homer Thomas has worked diligently to meet all requirements so that it is practically assured that the high-school department will be placed on the State list of accredited schools early in the term.

Commercial Course Broadened. Mr. H. V. Lucas, who for several years has been carefully building up an efficient business course, announces a new policy that will put elementary courses in commercial study within the reach of every high-school student, with opportunities to follow up with advanced studies leading to a special certificate.

New School of Music. As previously announced, the department of music will be housed in a separate building, which will admit of indefinite enlargement of the work. Under the new head, certificate and diploma courses will be introduced on a par with high school and junior college diplomas. Besides the various classes in history of music, appreciation of music, etc., private instruction will be given in piano study and in band and orchestral instruments.

Contributed Editorial

"Worn Coins of Speech"

A FEW weeks ago an editorial on this page asked for lists of words and phrases which are so badly overworked that they have lost all their power to arrest and impress.

The following are some of the answers received:

A relative of mine tells of an old friend who was the proud father-in-law of a Methodist preacher-author whose name you would recognize were I to write it here.

"He has just written another book," said the proud father-in-law one day. "He sent me a copy—it's really a wonderful book. Why, I can't understand a word of it!"

Not so many years ago I listened to a sermon—as you have doubtless listened to others—that seemed to be without a single idea, new or old—one of those sermons made up of platitudes, time-worn phrases, repetition of Biblical phrases, a couple of Old Testament illustrations, expounding of one or two words detached from a text wholly detached from its content. You know the kind of sermon I mean.

But after the service a dear old lady (the same dear soul who "didn't think a talk that mentioned a lot about the League of Nations was 'preaching'") turned to me and remarked, "That was a fine sermon this morning; it was so scriptural."

What did she mean? Nothing more than that here were the words and phrases she had heard from her childhood up; they lulled her to rest as would any continuous and familiar and gentle washing of the waves upon the shore; they carried her back into the "rest period" that church had meant for half a century; there was no need to exert the powers of attention, she could hear without having to make any effort to understand; and no half-century-old ideas were jarred loose in her mind.

These two items merely concrete the two dangers into which any minister, any writer, or any public speaker is likely to fall: the use of words or phrases that cannot be quickly understood (if understood at all) by the congregation or the audience; and the use of phrases once "choice and beautiful" but by constant reiteration either robbed of meaning or degenerated into "soothing powders" producing quiet sleep.

I was attending church services regularly for at least ten years before I got more than words from a sermon—and sometimes I get little more now. There may be some who will say it is a sign of great learning when a minister says to his congregation (the majority of whom, mind you, have not finished high school):

"the unity and continuity of a dominant spiritual purpose."

"he was a bit heterodox on the eternal procession of the Son from the Father."

"the consecration of property as the expression of redeemed personality."

"fervid unction."

"limited redemption."

—but, as for me, I always feel he needs a course in non-theological-seminary English.

Worse than these, however, are the worn, hackneyed adjectives and phrases—not necessarily phrases that grate upon the ears, but phrases that produce sleep because of their smoothness, familiarity, lack of punch.

Speaking of adjectives, for example, why must a statement (or those worse evils, "pronouncements" and "deliverances") always be characterized as "forceful," a conviction be "profound," a principle be "fundamental," our church always be "great" (with a long and quivering a-a-a), years be "just ahead," testimony always be "indisputable," a virtue be "old-fashioned," emphasis always be "increasing," an experiment always be "radical," prayer be "agonizing," devotion be "unwavering," faith be "radiant and bounding," and any little progress (such as the adding of ten new members from out a community of 20,000 souls) be a "glorious achievement"? And why, oh why must a revival always be "gracious"? Can't we sometime have a jarring revival, a dynamiting revival, or a revival that will pry folks away from their sins or their old ideas?

The minister who complains that the newspapers do not tell the truth had better look well to his adjectives.

And here I will append a few of many hundreds of thought-retarding, sleep-provoking phrases that too often find their way into sermons, addresses and writings (including my own!). They are selected at random from a great number that might be mentioned. These are not my invention, not my selection. They are each to be found one or more times in the "Daily Christian Advocate," published in Springfield, Mass., in May, 1924. They are from the lips and pens of the leading men of Methodism, members of the General Conference, which is your particular weakness:

the greatest single influence in the outstanding event in the history of his glorious ministry projected his unique personality a world church evidence of abounding life offer an insistent challenge

we commend to your sympathetic consideration no uncertain attitude we observe with grave apprehension assumes no uncertain attitude we record it as your deliberate judgment that

we respectfully remind the government that America holds a strategic position

it is our firm conviction that far-flung fields of service the clarion call to a quadrennium of unparalleled success

reads like a romance we unhesitatingly affirm that we call upon this Conference to a courageous consideration ushering in a new Pentecost we again call attention to there never was greater need for the Church is to be congratulated upon

warm in their praise of the outstanding enterprise originally blessed by

we urge upon our representatives it is the glory of Methodism that this tragic hour of the world this glad hour we have the high honor to-day a healthy increase a delicate situation inestimable service to may I venture the assertion that I am here to say that I want to ask your indulgence while it is the psychological moment to this is the hour of destiny I simply want to leave with you the thought that the situation is most desperate the magnitude of our responsibility push back the horizon a singular pleasure

WILLIAM WATKINS REID.

I nominate for the booby prize among "worn coins of speech" the expression "sold on," as in "I am not sold on your proposition." For the second prize, "proposition," a word so badly worn that it will scarcely hold together when you pick it up. Other coins showing signs of hard wear are "program," "leadership," "impact" (a peculiar favorite in some quarters), "talking points," "project" and "team work."

All these gems I garnered recently from a single address by a specialist in Vacation Bible Schools—a professor, by the way, in a leading theological seminary—not Methodist.

HOWARD L. RIXON.

THE CHRISTIAN ADVOCATE of July 7 extended this gracious invitation: "What is the outworn phrase which grates most on your ears? Send in your list." I accepted the invitation and would like to nominate the following for the retired relation, with full privileges of the Pension Plan (old and new). I am especially anxious that the pension be granted because they have worked so hard and many times have been overworked.

a splendid message what is your reaction? season of prayer the psychological moment permit me to add one word a good mixer a live wire full of pep this man of God I did not expect to be called upon to speak

there are others who could do so much better the vision splendid this old world of ours our great church to the four corners of the earth (or globe) just this timely word mother's Bible my parting word

PAUL MORRISON.

The Main Task of the Church

BISHOP WILLIAM F. McDOWELL, in his Fraternal Address to the British Wesleyan Conference this summer, touched on many questions vital to the life of the Church and its service in the redemption of the world. We crave the privilege of passing on to as large an audience as possible, his prophetic and eloquent words on the pre-eminence of Christ, in the life and message of the Church:

"In neither country are we using the church constructively for half of what it is worth. We are making a lot of false tests of orthodoxy. Men with us are finding it a lot easier to make mighty doctrinal affirmations about creation, about the second coming, about the Virgin birth, than they are to be Christlike men in themselves and in their relations. And in certain schools we are having a revival of talk about being spiritual, which does not seem to root very deeply in an understanding of Jesus Christ or a likeness to Him. It is easier than going the whole length with Him in genuine character and sound living on high levels. I do not know how it is with you, but we have not succeeded in giving Jesus Christ either pre-eminence in our consideration of the money question, the wage question, the sex question, the race question, the war question, the international question, and the rest of the long list of vital and inextinguishable issues of life itself. It is an open question whether the church in America is supplying or creating a spiritual life which is equal to the strain of modern conditions or an intellectual leadership equal to the demands of modern life.

"We can go on a long time and be exceedingly useful on our present level, but we cannot make the United States—and I think you cannot make Great Britain—either a saved nation or a saving nation on this basis."

L.



International News Photo

NATIONALIST MASS MEETING

Night or Dawn for Christianity in China

By Bishop George R. Grose

Peking, China

WHAT has happened to Christian missions in China? Has the effort to Christianize the Chinese people proved futile? Has the Christian movement in China come to a standstill? Are the missionaries no longer needed or wanted? Has the church in China collapsed?

Such are the questions which are being eagerly asked by the western church and public? What are the facts?

Unquestionably, the missionary enterprise faces the greatest crisis in its history. Not even the catastrophe of 1900, when scores of missionaries and many thousands of Chinese Christians made the supreme sacrifice for their faith, was so serious as the present crisis. In the Boxer uprising ignorant, fanatical masses, inspired by political rulers who resented the threatened aggressions of foreign nations, sought to drive out foreigners and to destroy Christianity. Now, the attack is not upon foreigners but upon a foreign system. It is inspired not by blind hatred or by fanatical passion. It is a thoughtful and determined opposition to the political, economic, and cultural invasion of the country by western nations. The opposition to Christianity and to the church is more intelligent and better organized than ever before. The very foundations of religious faith are being questioned; the policy of Christian institutions is being attacked; and the motives of missionaries and philanthropists are being challenged.

What is the animus of the present opposition to western culture? First of all, it has a political background. The Nationalist movement completely fills the horizon of the Chinese people. Nationalism has become a crusade. With some it is an obsession. It is not essentially hostile

to Christianity. It is against everything and everybody that is in the way of China's realizing speedily her natural and reasonable aspirations for full and equal sovereign rights and privileges accorded to all other nations.

The Fire Under the Volcano

Let no one think that the vow to heaven registered in blood and in suffering to achieve their nationality will be forgotten by the Chinese people. In their desperation, the Nationalists accepted the friendly assistance of the Soviets of Russia. The communistic group representing the Third Internationale with great shrewdness and unconscionable methods took advantage of the psychology of the hour. In recent weeks there have been amazing documentary disclosures of Soviet intrigue and perfidy, seeking to incite national hatred, violence and massacre, which would have shocked the civilized world.

In a few places soldiers and mobs have wantonly destroyed mission property. Probably half the missionaries in the interior of the country have temporarily withdrawn to the coast, and many have returned to the homeland. In the process of evacuation, many missionaries have suffered hardships, lost their personal effects, and endangered their lives. No missionaries have withdrawn through lack of devotion to duty or craven submission to consular mandates. In the war territory, for a time, schools and churches have been closed and occupied by soldiers. Foreign property in some places has been looted, and widespread anarchy has prevailed. But it should be remembered that this havoc and chaos are not results of any general hatred of the foreigner or oppo-

sition to Christianity, except as this hatred and opposition have been incited by Soviet agents. Much of the disorder is also the inevitable by-product of a country-wide revolution.

Another fact must not be forgotten. This revolution is as deep and high as it is wide and long. More significant even than the political revolution is the industrial, social, and religious revolution. The intellectual and social center of gravity in China is being shifted. When one takes into account the economic waste of war, the appalling suffering of the masses of the people in the soldier-ridden territory, and the intoxication of the Nationalists with their amazing military successes during the past eight months, the confusion and disorder which have threatened disaster are not surprising.

Shaking the Foundations of the Missionary Enterprise

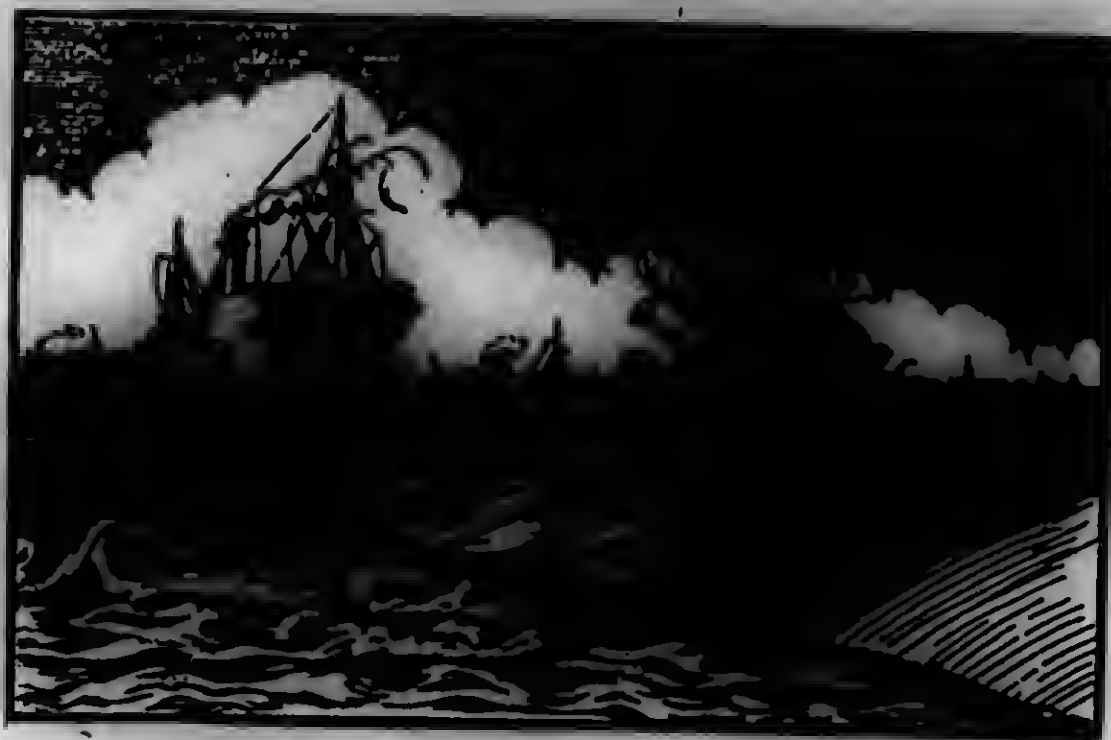
Now, it is simply inevitable that the Christian movement should feel profoundly the shock of the revolution. The missionary policy, which is largely a foreign creation, is under fire. The institutions which have been founded by foreigners and largely supported by foreign funds have been until now under foreign control. Quite unconsciously to themselves, some missionaries have maintained an alien attitude, or at best, an attitude of benevolent paternalism toward the Chinese people. The mission has developed an entity in Chinese society which has encysted. This foreign organization alongside the Chinese church the Chinese people resent. They demand that the missions become an integral part of the church or cease to be. This is apparently opposition to missionaries. In reality, it is nothing of the kind. It is opposition to a foreign system imposing itself upon the people in an unwarranted control of their religious and philanthropic activities.

Unquestionably the revolution is shaking the very foundations of the missionary enterprise. A few view the situation with grave apprehension and distress. One veteran missionary said, "I am going home, never to return to China." Another, "I see a crash coming and I am getting out before it comes." While these testimonials are exceptional, and not representative of the vast majority of missionaries, they indicate a gravity in the present religious situation in China which must not be minimized. And least of all must these depressed utterances be interpreted as a reflection upon the valiant souls who have given the best of their lives to China.

But there are other facts to be reckoned with.

Silver Linings to the Storm Clouds

The present storm has brought into a resplendent light the loyalty of the Chinese Christians to their foreign coworkers and their devotion to the faith of Christ. The eleventh of Hebrews is repeating its thrilling story in the lives of Chinese Christians. At the risk of their own lives they have sought and rescued missionary friends; they have provided food and shelter and clothing; coolies have offered their last dollar as ransoms, and timid women have braved terrible death for the sake of their missionary benefactors. Chinese pastors in hiding are quietly going



A CHINESE CARTOONIST'S VIEW OF CHINA'S BURDENS IMPOSED BY WESTERN POWERS

from door to door to comfort their people. There has not been reported a single pastor who has defaulted in faith and devotion. If there was any doubt as to whether Christianity had taken firm root in China, that doubt has been dispelled by the splendid heroism of these bitter days. Let the Western church amid its deadly safety and stupefying prosperity hear the call to a sacrificial devotion from these in China who are going "from place to place, enduring want, oppression, and cruelty—men of whom the world is not worthy: They are wandering across deserts and mountains, or hiding themselves in caves and in holes in the ground." Theirs is eloquent testimony to the invincible Christ.

A Purified Chinese Church

The present crisis is purifying the church. The self-seeking and the timid souls have fallen away. The dare-to-dies have awakened to a new loyalty to the church. There are unmistakable signs of the emergence of a more vital and vigorous Christian faith. The anti-Christian movement, the withdrawal of missionaries, and the increasing responsibility of self-support and self-direction are calling for a truly heroic faith. The trite criticism that the church was not prepared to meet the demands of this new day is heard again and again. What church or nation has ever been ready to meet the demands of a great crisis? It is this unpreparedness that constitutes the crisis. But it is these exigencies in human history that reveal ever and anon the everlasting vitalities of the Christian faith. No price is too great to pay for a purified church. The missionary scaffolding may be falling away, methods long venerated may be discarded, institutions may be reorganized, but if men dominated by the spirit of Jesus remain, the foundation of God stands sure. The church of Christ is not in collapse.

Another hopeful feature of the missionary crisis is in the discovery of the necessity of a new missionary policy. The denominational organizations, the rituals of worship, the creedal statements, the whole outward expression of the Christian religion must be true to the genius of the Chinese people. Their reverence, devotion, loyalty, and spiritual mysticism as expressed in their religious pilgrimages must be capitalized by the Christian movement if the people are ever to become genuinely Christian.

New Attitude Demanded

But the new missionary policy demanded by the present emergency is not to be created by tinkering with existing machinery, or devising new schemes, or setting up paper programs. More important than new organizations and different methods is a new attitude. The problems that confront the missionary are chiefly personal. They are at bottom vital, not mechanical; they are spiritual, not institutional. The relationship between mission and church must not be primarily financial, but fraternal. The entity of the mission must be lost in a great Christian fellowship in which missionaries and native Christians share each other's experiences, problems, sufferings, and triumphs.

Does our working practice express the social equality we profess? Are we sincerely cultivating spiritual fellowship through our personal contacts? Do we intelligently promote initiative and share responsibility as missionaries. Are our official prerogatives things to be grasped at? Do we care more for the institution than for its products in Christian character? How can property and authority be transferred and reasonably safeguard responsible administrations? Dare we not trust the Chinese people to develop the type of church activity that will best express and promote the spirit of Christianity?

The present missionary crisis is not to be interpreted chiefly in terms of disturbance, material loss, and external changes. It is rather the supreme opportunity for the release of moral energies and the gain of spiritual experiences upon which the future of the Christian religion depends. Paul wrote to the Colossians, "Remember my bonds." The last thing we would want to remember. But the prison epistles, the fruitage of his imprisonment, are his richest spiritual messages. Out of the present limitations the Christian church in China will come with a deeper experience of God and a triumphant spiritual consciousness. In the midst of far-reaching changes we are making a new discovery of what constitutes the Christ way

New Missionary Policies Necessary

THE old missionary program was the concentration of large numbers of foreign leaders in strategic missionary centers, like Nanking, Peking, Foochow, and Chengtu, to develop institutions and to train native leaders. Physical plants expensive to maintain and burdensome to administer are the result. I do not know of a single Christian educational institution in China whose physical plant had not been developed beyond the reasonable needs of the student body and far beyond the ability of the institution to maintain decently. The missionaries have saddled upon the Chinese church burdens too heavy for a young church to carry. The property lust is threatening the modern church everywhere with disaster.

It is now clearly evident that we must build a new missionary policy. To transfer property and control to the Chinese church is not enough. We must rebuild our program with the central conviction that Christianity is the seed of divine truth planted in the soil of China to be developed in its institutional forms and religious expressions by the Chinese.—GEORGE R. GROSE.

of life. The readjustments we are forced to make are already awakening an adventurous spirit of faith, courage, and self-sacrifice which will make the church an irresistible moral force in the new China. A young missionary sensing the spiritual possibilities of the present hour, exclaimed recently, "With exulting gratitude I thank God that I am in China to-day."

The supreme test in this crisis is not of the institutions of Christianity. The survival of missions is not the main issue. It is rather this—will Christian culture survive in the struggle with racial and international forces? Can Christianity solve the problem of race? Will love and reason prevail against hate and force? Will spiritual idealism mould the future civilization in the East? Will Christianity penetrate and transform the personal, so-

cial, national, and racial relationships into a real brotherhood? That is the great issue.

A missionary crisis in China! Yea rather, a mighty Christian challenge! The fight of the ages in its most alluring form! The chance of a generation in the making of a nation through sincerity, justice, brotherhood, and religion! The faith of Christ living still more triumphantly in spite of danger, fire, and sword! Yea, rather an amazing chance to prove among four hundred millions of people that Christ is invincible.

The Time to Act

O God, when the heart is warmest,
And the head is clearest,
Give me to act
To turn the purposes Thou formest
Into fact.
O God, when what is dearest
Seems most dear,
And the path before lies straight,
With neither Chance nor Fate
In my career—
Then let me act. The wicket gate
In sight, let me not wait, not wait!

JOHN JAY CHAPMAN.

"Follow Me"

("He made as though He would have gone further.")

Will not our hearts within us burn
On the darkening road,
If a White Presence we can discern—
Despite an ancient load?

Whither goest Thou, pilgrim Friend?
Lone Figure far ahead,
Wilt Thou not tarry until the end—
And break our bread?

Follow we must amid sun or shade,
Our faith to complete,
Journeying where no path is made—
Save by His feet!

JOHN FORT NEWTON.

Fortitude

In the brief time my soul is here
Led by the sense in a maze,
God, only Thou art clear,
And thus to Thee it prays.

Spare not from body, pain,
Nor from my days the stress,
Nor from my work the strain,—
Spare, Lord, from bitterness!

AGNES SCUDDER NEELD.

A Modern Prophet Who Takes Jesus Seriously

An Interview With
G. A. Studdert-Kennedy

By Sidney D. Eva

IN THE Rev. G. A. Studdert-Kennedy one sees a new agent of high and unique service among the great masses of English workers, and perhaps, a new prophet of righteousness.

In this interesting man there is discernible flashes of personality and power which remind one of the Prophet Amos, Erasmus, and William Booth. Woodbine Willie, as the war dubbed him and the English still know him, is different from the average clergyman of the Church of England; he has broken down the walls of exclusivism and stately elevation which so long have characterized many of the clergy, and has gone out into the highways and byways with a friendly gospel of love and a helping hand. He is beginning to capture the attention and interest of the people of England in a manner not unlike that which marked the day when William Booth stood on the curb in front of the London "pubs" and beat his big bass drum.

Mr. Studdert-Kennedy is a fearless critic of life, an indomitable foe of intolerance, irreligion, and injustice, a tender pleader for love and goodness, and a courageous apostle of the gospel of Jesus Christ.

The Industrial Christian Fellowship, a movement of which he is the active head, through its more than eighty field representatives, its flood of literature, its classes in Christian ideals, its street meetings and other forms of direct appeal, is gaining for itself attention and exercising an influence in the great industrial centers of England likely to produce a new interest on the part of workers in practical religion. At least Mr. Kennedy and his workers are getting a hearing in places where the church has long been treated either with cold indifference or open hostility.

The Church of St. Edmund

Our first glimpse of Mr. Studdert-Kennedy was on a Sunday morning at the Church of St. Edmund the King and Martyr, in Lombard Street, London, of which he is the rector.

This ancient and historic church is situated in the heart of London's "Wall Street" district, where the marts of money penetrate the world's commercial life and does business with all mankind. No residences are to be found in the neighborhood, and on Sunday the streets are as desolate of life as a distant desert or a remote forest. Here Mr. Studdert-Kennedy preaches on Sundays to a crowded church. The pastoral duties, which are light, are carried by others, permitting Mr. Kennedy to devote his entire time to the work of the Fellowship.

On arriving at the church we found the morning serv-



G. A. STUDDERT-KENNEDY

ice had ended, and the people gone. The old sexton informed us that the rector was still about, and went to inform him of our presence and wish. A moment later we were ushered into a spacious room at the back of the church, near the altar, where we found Mr. Kennedy.

Our first sight of Woodbine Willie was a surprise, if not a disappointment. Instead of the hearty, rollicking "good fellow," a product of the war days and the author of "Lies" and similar books, whose reputation and writings would lead one to believe he would see a man befitting the appellation the war bestowed and his plain-speaking writings reveal, we found ourselves in the presence of a quiet, dignified priest looking overly tall in his brilliant scarlet cassock that reached from his chin to his toes.

After a stately "good morning" in response to our greeting, we made known our mission. A moment of silence passed, followed by, "To-morrow morning at eleven at the Sanctuary, Westminster Abbey." The interview was over, and we were again on our way.

"Woodbine Willie"

When "to-morrow at eleven" arrived, we were at the Fellowship House, in the Sanctuary adjoining the Abbey. Let me state that the Sanctuary is a building in which many church dignitaries and ecclesiastical movements have their offices—the 150 Fifth Avenue of the Church of England. Here the Industrial Christian Fellowship has its headquarters. After a few minutes of waiting a steady step on the stone stairway notified us that the priest of yesterday and the director of a dynamic movement of to-day was putting in an appearance. We were at once invited by Mr. Kennedy to his office—"my room, such as it is," and a long ascent up the stone stairway

began. We climbed and climbed what seemed an endless stairway, arriving at last with no breath to spare at the landing on the top floor, where Mr. Kennedy preceded us into his "room." Here another surprise awaited us. Instead of a modern office befitting an executive of such an important organization and a writer of such renown as our host is, we found ourselves in a bare, dim little room under the roof. A small window opened out upon the towers and roof of Westminster Abbey. The sole furniture of the room consisted of two small old-fashioned tables, a covered typewriter on one, and two chairs. The walls were bare of pictures and of any other sort of adornment. On the table we noted the customary cup of tea and bread and butter.

Here we saw the ascetic in his native habitat, for Woodbine Willie, in spite of his war-time experiences, his vigorous campaigning, and his increasing activities, bears the marks of the ascetic and recluse.

As he stood there looking out of the window, he fitted well into the cloistered environment in which he has selected to work. His quiet demeanor and self-restraint were a natural part of the picture. His countenance, not unlike a saint's of the long yesterdays, is a strong blending of saintly and scholarly qualities. The forehead of the student, eyes keen with eager passion, a long nose and protruding lower lip indicative of force, and a thin face of thoughtful serenity, complete the picture of a reformer, saint, and scholar that he is. His calm countenance and light-grey suit of modern cut represented a strange and symbolic blending of yesterday and to-day—the cloistered ascetic and the up-to-date business man. In his work the same figure holds, for Mr. Kennedy brings saintliness and scholarship into practical play at the street meeting, open forum, and discussion halls.

The Industrial Christian Fellowship

The conversation did not begin until we asked about the work of the Industrial Christian Fellowship, when the quiet man turned his gaze from the pinnacles of Westminster, swung himself into a chair and faced his questioner. The meditative priest suddenly became a passionate crusader, and talked with keen animation of the work so close to his heart. "The problems of this day," said he, "cannot be met with adequate solutions except the church shall find its way into the hearts of the people with the gospel of Christ. Religion must be identified with the personal experiences of the people and society. The distrust which the people have of the church must be dissipated. Seventy-five per cent of the people in this country are indifferent to the church, and are gradually becoming hostile to all forms of organized Christianity."

"The Fellowship is trying to interpret the church and the gospel to the man on the street and everywhere else where irreligion and indifference exist. At the same time we are trying to bring the social teachings of Jesus close to the personal and economic problems of the people.

"When a man's whole mind is absorbed in an anxious struggle to keep alive when the spirit is harassed and almost terrified by the hardness of the world, then it is that class warfare is born; a spirit of discontent and unrest burns in the heart, and a man will not readily respond to the call of Christ, or to the call of organized Christianity, which, in his opinion, has failed to sympathize with his lawful aspirations for better conditions."

A Modern Crusade

"The call is twofold—to break down the present hostility to the church on the part of the great unchurched mass; and, secondly, to bring home to every section of society the need for social righteousness in accordance with the principles of Jesus Christ.

"The objects of our movement may be outlined as follows:

"First—to present Christ as the living Lord and Master in every department of human life, and to proclaim the supreme authority of the Christian law of love.

"Second—to minister by living agents to all engaged in the industrial world, seeking to win them to the personal discipleship of Jesus Christ, and to unite all classes in a bond of Christian fellowship and prayer.

"Third—to study and apply the moral truths and principles of Christianity to the social, economic, and industrial system of the world."

"What are the specific methods of operation?" we asked.

"The first is education. Through a system of instruction and printed matter we attempt to teach our agents and others the ideals of the Christian faith, and impart a thorough knowledge of modern conditions and problems. We have more than eighty agents in the field; they are workers in mines, factories, shops, and other centers of industrial life. They are carefully instructed in the truths and ideals of the Christian faith."

In the Footsteps of William Booth

"Then there are our street meetings. They are held every day at any place where we can get an audience: in front of a "pub," at a street corner, in the park, in the slums, workingmen's centers—in all kinds of places. These meetings are informal, and after we have spoken or during an address questions of every kind are freely asked and answered. Often the questions are pointed and pertinent, such as "Don't you think, mister, that Jesus Christ condemned the rich more than the poor?" "Do you think a bishop ought to be paid ten thousand pounds a year for preaching the gospel?" "It seems to me, guv'nor, the church ought to put her own affairs in order before she talks to us." "Why don't the clergy preach sermons about practical things instead of theology?" And so it goes.

"Then, from time to time an industrial city is attacked by the Fellowship *en masse*; and from forty to sixty people are sent to hold a Crusade. The party will include clergy, laymen, and women. Each day they are heard in the places where men work, preaching the social gospel of the Great Friend of the world. Conferences are held with labor leaders, representatives of the church, and employers, that a better understanding among all groups may be brought about.

"In addition to all this we are constantly before luncheon clubs, Chambers of Commerce, church groups, labor unions, and other assemblies preaching and teaching the great principles of Christ for the betterment of the world and the uplift of mankind."

Here Mr. Kennedy paused, and we arose to go. He was silent for a moment as he gazed at the great cathedral, perhaps without seeing it, but the far-away look in his eyes seemed to take in the great metropolis and the nation at large and their hurts and fears, their woes and their cries, their hopes and their dreams, and then turning said, as much to himself as to us, "*Underneath it all is the love of God.*"

The Negro and Religious Education

By James C. McMorries

Executive Secretary of the Negro Welfare Association of Anderson, Ind.

Fundamental Principles. Human progress is the product of the united effort of prophets and teachers. Prophets set up the ideals of the future, and teachers train or educate the people up to these ideals. This is the process of lifting the race. Ideals are the strongest controls in human conduct. Citizenship is mainly the matter of conversion to an ideal. Codes, laws, commandments, rules, and edicts have proved ineffective means in deterring the people from immoral acts. A moral act is not one that is done because of fear. It is an act of the will. The "center of gravity of religion" is in the moral will. We cannot legislate people into the Kingdom. Character or morality cannot be imposed from without. "We can force an external obedience; but a genuine character is always the outcome of what the child himself wishes at heart to do and to be." Character grows. We can, therefore, educate people into the Kingdom through directing their growth. There is no reason why one generation should be like another. The plasticity of the young is the kernel. If we start at the very beginning, we can make our boys and girls the kind of men and women that we want.

Religious education is the fine art of learning how to live together as God's children. It teaches the Jesus way of life. It is largely a matter of instilling Christian ideals in the mind of the young. It is a serious business of education. The unscientific use of the term is confusing. Our use of the term refers to the application of modern educational principles and methods to the moral and religious nurture of childhood and youth. Religious education must not be mere propaganda. It must also be free from dogma and mysticism.

"The Most Hopeful Type of Evangelism." Religious education is often assailed by the professional evangelist. To my mind, this is brought about by an unscientific interpretation of the significance of "conversion." Religious education does not attempt to eliminate "a personal decision for Christ" on the part of an individual. It simply interprets this decision in the light of the individual's experience. "There is no such thing as religious experience except as a part of experience." Religious experience and growth depend upon the mental powers and processes. "Hence the psychological laws that govern mental growth in general, and that apply to the processes of education in other lines, will apply equally to religion." Religious education recognizes a period of spiritual awakening in the young and holds that a personal decision for Christ in this period will be the normal result of early Christian nurture. In the scientific sense, religious education is an indispensable element in conversion.

Thinking men, like Bishop William O. Shepard, see in religious education a star of hope. "Adult evangelistic methods have not won America; much less the rest of the world, although they have been tried most faithfully and by men of apostolic gifts and fervor. Apparently, we cannot win in the future by adult evangelism alone. If there is no other way, we must despair. But now, happily, as it is becoming increasingly apparent that childhood must be saved to Christian experience and ideals if America, and the world, and Christian civilization are to

be saved, it is also becoming increasingly apparent that children belong to the kingdom of God, and that they can be kept in the kingdom of God, and that the greatest hope of final success for that Kingdom among men is by the methods of child culture."

The New Negro and the Old Church. The greatest blunder of our churches is the blunder of adultism. Reclamation of sin-stained lives is still the primary aim of our churches. The work of the churches is, for the most part, in the hands of people who reached maturity before they turned to the church for service. Through our neglect of childhood and youth we have lost more souls to the Kingdom than we can hope to win back through our revivals. We have also lost the plastic period of life—the training period—in the case of the majority of those who have come into the churches. Over-emphasis upon emotionalism has produced members of the "emotional freak" type, resulting in moral weakness and ineffective service. We are only beginning to understand the principle, "that a whole life is better than half a life, that saving a boy is better than saving a man, just as a whole life is better than salvage."

Time has brought about a radical change in the Negro, but little change has been made in the Negro churches. A new Negro is now on the scene. He is no longer docile, but self-assertive. He is less willing to accept dogma. He has caught the spirit of democracy and will not tolerate autocracy, even on the part of the church. He is constantly weighing our traditions, customs, institutions, and beliefs with the use of scientific tests. His attitude toward life is more practical than in former years. He is drifting toward materialism. This is indicated by his hunger for knowledge and wealth and his excessive rush after pleasure. Quite a few give evidence of the fact that they are "fed up on emotionalism." Part of this is imitative of the white world and part is real. Over half of the Negroes in our country are out of the church, and less than half of those in the church are supporting members. The present attitude of the Negro toward the church and religion is causing some thinkers to question the old tradition which holds that we are the "most religious group in America."

Youth and the Church. It is generally admitted that our intelligent young people are the greatest challenge to the church. They are the hope of the church, yet very few of them are planning or preparing to enter church work. Quite a few have lost faith in the church and are turning to non-church organizations that offer youth an opportunity for self-expression and development along physical, mental, social, and spiritual lines. The church naturally turns to her colleges for trained leadership, but finds that these institutions are neither inspiring nor training adequate leadership for her task. In almost none of these colleges is the teaching of the Bible and religion on a secure financial and academic basis as the teaching of science. The danger of this situation is clearly shown in the words of Mr. H. G. Wells, who "finds in the growing divorce between religion and education a primary cause for the present distraught condition of the world, and holds that unless education can

again be inspired by religious motives and religion given a place in education, under the new conditions of modern life and in the light of modern science, comparable to that which religion once held, human civilization is in danger of further disaster and final ruin."

The following statistics, taken from the educational number of the Crisis, for 1926, are prophetic: Over 1,300 degrees were granted to Negroes in the United States this year, an increase of 825 over the number granted degrees five years ago, or nearly two hundred per cent. Over 7,000 students are enrolled in college work in Negro schools this year. The number of Negroes attending Northern institutions of higher learning has increased. Incomplete returns from white colleges and universities reveal 1,203 students of African descent in college, an increase over last year of about 200. Of these, over 293 received degrees. These figures show that the leaders of our race in the near future will be highly intelligent. Will they be righteous? Intelligence alone does not guarantee right conduct.

The Remedy. Intelligence and righteousness must be made co-extensive. Christianity cannot lead the Negro unless it directs the thinking of the Negro. In order that Christianity might direct the thinking of the Negro, the Christian churches must grip our intelligent young people, who understand the language of education, with a serious program of religious education. The religious educational approach to our young people is more effective because they are already interested in education. But the church cannot make this approach unless her workers know how to make it. Training in the technique of religious education must be a part of the specialized training of ministers and teachers of religion. Good intentions do not justify bad practices. Oratory will not solve our problem of religious education.

The teacher of religion must not be a "quack." The church must keep her army of volunteer teachers, but she must employ specialists in religious education whose business it is to train this army of workers and to promote standardized methods and programs of religious education in the local churches. The specialists must be trained in the graduate and professional schools of religious education. A general knowledge of a few subjects in a course of religious education, designed to develop an appreciation for the same, does not make a specialist. He must master no less than a professional course in religious education that will make him just as effective in his field as the medical doctor is in the field of medicine. The need of professional and technical efficiency in the church is expressed in the following words of Dr. William D. Mackenzie: "To-day, in a new world arising before our eyes, professional and technical efficiency is the first cry that strikes upon our ear in literally every form of discussion and every organized movement which are concerned with the temporal interests of men. The church must not lose its glorious heritage and fail of its divine task by neglect of this fundamental ideal."

The Department of Church Schools. The Department of Church Schools, formerly The Board of Sunday Schools, is now charged with the responsibility of promoting and supervising religious education throughout the church. The following statement is taken from the annual report of the secretary of the department, for 1926: "I presume there is no place where work is more needed than in our Sunday schools for the Negro race. Ever since the organization of The Board of Sunday

Schools, and even before, the church has been attempting to do something for them, but in the face of the tremendous need and the magnitude of the task, the little thus far attempted has been merely a gesture in that direction insomuch that, unless we can do infinitely more than we are doing, it resolves itself into a grave question as to whether we are justified in spending even the small amount of money now being expended." In this statement the outstanding need of the Negro work is admitted. The failure of the church to meet this need is also admitted. But worst of all is the hint that we will be denied, so to speak, even the crumbs that fall from the table. The church is not fully meeting the need of the white work. In fact, in no period has the ministry of the church been commensurate with the needs in this field, but it does not necessarily follow that simply because we are not doing all that we should do, we should do nothing.

It is clear that the administration is discouraged in the face of this great task, and this spells doom for our work. A leader is needed who is encouraged by the recent achievements of our workers along the lines of leadership training and vacation Bible school work. A leader is needed who will come among us and encourage and inspire us on to greater achievement. Let us not offer our handicaps as an excuse to desert our task, but accept them as a challenge to finish the job. It can be done, and we shall find a way or make a way.

Hindus and Mohammedans Aggressive Against Christians

By the Rev. A. L. Warnshuis

OPPPOSITION to Christianity on the part of Mohammedans and Hindus was never better organized nor aggressive than now, according to reports being received from missionaries in the central provinces of India.

"Hinduism has undergone a change, one of the most remarkable in the history of any religion," writes one missionary. "From being simply a conservative force, non-resistant, it has suddenly become a missionary religion. It now opens the doors of caste to those who would return after having been converted to other faiths. The matter of the uplift of the 'untouchables' is now a prominent question among Hindus of all classes.

"The lower classes themselves are holding conferences and making demands and seeking outlets into higher and better things. The newer Hinduism, as represented by the Arya Samaj, has adopted several Christian methods in its work: it is using the Sunday school and lesson leaflet idea, has bazaar preaching, is using zenana teachers after the style of our Bible women, and is distributing literature, opening day and boarding schools, etc. One form of Hindu activity, as stated by a prominent paper published in western India, is frankly to absorb Christianity.

"Mohammedanism has no paid ministry, for every man is supposed to be a missionary. Lectures are being delivered, literature distributed, and increased activity is very manifest in the community. In one large town, where we have the headquarters of our work, they set the number of converts they were to win during the year at sixty. There is intense feeling between the Hindu and Mohammedan communities, such as has broken out into rioting in different places during the year in other parts of the country."

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

SOLOMON DEDICATES THE TEMPLE

THIRD QUARTER. LESSON XI. SEPTEMBER 11

Scripture Lesson—1 Kings 8.

Solomon, the Builder. If David knew how to erect a nation, Solomon certainly knew how to erect magnificent buildings. Practically his entire administration was given to the execution of a building program. He believed that he was the leader of a great people, and that he therefore held a great position in comparison with the kings of the neighboring peoples. It was the work of his life to display, in a tangible way, the material greatness of his people. Indeed, he saw nothing else worth while for him to do but to build up the nation in this way in the eyes of the world, as he had practically no wars to wage. We understand that David had in mind the erection of a national temple in his capital, but that his military duties prevented his doing it. Solomon considered it his duty to carry out the plans of his great father. But we may be sure that David had not anticipated a building program for his capital on so large a scale as his son carried out.

Solomon's building program for the capital included a whole series or group of state buildings for the proper administration of both the religious and civil affairs of the government, and the palace and harem within the same enclosure. This completed group of buildings, on a unified plan, visualized the unity of the church and state, and, in magnificence, was considered one of the few wonders of the ancient world.

Wisdom Shown in the Building Schedule. The temple was built first and required seven years for its completion. Then, thirteen years more were required for the completion of the other administration buildings. Solomon is said to have prayed for wisdom in conducting the affairs of government. And probably nowhere else is his wisdom more manifest than in his building schedule. Building on such a large and magnificent scale, had he begun with some other building, reserving the temple for the last, the probability is that he would have caused considerable serious opposition on the part of the people to the increased and, apparently, unnecessary burdens which he was imposing upon them. We cannot be sure that the union of tribes would not have been again severed because of his burdens of building. But, beginning with the temple, he prepared the people, emotionally and spiritually, for his further burdens, so that he was able to complete the program and at the same time preserve the harmony of the nation and the practical loyalty of all his subjects. By building the temple first, Solomon lined up the religious interests behind his building program. Their failure to carry it out was practically an impossibility. There is a wise suggestion here to the pastor who wants to build both a parsonage and a church! And, although the imposing ceremonies at the dedication of the temple were prompted by genuinely religious motives, they were not the least influential in strengthening the loyalty or the patience of the people in the building program. Some other king might have failed in such an expensive and burdensome program for the lack of good judgment in going about it, or, if he succeeded, would have succeeded only at the point of the sword. And the thing would have happened which happened under Solomon's son, as we shall see in our next lesson.

The Significance of the Temple. There were other places where the temple might have been built. There were so-called "high places" in different places in the country where the people, including Solomon himself, were in the habit of worshiping (1 Kings 8: 2, 3). The temple built at one of those shrines, already made sacred by tradition, would have been better adapted to capture the religious imagination of the people. You know how

much people dislike to exchange a place hallowed by sacred memories for a new church site. But that was just one reason why a new site was chosen. Either of those older places was suggestive of the old state of affairs—tribal life with its different forms of idolatry. While what was now needed was to habituate the people in thinking in terms of the new state of affairs—national life, national grandeur and glory with its common religious worship. So the building of the temple in the national capital and, withal, close beside the royal palace and other national administration buildings—this was well designed to establish the idea (1) of religious unity, and especially (2) of national unity in the heart of the people. The temple was an emotional and spiritual or religious symbol of the national or political unity of the people. The oft-repeated idea in that magnificent dedicatory prayer of Solomon, as recorded in our lesson passage and in Chronicles (2 Chron. 6: 14-42), is that the Lord will answer the prayer of the people only or, at least, especially when they pray either in the temple or, when that is impossible, with the temple in them—that is, in their thoughts. As long as this is done, it would ever keep the idea of national oneness foremost in their thoughts. For the temple was a part of what we might call the national capitol. It was hoped that henceforth national unity would be a part of the people's religion. But, as we shall see in our next lesson, that purpose was not realized, and both the religious and the national unity was broken. But, all else being equal, no steps could have been taken better designed to perpetuate these unities of the people. And for the tribe of Judah, at least, the temple and the thoughts of the temple were ever the rallying point in the struggle either to maintain or to regain national existence. Solomon was wise.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, SEPTEMBER 11, 1927

"The glory of Jehovah filled the house of Jehovah"

(By D. D. Martin, D.D.)

The chief end of man is to bring glory to his Maker. When God is glorified, His whole church is exalted. We cannot be happier or more useful than when our lives are contributing to the kingdom of God among men, and giving God the glory for all that is done. This is not an empty, meaningless term; it is not a matter of mere words. God's glory means the carrying out of His great purpose in human lives and in the whole world. This is the meaning of His presence in His temple and among His people.

Israel built a temple to the honor of God for the abiding of the Ark, the symbol of His presence. It is God's purpose to make the whole earth His temple, and to dwell not in one place, in a building made with human hands, but to be the Ruler of all men everywhere by the power of the Spirit in and over them; that men everywhere might practice the presence of God, in living His life out in the world. The dark places of earth would become very light if the glory of Jehovah filled the earth house of Jehovah.

God's glory cannot shine through sin and ignorance. These things must be overcome in order that the knowledge of God may fill all the earth. This is the work of the Christian missionary, and it is the greatest work known to man. Many of the darkest places in Africa, South America, Asia, and the islands of the sea have been made light by their presence and ministry. Some like the island of Tahiti, or a few places in the heart of the Dark Continent are among the brightest places in the world to-day.

The glory of God can never fill His whole temple on earth if we leave any part of this work undone. Whatever the discouragements, it is the business of God's people to press on in the work of carrying the gospel everywhere, with as much zeal as Israel carried the Ark to the temple. We are cheered by our successes, but these should only stimulate to greater endeavor. If all would do their duty, two generations would not pass until Jehovah would be known in all the earth, and soon His glory would fill the entire world.

OAMMON SEMINARY.

Epworth League Topic

SEPTEMBER 11

INSTITUTE MEMORIES—"FOLLOW THE GLEAM"

(Luke 24: 32; Psalm 43: 8a, b)

Institute Memories—Follow the Gleam. To an instituter, the words call up a long succession of pictures. Some will see the camp ground as it looked when you arrived. You may see rows of tents, or a college campus. You may see mountains with their pine trees, or wide prairies with little shade. There may be a sparkling lake in your picture, or a rushing river. Every variety of situation may fit into somebody's institute picture. Then, the memories of folks. First, the new ones you met who came to mean so much to you in one short week. Then, the old friends, the ones in your own delegation. You probably remember discovering them all over again, as you came to know them again. And the faculty—some of you are still talking about the leaders of your institute, and how much they gave you. The classes, of course,—you are thinking of those. How strange it seemed to go to Morning Watch, before breakfast, and find that almost everybody was there and liked to come! Or the class just before noon, when you could smell coffee and good things cooking, and it seemed pretty hard to sit still and pay attention. The recreation, the downright fun of it all; the evening meetings; a lively camp fire or Galilee service; a quiet, reverent decision service early in the morning—all of these things

come crowding to your memory until you say in despair, "You just can't tell people about an institute!"

Perhaps some of these memories may be collected and put into words, so that you can tell a little about them.

First, most of you carry away from institute a feeling of joy in friendships that you have hardly felt before. There has seemed to be so much of good feeling in the whole crowd, and so little of the usual jealousy and petty rivalry and gossip. You have the wistful thought that it would be wonderful if people could always have such a good time together.

Now, to follow that "gleam" is difficult, when you get home. Why was it all of you were such good friends at the institute? First, because you were all there to get some help of one sort or another. You knew that it was a religious gathering—there was a sort of common purpose running through the whole group. Could your crowd at home have a common purpose?

Then, you had wise leadership, men and women who were glad to play and talk and study and work with you. They seemed particularly wonderful because they were new to you. But look around you, and see if there isn't anybody nearer home who can be some-

thing of what "faculty folks" were at the institute.

Next, you were busy. There was something doing all of the time, and it seemed worth doing. Somebody had so planned the thing that there wasn't a lot of wasted effort, and the program seemed to be pretty well balanced so that there was just enough class work, and just enough play, and enough sleep (if you obeyed the rules!), and enough "pep." But you may be sure it was the result of careful planning. Could your whole way of living at home be made as joyous as the days at institute, if you tried to plan most of it so that you didn't just feel useless, sometimes?

Fourth, at the institute it just seemed natural to talk about religion, and you have never known that experience before. Why was it natural at the institute? Could it become more natural in your own League group? Perhaps the institute prayer groups are the thing you remember most vividly. Could you help your friends at home to gain

that same sense of fellowship with Jesus that the little group of you felt in those few minutes?

At the institute you could be at your best, without having anybody think you were trying to be too good. Somehow, it just seemed easier to live as the real you wants to live. What makes it harder to feel that at home? Could a group of you help make it easier for each other?

Then, at the institute it seemed as though you really understood what it meant to be a Christian. You felt that there you were nearer to a knowledge of God than you had ever been before. And you wish you could keep that beginning of knowledge.

All of these things, and more, are bound up in institute memories. The call of this service is to a new resolve that you will keep your institute memories intact, build on them, enlare them by sharing them, and help build a more friendly world—the kind which Jesus taught about.—*Epworth League Quarterly*.

Little Stories of Achievement

What the Churches Are Doing

Versailles, Ky.—Simpson Methodist Episcopal Church: We had our annual camp meeting the last of July, and it was a grand success, though conditions of the weather were against us. We were assisted by the Revs. D. E. Skelton, of Paris; J. W. Chinn, of Georgetown, and the Rev. J. H. Ross, of Owensboro. The Rev. L. W. E. Watson is the pastor.—Reporter.

Marion, N. C.—On Sunday, August 7, at Chappelle Methodist Episcopal Church, at eleven o'clock, our dear, beloved pastor, Rev. J. W. Shuford, preached an excellent sermon to the delight of all. The holy communion was received by quite a number. Great things have been done to keep both old and young people at work in the church. Collection for the day was \$32.69.—Mrs. Estella Erwin, Reporter.

Dekalb, Miss.—We are proud to say that Bethlehem Methodist Episcopal Church is still alive. Our revival, which began the first Sunday, closed Friday night with good results—spiritually, financially, and numerically. Two members were restored to the church and six were baptized; total, eight. Amount collected during the revival, \$72.11. A nice shirt was donated to the pastor, Rev. G. W. Vaughn.—Arleana Cole, Reporter.

Eutaw, Ala.—The local Sunday-school anniversary held at St. Paul Methodist Episcopal Church was very inspiring and will mean much to the work. A very unique program was rendered by the members of the local schools. The pastor, Rev. B. Williams, preached a special sermon to the children on the subject, "A Child's Rights." His message was very educational and enjoyed by all. Collection for the day was \$70. Under the leadership of our pastor we expect to make a round report.—Reporter.

Ehrhardt, S. C.—One of the greatest revivals held on the Ehrhardt charge is being conducted by the Rev. L. S. Selmore, pastor of Friendship Methodist Episcopal Church. August 17 the Rev. Selmore baptized thirty-two candidates. Associated with Bro. Selmore in this baptism was the Rev. Marcus, of Walterboro; the Rev. M. L. Green, and Dr. W. G. White. Collection for the day, \$108.68. We thank God for a Christian, a minister, and a leader.—R. C. Ayers, Reporter.

Orlando, Fla.—Sunday, August 7, will never be forgotten in Orlando. Sermons were preached by the Revs. Warner, Johnson, and Selmore. All who heard the Rev. Selmore, our district superintendent, went home saying that he is a wonder of the age. Sinners were converted after reaching their homes. E. P. L. Johnson is a lady preacher of Gainesville. She knows how to call sinners home. The district superintendent was paid in full, and the pastor and evangelist satisfied. Wes-

ley Chapel, with fifty members, will pay the pastor \$1,000 this year, just half of what he is worth.—G. Kelley, Reporter.

Philadelphia, Miss.—Hopewell Methodist Episcopal Church: We have just closed one of the greatest revivals in the history of the church. The meetings were well attended. Thirty-one were baptized and \$100.37 was raised. We had with us the Rev. W. P. Ward, from Montrose, who conducted the services. His sermons were soul-stirring and uplifting. We were all made to rejoice. The Rev. F. L. Woods, from the Philadelphia Circuit, was also with us and rendered valuable services. The spiritual tide ran high. Pray God's blessing upon them. May they live long to carry the word of God!—The Rev. E. W. Rogers, Pastor; Maggie Moten, Reporter.

Augusta, Ark.—We have just closed one of the greatest revivals in the history of our church. The meetings were well attended every night. Five souls were happily converted and four others were added to the church. Mrs. A. F. Clark, evangelist of Little Rock, was with us and conducted the services. Her sermons were stirring and uplifting. She will live long in the hearts of the people. Our pastor, the Rev. J. E. Adams, deserves great credit for the wonderful way in which he is carrying on the program of the church. The new church has been finished, and everyone is loud in praise of its beauty.—Miss Susie Douglas, Reporter.

Shreveport, La.—St. James Methodist Episcopal Church: Our church is in splendid shape; fifty-five members have been added this year. Our financial condition is excellent, with an increase of more than \$200 over last year. The salaries of the pastor and officials have been raised and the entire program of the church is being cared for. We are now getting ready for our annual bazaar, which will begin September 15, and continue for fourteen nights. The sermons of the pastor are being highly commended. New members have been added to the choir; several new auxiliaries have been organized by the pastor and are functioning nicely. Surely God was in the plan in sending this man of God.—Geo. Taylor, Reporter.

Archer, Fla.—Sunday, August 14, broke the record in Bethel Methodist Episcopal Church. Dr. D. S. Selmore, the district superintendent, was with us to hold his third Quarterly Conference. Our revival meeting has been running two weeks, with success beyond expectation. The district superintendent preached three sermons, and when we closed, Sunday night, our records showed fifteen converts, ten accessions, and eight restored members. The collection was \$527.87, raised by the Odd Fellows, Knights of Pythias, Courts of Calanthe, and the church. The Rev. J. C. Certain is the man for Archer. God bless Bishop Richardson for such a man as this. God bless our bishop, superintendent, pastor, and Editor King.—M. Epps, Reporter.

Floresville, Texas.—Saturday night marked a new epoch in the history of St. Paul Methodist Episcopal Church, of which the Rev. H. O. McCutchin is the pastor. Mrs. Daisy Harper, of San Antonio, presented "The Womanless Wedding." There was hardly standing room. Those who took part were: Mr. Robert Walker, bride; Mr. Bennie Roberts, groom; Masters Willie Edgewood and Charlie Phillips were flower girls; Messrs. Lucius Russell, John Russell, and Mr. Douglas McCoy, bridesmaids; L. V. Ferguson, ring-bearer; and Mr. Hedgewood, of San Antonio, preacher. Each played his part well. Too much praise cannot be given Mrs. Harper for the splendid presentation of this wedding. Mrs. Harper is the daughter of Mr. and Mrs. W. J. Russell, of Floresville. Receipts of the evening, \$18.—W. J. Russell, Chairman of Trustee Board; the Rev. H. O. McCutchin, Pastor.

Canton, Miss.—Asbury Methodist Episcopal Church was at her best Sunday, July 31. We had a county contest, kings and queens running for leadership. Dollars counted for votes. Brother and Sister R. Ellis reported \$47.25; Brother W. M. Whiting and Sister Lucy Williams, \$60.25; C. H. Oden and Aristo Devine, \$134.50; W. M. Thomas and wife, \$147.50. Sister Devine was presented with a \$5 gold piece as a token of appreciation, and out of love for her church she returned it to the treasury. Brother W. M. Thomas was presented with a wrist watch. The Masonic Lodge was with us that day, and at the close of the 3 o'clock service all joined in a dinner in the basement of the church. The Masonic sermon was preached by the Rev. J. E. Thompson, of Canton circuit, and was enjoyed by all. The pastor secured nine new subscriptions to the Southwestern and left for Conference.—S. H. Whisenton, Reporter.

Kansas City, Mo.—Centennial Methodist Episcopal Church: The month of July was a very important one for Centennial Church. During the month we had many notable visitors with us, among whom were Dr. L. H. King, editor of the Southwestern Christian Advocate; Dr. M. W. Clair, Jr., pastor of our church at Denver, Colo., and Dr. F. H. Butler, secretary of the Epworth League. As we are to begin the erection of our new church within the next few days, the messages given us by these men of God were very inspiring and helpful. We have succeeded in interesting many friends, both white and colored, in our project. On the fourth Sunday morning, through the efforts of Mr. Reuben Yeager, we had Mr. J. P. Townley, president of the Townley Metal and Hardware Co., with about seventy-five of his co-workers, to worship with us. Our choir rendered one of its matchless programs and the visitors showed their great appreciation by the very nice contribution they made to our building fund. Our rally ended the fifth Sunday with great success. We realized \$1,800, which is very commendable in view of the fact we only worked one month. Sunday, August 7, was a day long to be remembered at Centennial. We broke ground for our new church, and truly every heart was made to throb with joy on this longed-for occasion. The choir, under the very able leadership of Prof. J. O. Morrison, with their efficient pianist, Mrs. M. L. Watrous, at the piano, was a very beautiful sight as they stood on the steps and sang praise to God for His goodness. Miss Evelyn Franklin, our soprano soloist, was at her best. Never has her voice sounded more sweetly than on this occasion as it rang out so clearly on the air. We can justly say we are very proud of our choir. The first three shovels of dirt were turned by the three oldest members in the church—Mesdames Margaret Woods and Amanda Tucker and Mr. Britt Laskin. Dr. W. A. Hanson, manager of The Methodist Book Concern, and Dr. J. E. Dibble, one of our own physicians, were the speakers for the occasion. Our pastor, Rev. M. L. Mackay, was master of ceremonies. The Ladies' Aid Society No. 2, Mrs. M. Golden, president, gave the parsonage a kitchen shower Thursday night, August 4. The presentation speech was made by Mr. Jordan Ray. Our District Conference convened here. August

10-14, inclusive. The sessions were all good and well attended. Our good Bishop M. W. Clair and wife graced the meeting with their presence on Friday, and while here he put his O. K. on the plans for our new church and completed arrangements for the beginning of the work so that we will be able to

go right on up with the building. We are to build where we are at present located. We are moving onward and upward, and by the help of the Lord we shall be worshipping in our building when the General Conference meets here in May, 1928.—J. Ray, Reporter.

perintendent and pastor by Sister Victoria Joseph. The reception was led by Sister Dollie Hays, president of the Stewards' Board.—Chas. Anderson, Reporter.

STATE LINE, MISS.

The second Quarterly Conference of the Salem and Morgan Hill charge convened at Liberty Methodist Episcopal Church, July 29, 1927. The Conference was called to order at three o'clock by the pastor. It was opened with Scripture reading and singing from the Methodist Hymnal, after which the district superintendent presided. The business of the Conference was taken up by him in a brotherly manner, and all reports showed great progress in the work. We paid the superintendent in full for the quarter, \$15, and the pastor was paid for the quarter, \$76.08. Total amount for the quarter, \$91.08. The Rev. Smith preached a wonderful sermon to the delight of all.—A. Bivins, Pastor; D. W. Conner, Reporter.

WALDO AND FREEMAN, FLA.

Our third Quarterly Conference was held at Freeman Methodist Episcopal Church, with the district superintendent in the chair. Dr. Welch dispatched the business with much ease. After some strong and interesting remarks by the superintendent, the roll of officers was called and many answered the call with written reports. Reports showed progress along all lines. Every phase of the work was well handled. We are glad to say the trustees and friends of Freeman are doing excellent work. The entire membership of both churches is moving along nicely under the leadership of our worthy pastor, the Rev. Geo. Hall. At 11 o'clock the district superintendent preached a soul-stirring sermon to the delight of all present. Collection for the morning service was \$5.25. In the afternoon Dr. Welch left for Waldo and there preached an able sermon. Dr. Welch is a great man and a great preacher. We are always glad to hear him. Collection for the afternoon was \$7.50. Thus closed another successful quarter.—Mrs. W. E. English, Reporter.

WOODLAND, LA.

Mt. Carmel Methodist Episcopal Church held its fourth Quarterly Conference, with the superintendent, Dr. B. J. Reddix, in the chair. He dispatched the business of the Conference with dignity and ease. All of the officers were present with written reports. The spiritual tide ran high while he talked to us by the way. The district superintendent was paid in full. Raised for all purposes this quarter, \$184.43. Our revival has just closed. Nine happy souls were converted and baptized.—The Rev. A. P. Robinson, Pastor; Georganna Washington, Reporter.

District Activities

District Rounds

CORPUS CHRISTI DISTRICT

Fourth Round—Placedo Ct., September 23-26; Corpus Christi, October 1, 2; Beeville, 9, 10; Goliad, 13-16; Alice, 22, 23; Bilsop, 29, 30; Kingsville, 29, 30; San Juan, November 5, 6; Edinburg, 7, 8; Raymondville, 12, 13; Odem, 19, 20.

Dear Brethren: Just three more months until Annual Conference. I am counting on you to put your work over. Don't forget your money for Pensions and Relief, General Conference expense, Episcopal Fund, and dear old Samuel Huston College.—Jesse J. Hardemon, Dist. Supt.

OPELIKA DISTRICT

Fourth Round—Alexander City, August 22-27; Ashland Ct., September 3, 4; Benson Ct., 10, 11; Sylacauga Ct., 16-18; Rockford Ct., 17, 18; Lanette Mission, 24, 25; West Point, 25, 26; Lafayette Station, 30, October 2; Lafayette Ct., 1, 2; Five Points, 7-9; Roanoke Ct., 10-16; Rocky Mount, 11, 12; Stevens Mission, 13; Wedowee, 14, 15; Talladega, 17, 18; Dadeville, September 12; Opelika Station, September 13.

Dear Brethren: The Annual Conference is fast approaching. I want to ask you to raise your Episcopal Fund, educational money for Mason City College, and your General Conference expense. I am hoping that every pastor will make an advance in every claim over last year. Also let every pastor have good revivals so that we may get 500 conversions by the time the Annual Conference meets. We have only two months to finish up our reports, so let us work day and night to put over the program. Yours truly in Christ, J. C. Chuman, Dist. Supt.

TEXARKANA

Fourth Round—Hope, September 16-18; Texarkana, 17, 18; Center Point, 24, 25; Locksburg, Macedonia, October 1, 2; Locksburg, Mt. Carmel, 2, 3; Clow Station, 8, 9; Clow Ct., St. Paul and Kelly, 9, 10; Bengin and Highland, 15, 16; Murfreesboro, 15, 16; Horatio, 22, 23; DeQueen, 23, 24; Paraloma, 29, 30; Saratoga, 30, 31; Caddo Gap, November 5, 6; Lewisville and Shady Grove, 12, 13; Stamps, 18, 20; Canfield, 19, 20.

Dear Brother Pastors: This brings us up to the last round of our Quarterly Conference work for this year. We are exceedingly anxious that each of you will be able to pull up on all of your claims in a way that will assure our entire district of going up to the Annual Conference with a full report. Now, let each of you check up on all your claims, and see just how much you must raise within the next three months. Begin now and get your plans well fixed, and strike hard with all the energy that you can muster for the fall drive. Crops will begin to move lively within the next twenty or thirty days. Keep in mind, brethren, "That the early bird is sure to catch the worm." The District Sunday School and Epworth League Convention will be held at Clow, Ark., October 6-9. Every pastor, Sunday-school superintendent, Epworth League president, and Junior League superintendent is urged to see to it that your respective departments will bring up to the convention every dollar of askings by our district president and his cabinet. Let there be no slackers, but all backers. The claims are as follows: World Service, Philander Smith College, Pension and Relief, Episcopal Fund, and General Conference Expense.

Brethren: I plead with you, one and all; let us do our work, not as eye servants, but as good ministers of Jesus Christ.—Your Brother, W. C. Rivers, District Superintendent.

Quarterly Conferences

BRIDGEVILLE, DEL.

On the first Sunday in August, our third Quarterly Conference was held in St. James Methodist Episcopal Church, the pastor, Rev. B. J. Cooper, and the district superintendent presiding. All officers were present with good reports. At 11 o'clock the district superintendent preached an excellent sermon to a crowded house. He was paid in full, \$27. Total amount raised during the quarter, \$48.—Mrs. S. E. Rice, Reporter.

GLASGOW, MO.

The second quarterly meeting was held at Lewis Chapel, August 7, 1927. The Rev. R. H. Young, Slater, Mo., preached two able sermons, morning and afternoon, and administered the Lord's Supper. The newly appointed pastor, Rev. H. T. Reeves, delivered the evening sermon. The Rev. E. W. Hannah, district superintendent, arrived Monday and held the Quarterly Conference Monday evening. Collection for the day was \$39.50.—Mrs. Jennie Booker, Secretary.

MANSFIELD, LA.

Thomas Chapel and Mt. Carmel Circuit: Our fourth Quarterly Conference was held August 30, 31, 1927, with the district superintendent, Rev. J. D. David, presiding. Two splendid sermons were delivered by Doctor David: at eleven o'clock, "The Lost Christ," and at eight o'clock, "Truth About Numbers." One was converted. Our reports pleased the district superintendent very much, and he was paid in full, \$20. Amount raised, \$32. We will have two complete churches on this circuit before Conference.—The Rev. J. L. Kirvin, Pastor.

NATCHITOCHES, LA.

Our third Quarterly Conference was held in Asbury Methodist Episcopal Church. The Rev. S. S. Earles, district superintendent, preached to the delight of all. All officers were present with written reports. After the quarterly love feast a reception was given in honor of our district superintendent. Purses of \$2 each were presented to the district su-

Reports of District Conferences

ATLANTA

The Atlanta District Conference met in Newnan, Ga., August 3-7, 1927, at Powell Chapel, the Rev. J. W. Queen, district superintendent, in the chair.

The first day's session began Wednesday morning, August 3, at 10 o'clock, with the devotion and the organization. The Rev. H. E. Burns was elected secretary; assistant, the Rev. T. H. Fortson; the Rev. C. B. Holloway, reporter to the Southwestern Christian Advocate. After the organization the opening sermon was preached by the Rev. T. H. Fortson, our pastor at Rockdale Park, Atlanta, Ga. The Rev. T. H. Fortson is one of this year's graduates of Gammon Seminary. The message delivered by this young man was full of the Spirit. We are expecting him to make a strong preacher.

The afternoon session began at 2.30 o'clock. Devotion by the Revs. C. D. Caldwell and W. L. Rawlings, after which the pastors, local preachers, and exhorters made their reports. These reports showed that each pastor, local preacher, and exhorter has been on the job doing business for the Master. The evening session opened with a song service. The annual sermon was preached by the Rev. H. E. Burns, our progressive pastor at Arell Bowen.

The Rev. Burns is a hard worker, and he is putting the program of the church over.

The second day's session began Thursday morning, August 4, with devotion, after which the reports of the district stewards were read. At the conclusion of the reading of these reports, Dr. L. H. King, editor of the Southwestern Christian Advocate, was introduced. Many good things were said about Dr. King as an editor of the greatest paper in the world. The fact was brought forward that this outstanding man was a member of the Atlanta Conference and a member of the Atlanta District Conference. When he arose from his seat the applause was great. Dr. King told the members of the Atlanta District Conference that by the way they have been supporting the paper it didn't show that they cared so much for him. He told how other Conferences were supporting him, and for his own to take a place down the ladder instead of the first round, it made him feel sad.

Afternoon session began at 2.30. The subject for the consideration was "Church Finance." The main speaker was Mr. L. J. Price. Mr. Price is one of the outstanding laymen of the church. He is growing stronger for the cause each day. His speech centered

around a paid ministry. Mr. Price believes in paying the preacher. He asked the question, How can we expect a young man to enter into the service when such poor salaries are promised and none paid? The treat came at the evening service, when Dr. L. H. King was given the chance to make his speech on "Nationalism." This was a brief speech but full of information. The good doctor gave us another speech at the same time and still held the interest of the Conference. This was his masterpiece; subject, "Bundle of Sticks." Those hearing him will always remember the names of the sticks which were in the hundle. Long may Dr. King live and bring helpful messages to his people.

Friday morning session opened with devotion; then the reports from the departments of the church. The Conference was favored with the presence of the Rev. H. W. B. Wilson, who spoke on Pension and Relief Fund. The Rev. Wilson's speech was gripping. He pictured the aged preacher who had given his life for the cause, and at the end of the way was permitted to suffer.

The afternoon session was full of the educational spirit, because the Conference was highly honored in having as the speaker Dr. M. S. Davage, the president of Clark University, who spoke on Christian education. A collection was taken for Clark, \$120, the total being \$235 for the year since Annual Conference. The Rev. Joseph Griffith and Mr. J. C. Arnold spoke on Christian stewardship. These messages were brim full of the meaning of being Christian stewards for God. Evening sermon was by the Rev. P. H. Travis. The Rev. Travis is pastor of our Central Avenue Church.

Saturday morning we had reports from various committees. During the session we had present with us the Rev. Jackson, district superintendent of the Rome District; the Rev. Stanton, of the Griffin District; the Rev. Crolley, of the Gainesville District. Each brought greetings from their district. The Conference voted to have the second Sunday in October as Southwestern Day. The Conference will meet at Rockdale Park next year.

The Rev. Knight and his good people will always have a warm spot in the hearts of those who attended the Conference. They did all that was within their power to make our stay happy. The Rev. Joseph Griffith was elected delegate to the Area Council. The report of the district superintendent showed progress on every line during the year. The district reported \$451 in advance of last year for World Service. The Conference music was led by the Rev. Rawlings, our popular pastor at Ladd Street Methodist Episcopal Church. This young man reported all of his World Service money for the year at the Easter roll call. He will be a senior at Gammon this year. Will the Atlanta Conference keep him, or will she let him go, as she has done so many promising young men?—C. B. Halloway, Reporter.

BIRMINGHAM

The Birmingham District Conference convened at Enon Ridge, Birmingham, Ala., August 3-7, 1927. This being Dr. C. L. Dunn's last year, it was in many respects his best Conference. His report was full and showed that the work has been carefully looked after by him. Conference opened with devotional exercises, followed by the Lord's Supper. The Spirit of the Lord was greatly manifested at this time and throughout the Conference. The Conference was then organized. Mrs. Lottie Von was elected secretary; the Rev. J. A. Taylor, statistician. Dr. E. M. Jones, field agent for the Board of Pensions and Relief, was introduced and spoke to the delight of all. He was very optimistic in the fact that much had been accomplished in his line of work. His speech, as usual, was thrilling and inspiring. The following visitors were present: Dr. R. R. Williams, district superintendent of the Tuscaloosa District; Dr. J. W. Whitfield, of the Huntsville District; Dr. J. N. Wallace, the Rev. F. W. Williams and wife, Dr. Allstock, of the African Methodist Episcopal Zion Church; Dr. Miles B. Church, and others. All of these spoke to the delight of their hearers. Another visitor was the Rev. S. C. Walker, of New Orleans University, who preached a

great sermon, using the text, "Let us build three tabernacles—one for thee, one for Moses, and one for Elias." The following ministers preached soul-stirring sermons: the Rev. Reeves, the Rev. J. J. Haroldson, N. H. Redrick, P. Y. Wofford, and Dr. B. T. McEwen, of St. Paul. Dr. C. L. Dunn preached one of his great sermons Sunday morning at 11 o'clock.

Too much praise cannot be given to the pastor who entertained the Conference, the Rev. J. C. McGee. The Rev. McGee had things well in hand and took care of the Conference with ease. He organized a Boys' Scout troop, who took delight in showing delegates to their homes and in running errands for them. The Rev. McGee has about completed a modern church at Enon Ridge which is a credit to the city. Much of his personal money has been into the church.

Reports were splendid from the various points on the district. The information and inspiration received at this Conference sent all delegates back to their homes with renewed energy for a greater service in the future.—Reporter.

CHARLESTON

The Charleston District Conference and Methodist Brotherhood convened in Wesley Methodist Episcopal Church at "Flower-town," Summerville, S. C., August 3-7, 1927. This church has been under the leadership of the very efficient pastor, Rev. P. E. Mingo, and his wife for five years. The Conference opened with a splendid sermon by the Rev. A. S. Newman. Organization and the business sessions were carried out in admirable style. Financial reports were large and satisfactory and showed much improvement over last year's doings.

The condition of the district proved that each pastor and our district superintendent have the work at heart and have been spending their time and strength to improve His kingdom and develop His fields. The literary feature of the Conference consisted of lectures, addresses, essays, and papers, which were discussed in a very brilliant manner by the delegates present. Among the most prominent speeches may be mentioned: "Modern Evils," by the Revs. L. C. Mahoney and F. H. Grant; "The Fruits of the Christian Religion," by the Revs. J. F. Page and T. J. Pendergrass; "The Reward of Christian Service," by the Revs. J. C. Gihbes and L. C. Gregg; "The Progress of the Charleston District," by Dean Henry Pearson, of Claflin University, and the Rev. M. M. Mouzon. Among other speakers were: the Rev. J. A. Curry, J. G. Stokes, Dr. A. R. Howard, district superintendent. All of these speeches brought joy to the hearers, who went away with a firmer hold on life, a better conception of His kingdom, and a deeper knowledge of his duties to man and obligations to God.

The Conference feels deeply indebted to the Rev. P. E. Mingo's choir, directed by the Revs. L. G. Gregg and F. H. Grant, and the duet by Mrs. Cohen and Miss Massey.

This being General Conference year, much time was given to the discussion of lay and ministerial delegates. The ministers selected the Rev. M. M. Mouzon to represent them at the Area Council, convening in Jacksonville, Fla., and Dr. E. B. Burroughs and Mr. Wm. Seele were elected by the laymen. The brotherhood meeting was very inspiring. The laymen on the district have the church in their hearts, and are anxious to plan and sacrifice that she may go forward. Bro. G. B. Green is the strong and energetic district president.

The Conference feels grateful to the local entertainment committee for the splendid manner in which the delegates were taken care of. All praise to them. All honor to the Rev. P. E. Mingo and his friends, and unstinting applause to our beloved district superintendent, Dr. A. R. Howard, for his service and leadership on the Charleston District for six years.—J. C. Gihbes, Reporter.

CHATTANOOGA

The forty-fourth annual session of the Chattanooga District Conference convened at Dayton, Tenn., Wednesday, July 20, 1927. Addresses of welcome were delivered on behalf of the city by Judge Gordon McKinsie; on behalf of the local church by Mr. E. D.

Biddle; on behalf of the Baptist Church by the Rev. J. E. Gilmore. Response by Prof. E. M. Billingsley, of Chattanooga. Dr. Judson S. Hill, president of Morristown College, delivered a strong address on Christian education. Devotional exercise was conducted by District Superintendent J. A. Pickett. Organization was as follows: Prof. E. M. Billingsley, secretary; Dr. C. K. Brown, reporter to daily press; the Rev. J. W. Sebastian, reporter to the religious press; the Rev. Aaron Williams, treasurer. Dr. Sebastian was appointed to conduct the music of the Conference. The Rev. Amos H. Carnegie, of Wesley Chapel, Chattanooga, preached the introductory sermon, which was a credit to any Conference.

The second day afternoon session was devoted to reports of the district superintendent, pastors, local preachers, and other departments, which showed advancement along all lines. The Sunday-school convention was excellent, with Mr. W. C. Hixson, the live-wire layman of Methodism, presiding. The following subjects were discussed: "Conditions That Affect Child Life in Rural Communities," "Evangelism in the Sunday School," "The Organization and Administration of the Sunday School," and "The Local Sunday-school Board and Its Functions."

The Rev. Moses Malone, the very efficient pastor of Hurst Memorial Methodist Episcopal Church, Chattanooga, preached an excellent sermon on Thursday evening. It is said that Dr. J. A. Pickett is the oldest district superintendent in the Conference, having served sixteen years. He is loving in his ruling, very positive, and has the love and respect of all the ministers and laymen on his district. May he live long to continue the great work he has done in this Conference. The Rev. J. A. Prigmore, pastor at Dayton, and his people spared no pains in making everything pleasant for the delegation.—J. W. Sebastian, Reporter.

HANNIBAL

The Hannibal District Conference, Sunday-School Convention, Epworth League, Woman's Home and Foreign Missionary Societies convened in Gilliam Memorial Methodist Episcopal Church, August 3-7, at Moherly, Mo., the district superintendent presiding. The superintendent's opening address was based on "Hope and Faith in Obedience to the Command of Our Lord." His message was well received. He then administered the Lord's Supper, assisted by the Revs. A. H. Higgs, and E. F. Pate. The Conference was then organized as follows: J. C. Jackson, secretary; assistants, J. C. Terrell and Jas. McKnight; treasurer, A. H. Higgs; reporter to the local papers and to the Southwestern Christian Advocate, the Rev. W. H. Smith; Misses Lucille Basket and Nellie Richmond, assistants; committee on finance, A. H. Higgs, Spencer Ray, and J. C. Grady. Welcome address on behalf of the city, H. A. Landon; on behalf of the local church, Miss Lucille Richardson; on behalf of the Ministerial Alliance, the Rev. J. C. Hicks; response by the Rev. Spencer Ray. The following ministers preached able and acceptable sermons: the Revs. Badie Ray, Jas. McKnight, A. H. Higgs, J. W. Terrell, J. C. Jackson, W. H. Smith, A. C. Smith, A. C. White, Alfred Clay, J. C. Glaspie, and District Superintendent C. S. Webster.

Messages were read from Bishop M. W. Clair and Dr. L. H. King, editor of the Southwestern Christian Advocate, regretting that they could not be present. The following visitors were introduced: the Revs. G. D. Hancock and wife, B. F. Abbot, E. W. Hannah, district superintendent of the Kansas City District, and L. F. Payne, of Glasgow, Mo.

The Woman's Home Missionary Society held its sessions in Grant African Methodist Episcopal Church, Mrs. Lula J. Ball and Mrs. C. S. Webster presiding. The work carried on by these societies during the year has been very profitable. Mrs. Lucinda Thomas, of the Kansas City District, was introduced and made an address.

On Saturday evening a concert was given by the members of the District Conference. It was a great success in every way. Love feast was conducted Sunday morning by the Revs. Joseph Gaslin and W. H. Smith. At

11 o'clock the sermon was preached by the Rev. C. S. Webster, district superintendent; at 8 o'clock, by the Rev. Alfred Clay, and at 8 o'clock, by the Rev. W. H. Smith. Fifteen Southwestern Christian Advocate subscriptions were secured. Too much praise cannot be given to the Rev. E. F. Pate, his good wife, members, and good people of Moberly, Mo., for the splendid way in which they entertained the Conference. The next session will be held at Louisiana, Mo.—W. H. Smith, Reporter.

HATTIESBURG

The Hattiesburg District Conference met in annual session in Mt. Zion Methodist Episcopal Church, State Line, Miss., August 3-7, the Rev. W. H. Smith, district superintendent. The Conference opened with the administering of the Lord's Supper. P. A. Taylor was elected secretary; the Rev. G. W. Hawkin, statistical secretary. The district superintendent dispatched the business of the Conference in a masterly way. The Conference had many visitors. The Revs. W. L. Marshall, G. W. Williams, S. L. Harrison, D. L. Morgan, J. W. E. Bowen, Jr., N. W. Ross, and J. M. Shumpert were there looking toward Kansas City; Prof. R. H. McAllister seeing after the Southwestern; Dr. E. M. Jones representing the Board of Pensions, and Dean J. R. Reynolds representing Haven Teachers College. The following brethren preached during the Conference: the Revs. Jack McCrea, J. H. Hendrix, T. A. Carter, R. L. Tate, R. Howze, G. W. Smith, and W. R. Walker.

The reports showed improvements on all lines of church work. The seat of the next Conference was fixed at West Enterprise. G. W. Howze and P. A. Taylor, Jr., were licensed to preach. Z. T. Laster and Jack McCrea were recommended to the Annual Conference for admission on trial. The Revs. G. W. Smith and J. D. Wheaton were elected to the Area Council at Waveland. Prof. E. A. Chapman and Sister E. L. Smith were elected as laymen.

The business session of the Conference was closed on Saturday. The Revs. G. W. Smith and W. R. Walker preached on Sunday.—P. A. Taylor, Reporter.

HOUSTON

The Houston District Conference met July 27-31, at Mallalieu Methodist Episcopal Church, Houston, Texas, the Rev. F. D. Mayes, pastor. Dr. J. S. Scott, district superintendent, opened the Conference at 10 o'clock with devotional exercises, after which the Lord's Supper was administered by Dr. Scott, assisted by other ministers of the district. Roll call was followed by organization as follows: C. H. Pemilton, secretary; F. D. Mayes, treasurer; W. H. Hightower, reporter, and Mrs. E. R. Speed, organist. Addresses of welcome were given by Prof. C. H. McGruder, on behalf of the churches, and Mrs. Vivian Hudson, on behalf of the entertaining church. The presence of delegates to represent every department, their punctual and systematic attendance deserve mention. Demonstrations, dramas, and pageants were characteristics of each day's program. This in a large way accounts for the standard attendance. Some of the outstanding lectures of the session were: "Should Wiley be Continued as a Conference School?" by the Rev. E. W. Kelley; "What the Church Owes the Retired Minister," by the Rev. W. A. Fortson; "The Southwestern Christian Advocate," by the Rev. J. H. Lovell; "How Young People Regard the Church," by Prof. Wm. Jesse Lovell; "The Interracial Commission," by the Rev. S. W. Johnson, and "State Aid and Negro Education," by Dr. M. W. Dorgan.

Perhaps the greatest achievement of the Conference was gained Friday night in the Wiley College rally, Dr. A. W. Carr presiding. The address of the evening was "The Negro Assuming the Responsibility of the Education of His Children." This address was both instructive and inspiring, setting forth that the Negro must assume the whole task of higher education of his children, and this can be guaranteed only by endowment of his schools. Following the address, the roll of the charges of the district was called,

and when all had reported it was found that we had received \$1,000 which favored very much the old-time Wiley. The high spiritual tone of the Conference was maintained to the last hour. Sermons were preached by the following brethren: the Revs. L. A. Thigpen, A. F. Johnson, R. B. Reid, C. C. Curtis, W. H. Hightower, A. W. Harley, T. S. Pryor, C. Davenport, and District Superintendent J. S. Scott. Credit is due Dr. J. S. Scott for the brotherly, painstaking, and businesslike way in which the Conference was guided.—W. H. Hightower, Reporter.

JACKSON

The Jackson District Conference convened Wednesday, August 3, 1927, in Mt. Pleasant Methodist Episcopal Church (Benton circuit). Wednesday afternoon and night were given over to The Woman's Home Missionary Society. In the afternoon Mrs. M. F. Wilson, district president, presided, at which time a very inspiring and interesting address was given by Mrs. M. L. Morrison on the work of the different departments of the society. This address was helpful to all present, but especially to the workers in the local auxiliaries who were uninformed along these lines.

Wednesday night Dr. M. T. J. Howard preached a great sermon on missions, using as a text, "As thou didst send me into the world, even so send I them into the world."

Thursday morning, promptly at 8.30, the district superintendent, Rev. J. S. Williams, called the Conference to order. After devotions the business session was entered into with the organization of the Conference as follows: secretary, the Rev. J. W. Isable; statistician, the Rev. L. W. Price, following which the district superintendent read his report, which showed marked improvement along many lines. At 11 o'clock the Rev. A. B. Keeling, of Pratt Memorial Methodist Episcopal Church, Jackson, Miss., preached the communion sermon, using as a text, "Do this in remembrance of me," after which the Lord's Supper was administered.

Thursday afternoon the business session was continued. Thursday night the Conference was favored with a sermon from the Rev. M. P. Johnson, of St. Mark Methodist Episcopal Church, Gulfport, Miss; text, "Love ye one another as I have loved you."

Friday morning business session was resumed, after which the district superintendent of the Meridian District, the Rev. D. L. Morgan, preached an excellent sermon from these words, "If these should hold their peace, the stones will cry out." Friday afternoon address by Dr. E. M. Jones, in the interest of the Board of Pensions and Relief, followed by papers and discussion which were on the literary program by Miss Jeanette C. Anderson, Prof. H. S. Wisington, and others. At the close of the afternoon session The Woman's Home Missionary Society held a meeting for the election of officers for the ensuing year, with the following results: Mrs. M. L. Morrison, president; Mrs. Mattie Williams, first vice-president; Mrs. K. B. Jamison, second vice-president; Mrs. M. F. Wilson, third vice-president; Mrs. M. E. Wilburn, corresponding secretary; Mrs. M. A. Holmes, recording secretary; Mrs. Janie Jackson, treasurer; Mrs. E. Scott Keeling, secretary of the Jubilee Fund.

Friday night anniversary of Haven Teachers College was featured by a wonderful address by Dean J. R. Reynolds. The dean left nothing unsaid that should have been said in the interest of the school.

Saturday morning conclusion of the business session. The following committee was elected to investigate and report at the District Stewards' meeting, 1928, on the purchasing of a district parsonage: the Revs. J. W. E. Bowen, Jr., J. W. Isable, L. E. Johnson, G. W. Adams, J. A. Patterson, Mr. M. C. Collins, and Mrs. M. L. Morrison. The Rev. G. W. Adams was elected ministerial delegate to the Area Council; the Rev. A. B. Keeling, reserve delegate; Mrs. Ina Taper, lay delegate to the Area Council; Mrs. M. E. Wilburn, reserve delegate. The Conference was favored by solos, duets, and trios from Central Methodist Episcopal

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The Conference was honored with the presence of the following visitors: the Revs. D. L. Morgan, W. L. Marshall, G. W. Williams, M. P. Johnson, N. W. Ross, and E. G. Webb, and the brother of our beloved district superintendent, the Rev. W. H. Williams, of the Washington Conference, who spoke words of greeting from his Conference. Raised for Area Council, \$177; for Haven Teachers College, \$144; for Pension and Relief, \$63. The Rev. Henry Henderson, ninety-seven years old, a retired preacher, visited the Conference.

Notwithstanding that this was the first District Conference over which Bro. Williams had presided, he did the job in a thorough and brotherly manner. During the session, Dr. M. T. J. Howard spoke in the interest of the Board of Home Missions and Church Extension; Dr. E. M. Jones, in the interest of the Board of Pensions and Relief, and Prof. R. H. McAllister, in the interest of the Southwestern Christian Advocate.

On Sunday the district superintendent and Bros. L. E. Johnson and J. E. Thompson brought us the messages from God.

The Rev. Harry Holston and his good people are to be congratulated on the very excellent way in which they took care of everybody. We all pray God's richest blessings upon them. We are ready to come again to Mt. Pleasant (Benton circuit). Next year we go to Mt. Pleasant (Jackson circuit).—A. B. Keeling, Reporter.

KANSAS CITY

The Kansas City District Conference, church school, Epworth League, Woman's Home Missionary Society convened in St. Mark Methodist Episcopal Church, Allen Addition, Kansas City, Mo., the Rev. E. W. Hannah, district superintendent, presiding, August 10-14, 1927. A. L. Woolfolk was re-elected secretary. He selected for his assistants W. F. Walker and Mrs. S. E. Griffin. Wm. H. Wheeler was re-elected reporter to the Southwestern Christian Advocate; P. M. Cason, secular press. Welcome addresses: For community, Prof. P. M. Cason; Ministerial Alliance, L. E. B. Roser; local church, Wm. Stevens. These addresses were very

Roster of District Conferences for 1927 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

District	Place	Date	Dist. Supt.
Washington.....	St. Ingeos, Md.....	Aug. 30-Sept. 5.....	R. F. Coates
Fort Smith.....	No. Little Rock, Ark.....	Aug. 31-Sept. 4.....	J. L. Bryan
Sedalia.....	Carthage, Mo.....	Aug. 31-Sept. 4.....	E. L. McAllister
Lake City.....	High Springs, Fla.....	Sept. 22-25.....	J. R. Patterson
New York.....	Montclair, N. J.....	Sept. 27-29.....	M. A. Thompson
Philadelphia.....	Cape May, N. J.....	Oct. 4-6.....	W. C. Thompson
Salisbury.....	Salisbury, Md.....	Oct. 11-13.....	J. E. A. Johns
Wilmington.....	Wilmington, Del.....	Oct. 18-20.....	T. H. Woodly
Easton.....	Cambridge, Md.....	Oct. 25-27.....	J. W. Jefferson

impressive, and the response by F. D. Avant was pleasing and entertaining. The papers and addresses showed research and were well delivered. We make special mention of the paper on "Tithing," by Miss Catherine Washington, and the address on "Hygiene as a Preventative," by Dr. P. C. Turner. The evangelical note was emphasized.

The district superintendent appointed the Rev. W. H. Wheeler as District Conference evangelist, and to look after the Southwestern Christian Advocate. The report of the district superintendent was a strong appeal in behalf of World Service. His address was favorably received and highly commended. Sermons preached were enlightening and soul-stirring. The following ministers preached: the Revs. R. H. Young, Herman J. Harrison, C. C. Reynolds, H. T. Reeves, H. W. James, H. L. Overton, A. L. Woolfolk, F. D. Avant, and Wm. H. Wheeler. Jordan Ray was recommended to the Annual Conference on trial.

The district superintendent highly complimented The Woman's Home Missionary Society for their co-operation and the splendid manner in which they dispatched their business. Some of the distinguished visitors were: Bishop M. W. Clair and wife, Dr. Wm. Phillips, of Chicago, special agent for the Christian Recorder; A. A. Tolson, L. E. B. Roser, A. J. McAllister, Sterling Sawyer, A. Gamble, R. F. Fisher, J. H. Patton and wife, Mesdames Williams, Avant, Henly, Hannah, Thomas, Wheeler, Turner, and Mackey. H. T. Reeves headed the Committee on District Parsonage; Mrs. Rosie McGee, president of District Parsonage Bazaar Committee. Grand total raised, \$150.

Dr. C. S. Webster, of the Hannibal District, was present through almost the entire session. The Woman's Home and Foreign Missionary Society anniversary was very interesting, with Miss Edna Barnes directing the program. Miss Wright, returned missionary from Africa, was the principal speaker. The officers are as follows: Mrs. L. L. Thomas, president; Mrs. C. S. Barnes, corresponding secretary; E. Richardson, recording secretary; S. A. Griffin, treasurer; Blanche Lee, first vice-president; Jose Welis, mite box secretary; Nellie Freels, thank offering secretary; Georgia Smith, Lenten secretary; Mollie Brown, Young People's secretary; Children's Department: R. G. Williams, ways and means; Maud Brulow, literary and missionary education, Asbury evangelistic secretary.

Blackburn, Mo., was selected for the seat of the next District Conference. Too much cannot be said of the pastor, Rev. P. Overton, members, and friends of Kansas City for the royal manner in which this session of the Conference was entertained.—The Rev. W. H. Wheeler, Reporter.

MARSHALL

The Marshall District Conference convened at Dangerfield, Texas, August 2-7, Dr. E. H. Holden presiding. The opening sermon was preached by the Rev. T. Scott, which made a wonderful impression on his hearers. The Wednesday morning message was delivered by District Superintendent E. H. Holden. His sermon will be long remembered. The following officers were elected: the Rev. K. S. E. Henry, secretary; J. S. Barnes, treasurer; M. A. Q. Fuller, representative of the Southwestern Christian Advocate, World Service, and Pension Relief. The Conference roll was called and most of the ministers were present. The pastors had favorable reports. The Sunday school was presided over by Prof. S. S. Reid, who is at home when he is talking about the Sunday school. Wednesday night was the big night. Wel-

come addresses on behalf of the city white churches, colored churches, and local church were very fine indeed. The response, by Dr. J. O. Williams, was a gem. We then listened to Dr. E. W. Kelley, who held the crowd spellbound. They all say they have never listened to a better sermon. Prof. H. B. Pemberton put the Epworth League department before the people and impressed the importance of the League upon their minds. Dr. J. P. Belcher and his good people are worthy of the highest praise. The Conference was royally entertained.—N. Mitchell, Reporter.

MEMPHIS

The meeting of the Memphis District Conference was held at Midgett Chapel, Alamo, Tenn., August 10-14, with Dr. W. B. Crenshaw, district superintendent, presiding. The work of the district Sunday schools, Epworth Leagues, Woman's Home Missionary Societies, and Ladies' Aid Societies was reported progressing. The Conference was much impressed by little Albert Cox's report of his League at Centenary Church. He composed his report and is eight years old. He is the son of Dr. E. J. Cox. The Woman's Home Missionary Society of Martin, Tenn., brought much needed information to the Conference, and Bishop I. B. Scott explained its required work. There were more young men in the Conference preparing for the ministry than there has been for years. Visitors present were: District Superintendent F. N. Collier, of the Murfreesboro District; Dr. G. W. Lewis, Nashville, Tenn.; the Rev. D. T. Burch, Murfreesboro, District; Superintendent W. E. Mitchell, of the Nashville District, and Bishop I. B. Scott, of Nashville. The messages of these visitors will never be forgotten. Dr. E. J. Cox was elected delegate to the Area Council, and Mr. W. E. Ledbetter, of the Rev. E. Flack's charge, was elected lay delegate. The Rev. A. L. Nelson and Dr. Thomas, of Alamo, were named as alternates.

Many expressed themselves as having witnessed one of the best sessions in the history of the Conference, and the Rev. W. B. Crenshaw proved himself the man for the work. We want to continue to thank the pastor, his good wife, and friends of Alamo, Tenn., for the splendid way in which the Conference was entertained. Collections were good. The old large debts of the Conference were canceled. Praise God.—Mrs. M. M. Ransom, Reporter.

PITTSBURGH

The seventh session of the Pittsburgh District Conference, Church School, and Epworth League Convention closed their session at Trinity Methodist Episcopal Church, Fairmount, W. Va., August 7, 1927. All agreed that it was the greatest in the history of the organization. The Rev. E. L. Lofton, pastor of Trinity Methodist Episcopal Church, and our district superintendent deserve much praise for the success of the meeting. The Tuesday evening session was under the leadership of Dr. A. J. Mitchell, who spoke in behalf of Morgan College and Epworth League on the subject, "Opportunity." The Rev. G. R. Bryant spoke on "How to Keep the Epworth League Alive," which was a great treat to the delegates. Devotions were led Wednesday morning by the Rev. B. F. Grant. The Rev. R. L. Ball delivered a sermon on the theme, "Drawing Power of Christ." This message was full of power and inspiration. Communion was administered by the Revs. W. H. Dean, C. H. Matthews, G. R. Bryant, and M. F. Hayling. The annual address by the district superintendent brought joy and sunshine to all.

His theme was, "I look upon the world as being my parish."

The delegates returned to the evening session to hear the welcome addresses. His Honor, Mayor Arthur G. Martin, being unable to be present on account of illness, the welcome was made by Attorney Kearne. This, with the other welcome addresses, was delivered in splendid style.

The Conference was opened Thursday by the Rev. W. H. Dean. Dr. C. H. Matthews was introduced and spoke concerning the need of supporting the Conference Claimants Fund. The Rev. Nathan Minor read a paper on "Gospel in the Present Age," which brought ams from all corners of the church. The evening session was given over to music, and Dr. G. R. Bryant delivered the sermon. After this session a banquet was given for the delegates and friends.

Friday morning devotions were led by the Rev. F. J. Frye. Reports of the pastors were read and showed an increase in finance and membership. At 4 o'clock The Woman's Home Missionary Societies held their anniversary. Devotional services were led by Mrs. Lydia Tanzy, after which a pageant was presented representing all departments of the society. Mrs. E. W. Dean was introduced and gave a very interesting talk to the society. Mrs. E. M. Mitchell presided over the meeting and Mrs. Jeanette Jenkins delivered an address on the subject, "Stewardship." The Rev. E. M. Mitchell rendered a sacred concert, assisted by delegates from various churches on the district. The closing number was a masterpiece, "The Feast of Belshazzar."

Saturday morning the class leaders read their reports. Sunday morning love feast was conducted by the Revs. M. F. Hayling and R. L. Ball. Music was rendered by the junior choir of Trinity Methodist Episcopal Church, and the Rev. W. H. Dean preached from the subject, "Value of a Vision." Sunday afternoon the Rev. R. T. Brown, pastor of the Methodist Episcopal Church, South, spoke on "Stewardship." At the evening service the Rev. B. J. Pogue spoke from the subject, "One Church." The Conference gave to Trinity Church over \$300 and a purse to the pastor and district superintendent.—The Rev. F. J. Frye, Reporter.

SAVANNAH

The Savannah District Conference and Ladies' Aid Society met in Carnegie Methodist Episcopal Church, August 3-7, 1927. The Conference was opened Wednesday, at 8.30 P. M. After devotions, which were led by Bro. Joe Johnson, the Rev. S. D. Bankston, district superintendent, introduced the Rev. S. P. Bryant, who delivered the annual sermon. After devotions Thursday morning, sacrament was administered by the district superintendent, assisted by the pastors. Organization was perfected as follows: D. G. Grier, secretary; Miss M. Stripling, assistant; Miss Idella Stripling, organist. Other committees were appointed and also reporters to the various papers. The Rev. D. L. Clark occupied the chair while the district superintendent read his annual report, which showed progress along all lines. Then the pastors and exhorters reported, followed by reports from other departments. The following topics were discussed: "The Benefit of World Service," by the Rev. W. N. Clemons; "Education," by the Rev. D. L. Clark; "Evangelism," by the Rev. O. A. Burns; "Prohibition and Public Morals," by the Rev. F. F. Mungin; paper, "The Kind of Leaders Needed for the Present Day," Miss Selma Brogsdad. Welcome addresses were as follows: On behalf of Evergreen Baptist Church, Miss J. B. Morris; on behalf of Carnegie Chapel Methodist Episcopal Church, Miss Ernestine Harris; response by the Rev. D. G. Grier.

Friday morning among the important events was the presentation of a banner won by The Woman's Home Missionary Society of the Savannah District. The business of the Ladies' Aid Society was conducted by Miss Lula Wright, district president. Friday afternoon, at 4.30, the contestants made their reports. Amount, \$41.51. Prizes were given to the three raising the highest amount over \$5. At 5.30 the Conference turned its attention to the district parsonage rally.

Amount raised, \$105.78. The Rev. S. P. Bryant was the leading star in this movement. His charge reported \$59.65. The following ministers preached helpful sermons: the Revs. D. W. Alford, F. F. Mungin, H. E. Formey, W. W. Clemons, V. S. Stripling, and Thomas Collins.

The Conference by vote will convene at Ailey, Ga., 1928. At 11 o'clock the Rev. J. S. Stripling, of the Waynesboro District, preached for us, and we were made to rejoice as he broke the bread of life to us. The District Conference was royally entertained by the pastor, Rev. C. R. Rohbins, members, and friends, and we are anxiously waiting for the day when they will invite us again.—Reporter.

VICKSBURG

The Vicksburg District Conference convened in Asbury Methodist Episcopal Church, Bolton, Miss., July 27-31, 1927. Dr. J. R. Ross, district superintendent, opened the Conference with a message full of brotherly love. The spiritual tide ran high throughout the Conference. Organization was as follows: the Rev. E. G. Webb, secretary; Mrs. C. G. Webb and Mrs. E. G. Cole, assistants; the Rev. I. R. Kirsh, statistician; Bros. A. A. Randolph and Willie Dunly, assistants; Mrs. J. R. Ross, treasurer; the Revs. J. W. James and A. G. Crump, assistants; Mrs. E. G. Webb, reporter to the Southwestern Christian Advocate. The reports of the pastors showed that good work along all lines had been accomplished. The local program and discussions were on a high order and enjoyed by all present. The morning messages delivered by Dr. J. R. Ross, the Revs. I. R. Kirsh, E. G. Webb, and W. E. Rucker revealed much thought and were delivered with eloquence. The following ministers preached: the Revs. J. C. Hibbler, J. W. James, G. C. Loud, and A. G. Crump. There were many visitors from other districts, namely: Dr. J. B. F. Shaw, Dr. J. W. E. Bowen, Jr., D. L. Morgan, L. W. Price, M. T. J. Howard, L. E. Johnson, G. W. Williams, M. P. Johnson, N. W. Ross, and J. M. Shumpert. The Rev. W. L. Marshall gave a splendid talk. We also had with us as visitors: the Rev. and Mrs. A. B. Keeling, Mrs. J. B. F. Shaw, Deaconess Gaither, Dr. E. M. Jones, representative of the Board of Pensions and Relief; the Revs. J. A. Williams, J. C. Smoot, J. W. Isable, and Mr. R. H. McAllister, business manager of the Southwestern Christian Advocate. The cause of the paper was presented and eighty-one subscriptions were received. The Rev. E. G. Webb, of Clinton, Miss., was unanimously elected as ministerial delegate to the Area Council; Bro. A. A. Randolph as lay delegate. Collection raised during the Conference was \$300. The Rev. W. L. Marshall and his good people are to be praised for the way they cared for us while we were among them; also the friends of Bolton who helped so wonderfully. After appropriate resolutions, the Conference adjourned to hold its next session at Bude, Miss.—Mrs. E. G. Webb, Reporter.

THE VICTORIA DISTRICT SUNDAY SCHOOL AND EPWORTH LEAGUE CONVENTION

The Sunday school and Epworth League convention of the Victoria District, West Texas Conference, was held at St. James, Yoakum, Texas, August 9-14, 1927. After devotions the district superintendent, Rev. W. M. Ellison, opened the meeting for business. The organization was as follows: D. F. Vance, secretary; F. H. Bryant, assistant secretary; George Waters, treasurer of World Service; A. M. Mason, treasurer of expense fund; R. N. Brooks, treasurer of Pensions and Relief; and the Rev. Allen M. Harris, statistician. Welcome addresses: On behalf of the African Methodist Episcopal Church, the Rev. H. T. Cooper; on behalf of city Baptist Churches, the Rev. L. E. Meadows; on behalf of St. John's Methodist Episcopal Church, Mrs. F. L. Brownlow. Response, on behalf of the convention, Prof. P. S. Stevens. Great sermons were preached by the Revs. George Waters; J. H. Marshall; R. W. Allen, of the Corpus Christi District; Mrs. C. M. Farmer, of Indiana; Dr. W. M. Ellison, district superintendent; G. M. Mal-

lory, and J. T. Harper. The following visitors were present: Dr. K. W. McMillan, J. J. Hardemon, R. N. Brooks, T. B. Echols, J. W. Weakley, C. E. Whitaker, and R. S. Mosby. Valuable services were rendered each day by Doctors Brooks, Echols, Mosby, and Swann. The Woman's Home and The Woman's Foreign Missionary work of the district was under the directorship of Mesdames D. N. and J. H. Swann. Bible study, under the management of Dr. R. S. Mosby, was on a very high order. The recreational feature of the convention, by Mrs. O. A. Kitchen, assisted by Prof. T. B. Echols, gave much-needed exercise for old and young alike. Dr. T. R. Davis, president of Samuel Huston College, put himself on record in his plea for the college. He was ably assisted by Doctors Brooks and Echols. At the close of the convention, \$122.06 was placed on the table for our school at Austin, Texas, which is the pride of the West Texas Conference. Dr. W. M. Ellison, district superintendent, thanked the pastors and members of the district for standing hard by the church. The model Sunday school, under the management of the Rev. J. H. Marshall and Mrs. F. L. Brownlow, was in advance of any previous record. The first prize of \$2.50 went to the Schulenburg Sunday school; the second, a student Bible, was captured by Yoakum Sunday school. Mr. Marvin Ellison, of Yoakum, was awarded the prize in the oratorical contest. The 1928 convention goes to Schulenburg, Texas.—D. F. Vance, Secretary.

Obituaries

MRS. CRUSADER JACKSON WOODS PASSES

Mrs. Crusader Jackson Woods was born in Griffin, Ga., in 1897, and departed this life July 4, 1927, in a private sanitarium in Newnan, Ga., where her father, the Rev. R. T. Jackson, district superintendent of the Rome District, Atlanta Conference, has been living for the past nineteen years. She entered the public schools of Newnan, Ga., when she was a small girl, and after completing the eighth grade she entered McClelland Academy, a private school in this city. After graduating from this institution she entered Clark University, Atlanta, Ga., and graduated from the Normal Department. After her graduation she taught a few years in the county schools of Coweta County and made an excellent record as a teacher. She left this community and taught for five years in the public schools of Bessemer, Ala. She gave up this work on her own accord and taught for nearly two years in the public schools of Newnan, Ga., doing a creditable work.

During her stay in Newnan she took an active part in every phase of church work, and as a result of her faithfulness she was elected superintendent of the Newnan Chapel Sunday school.

She was married to the Rev. W. M. Wood, a graduate from the college and theological courses of Lincoln University and supervisor of religious education in his denomination for the State of Georgia. After her marriage she joined the Presbyterian Church, and was an asset to her husband in his work.

Her funeral was preached in the Newnan Chapel Methodist Episcopal Church by the Rev. F. Gregg, of the Presbyterian Church. Others assisting in the services were: Drs. McCoy and Wilson, of the Presbyterian Church, and the Revs. Joseph Griffith, J. W. Queen, J. J. Jones, W. M. Burch, and P. B. Gates, of the Methodist Episcopal Church.

She is survived by her father, the Rev. R. T. Jackson; her mother; three sisters: Mrs. Annie Mae Jackson, of Beaver Falls, Pa.; Mrs. Henrietta Boon, of New Brighton, Pa.; Miss Luzenia Jackson, of Newnan, Ga., and one brother, Mr. John O. Jackson, of Newnan, Ga., and a host of friends.

The floral offerings were large and many. Interment was in the family lot at Newnan, Ga.—H. W. Warner.

ADAMS—Sister Mary A. L. Adams, of George, Miss., the daughter of Rev. Henry and Nancy Creighton, was born December, 1866, and died very suddenly the night of April 18, at 11 o'clock. She joined the Meth-

odist Episcopal Church in 1886, under the Rev. L. W. Washington, and was a faithful member and filled every office of the church assigned to her with credit to the church and herself. She was president of the Ladies' Aid Society, principal, teacher, and treasurer of the Sunday school at the time of her death. Sister Adams was punctual to the duties of the church. She paid every assessment of the church for thirty-three years. She attended services on Sunday, April 17, and paid the pastor's salary. To know Sister Adams was to love her. She was married to the Rev. J. A. Adams February, 1919, and was a faithful wife. She is missed in the home, church, Sunday school, and community. She leaves to mourn their loss, husband, one brother, niece and four nephews, many relatives, and a host of friends. The funeral has not been attended on account of the rushing flood. She is gone but not forgotten.—A. A. Cheek, Reporter.

CONERLY—Harry Conerly, son of Julia and Tom Conerly, of Franklinton, La., died at the Charity Hospital in New Orleans, La., June 12, 1927. He was a member of the Methodist Episcopal Church. The Rev. C. D. C. Bryan had charge of the funeral.—Reporter.

JONES—Sister Mary Jones, a faithful member of Macedonia Methodist Episcopal Church, departed this life April 14, 1927. She had been a member of the church about forty-five years, and was dutiful at all times. She served as president of the Ladies' Aid and other offices in the church, and was about seventy years of age. She was the mother of the Rev. Wm. Jarrell, our pastor at the Shady Grove circuit. The Rev. C. Angram was in the hospital; and the funeral was conducted by the Rev. C. Robins, of the Baptist Church. Five sons, many grandchildren, and friends mourn her departure.—Reporter.

LEATHERWOOD—After a brief illness, Bro. George Leatherwood, of Strongs, Miss., passed to his final reward on June 5, 1927. He was born in the year 1847. Bro. Leatherwood lived a consistent Christian life, was loyal to the church and community, and served as steward, class leader, and other offices of the church. He leaves a wife and many friends to mourn their loss. The funeral was conducted by his pastor, the Rev. N. H. Cooperwood, and the Rev. J. B. Sykes, of the Baptist Church.—Moses Moore, Reporter.

RICHIE—We regret to state that on June 30, 1927, about 6 o'clock, Sister L. A. Richie passed to her final reward, stating all things were well with her and God. She lived a consistent Christian life; was a worthy class leader, Sunday-school teacher, Ladies' Aid worker, and district president of The Woman's Home Missionary Society. Sister Richie was born June 30, 1865, in Lafayette, Ala., came to Texas in 1876, joined the Methodist odist Episcopal Church in 1869 at Milford, Texas, united in marriage to L. R. Richie in 1888, and lived a true life until death. She always had a smile in the darkest hours. She leaves to mourn their loss, husband, three children, three sisters, three brothers, and a host of relatives and friends.—The Rev. L. E. Muse, Reporter.

WILTON—Sister Myra B. Wilton, of 1509 Hardtner Street, Alexandria, La., was born May 25, 1850, at Quadrate, La., and passed from labor to reward June 19, 1927, at the age of seventy-seven years. For fifty-two years she was a member of the Methodist Episcopal Church, being one of the founders of Wilton's Chapel. Ministers and others were always made welcome in her home. She has worked faithfully and filled several offices in the church. For many years she has labored for the cause of Christ without complaint. To know her was to love her. Friends of both races mourn her departed life. She was the mother of seven sons and two daughters. One son, one daughter, eighteen grandchildren, two great-grandchildren, and friends mourn their loss. The funeral services were held at St. Paul Methodist Episcopal Church, at Boyce, La., by the Revs. London and Robinson; laid to rest in Wilton's Cemetery.—Reporter.

Cards of Thanks

I take this method of thanking the members and friends of Asbury Methodist Episcopal Church for the surprise party at the close of service Tuesday night, August 16. Seventy-five pounds of choice groceries and a purse were presented by Mrs. Emma Willoughby. Remarks by the Rev. L. L. Gistand, of the Baptist Church. This party was led by Sister Julia Goins. May the Lord bless these good people.—Chas. Anderson, Pastor.

The pastor and family take this method to thank our friends, the brethren and sisters of this work, for a nice storm and surprise party. One band came just after the service on Sunday and came down the aisle of the church with songs, packages, and cash, and laid the same on the table. The others came to the parsonage at 8 P. M., and placed many pounds of choice groceries and also a cash purse on the table. Prayer was offered and a nice presentation speech made by one of their number. The pastor responded: We thanked them and invited them to come again.—Mrs. Ida Bentley and family, Lampton, Miss.

I take this method to thank the members of Mt. Zion Methodist Episcopal Church for a suit of clothes for the district conference. This movement was under the management of Sisters Caroline Robinson, Pearl Wallace, Rosa Thomas, Maggie Greer and others. Also I wish to thank the members of Union Methodist Episcopal Church, led by Sisters Exie Campbell, Mittie Mosley, Ella Rogers, Octavine Lovell and others for a fine pair of shoes, shirts, hat, socks, handkerchiefs, and other needed articles. Both churches presented the pastor with a cash purse. May the choicest blessings of God rest upon them.—Rev. O. J. Harvey, pastor, Logansport, La.

Crescent City Note

Mt. Zion Methodist Episcopal Church: Sunday, August 21, was a high day for Mt. Zion. The prayer service was soul-inspiring. At 11 o'clock we were very fortunate in having one of the outstanding characters of Methodism to preach for us in the person of Dr. Willis J. King. His text, "What does it mean to be a Christian?" was a masterpiece, and his closing thought, "There will never come a time in our lives when it will not cost tremendously to be a Christian," will linger long in our memory. The choir rendered "For You I Am Praying" very sweetly. At 7.30 P. M. the Daughters of Jerusalem held their anniversary with us. The Rev. F. W. Brown, pastor, delivered an excellent sermon. The society presented \$44.11 to the church.—Reporter.

Woman's Column

The Lexington District Conference, Woman's Home Missionary Convention convened in Gunn Methodist Episcopal Church, August 1, with a splendid delegation present. Our president, Mrs. Mollie R. Jackson, of Paris, Ky., presided. Each session was interesting and reports fine. A number of visitors were present, among whom was Miss Thelma J. Hinton, who gave a splendid talk on her experiences in our own Woman's Home Missionary homes, in which she has lived for some years. We also had present our Conference president, Mrs. A. C. Foreman, who is a resident of our district. We subdivided our district in an effort to straighten out the work, and appointed someone in each group to supervise. We elected as our president for this year Mrs. F. H. Bunton, of Maysville, Ky., and are to meet in conjunction with our District Conference at Paris, Ky. We were highly favored on Tuesday night with a drama, "When the Little Old Lady Spoke," directed by Mrs. Pearl Rankins Bush, which was enjoyed by all.—Mrs. Velma Watson, Reporter.

The Woman's Home Missionary Convention of the Victoria District opened its first session, Friday, April 22, our very efficient and capable president presiding. A lively devotional service was conducted by Sisters Wilkerson, Waters, Mallory, Glover, Brown-

low, and Mosby. The body then listened to the annual address by the president. Some of the subjects touched were: Queen Esther Circles, Mothers' Jewels, Epworth League, Assisting Pastors on Putting Over Mother's Day Programs. Much literature was distributed and a desire for knowledge of missionary work was manifested by all present. The following are the officers of the Victoria District Woman's Home Missionary Society: Mrs. Harry Swann, district president; Mrs. A. M. Mason, recording secretary; Mrs. S. D. Mosely, treasurer; Mrs. G. M. Mallory, corresponding secretary; Mrs. Ada Grant, first vice-president; Mrs. George Waters, second vice-president; Mrs. D. L. Mosby, third vice-president; Mrs. E. Steens, fourth vice-president; Mrs. F. L. Brownlow, Mothers' Jewels secretary; Mrs. M. L. Glover, Mothers' Day secretary; Mrs. Lena Kuykendale, stewardship secretary; Mrs. H. A. Isaacs, young people's secretary; Mrs. Ella Daniels, helping; Mrs. G. M. Phillips, offering; Mrs. Wilkerson, evangelism; Mrs. M. J. Green, supply; Miss E. R. Dennis, educational; Mrs. J. N. Hooley, Conference publicity; Mrs. Wm. Ellison, mite box; Mrs. Catherine Prince, emergency. Total amount of collection, \$34.26. The second session was held April 23. Our Foreign Missionary Society held its session in the beginning. Much information was imparted by the tireless Mrs. J. N. Swann, and sincere interest was created among us to whom this organization is new. Three papers were read by Mesdames Swann, Jordan, and Hooley, and an address was given by Mrs. Branch, of Victoria, from which we gathered much inspiration. The meeting was then adjourned.—B. R. Hooley, Reporter.

Special Notice

The seventeenth annual session of the Charleston District Sunday school, Epworth League, and Ladies' Aid convention will be held at Wilson Methodist Episcopal Church, Greeleyville, S. C., September 21-25. The State Sunday-school convention of the Methodist Episcopal Church will be held at Cumberland Methodist Episcopal Church, Florence, S. C., September 7-9.—The Rev. A. R. Howard, District Superintendent and President.

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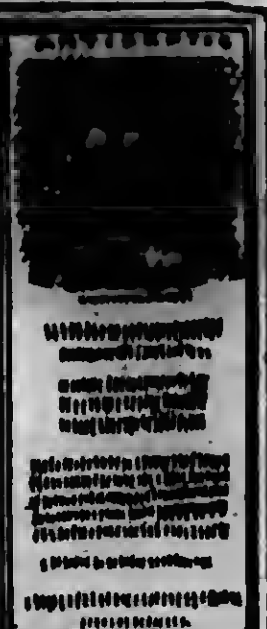
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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, SEPTEMBER 8, 1927

From the Dark Tower

By Countee Cullen

*We shall not always plant while others reap
The golden increment of bursting fruit,
Not always countenance, abject and mute,
That lesser men should hold their brothers cheap;
Not everlastingly while others sleep
Shall we beguile their limbs with mellow flute,
Not always bend to some more subtle brute;
We were not made eternally to weep.*

*The night, whose sable breast relieves the stark
White stars, is no less lovely being dark,
And there are buds that cannot bloom at all
In light, but crumple, piteous, and fall;
So in the dark we hide the heart that bleeds,
And wait, and tend our agonizing seeds.*

—From "Copper Sun."

United States Advances Aviation

A Power for Peace or War

By Harry E. Woolever

Editor, *The National Methodist Press*

THE world has been electrified by the great feats of transoceanic flying of recent weeks. From both coasts of the continental United States, daring pilots of the air have conquered long distances over the seas, thus binding closer together far parts of the earth. Such unusual accomplishments have resulted in a nation-wide interest in travel by air, and have proven a stimulus for international good will.

These courageous adventurers of the air are men of splendid idealism, and they urge that the airship be developed as a means of friendly intercourse throughout the world. Perhaps these experienced aviators realize, more than others, that the airplane as an instrument of war can spread such destruction among conflicting peoples that they dread to think of its use for such a purpose. Those Americans who have descended out of the air to land in some European country, as well as those aviators of the good-will mission who visited twenty-two Latin-American nations, and also the round-the-world fliers, have all proven ambassadors of peace and good fellowship.

The recent achievements in the air which have caught the attention of the public are the result of long experimentation and scientific study. While many nations have made unusual advancements in aviation during recent years, the progress made by the United States has been most significant. This fact is evident from a brief outline of the development of aviation since May 4, 1894, when Professor Langley succeeded in raising a plane with no one in it. On December 17, 1903, Orville Wright the first man in the world to fly, remained in the air for twelve seconds. The same day, the Wright brothers made three longer flights, the last of which continued for fifty-nine seconds and covered a distance of 852 feet. This event took place ten days after Professor Langley, for whose experimental work in aviation Congress had appropriated \$50,000, had again made an attempt to fly but failed, because of difficulties with the launching gear.

Four years after their first success, the Wright brothers accepted a challenge of the army to produce a machine which could develop a speed of thirty-six miles per hour, be able on its trial flight to remain in the air an hour, carry two persons, and have sufficient fuel for a flight of 125 miles. They met this challenge by producing a plane which had a speed of forty miles an hour, and as a result received a bonus of \$5,000 in addition to the \$25,000, which was their bid for building the plane. In 1911, Congress voted \$125,000 for aeronautics and training schools were established.

AIRSHIPS FOR COMMERCIAL PURPOSES

The Post Office Department has since 1918 used airplanes to speed up the mail, and, to-day, more than a dozen air-mail routes are operated by the Government through contracts with private companies. There are now 512 mail carriers operating 111 planes for mail purposes. There is a twenty-six to twenty-eight-hour mail service between New York and San Francisco, and an overnight New York-Chicago schedule. This latter service was started in July, 1925, and in the first six months carried 2,115,000 letters, making a remarkable record.

The last Congress created in the Department of Commerce the Bureau of Civil Aeronautics, which now has charge of registering and inspecting all planes built and flown anywhere in the United States. It has provided over 2,700 emergency landing fields at the expense of the Government, and is equipping the airways with light beacons which are placed ten miles apart. In connection with the Weather Bureau, it supplies information to aviators on the atmospheric conditions.

Notwithstanding the fact that the transatlantic, the world encircling, and the good-will cruises did much in promoting international friendship, the advocates of great fighting forces have seized upon popular interest to make the airship outstandingly a warship as far as Government appropriations are concerned. The groups in the Army and Navy establishments who would keep this nation armed to a point which causes nations to fear and arm against us, are organized to take advantage of the present enthusiasm for aviation to secure a strong fighting air force for both of the armed branches of the Government. This fosters a competition among the nations in the building of destructive ships of the air at a time when we are trying to reduce the naval armaments of the world.

At present, the Army Air Corps has an authorized strength of 8,342 enlisted men and 900 officers, but the actual strength is greater than that stipulated by Congress, there being 8,807 enlisted personnel, 937 officers, and 116 flying cadets. This branch of the Army has been permitted to increase its numbers because other divisions do not have their full quota. The Navy Air Corps consists of 9,296 men and 682 officers. Under the five-year program enacted by Congress, there will be in 1932 an army air force consisting of 1,650 regular flying officers, 550 reserve officers on active duty, and 15,000 enlisted men. More than \$21,000,000 will be spent by the War Department in aviation development this year.

The appropriation for army and navy airships by the last Congress amounted to \$40,496,800 for this year. The budget for the next Congress has an item for fighting airships which considerably exceeds this.

MAKE AVIATION PEACEFUL

One of the most interesting developments in aviation was the construction by Germany of the large airship named the Los Angeles, and the handing over of this ship to the United States as replacement for destroyed war material. By a stipulation of the Versailles Treaty, the Los Angeles cannot be used as a military craft, but only for peace-time pursuits. If the nations found it possible to specify respecting one ship of the air that it can be used only for peace-time pursuits, cannot this same policy be more broadly applied to airships? Colonel Lindbergh, Commander Byrd, and other famous airmen have urged the use of airships for peace. After his flight to France, where the people showed such enthusiasm over the victories which Americans had achieved in the air, Commander Byrd made this appeal:

"After all, our flight was one of good will. Why, for example, has mankind inflicted on itself so cruel a thing as war? . . . Could it be possible for any member of the crew of the America to see any of these French people, who have shown such hospitality to us, destroyed in any war? Surely not! . . .

"May it not be that aviation is an instrument of peace? It brings us closer together as neighbors and so brings greater knowledge of each other. And knowledge certainly makes for tolerance."

It certainly appears that these leaders have had dreams of aviation as a means of world peace and a horror of its ever being used to smother out the lives of millions of people by producing clouds of poisonous gas and other means of death.

There are two forces at work to determine the use to which any outstanding scientific achievements shall be put, a destructive and a constructive. In this case, those who look toward a period of international conflict would make airships the most deadly engines of destruction the world has ever wit-

nessed. Those who have faith that the Spirit of Christ can overcome hatreds among nations and establish a reign of peace on earth, deplore the threat which great armaments mean to world tranquillity. These latter would see the airships made great messengers of peace and the means of drawing closer the family of nations.

The future emphasis which this Government will give in the field of aviation will be determined in the forthcoming Congress. With public interest high, the forces of militarism will endeavor to get congressmen and senators to vote large appropriations for fighting airships.

More and more the churches, which are the fountain heads of the movement toward world peace, are realizing that their emphasis upon Christian ideals is needed in the nation's capital. It is here that the members of Congress are when their votes decide the future of the nation. Here it is that the selfish and ambitious influences are at work, and here it is that the full force of the constructive influence of the church is most needed.

Eight of the large Protestant denominations, in addition to the Roman Catholics, have decided to build great national churches here and seek to have their pulpits strongly manned. This shows the awakened interest there is in making the expressions of this nation, both at home and abroad, Christian. This movement on the part of various communions makes more apparent what was in the minds of governmental officials and Christian business men of the capital, when they received the action of the Methodist Episcopal Church in establishing at Washington the National Methodist Press with the question, "Why has not the Protestant church come before? Its influence is needed here."

Now that the world is entering into a new epoch in which ships of the air are to create unprecedented conditions, the church may determine whether these winged cruisers are to be instruments of peace or of destruction. In them are found both possibilities. The Christian citizens, by the use of their personal influence in the home congressional districts, and by their united convictions expressed through their agencies in Washington, will largely decide the nature of future aerial navigation. The Christian hope is that it may be primarily for the promotion of commerce and the development of interracial understanding.

Personal and General

—The date of the Little Rock Annual Conference, to be held at Little Rock, Ark., has been changed from December 7 to November 30.

—The Rev. Moses A. Thompson, superintendent of the New York District, may now be addressed at 846 Lafayette Street, Elizabeth, N. J.

SOUTHWESTERN CHRISTIAN ADVOCATE

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Justice in Georgia

INFREQUENTLY a Southern newspaper writer (whether temporarily influenced by the urge of constantly suppressed ethical sentiment to assert itself, or whether by the strategy of making to the outside world a gesture of justice in order to save the face of Southern civilization from its sustained notorious inequities) makes a "Righteous Appeal for Justice." Several days ago, in his own column, headed "Looking and Listening," the Rev. Sam W. Small, in the *Atlanta Constitution*, made "The Righteous Appeal for Justice to the State's Negro Colleges."

Brother Small studiously lays the foundation for his article by heaping on the State fulsome praise for the change of attitude *experienced* by the white citizens of Georgia regarding the *effect* of education upon the Negro. It is a really remarkable evolution in the white sentiment of Georgia if, as Mr. Small affirms, such a conviction has seized Georgia. He says:

"The idea prevalent in a past generation that an educated Negro is necessarily an impudent, irresponsible, and dangerous person is emphatically played out in Georgia. Experience has demonstrated exactly to the contrary, and the fact is that the most orderly, thrifty, and productive Negro citizens of the State are those who have enough education to read, to absorb information worth while, and to manage their affairs intelligently without the aid of dubious white or colored mentors."

It is not remarkable that Georgia, though late, has so emphatically come to see eye to eye with those wise, Christian Northern missionaries and educators who, decades ago, so courageously asserted, and gave themselves so gloriously to demonstrate, that education (not merely enough to read, etc.) makes out of the Negro the same type of man and citizen that it makes out of all other members of the genus homo. If the white sentiment of Georgia had been keen enough to discern and acknowledge this position taken years ago by those church workers from the North, there would have been a different tale told the world about the Negro illiteracy. Instead of referring the mass of Negro illiteracy to lack of racial capacity, its true cause would have been admitted, i. e., the failure of the State to give fair opportunity to all of its citizens, whatever their color or condition.

Mr. Small's terms, "Righteous Appeal," "Justice," and "State's Negro Colleges" afford an interesting study in Southern mental processes, standards, and ethical ideals. For, where in Georgia are the "Negro colleges" which that State maintains? Barring one possible exception, we should like to have Brother Small designate his "State's Negro colleges." How many are there, even of agricultural colleges or vocational schools for the more than a million Negro citizens of Georgia? And what, in the ethical sense of the term, according to Mr. Small, would constitute "justice" to Georgia's Negro colleges—those supported by the State? The very term, "State's Negro colleges," is a cloak to cover that State's criminal negligence of the duty of educating its colored citizens even to read, to absorb information worth while, and to manage their affairs intelligently." And if there were any

"State's Negro colleges" in Georgia, and if there even were some idea of doing justice toward these, what does Mr. Small regard as an appeal containing the *righteous* element which would arouse the dominant white sentiment in Georgia to do justice to the "State's Negro colleges"?

Appealing to what he regards as Georgia's sense of justice, the Rev. Mr. Small states the ground and reveals the character of his "righteous appeal for justice to the State's Negro colleges." On the basis of their taxable property, which in the past forty-six years has increased to upwards of \$47,000,000, he justly says that the State's Negro population should be educated as a matter of simple, civilized justice. Five per cent of all taxes paid in Georgia is paid by Negroes, besides their share paid by all utility and trading corporations in the State. Last year they paid in poll taxes alone \$78,415. Though the colored population is forty-one per cent of the whole, the tax showing is nothing less than remarkable considering the enforced handicaps—civic, political, economic, and racial—under which Negroes must struggle upward.

Mr. Small's plea rests also on the boasted position that the Negro citizens are a "ward" on the State, whose interests, perforce of Southern political dogma and policy, can be cared for only through white representatives. The position is, "We shut the Negro out of politics and force him to accept such 'justice' as we, his white representatives, care to give him on the basis of political expediency." In this view of the Negro's relation to the State, the South regards and treats him as an industrial pawn, to be played and shifted at the mercy of the will of the dominant group. He has no citizenship significance in the thought of the South. Hence Georgia, says Mr. Small, should give "that just treatment of their charges that the honor and interests of the whole State require."

Even a further betrayal of the character of the motives which Mr. Small appeals to as a means of stirring his Georgia audience to give "justice to the State's Negro colleges" is discovered in the following paragraphs:

"The members of the legislature do not seem to realize that the \$32,666.67 that will go to the Georgia State Industrial College for Negroes at Savannah is only the sum which the State is obligated to the Federal Government to appropriate, in order for the State university to get \$33,000 of the Morrill fund money out of the federal treasury. They do not understand that in Comptroller General McCarl at Washington we have to deal with a hard-boiled, independent Congressional official whom the President of the United States cannot bulldoze and the director of the National budget cannot budge!

"And McCarl has told State Auditor Slate in plain terms that unless we Georgians play fair with that federal money and give the colored college its proper share, he will shut off the entire fund until we do our bounden duty.

"And what McCarl says, goes! All the Senators and Congressmen from Georgia cannot turn a hair on his scalp.

"So, if we do not want to see the white boys and girls of the State deprived of the great benefits of that federal money, we had better do the square thing and give the Negroes their share of it."

Behold the motive of "The Righteous Appeal for Justice to the State's Negro Colleges," as made by the Rev. Sam Small! Its righteousness consists in its basal value for procuring a Federal Government appropriation for the white boys and girls of the University of Georgia,

compared with whose equipment, endowment, resources, and efficiency, the State's Negro college at Savannah is a mere bubble on the sea. Think of the motive which the Rev. Mr. Small has up his sleeve to convince the Georgia General Assembly of their obligation to do justice to the "State's Negro colleges." Virtually, this facile writer in his "Righteous Appeal" tells white Georgians:

"Texas appropriates \$600,000 for her Negro college. We do not believe sufficiently in the education of Negroes to allocate to the State's Negro colleges so much; but we ought to give them \$65,000 out of the \$1,850,000 the State has set aside for higher education. If we do this, it will assist us in getting an additional big slice from the Federal Government for our big white university."

Worth more than all the traditional, short-sighted arguments entering into Mr. Small's plea, of course, is that Georgia's State-supported Negro colleges (whatever the number), training Negro boys and girls in agriculture, the mechanical trades, domestic science and arts, can boast that their graduates are conspicuously absent from Georgia's courts, jails, and chain gangs. We are glad that Mr. Small admits thus the social benefits of even the education of Negroes, even if he does give credit for the achievement of these schools to their white trustees and to the State superintendent of education.

Moved by mixed, questionable, and unworthy motives, thus the Rev. Sam W. Small, of Georgia, has sent forth his "Righteous Appeal for Justice" to Georgia's "Negro colleges"; in fact, to Georgia's one sole Negro college. Says he:

"To so educate those young Negroes and send them forth among their people as missionaries and exemplars of industry and thrift is an investment in insurance of good citizenship, law and order, and general welfare."

His whole theory and appeal smacks of purely economic or racial expediency, and is but little, if any, advanced from the typical old Southern position of self-interest on part of the majority group. Nevertheless, we should like to think Mr. Small sincere. If he is, his sincerity is sadly affected by his theory of the relation of the individual to the State, or by the clamorous materialistic emphasis of the present time, or by his blindness to the claims of personality.

The Negro, neither in Georgia nor elsewhere, is to be educated as an economic or industrial tool for some dominant social group. That would be class education. Violence would thus be done to the highest motive entering the educational process. The determining factor and motive in education rightfully is the demand of personality for self-expression. Mr. Small should have based his appeal for the grant of the small mite of \$65,000 by the State of Georgia to her Negro college primarily on the ground of the inherent right of personality of Negro youth, together with all youth, to development at the hands of the State of Georgia. As long as Georgia looks at the Negro as something apart from the race of men, Georgia will be moved to act toward the Negro out of considerations different from those influencing her attitude toward others. When public sentiment in Georgia reaches that moral eminence from which it views humanity as one entity, the State will cease its efforts to justify on petty grounds its just treatment of one group and its maltreatment of the other. Georgia, when its people have evolved an ethical consciousness, will dispense educational advantages to all her population on the moral principle that education is the rightful heritage which the State owes to all persons within the sovereign commonwealth.

News from the Far West

By the Rev. A. P. Shaw

THE recent visit of Bishop and Mrs. Clair to the Pacific Coast marks an epoch in the history of our work in the West. Great audiences greeted him in Oakland, San Francisco, Berkeley, and Los Angeles. That he measured up to the high standard of a bishop in the Methodist Episcopal Church goes without saying. Our people were justly proud of him.

The Rev. John W. Thomas, recently of Nashville, Tenn., is in charge of the work in Oakland. Under his excellent leadership, Taylor Memorial has taken its place with the leading churches of our group in that city. Bro. Thomas is well educated, an excellent administrator, and a great preacher. His accomplished and consecrated wife is with him heart and soul in his great work of Kingdom building. Bro. Thomas is one of the few greatest of our younger ministers who, in training, consecration, and efficiency, is able to take good care of any task assigned him, no matter how large and difficult.

Our work in Los Angeles and vicinity continues its steady progress. Shaw Mission at Watts, under the leadership of the Rev. G. W. Carter, is making rapid progress. Brother Carter also is blessed with an intelligent, consecrated, and efficient companion, who helps him very much in his work.

Bro. B. J. Jordon is succeeding nicely in Pasadena; he has purchased the best church site for our group in that beautiful city, and is planning to build next year.

Our churches in Greater Los Angeles are making splendid progress. Hamilton, under the leadership of the Rev. S. M. Beane, has grown from a mere mission to a membership of 300, and already ranks among the leading churches of the city. Pastor Beane is one of our greatest pastors and preachers in the connection. He is called upon to preach more occasional and lodge sermons than any other preacher in Los Angeles, without regard to the size of his church.

The writer of this article hesitates to say much about Wesley, lest he be criticized for boasting and boosting himself and his work. At any rate, Wesley is making splendid progress. It puts on a program of worship and services unexcelled by any of the churches, perhaps of any group, in our great city. We boast of the largest church-service attendance of young people, between the ages of fourteen and twenty-five, of any church of any race in proportion to its membership. It is a regular thing to have in our morning services from 150 to 250 young people of high-school and college age.

Wesley ranks among our greatest churches. The popularity of her pastor, in spite of ten years of service, is indicated by the increase of his salary, last year, from \$2,600, house, and automobile, with expenses, to \$3,000, house, automobile, and expenses.

Sunday, August 7, was the greatest day our churches in Los Angeles ever had. Bishop Clair preached to crowded houses at Hamilton in the morning, and at Wesley in the evening. The West will not soon forget the visit of Bishop and Mrs. Clair. While we were wonderfully impressed by the bishop, we considered him happy in the choice of his very friendly, well-educated, and consecrated companion.

LOS ANGELES, CAL.

Contributed Editorial

As It Was in the Beginning

PROFESSOR PERCY H. BOYNTON, of the University of Chicago, has drawn in a recent article in *The Saturday Review* a striking parallel between the intellectual and spiritual conditions of the age in which Methodism took its rise, and the present day. His observations are richly suggestive of the possibilities of history repeating itself in a spiritual movement of the twentieth century, following a period with many characteristics in common with the early part of the eighteenth century, which preceded the Evangelical Revival. He says:

"This observation is richly suggestive. The whirligig of time seems to have brought us back to the point of attack of the eighteenth century. From Dryden's *McFlecknoe*, past *The Dunciad* and Trumbull's *Progress of Dullness*, to the *Baeviad* and *Maeviad* and English Bards and Scotch Reviewers, dullness was under relentless assault in an age of realism. In the same generations the campaign against sentimentalism was equally strong, and 'enthusiasm,' which was the often used equivalent, was regarded by the elect as *infra dig*.

"Furthermore, the philosophy of the time so completely stripped the clear thinker of any certainty except in his own existence that there was no room for any fundamental faiths—least of all for a rational optimism. The parallel is full of analogies for which there is no space here. It is enough to propound that the world-weary ultra-moderns are reversions to the type of the eighteenth century. But this proposition brings with it the corollary that interesting developments followed in the old ways."

Professor Boynton then points out that at the very height of that campaign against what was called "dullness," after the manner of so many modern "prophets" to-day and, in the midst of a rather general bankruptcy of fundamental faiths, Whitefield and the Wesleys appeared; and irresistible new spiritual tides were set running in the life of the nation. To use his own words, "after common sense had stood it as long as human endurance could last, a transcendental philosophy blithely kicked over the traces of negativism and insisted on the right to believe in ideas dictated by hope."

The parallel with many conditions to-day is well worth pondering. That there is a widespread "negativism" which weighs oppressively on multitudes cannot be denied. That the spiritual nature of man is bound to "kick over the traces" as it did in the eighteenth century is the profound belief in man.

But the spiritual movement which will play the part in the twentieth century which the Evangelical Revival did in the eighteenth, must be just as deeply rooted in the realities of experience. Such a spiritual rebirth can never be achieved by a superficial evangelism which consists mostly in mouthing over old phrases and shibboleths, or by a commercialized evangelism accompanied by a big ballyhoo.

The Enriched Conference Session

THE simultaneous meeting of the three Ohio Annual Conferences in Delaware, Ohio, this week is not only a memorable gathering, with a rich and stimulating program, but it is also a conspicuous example of a trend which has been going on for several years among the Annual Conferences of Methodism, a trend in the direction of increasing the educational and inspirational value of the Annual Conference session. Such a program as is being carried out for the joint meetings of the three Conferences in Delaware adds a permanent strength and value to the ministry and the churches of a whole State.

Too often the Annual Conference session has been a

needlessly dreary treadmill of dull routine, concerned with the most formal kind of reports, following a routine of questions hopelessly stereotyped. The lack of any real interest has made many a session not only a weariness, but a means of dampening many a minister's enthusiasm.

But a great change has been going on in a large number of Conferences, changes aiming to lift the session out of the dreary realm of mechanics into the realm of spiritual dynamics. The Annual Conference session should not be the repetition of a lifeless routine in which the most thrilling event is the fatigued voice of the faithful Bishop announcing, "We will now take up Question Thirteen," or the annual visit of Board Secretaries. The Delaware meeting ought to have a large influence in making the Conference session a greater educational and spiritual force.

The Pitfall of Threatening

R. JOHN A. HUTTON, of London, in a recent interview has raised the question whether a great deal of preaching does not specialize a little too much in exhortation and too little in instruction. His query is well worth facing. He says:

"It may be, too, that they have been tempted, face to face with an indifferent or stiff-necked generation, to adopt the language of threatening—which only betrays impatience. We who believe have all of us—it may be—allowed the world to rattle us out of our final quietness and confidence. We have become querulous, passionate, contemptuous: giving outsiders the impression that we are dissatisfied, or that we suspect we are beaten. Thus we have lost our attractiveness, our 'grace'; and to our invitations that outsiders should come and share our life, these reply in effect: 'Share what? Life seems to you no less a worried thing than with us. Your zeal sometimes has even the note of envy, as though you chafed at your own restraints. Show us your faith by your happiness, your friendliness: in fact, by your goodness.'"

Knowing the Scriptures

R. CHARLES R. BROWN, dean of the School of Religion of Yale University, in discussing the need for Bible teaching illustrated his point by telling of an examination paper recently turned in by a young lady in an educational institution, who was asked to tell what she knew about "Magna Carta." Her answer was that Magna Carta was a soldier in the Revolutionary War, who was seriously wounded. His wife, hearing of the incident, immediately went to him, picked up his gun, took his place in the battle, and said, "Shoot, if you must, this old gray head, but I will fight it out on this line if it takes all summer."

It is not too great a travesty on the knowledge of the Bible commonly found.

L.

High Peaks in Preaching

IMAGINE that if any preacher who has tried to make a going concern of changing churches for about thirty years would make a graph of his themes, he would find that he has reached his peaks in those sermons which grew most directly out of his deepest experiences and address themselves most directly to the enduring needs of his congregations, and that his main lines lead through old regions with the old signposts of the Christian faith for range finders. There must be something, after all, in such permanent progress.

G. GLENN ATKINS.

Church Architecture and Spiritual Life

Too Many Churches Can Be Mistaken for a Garage or a Court House

By Bishop Wilbur P. Thirkield

BEFORE me lie reproductions of four church buildings. Two of these remind one of the word of Emerson concerning English churches, "Their architecture glows with faith in immortality." To the other two the word of Bernard Shaw in his "Going to Church" may well be applied, "The bishop may consecrate the building until he is black in the face without making a real church of it."

Of the first church an article on its dedication states that to the pastor "the vision of a new church began to appear." But in the completed structure there is apparent no spiritual vision, no aspiration, no prayer, no upward lift. There it stands, angular, with unadorned windows, all without a single ecclesiastical suggestion in the structure. Not even an uplifted cross appears. The only heaven-aspiring feature is the chimney. Neither the plain, square windows nor the latticed ventilator on the front suggests worship or gives a single ecclesiastical note.

A Church Which Might Be Mistaken for a Garage

Why call it a church? It might be a business building or an apartment house. If the front door, with its projecting hood, were broader, it might be taken for a garage. And the account of the dedication carries out the suggestions of the exterior: "The departments of the Sunday school are equipped thoroughly to meet the latest developments in the administration of a school of religious education, graded and efficiently directed. The adult classes have rooms equipped for the work so that the school is actually housed in work, play, and study periods. There are seventeen rooms equipped with electricity, hot water, and other conveniences. The church building will last for a hundred years and be a show place in the town. It represents the spirit of adventure." Now this may be good as far as it goes. But it will be noted that while modern physical equipment for instruction, work, play, and "refreshment" is emphasized, provision for worship, prayer, and the sacramental life of the house of God is not named.

The second structure has tall columns along the straight front. "And on the top of the pillars was (no) lily work; so was the work of the pillars finished." That is, strength, but no beauty. From the center rises a nondescript square structure with great corner pillars sur-



FIRST METHODIST EPISCOPAL CHURCH, WARREN, PA.

"Within the cathedral, I find my way to the cathedral within me."

—Bernard Shaw.

mounted by a flat dome. There is not a single outward suggestion that it is designed as a house of worship. It might serve as a Christian Science center or possibly a Jewish temple. It might well be taken for a court house, library, or town hall. While a cross might designate either of these buildings as a house of Christian worship, it would seem startlingly incongruous in view of the character of the structures.

Architecture Which Glows With Faith

In striking contrast are the pictures of the other two churches. One is a singularly attractive church of perpendicular Gothic. Its noble lines, its upreaching mulioned windows, the whole crowned with a dignified and impressive tower with aspiring finials, "fling the architecture into aspiration." It is dignified, churchly, and suggests worship. It turns the mind to the unseen and eternal.

The fourth church, with its sharply pointed spire, reminds one of the word of Bishop Quayle: "A spire springs skyward and the observer knows a church is set. It is from the skies and to the skies." As far as this spire can be seen it reminds one of God and is a call to worship. Of these two churches the word of Bernard Shaw may well be written: "My appeal to the master is, mirror this cathedral for me in enduring stone; make it with hands; let it direct its sure and clear appeal to my senses, so that when my spirit is vaguely groping after an elusive mood, my eye shall be caught by the skyward tower, showing me where, *within the cathedral*, I may find my way to *the cathedral within me*. With a right knowledge of this great function of the cathedral builder, and craft enough to set an arch on a couple of pillars, make doors and windows in a good wall, and put a roof over them, any modest man might, it seems to me, build churches as they built them in the middle ages, if only the pious founders and parson would let him."

Choosing a Plan

For "cathedral" let us read church. The same principles of architecture apply. And the minister may have the same "pious founders" to co-operate or to contend

Bishop Thirkield Says:—

IT IS deplorable that over the land there are numberless misshapen, ramshackle, tasteless church buildings with crude and meaningless decorations without and within; churches formed like a theater; churches with pulpits all askew and in a corner; churches on the model of pagan temples, following the pattern set by the Christian Scientists; churches that require a sign to tell that they are not court houses, town houses or public libraries; churches that profane the word—'Let the beauty of the Lord, our God, rest upon us'...

with. From personal experience I have confidence that tact and persuasion and some knowledge of the principles and ideals of ecclesiastical architecture will win. For example, take the "Little Cathedral" Trinity Church at San Antonio. There was division among the trustees as to type of architecture. There was strong determination that a local architect should dominate and direct the plans. It cost me repeated visits from New Orleans. Finally they were led to secure plans from the Bureau of Architecture and wisely to employ a local supervising architect. Thus this noble and inspiring Gothic interior was secured. The Sunday-school and social rooms constitute the transepts. Under the entire structure are spacious rooms for general assembly and recreational activities. Just where they should be—subordinated to the structure and not the dominant element.

It was my lot to face the same problem at New Orleans, where the remnant of the St. Charles Avenue Church and the Franklin Avenue English-speaking German Church were united, to save a despairing situation. It was natural that a competent commercial architect, son of an honored trustee, should be desired. The way out was again found in securing plans from the Bureau of Architecture and his employment as consulting architect. Now on the spacious Napoleon Avenue lot which we secured stands an attractive Gothic church with a worshipful auditorium. In the transept, fronting the open square, which gives breadth and impressiveness to the structure, are ample modern facilities for the various assembly and recreational activities of the church.

In building the Italian Church of the Redeemer, New Orleans, plans were secured from an architect of imagination and religious feeling. So it stands there as if it had sprung up out of the soil of Italy with bell tower surmounted by a cross. Within, the main aisle leads not up to the pulpit or organ pipes as central and dominant, but to the chancel, over which swings an arch, behind which are concealed electric lights. The pulpit and lectern are on either side, and the altar (Webster: "In the Christian church a communion table") stands against the wall back of the chancel rail. The side aisles are given a cloistral effect, and the heavy structural work is open and extends into the peak of the roof with genuine Gothic effect. Shall we not make appeal to the traditions, experience, and religious feeling of foreign groups in churches that suggest what they have known since childhood?

So it is that the church itself should be an aid to the spirit of worship. The real church should have in it the

note of aspiration and prayer, and should suggest the unseen and eternal.

Did We Inherit a Church Architecture from John Wesley?

The question is pertinent, Did we inherit a certain type of church buildings from the Wesleyans? It is well known that John Wesley permitted only chapels, and these could not be open for service on communion Sundays. The traditions, offices, and ritual of the English church were so dear to Wesley through cherished memories and long associations that when, in 1788, he visited a new chapel in Glasgow with a tinge of foreboding he notes the fact that "It has a pulpit on one side. Perhaps an omen of what may be when I am gone." Dean Inge, who admits that the defection of the Wesleyans was "a blow to the Church of England as irreparable as the loss of northern Europe to the papacy," speaks of the lack of taste that "covered England with the ostentatiously hideous chapels of the Wesleyans."

What wonder that James Smetham, friend of Ruskin, artist and Methodist class leader, was constrained to write in one of his engaging letters: "I am a Methodist, and I am well content to be one; but I have to deplore that to be at once an artist and Methodist is a puzzling position in the universe, which it would take much palaver to explain." Now this is all wrong and utterly incongruous. All of beauty and strength in art belong to Methodism, yet who can doubt that many devout people of culture and refinement, with a feeling for order and reverence in the church service and for "the beauty of the Lord our God to rest upon" the sanctuary, have had similar trials. Too many have slipped away into other communions. In spite of our Wesleyan tradition, in spite of the fact that in our swift and victorious march over a continent and the wonderful conquest of a new and often rude civilization, our noble ritual inherited in the Wesley Sunday service was wisely thrust aside, and our churches were often mere auditoriums, let us realize that a new era in art and architecture have come to America, and happily larger advance has been made in church architecture in the last decade than in the past one hundred years.

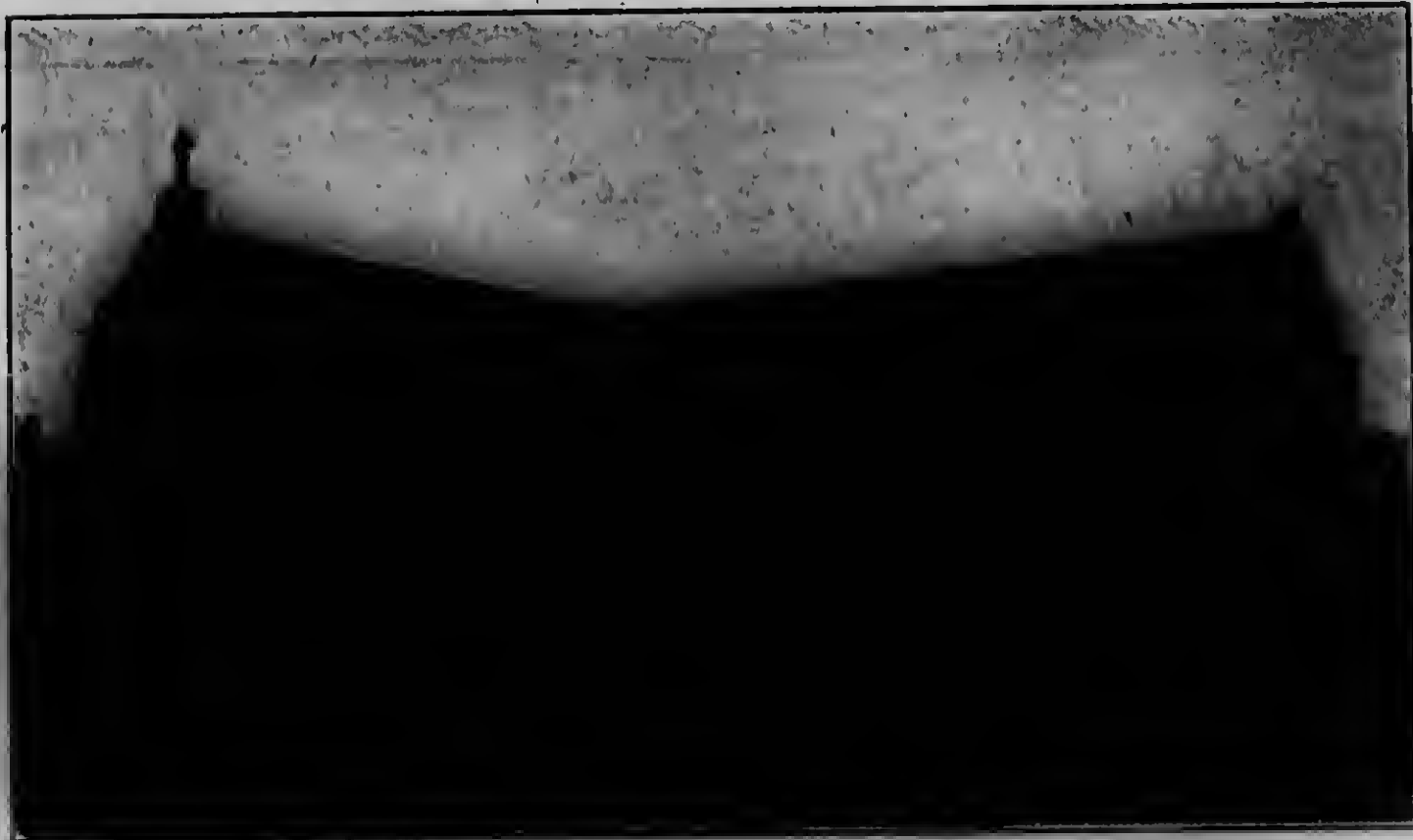
Art of Worship the Mother of All Arts

If historical religion is the source of art and "the art of worship is the mother of all arts," neither in its architecture nor ritual should there be a divorce from art. Archdeacon Freemantle has well said that art may

become a binding link between men and draw them together toward God. We may not then ignore art, which is the handmaid of religion. It should make its appeal to imagination and emotion and should turn the thought of men to God. Truly, in unnumbered churches the canons of architecture, which has been called a most conspicuous symbol of religion, have been

grievously violated. Many devout souls have been alienated also by the impoverished forms of worship in our Protestant churches through lack of order, impressiveness and reverence. In a chapter on "Opulent Worship," Dr. Joseph speaks of one who widely visited churches and found the average non-liturgical building designed as an auditorium, and not as a shrine, failing to satisfy the craving for worship, "while the liturgical type of church building was designed as a house of prayer, with an atmosphere of reverence and worship." It is an impressive fact that the cross is now being restored to our church buildings. And if a suspended cross within the sanctuary, why not the same cross on the communion table? Is not the cross the symbol of the redeeming life and sacrifice of Christ? Thus we sing "When I survey the wondrous cross" and "In the cross of Christ I glory." It may serve to direct the thought and influence the imagination in Christian worship. It is related that Tissot, the artist, saw a cross suspended in the apse of the Madaleine in Paris. It gave him a vision of the Redeemer and inspiration for his great work on the "Life of Christ."

Why build churches in which the canons of taste and beauty are violated? Goodness and truth may be joined with beauty. It was pleasing to God that there was "lily work on the pillars of the temple." A hopelessly ugly church is really irreligious, if that is the proper term to express the fact that in so many churches not a single reli-



NAPOLEON AVENUE CHURCH, NEW ORLEANS

gious idea is symbolized. No spiritual feeling or ecclesiastical tone or atmosphere is manifest. They are not calculated to deepen religious experience or to advance the spirit of worship.

The church may stand as a symbol. Let us not be afraid of symbolism, warmth, and color which make their appeal to the imagination and may serve to make the pres-

ence of the Divine mystically real. Methodism, with its doctrine of the direct witness of the Spirit, is a mystical religion. In our old class meetings were found many pilgrims of the mystic way. With the dying out of the class meeting we are feeling the loss of the mystic element. We need a revival of the mystical in heart and life. In this day when the world in its architecture, its movies, and its music capture eye and ear and charm the imagination, all helps through religious music and liturgy, as well as through architecture, should be welcomed. There is close relation between the type of church and the spirit of worship within. If it has in it the note of aspiration and prayer and suggests the unseen and eternal; if it brings the soul into vital touch with the "powers of the world to come"; inspires lofty ideals; gives a sense of the immediacy of God, and "draws the heart from earth and sickens it of passing shows and dissipating mirth," it gives strength and inspiration to the minister who, as priest, mediates between man and God in behalf of and with His people and as prophet comes from God to "speak in the temple to the people all the words of this life." Thus through the atmosphere of the church building itself and through the spirit of devout worship, there may come a real consciousness of God and there may be inspired a deepened sense of loyalty and devotion to the church as spiritual home, refuge, and helper of the soul.

CHATTANOOGA, TENN.

A "City Mother" Talks About Boys and Girls

A Los Angeles Municipal Official Who "Mediates Between Youth and Age"

By Uthai Vincent Wilcox

IF THERE is one cry heard above another when youth is talking of old age, it is the cry for understanding and appreciation of motives. Youth complains bitterly that parents do not understand; that they judge in terms of the long ago; that they attribute meanness when youth in its impulsiveness means kindness. Youth complains that age judges wrongly because young people now are born into a world period unrivaled for its nervous tension and tensity. Whatever the specific charge that youth hurls back at age, it is based on the lack of under-

standing. Because this charge is basic—rightly or wrongly—youth dares the old conventions, and tries for the new thrill; and parents gasp, or threaten, or fail to do anything at all; that is, all too many of them fail to do anything. Mothers will go to the matinee or to their study clubs or shopping and cease longer to try to understand perplexing children.

And because parents have apparently given up trying to understand the young folks that they have brought into their own circle, others have seen the crying need

and have tried in some way to supply the missing link of sympathy. Even the municipal organization has reached out to help in preventing the rashness of youth from injuring itself and others as well. Among such organizations there is one known as the City Mothers.

Parents Who Resign Their Job

Mrs. Aletha Gilbert, city mother of the great city of Los Angeles, said to me recently: "I find the lack of understanding between the parent and the child is often responsible for grave difficulties. In these cases we act as mediators and try to establish harmonious relations."

Think of the indictment there! Mediators are needed between parents and youth. But Mrs. Gilbert from long years of sympathetic city experience speaks from a full knowledge of her task of helping both parents and youth. She holds no defense for the one as against the other, unless it be this same lack of understanding.

"There are so many cases where the child has gotten beyond the control of the parents before they realize it," she said. "I will illustrate with a typical case of parents who were too greedy for the almighty dollar." She told of the seriousness of the case and the need of getting boy and girl and parents to her office for a frank talk and an attempt at an understanding. "After talking with the parents I made them see they were greatly to blame for this condition owing to the fact that the mother was away at work when there was no necessity for it, as the father had a very fine position." It was that selfish desire for money that blinded them to the life of their children.

Mrs. Gilbert continued: "So many parents seem to be asleep to the dangers which surround their children. Dangers have multiplied an hundred fold in the past twenty-five years to our boys and girls. Multiplied means of easy communication, swift travel, and diversified amusement constitute nothing less than menaces to morality. Girl nature, however, is just the same—the same trustfulness, the same love of admiration, the same susceptibility to masculine appeal—and society just as merciless in case of a mistake, and mankind just as indifferent.

Parents Sound Asleep

"Take the young girl just budding into womanhood who has never been counselled on the privileges and responsibilities of her sex—she knows nothing of life's great mysteries; she is swayed by a thousand emotions which she does not understand, and which are all too often turned into wrong chan-



nels more through ignorance than through natural tendencies toward vice. She adores pretty clothes and attention, and because she has drifted away from mother and is being strongly influenced by outside conditions, she is slowly drawn into perilous paths.

"The ideal mother, strong in the strength of her love and wisdom, would reach out a detaining hand and with wise and loving counsel bring the tender feet again into the paths of duty and rectitude, teaching the eager eyes to see the paths of truth and service, and the idle hands to find a thousand kindly deeds to do, thus filling the restless heart with happiness and contentment.

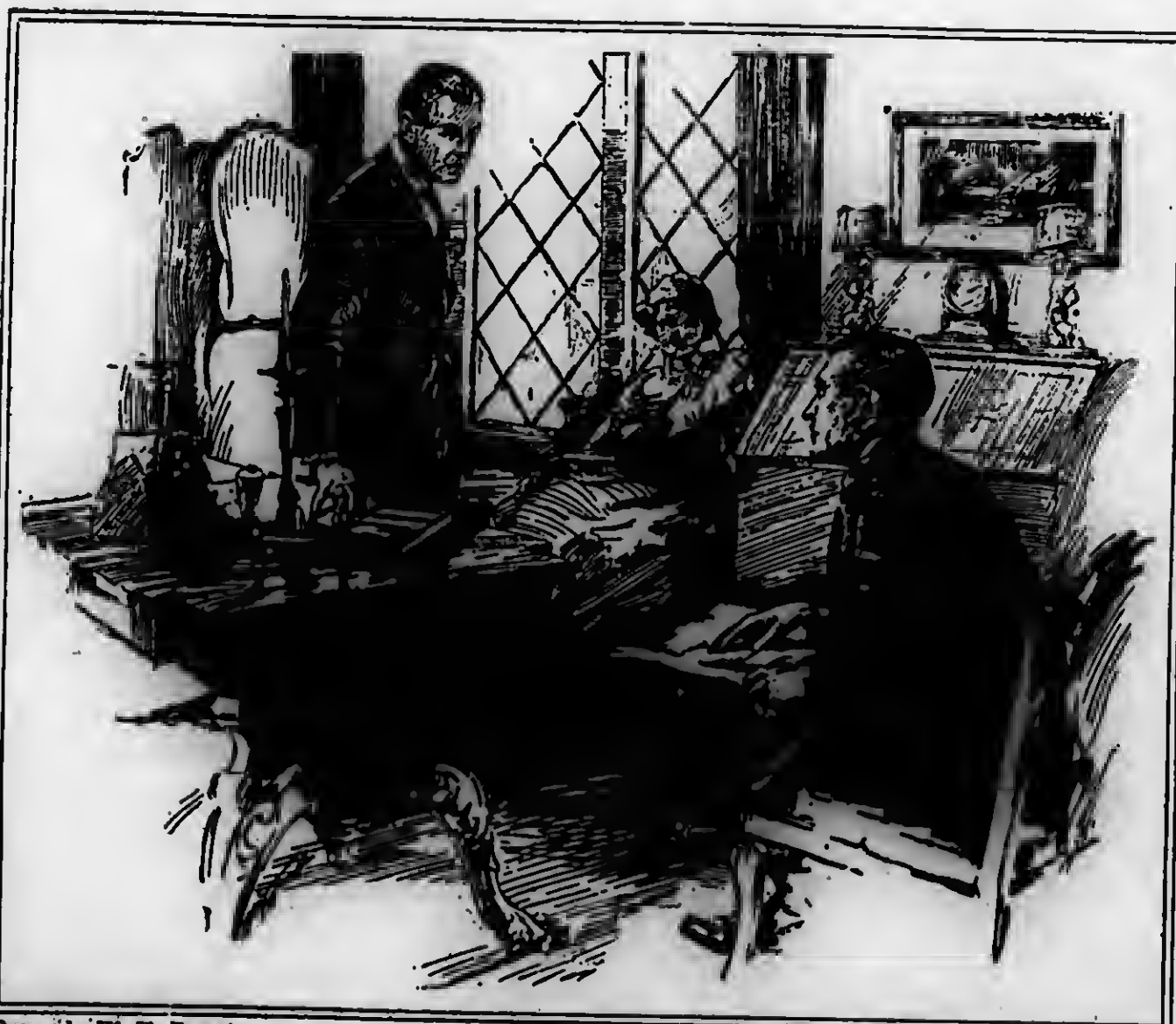
"Then there is the boy whose parents are both busy—one with social and household duties, the other with business and financial worries. The boy is left much to his own devices, and there is nothing more inventive of mischief than the restless mind of an idle boy. This is especially true if he is young, healthy, and full of life. He longs for excitement and activity. He wants to start something, and he usually does, and, before anyone knows it, he is first classed as a bad boy and later ends in juvenile court.

"Here again the understanding mother reaches her boy through love and wisdom, finds out the desires of his heart, and instills into him noble ambition, and thus leads him into a life of happy usefulness.

"But it is not always the ideal parents that we find these days, I am sorry to say, and it is often the parents, instead of the child, that need correction. While we know there will always be evil in this world and many temptations to face, and that it is impossible for parents to clear the path of life from all dangers, at least they can inculcate in the hearts of their children the importance of shunning evil, and thus give them the necessary strength of character to ably protect themselves against it."

Thus speaks this woman whose experience extends over ten years as head of a preventive-of-crime organization. Her very official designation—city mother—is a sad commentary on the lack of mothers in the home, where mothers belong.

Every city duplicates this need of understanding parents who couple with their understanding wisdom, wisdom that comes from on high. Just recently the city of Washington, D. C., was made to worry from morning to night because tools and automobiles and small and great things were continually being stolen. The denouement was a cave filled with this and that.



Drawn by W. H. French

"When homes are too busy to guide life and form character, it is no wonder the number of life tragedies increase"

They were articles not of intrinsic value, but in the cave merely because this was the place where the thieves stored their plunder.

A New York Grand Jury Indicts Parents

The thieves were two lads, both of respectable parentage. They were not malicious, but had too much time and too little that they had to do. As a result they had become such proficient thieves that they had printed cards—one boy's father was a publisher—telling of their ability to pick any lock or break into any house. "If one couldn't do it," the cards stated, "the other one could."

Understanding parents could have saved these lads from time spent in courts and perhaps in reform school—perhaps even city mothers might have helped. But municipal agencies are utterly unable to carry the whole load if parents continue to drop it.

There is no desire to cast undue blame on parents who are sympathetic, appreciative, long-suffering, and keenly conscious of their responsibility. Such parents are the salt of the earth in these troublous times. Would that there were more homes where authority, kindly and firm, might be found.

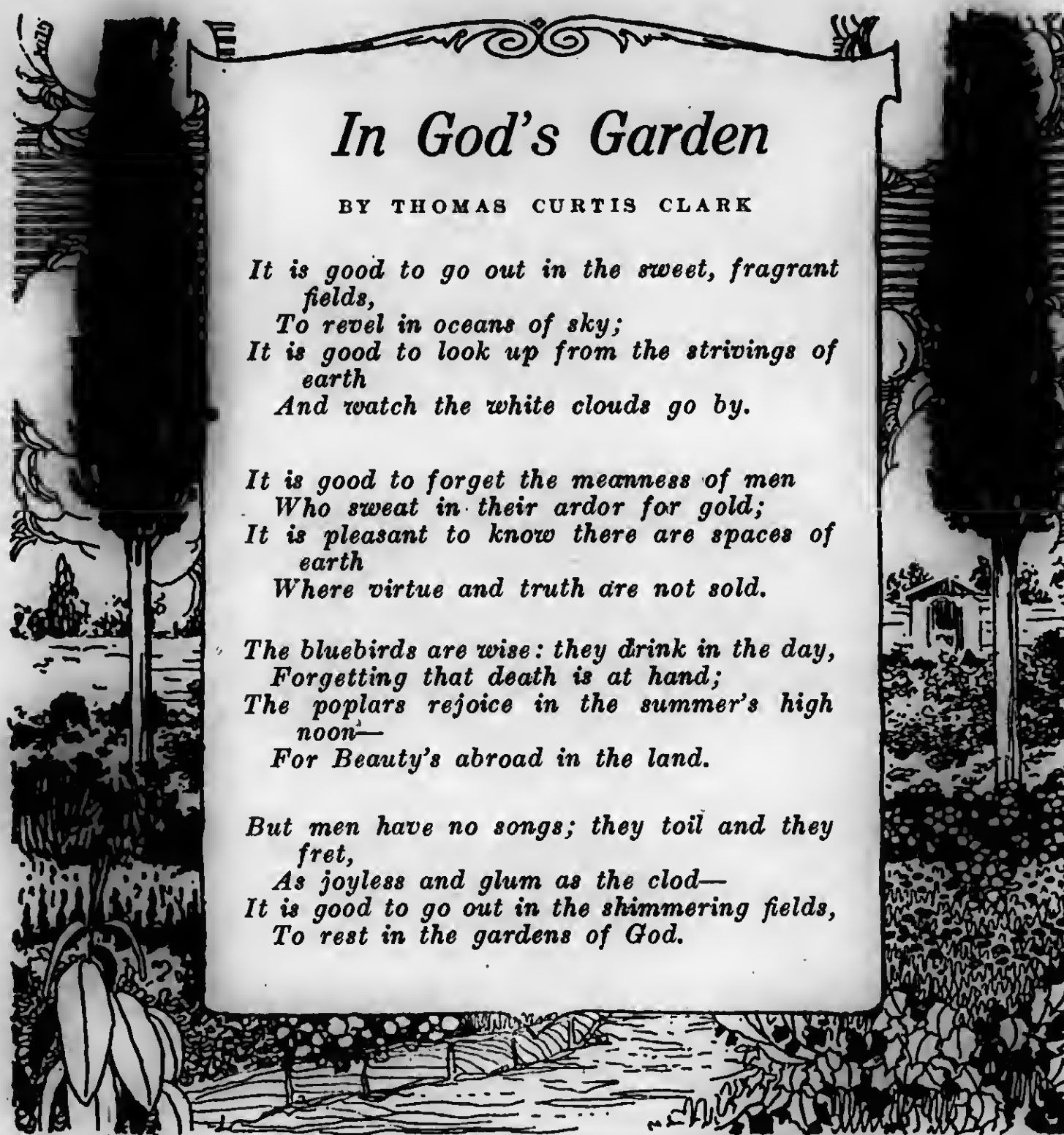
But without lifting the blame from youth that is careless and godless, parents of to-day are being blamed for conditions that are universally decried. Just the other week a Kings County grand jury in New York handed down the following verdict when considering their community:

"Fathers and mothers have become so preoccupied with business and pleasure that they have deprived their children of the living companionship that is their right. Gunmen, thugs, and bootleggers are logical products of homes where laxity and indifference reign."

There is needed a high call to the parents these days

to turn their attention from the affairs of the passing day to the needs of their own homes that, in the words of the psalmist, their children should not be "a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God" (Psa. 78. 8). "The revolt of youth," far-heralded and press-agented, should be against the wrong and iniquity of this generation, and it would be if the youth of to-day were taught to honor their fathers and their mothers. But to do this they must be taught—first at home.

WASHINGTON, D. C.



In God's Garden

BY THOMAS CURTIS CLARK

*It is good to go out in the sweet, fragrant fields,
To revel in oceans of sky;
It is good to look up from the strivings of earth
And watch the white clouds go by.*

*It is good to forget the meanness of men
Who sweat in their ardor for gold;
It is pleasant to know there are spaces of earth
Where virtue and truth are not sold.*

*The bluebirds are wise; they drink in the day,
Forgetting that death is at hand;
The poplars rejoice in the summer's high noon—
For Beauty's abroad in the land.*

*But men have no songs; they toil and they fret,
As joyless and glum as the clod—
It is good to go out in the shimmering fields,
To rest in the gardens of God.*

"So, too, it is arrant imbecility for us to suppose that our unashamed and vociferous sex interest, our sex dramas, sex novels, sex films, sex lectures, and sex caricatures of psychoanalysis, with all their information, are helping to cleanse the life of our youth. Their effect is not cleansing but coarsening. They do not waken the aspiration for purity; they accustom the mind to impurity. We cannot wash our linen clean in dirty water. . . .

"The ultimate protection of youth against uncleanness lies in an imbred respect for life's sanctities. A mother who has given her son a deep reverence for womanhood has rendered to his purity the fundamental service."
—HARRY EMERSON FOSDICK.

"And who are the poor in spirit? It sometimes seems as if Christians thought that to be poor in spirit one must be poor-spirited—a limp and spiritless creature, without dash, or vigor, or force. But the poor in spirit are not the poor-spirited. They are simply the teachable, the receptive, the people who want help and are conscious of need. They do not think they 'know it all'; they appreciate their own insufficiency. They are open-minded and impressionable."
—FRANCIS G. PEABODY.

"When the body is fed and sheltered, there remain

to be satisfied—as what Puritan does not know?—the inarticulate hungers of the heart, to which all the arts are merely some of the ministers. Other ministers are religion, morality, patriotism, science, truth. It is only by harmonious co-operation that they can ever hope to satisfy the whole heart, the modern heart, with its ever-widening range of wakened hungers. It is certainly not by banishing or ignoring the austerer ministers, and making poetry, painting, and music perform a Franco-Turkish dance of sensual invitation—it is not thus that the artist should expect to satisfy a heart as religious, as moral, and as democratic as the American heart is, by its bitterest critics, declared to be."
—STUART SHERMAN.

"Now a man's desire to explore a sewer may be greatly to his credit. Certainly not one hindrance should ever prevent him from exploring a sewer to his heart's content. He may even be praised for wishing to clean a sewer out. But when he begins to take pride in feeling at home in a sewer, and when his friends become evangelistic in proclaiming that a sewer is the one great haven where the unfettered should come to rest, there might reasonably be some question about the man's spiritual health, and about his relation to artistic progress."
—ROLLO WALTER BROWN.



Griffin District Still Believes in Boys

By the Rev. Jay S. Stowell

THE third annual Boys' Conference of the Griffin District, of the Atlanta Area, was held August 9-11, at McDonough, Ga. More than 400 Negro boys from all over the district were in attendance. In addition there were present pastors, laymen, and a large group of girls who are beginning to insist that girls are just as important as boys, and that their brothers must not receive the exclusive attention of the district workers.

The story of this amazing piece of work on the Griffin District goes back to a district superintendent, the Rev. Daniel H. Stanton, who has had a vision and who has patiently and persistently set himself to the task of making that vision a reality. Superintendent Stanton believes in boys, and when a few years ago he was, against his own will, placed on the district, he resolved to major on work with young people. Just what could be done he was not quite sure, but a beginning had to be made. Accordingly he began to talk "Boys' Clubs." Everywhere he went he promoted the idea; and then, in order to show what he was talking about, he went out and began to organize

clubs himself. Sometimes the pastors did not understand, and sometimes they did not co-operate very effectively, but little by little the idea spread, and the clubs began to multiply. Now they number on the average about two to each circuit, and most of the charges are rural circuits.

Of course, a boys' club had to have a program, and so a program began to develop. Thrift clubs were organized, and Superintendent Stanton was kept so busy opening bank accounts that the bankers of the county began to sit up and take notice. In some cases there were local repairs to be attended to, and the boys did it. There was World Service money to be raised, and the boys took a hand at that. In fact, so effectively did they work at the job that the Griffin District made a larger actual gain during the year just completed than any other district in the Atlanta Area. There were ministers' salaries to be raised, and the boys' clubs made that task easier. Then there were the books of the Bible to be learned and Bible stories to be mastered.

There is not space to tell of the corn clubs and "Lord's



Acre" clubs organized, and of a variety of other activities carried on by the boys, including ball teams and other recreational enterprises. The fact is that life has taken on new meaning for several hundred Negro boys in rural Georgia because one district superintendent believes in boys and is determined that they shall have a chance.

It is not surprising that with all this talk about boys the girls should begin to get restless and to insist that something be done for them. As a result the girls are already being organized, and Mrs. Stanton has been taking special training to prepare herself for leading off in the organization of the girls of the district.

The boys' work has grown so that extra help has been needed for its supervision, and the Rev. Henry B. Jones, student at Gammon Theological Seminary, has been giving part time to the work during the year, and full time during the summer months. He is known as district director of boys' activities.

The Annual Conference this year was the largest yet held. The entertaining pastor was the Rev. John F. Dorsey. Addresses of welcome were given by Mayor Alexander, of McDonough and by the local Presbyterian pastor. Other speakers were: Dr. L. H. King, editor of the Southwestern Christian Advocate; President and Mrs. M. S. Davage, of Clarke University; Mr. A. T. Nelson, of Philadelphia; the Rev. Jay S. Stowell, of the Board of Home Missions and Church Extension, and local pastors. Most of the sessions were taken up with reports of actual work done by the clubs and with plans for the future.

The fact is that something is happening in the Griffin District which will bear watching. When a man with broad vision, deep conviction, and earnest consecration gives himself in unselfish devotion to work with youth, even in the hidden places of rural Georgia it is not easy to predict the far-reaching influence for good which his efforts will have.

"Handicaps of the Epworth League"

By the Rev. A. L. Jenkins

THE Epworth League of the Methodist Episcopal Church had its origin in the year of our Lord, 1889. The apparent object of the organization was to "promote intelligent and vital piety in the young members and friends of the church; to aid them in the attainment of purity of heart, and in constant growth of grace, and to train them in works of mercy and help." The obligation enjoined upon each applicant for membership is recognized under the form of a pledge which reads thus: "I will earnestly seek for myself, and do what I can to help others attain, the highest New Testament standard of experience and life. I will abstain from all those forms of worldly amusements forbidden by the Discipline of the Methodist Episcopal Church, and I will attend so far as possible the religious meetings of the chapter and the church and take some active part in them."

Thus the Epworth League, in its several divisions known, as spiritual, mercy and help, literary, social correspondence, church benevolence, and Junior League, stands for the highest Christian character and usefulness. Such a life cannot be too solemnly enjoined upon the young of this great civilized republic, with its immense population of millions. This great problem of saving the youth is indispensable and must be solved. When we contemplate the grave situation of our homeland, how it is beset with stupendous problems—farm relief essential; Geneva arms conference unsettled; the volcanic eruptions in the political arena; the Chinese situation darkening; Nicaragua, Tacna Arica, and Mexico all to be watched, and the colossal race problem constructed by the influx of immigrants widely separated from us in language, religion, and political ideas—there seems to be no clue of escape from the labyrinth but through the development of higher character and usefulness in the youth. The material increase in church membership and its great improvement in quality cannot be accomplished through people of fixed habits in middle life, but rather by the young people, who will soon carry the responsibilities Christ has committed to his church. The league, therefore, ought to gain in quantity and improve in quality.

But there are some great obstacles confronting the operation of this important machinery.

In the first place, the time appointed in most churches for the public exercises of the league is a handicap. As the day is pretty well utilized in other church functions, the time for holding league services is most disadvantageous for the best results. And, too, the church school and the regular evening services also suffer, because many Epworthians attend the league at the expense of these important spiritual levers. Therefore, the closing of the afternoon church school and the opening of the regular evening services and the Epworth League coming between constitute an unwholesome sandwich, which fails to give the proper nutriment to the spiritual being. The league was designed by its founders to be a numerical feeder of the church. And let it be said to the credit of the league, even with its handicaps, that many have entered the church through its fold. The Sunday (church) school has often been called "The Future Church." Strictly speaking, such a statement is false, for a large number of the church-school scholars constitutes a goodly portion of the league. Therefore, why not say that the Epworth League and church school are "The Future Church"? If this be true, then the league should have a place in the church's program where it can operate as effectively as the school. Since the problem of the salvation of the youth has become so difficult of solution, who knows but the founders of the league desired it to be born and operate in the kingdom of Christ for such a time as this?

Again, there are some antagonists of the league who have very little interest or health blood for its existence and mission. They would rather discourage or have it out of existence than throw one advantage or benefit into its path. Some of them are men and women of forty or fifty years' experience. This indifference is observed not only by those unconcerned in the welfare of the church and her mission, but also by those within the church limits and even the ministerial ranks. The definite moral standard for them, seemingly, has less restraint to the inbred sin than it possessed in former days, and there is a tendency for each to be a law unto himself. Faultfinders and unjust critics, they talk much about the essentials and non-essentials within and without the church. And since the league has not been given a fair trial and chance

to do the most effective work for which it was designed, they use the results accomplished as laudable reason for placing the league among the non-essentials. They are largely to blame for the changed condition existing among the young people of this generation. Oh, they will criticize anything! They even seem inclined to lock arms with that class of youth that should be pitied rather than censured in regarding the revealed "Word of God," the Bible, as merely a human book. These are the ungodly and sinners in Zion.

It is alleged that the league in nearly all of its functions, with but few exceptions, has almost proven a total failure. Only here and there are found one or two departments at work. Whenever it is the literary department, which usually takes precedence over the others, the height of the leaguer's ambition seems to rest in the rendition of programs composed of essays, addresses, solos, duets, trios, ear-tickling music, etc. This seems to be the whole life of some leagues in most of our churches. They simply use the harrow; whereas, the plow and every other necessary implement should be brought into play to get and keep the soil in order for the production of a full harvest. Now, because many churches have failed to recognize the league's importance or understand its operations or have sought to evade the responsibility enjoined, the literary department has taken full sway, and, in many instances, no discrimination can be detected between it and any secular literary organization. Little or no emphasis is placed upon its spiritual importance. There is a drifting from the direct intent of its founders. There seems to be no more desire for some Epworth League president to break from the secular drift than for the man with the "muck rake," as described by Bunyan, to break from his earthly greed. That the literary operates in harmony with the wishes of the masses is no argument in favor of the league as a workable plan any more than a failure to apprehend the many physical, nat-

ural, moral, and spiritual things is an argument in favor of their non-importance. The sun, the king of the day, is to a large extent a mystery to astronomers. Should we deny the effects of this heavenly body upon the physical and natural life and, in fact, upon the entire creation because of the lack of this knowledge? The mind, in its psycho-physiological activities, is much beyond human conception. We only know mind by its operations or by what it does. Shall we, therefore, look upon mind as a non-plus and declare it to be of little concern? The activities of man, without doubt, will deny such an assertion.

Therefore, there is a lessening of personal consecration. Such should be cultivated under the spiritual department, and should leaven the whole. Its far-reaching influence, its deep significance, its divine resources for equipment and practice elevate it to the highest position among the operations of the league. But alas! As the hurry, competition, wealth, prosperity, greed for financial gain, and unprecedented craze for present-day amusements are attracting the attention of throngs away from better things, so the avoiding of hard places, difficult and embarrassing forms of services, the true spirit of sacrifice, privation, suffering, or humiliation for the cause of Christ creates the ebb in personal consecration. This ebb-tide in life manifests itself in diverse ways: Lack of interest on the part of church members who are league members, in the means of grace; lessening of liberality, more or less, for the support of the various benevolent enterprises of the church; origin of the spirit of dishonesty in the right use of finance; origin of the spirit of lordship over the church, and sometimes over the preacher; the right-of-way to have or to hold anything at the expense of opportunities afforded the church for her betterment. These are some of the handicaps of the Epworth League which, we believe, can be removed if the purpose for which it was founded is realized by giving it a square deal.

Philadelphia District Notes

—The work on the Philadelphia District of the Delaware Conference, Dr. W. C. Thompson, district superintendent, is prospering. The outstanding feature of the work is the securing of the new church building and parsonage for the congregation of Peniel Church. This property is conservatively valued at \$90,000. This church was organized about three years ago, and Dr. Thompson held the first Quarterly Conference there in 1925. At that time there were only fourteen members; now there are thirty-six full members and fifty-eight preparatory members. There are 207 pupils in the Sunday school, and a well-organized senior and junior chapter of the Epworth League. This work has been developed largely through the efforts of Dr. Thompson, the Rev. Spence, the present pastor, and Dr. William A. Ferguson, of the City Missionary Society of the Philadelphia Conference. Peniel is the second large church secured by Dr. Thompson in the last two years.

—Germantown charge, Dr. D. W. Henry, pastor, is preparing to build a new church at a cost of about \$100,000. The old church property has been sold, and the people will worship in the Y. W. C. A. hall until the new edifice is completed.

—Merchantville, N. J., the Rev. J. R. Holland, pastor, is erecting a beautiful new church at a cost of \$35,000. They have just completed a new parsonage at a cost of \$6,000.

—Cape May, N. J., the Rev. W. H. Johns, pastor, has just finished a new parsonage at a cost of \$6,500.

—Dr. Thompson has organized a new circuit with three churches in and near Atlantic City. During June of the present year he organized a new church at Pennsgrove, N. J.

—Grace Church, Chester, Pa., the Rev. Elmer P. Gibson, pastor, grows by leaps and bounds. This is a new work in a growing section of Chester. An addition, just being completed, to the old church doubles the seating capacity.

—Philadelphia is the home of the African Methodist Church, and its population is made up largely of persons from Virginia and the South, most of whom are Baptists. In spite of these handicaps, the work here, under the leadership of Dr. Thompson, is prospering. We have thirteen churches here, all in a growing, healthy condition.—Benjamin A. Arnold, Assistant Pastor, St. Paul Methodist Episcopal Church, Philadelphia, Pa.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE KINGDOM DIVIDED

THIRD QUARTER. LESSON XII. SEPTEMBER 18

Scripture Lesson—1 Kings 12. 1-24.

The Fundamental Cause of Disruption. The Northern tribes of Israel had not forgotten that the first king hailed from the North, and that they had voluntarily accepted the Southern leadership. In accepting Southern leadership they had reserved to themselves the right to reject this leadership if the occasion should demand it, just as Judah had done them. Their acceptance was of the king, and not of the union as such. Solomon had tried to establish the thought of union foremost in their mind by giving the union an emotional or religious bond. But his expensive program along that line imposed burdens upon the people which they did not complacently bear, but only chafingly endured. Judah and, to a lesser extent, Benjamin did not chafe so uncomfortably under these burdens because Jerusalem, where so much money and labor were expended, belonged to Judah, and was on the southern border of Benjamin. The glory of Jerusalem was the glory of Judah and, to a lesser extent, of Benjamin. So Benjamin was divided in sentiment between the North and the South; and with this fact in mind, we can understand how the author could say that Judah was left alone and, again, that the king of Judah collected so many warriors from Benjamin (1 Kings 12. 21). But for the Northern tribes jealousy of the glory of Judah, at their expense, added to the burdens in themselves already grievous. And then Solomon's building program was ended only by his death (1 Kings 9. 15-19). The burdens of the administrations of Saul and David seemed reasonable, as these were necessarily war administrations for national freedom. But it was much different with the burdens of Solomon's peace-time administration.

An Unsoothing Soother. Hence Solomon eventually discovered that he was losing the loyalty of the North. And to appease this section of the country he appointed one of their most brilliant young leaders to a responsible position in his "cabinet" (1 Kings 11. 26-28). Without a doubt, he had hoped to Solomonize Jeroboam and use his influence and popularity in the North to either regain his own popularity, or at least assuage the feelings of that section. But this expected soother didn't soothe very well. He was himself too ambitious to sell out his people's interest for a subordinate office, when, through loyalty to his people's interests, he saw bright prospects of capturing the chief office for himself. So, instead of trying to win back for his chief the loyalty of his people, he made capital of the king's unpopularity in the North. He secretly used his office to widen the breach between the North and South. Undoubtedly, he hoped either to succeed or to displace Solomon. He knew that the kingship had not been made hereditary by tradition. And he knew that the kingship had passed from the North to the South in a manner similar to that which he was anticipating in another change of dynasty. In this frame of mind, it was not difficult for a prophet of the North (and prophets usually kept well posted on public feelings and sentiments) to persuade him that it was God's will that he should disrupt the union and become king of the Northern tribes (1 Kings 11. 29-32).

But Solomon was not asleep while these plans were maturing under cover. But, somewhat as Saul had done regarding David, he found out what was in Jeroboam's heart; and, as Saul had done, he took decisive steps to prevent the kingdom passing either from himself or from his house after his death (1 Kings 11. 40).

The Precipitate Cause of the Disruption. But Solomon was no more successful in this than Saul had been. His persecution of Jeroboam only made him more the idol of the North, which understood that he had been persecuted for championing its rights against the oppression of the Southern king. Upon the king's death the North summoned its champion from forced exile, and presented Solomon's son and successor a "constitution" in the form of an ultimatum for him to sign on the dotted line. For one thing, they demanded a sharp reduction of taxes. The "senate" of Judah passed this constitution; but the "lower house" refused to pass it (1 Kings 12. 6-11). These young men probably thought that the North was either bluffing or had greatly underestimated the military strength of the king; that to yield would show weakness on the part of the king, and would encourage further demands, including his abdication in favor of the "favorite son" of the North. As not seldom happens in the case of young men, their eyes were closed to prudence. Rehoboam vetoed the constitution passed by the senate, and he cannot be accused of using courteous language in his veto. The die was cast. The North peaceably seceded as a unit from the union, and made Jeroboam its king. Judah, with at least a part of Benjamin, comprised the kingdom of the South. Civil war for the restoration of the union was prevented only by the wise counsel of another prophet.

Solomons and Rehoboams of Modern History. Thus Solomon, who was so wise in other matters, by his unwise, extensive building program and oppression undid much good which David had accomplished. Rehoboam is usually blamed for the disruption. But he is only as much to be blamed as Charles I and Louis XVI are to be blamed for the revolution in their countries for constitutional government. And Solomon is just as much to be blamed as James I and Louis XVI are to be blamed. Rehoboam could have changed the policy of his father, as Charles and Louis XVI could have done. But, being too big-headed to appear weak,

he had the greater part of his strength shorn from him.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, SEPTEMBER 18, 1927

"What portion have we in David?"

(By D. D. Martin, D.D.)

It is one thing to enlighten another, and quite a different thing to accept him as a brother in Christ. The church and the school has been carried at much sacrifice to people of all races in the name of Christianity, and yet church members hold the fruit of such missionary endeavor at arm's length, and refuse to recognize them as children of a common family life. To the most of us they are foreigners, or of another race, and are not entitled to the same privileges we ourselves enjoy.

It is not strange that such people feel that their interests are not ours, that they have no part with us in the church of which we are a part, or the social life in which we share, that they have no portion with David. The result of such division is that Israel is divided, and the sheep of the Master, not of the fold in which we are, withdraw their confidence and support from us, and God's work is seriously divided in the world. Thus has the church been divided into sects, and the races are far separated in the work and worship of God.

One reason for all divisions among men is the assumed right of some to be leaders and rulers. Religions opposed to each other are struggling for the dominant place in the minds of men; one church assumes it is better than other churches and should have the right of way; one race is better than other races and claim first consideration. Sometimes missionaries to the countries of earth feel that they are better than those to whom they are sent. In spite of sacrificial effort, an estrangement is felt between them and the people they serve.

There was a serious division in Israel, which proved the ruin and loss of the ten tribes. Divisions are always expensive and cause great loss to a common cause. If we could have a united church, in which each felt an interest in the other and all interested in all races and people everywhere, this world would soon be won to Christ. So long as we work against each other, the loss will be great and the day of final victory postponed, sin and hatred will destroy the great value we might be to each other in all the world.

OAMMON SEMINARY.

Epworth League Topic

SEPTEMBER 18

LEAGUE IDEALS IN HIGH-SCHOOL LIFE

(Phil. 4. 8; Micah 6. 8; 1 Cor. 13)

FOR DISCUSSION

1. ARE LEAGUE IDEALS PRACTICAL?

Of course, all Leaguers will admit in advance that the League ideals—the Christian ideals—are really desirable in school life, but they are not trying to carry these principles out in their lives.

Why? For some, this is because they have never considered what would happen if they really put them into practice in the work, study, and play of high-school days.

Others believe we ought to follow these ideals, but down deep in their hearts they will say as one senior did, "Those ideals are bucking human nature, and they won't work." He was willing to grant this would be a fine world if they could be worked.

The Need for Ideals. If you look at the problems that come up in high-school life, you can see right away that some ideals are needed to guide us—for ideals help us to think and act as we do. They are often the motives for action. To look again at the

question of real worth vs. favoritism or pull, we can study Jesus' own settling of the issue, and come to an ideal which we as His followers may use. This very thing happened to Jesus, and was faced by Him. Mark 10. 35-45 tells of the James and John incident, and how Jesus met it.

But the question is, Would this method of handling the problem in high school to-day be desirable?

What would the consequences be if all Leaguers tried to live honestly by just this one ideal?

What League ideal is involved in each question? Go back to Jesus' own teachings for the answer.

1. Would a Leaguer make people outside his own group feel that they did not belong?

2. Would a Leaguer "get even" with a person who had done him a real or fancied wrong?

3. Would a Leaguer take on a job and then drop it before it was finished?

4. Would a Leaguer "duck" from undertaking a responsibility in League or school, if that Leaguer were best suited to fill that job? This might mean an office or committee work.

5. Would a Leaguer praise a person to his face and criticize him behind his back?

Make a list on the blackboard of other problems of high-school life where Christian ideals are involved. Find in these questions also the Christian principle involved, and trace this back to Jesus' way of settling like incidents.

2. HOW GET THESE IDEALS INTO USE

The discussion up to this time should have helped every one realize how often League ideals are involved even in the smallest details of everyday living. But the second of the two questions asked at the beginning of this topic is: How may they become a part of the thinking and acting of high-school students? How are people inspired with the aim of living up to the best of their abilities? Many of us do the things we do because of the crowd we are in. Some-

times one person will have such an influence that what he or she says "goes." All of us copy, either consciously or unconsciously, someone whom we look up to, and pattern ourselves according to that person. If we copy someone, inevitably someone is copying us. We ourselves are examples. It is well to check up on our own associates and see whether the association is helpful or hinders. But always as Leaguers we want to remember that our good times and our activities are drawing others into our group. Can they catch the ideals that inspire us by just watching us in our everyday life? When we hear someone say, "Be a man," it is an incentive to be our best, because we are thinking of the most that a man is capable of. If it is hard to live up to that best, we are all the more inspired, because there is a thrill in doing things that are hard, that take all our strength of mind and body and purpose. Only when all of us live up to this best can we attain the goal of the ideal world, which we as Christians call the kingdom of God on earth.—*Epworth League Quarterly.*

give all the credit to Almighty God for this wonderful success. There are many preachers now that want this place, but we are satisfied with our present pastor, and hope that the superintendent and bishop will let him remain here as long as he wants to stay with us, for through him salvation has come to our doors, and our sons and daughters and our old men have made peace with God before they at His bar appear. The State convention of The Woman's Home Missionary Society of the Methodist Episcopal Church of the Florida Conference will convene at this church, Winfield, Fla., September 8-11, 1927. The president and members of the local society are making elaborate preparations for the entertainment of the same. This will be another great meeting. Mrs. Hattie Harris is president.—The Rev. J. N. Norwood, Pastor; J. S. Luke, Reporter.

Hattiesburg, Miss.—Thursday, August 25, marked the beginning of St. Paul's new \$2,500 brick church. The Rev. W. H. Smith, superintendent of the Hattiesburg District; the Rev. J. D. Wheaton, pastor, with officials and members of the church, assembled on the ground, and after appropriate readings, prayer, and other appropriate services, the Rev. D. F. Dudley, one of our pioneer ministers and the one that built the first church on this spot, moved the first shovel of ground. The membership is enthusiastic and will rush the building to completion as fast as their financial ability will permit.—E. W. Hall, Reporter.

Little Stories of Achievement

What the Churches Are Doing

We procured the services of the Rev. Mrs. E. Proctor Johnson, of Gainesville, Fla., who assisted in this great meeting, of which we

Pelahatchie, Miss.—We are glad to say that Mountain Ridge Methodist Episcopal Church is on the upward march. We are spiritually alive, and feel that the Lord is with us. We have just closed a soul-stirring revival, and seven souls were saved for His Kingdom. We raised \$62.76. We ask your prayers for continued success.—L. A. Patterson, Pastor; Mrs. Cornelia Kersh, Reporter.

Houston, Texas.—Boynton Methodist Episcopal Church was favored with one of the best sermons delivered here this year. Our district superintendent, the Rev. J. S. Scott, preached from the text, "And the Lord said unto him, What is that in thine hand?" Dr. Scott is a wonderful preacher, and we all love him. Our church is doing nicely. The pastor, Rev. T. M. Jackson, is on a three weeks' vacation.—Mrs. L. A. Steptoe, Reporter.

Hickory, Miss.—Our revival at Wesley Methodist Episcopal Church began the first Sunday in August and continued for one week. The meeting was conducted by the Rev. J. C. Hibbler, of Vicksburg, Miss. He was at his best in every sermon preached. We are glad to say that we were very successful, both spiritually and financially. Twenty-five souls were added to the church, and \$125 raised during the week. The meeting was enjoyed by all.—The Rev. S. L. Harrison, Pastor; F. Estella Harrison, Reporter.

Meridian, Miss.—St. Peter's Methodist Episcopal Church has just closed a very successful revival. Five souls were added to the Kingdom, and the church was greatly revived. The Rev. J. B. Brown, of the African Methodist Episcopal Zion Church, rendered valuable services. A collection of thirty-six dollars was raised for the pastor at the close of the meeting. The members also gave him and wife many pounds of choice groceries and five chickens. Many thanks to the givers.—The Rev. J. C. Smoot, Pastor.

Winfield, Fla.—Behold we prayeth and our prayers have been answered; we prayed that we might have a house of decency and beauty to worship in, and to serve the Lord in. Under the leadership of the Rev. J. N. Norwood, we now have the building. Now we have been praying that the house of the Lord might be filled, so, under the leadership of our pastor, we launched a meeting, on August 4, which ran through to August 11. In this meeting twenty-six adults were happily converted and baptized, four infants were also baptized, and six accessions, making in all thirty-six added to the church.

District Activities

District Rounds

CHARLESTON DISTRICT

Third Round—Group No. 1, September 14, 15 (10 A. M.), Hedgesville, Inwood, Charleston, Shepherdstown, Summit Point, Harper's Ferry, and Martinsburg: meet at Shepherdstown, W. Va. Group No. 2, 29, 30 (10 A. M.), Moorefield and Romney: meet at Moorefield, W. Va.; Covington, October 6. Group No. 3, 7 (10 A. M.), Roncerverte, Union, Seebert, Lewisburg, Alderson, Hinton, Mt. Hope: meet at Alderson, W. Va. Group No. 4, 12 (10 A. M.), Montgomery, Charleston, Brown's Chapel, Riverview: meet at Charleston, W. Va. Group No. 5, 14 (10 A. M.), Huntington and Point Pleasant: meet at Huntington, W. Va. Group No. 6, 19 (10 A. M.), Parkersburg and Paden City: meet at Paden City, W. Va.; Buckhannon, 20; Clarksburg, 21. Dear Brethren: Let the inspiration of the District Conference urge you forward. The challenge is great, but with God all things are possible. Have faith in God. Labor hard for the success of these interests: Sixtieth anniversary of Morgan College in November; increase in World Service giving; carefully planned evangelistic campaigns; good representation from each charge at group meetings. Let your slogan be, "Saved to Serve."—E. Adolph Haynes, District Superintendent, 736 Water Street, Clarksburg, W. Va.

FORT SMITH DISTRICT

Fourth Round—Danville and Plainview, September 10-16; Roland and Natural Steps, 17-23; Little Maumell and Marsh Chapel, 24-27; Lonoke, Moses Chapel and St. James, October 1-7; North Little Rock, McCabe Chapel, 9-11; West Rock, 12, 13; Marche Ct., 14-19; North Little Rock, Adams Chapel, 20, 21; Conway, 23-25; Morrilton, 29 to November 4; Solgohachie Ct., 5-10; Bentonville, 12-15; Fayetteville, 16-21; Van Buren, 22, 23-27 (A. M.); Fort Smith, 24, 25-27 (P. M.). Dear Co-workers: This brings us to the fourth and last round for this Conference year. You have done well under conditions up to date. I am proud of you, but we are at the third base and must make a home run. We can do it if we only put our hands in His hand, who said, "I will lead you." Let us come to the Annual Conference with full reports on all lines of our work. Let us all do our best. I remain your brother in Christ, J. L. Bryan, District Superintendent.

VICTORIA DISTRICT

Fourth Round—Alleyton and Eagle Lake, September 3, 4; Columbus, 10, 11; Columbus Ct., 17, 18; Garwood, 24, 25; Schulenburg, October 1, 2; Hallettsville, 8, 9; Oakland Ct., 15, 16; Sublime Ct., 22, 23; Yoakum, 29, 30; Wharton Ct., November 5, 6; Edna Ct., 12, 13; Cologne Ct., 19, 20; Victoria, 26, 27; Weimer Ct., 28. Dear Brethren: The time is short before going to Annual Conference and making reports. This is our last call for General Conference. Let us call your attention to World Service reports. We are a little behind and must come to the Annual Conference with round reports. Raise the balance of your Conference claims now, so that you have the last Sunday to make a clean sweep for the pastor's salary.—W. M. Ellison, District Superintendent.

Reports of District Conferences

CHARLESTON

The seventh annual District Conference, Epworth League, and Sunday-school convention of the Charleston District, Washington Annual Conference, convened at St. John Methodist Episcopal Church, Covington, Va., the Rev. E. Adolph Haynes, district superintendent, presiding.

A very cordial welcome was extended the Conference by the mayor of the town, the ministers of the several denominations, and representatives from the several fraternal

organizations. The Rev. A. D. Brown, of Roncerverte, W. Va., in a scholarly, polished manner made the response on behalf of the District Conference.

The opening address by the district superintendent was filled with inspiration, and showed marked progress made during the five months of his administration. The work of the Centenary World Service among Negroes was brought out in an address by the Rev. J. D. Brown, of Charleston, W. Va.

Quite a new innovation on the district was

made by the district superintendent in the introduction of a church-school institute and symposium. We are glad to say that our new district superintendent believes in trained leadership and religious education "plus." The work of the standard church school and trained workers was presented by the Rev. W. E. Jefferson, of Martinsburg, W. Va.; the graded church school and graded worship, by Mrs. W. E. Jefferson; demonstrations of work done in the junior and primary grades were given by Mrs. W. E. Jefferson and Mrs. Nannie Ross, of Martinsburg, W. Va. These addresses were followed by a round-table conference in which much information and inspiration was gained along the line of modern methods in church-school work.

A district council of religious education was organized for the purpose of correlating the church school, Epworth League, and other activities of the church. This is to be done through group meetings and institutes held at various churches on the district.

Reports from the various departments of church work showed that pastors and laymen are endeavoring to follow the slogan, "Saved to Serve."

Miss Harriet Beason and Mrs. W. J. Tyler, representatives of The Woman's Home and Woman's Foreign Missionary Societies, were present and effected district organizations.

Among the field workers present were: the Rev. A. J. Mitchell, representing Morgan College; the Rev. C. H. Matthews, Conference Claimants, and the Rev. W. A. C. Hughes, home missions.

The Rev. W. A. English, of Baltimore, Md., the Rev. J. C. Scarborough, of Waynesboro, Va.; the Rev. and Mrs. J. H. Peters, of Staunton, Va., and Mr. J. E. Banks, of Alderson, W. Va., were among the several visitors to the Conference.

Under the direction of Prof. Haines Smith, of Low Moor, Va., and the Rev. C. D. Hughes, of Montgomery, W. Va., assisted by visiting choirs, the musical programs added much to the occasion.

The pastor, Rev. Emanuel M. Dent; the good people of his congregation, and the kind friends of the Baptist Churches, deserve great credit for the successful entertainment of the Conference.

Pastors and laymen of the Charleston District feel that they have "the right man in the right place" as district superintendent in the person of the newly appointed Rev. E. Adolph Haynes. From his able and masterly way of putting over his first District Conference, he has won the esteem of all who were present. We predict for him a future that will mean much in bringing the Kingdom and the will of God into the hearts of men. He is not only a leader, but a friend and brother.—W. E. Jefferson, Reporter.

ORANGEBURG

The session of the Orangeburg District Conference has passed into history, and those whose privilege it was to be present all testify to the fact that it was a great success.

The Conference convened on schedule time at Greenville Methodist Episcopal Church, on the Reevesville charge, July 27, 1927, with Dr. J. B. Taylor, the district superintendent, in the chair, and the Rev. M. O. Steward, pastor. The organization was effected; then came the preaching hour, and as the man of God talked the fire burned. After the announcements the Conference recessed for dinner.

When the Conference opened for the afternoon, Dr. Taylor gave the laymen exclusive charge, and in their own way they carried out their program. The evening sessions were always given over to preaching and a general religious service that the people greatly enjoyed.

On Thursday morning the business of the Conference proper began by listening to the district superintendent's report, which showed that he had not been idle, followed by the reports of the pastors of the district, and while they fell a little below last year's reports, were not altogether discouraging. The routine business of the Conference was taken up in regular order and dispatched with celerity by the district superintendent.

The Conference was enlivened by the ap-

pearance of a number of General Conference aspirants, who came asking to be sent to the General Conference in 1928, and, as usual, everyone thought he was the logical candidate that should go, thus furnishing great entertainment for the Conference.

The sermons preached and the papers read, as well as the debates, were above the average, and too much cannot be said in praise of those who participated on the program.

There were a few visitors who were not aspirants for General Conference. They were: Mrs. Earl, who represented the Fairwold Home for Wayward Girls, and Mrs. Daisy Bulkley Taylor, who represents The Woman's Home Missionary Society, whose addresses were heard with much interest. We were also delighted to have a number of the pastors to visit us from the other districts, who brought us greetings that we were pleased to reciprocate. Thus closed one of the best District Conferences that has been held on the district for several years.—R. F. Freeman, Reporter.

SOUTH BALTIMORE

The thirty-sixth session of the South Baltimore District Conference, Epworth League, and Sunday-school convention convened at the Franklin Methodist Episcopal Church, Churchton, Md., August 2-7, 1927, the Rev. C. C. Gill, pastor.

The convention opened with the anniversary of the Epworth League, the Rev. C. S. Briggs, district president, presiding. The sermon was preached by Dr. E. A. Love, and an address given by Dr. J. S. Carroll.

On Wednesday morning the district superintendent, Dr. J. S. Carroll, called the house to order; the holy communion was administered. The body joined in the memorial services for the deceased pastors and local preachers. The deceased pastors were: the Revs. P. O. Middleton, J. B. Arter, and J. T. Moten; local preachers: Wm. Thomas, A. Hutchinson, and W. B. Chase. The roll was then called and the Conference organized. The Rev. J. W. Dockett was re-elected secretary; the Rev. E. D. Hall, assistant; the Rev. C. S. Briggs, treasurer; the Rev. Ezra E. Williams, reporter to the various papers. Welcome addresses were given: from the Methodist Episcopal Church, by Mrs. Mattiel Carter; from the African Methodist Episcopal Church, by the Rev. Pollock; response by the Rev. R. D. Jennings. The district superintendent's report was very fine and showed faithful work had been done. In his report he recommended a district parsonage, and a committee of one hundred and one is at work toward the same.

The Rev. H. L. Phillips preached the Conference sermon, and music was rendered by the Broad Neck choir. The following visitors were present: Dr. and Mrs. J. U. King, Dr. and Mrs. E. Lyon, Dr. C. H. Matthews, Miss Edna Bowie, the Rev. J. G. Grant, Mrs. Susie A. Love, Mrs. Ora Day, the Rev. V. E. Johnson, Dr. J. H. Jenkins, Miss Manervia Jenkins, Dr. and Mrs. R. F. Coates, Dr. and Mrs. M. J. Naylor, the Rev. and Mrs. C. H. Toulson, Mrs. Florence Carroll.

The sessions were very much alive throughout the Conference. Drs. J. U. King, C. Y. Trigg, E. Lyon, C. H. Matthews, R. F. Coates, W. A. C. Hughes, Miss Edna Bowie, Mrs. F. Carroll, and Mrs. Cora Day gave very interesting addresses.

The following papers were brought before the body for discussion: "Mobilizing the Youth for Christian Service," the Rev. E. A. Love; "The Supremacy of Spiritual Interest," the Rev. E. D. Hall; "How Shall Evangelism Be Interpreted in Our Present-Day Life?" the Rev. E. E. Williams; "Ministerial Support," the Rev. A. J. Mitchell. The papers were read and discussed with much enthusiasm.

The Conference was, it is said by all, one of the finest in many ways ever held on this district. We were kept on the mount with the Lord by the morning watch each morning, and praise service conducted each evening by Mrs. Florence Williams. The anniversaries of The Woman's Home and Foreign Missionary Societies were well attended and were very helpful. The good pastor, Rev. C. C. Gill, and his faithful people did everything in their power to make their guests

happy. A splendid reception was given Friday night and an outing on Saturday, followed by a reception given by Mrs. Mattiel Carter, at Shady Rest.

Sunday, at 11 A. M., Dr. J. S. Carroll preached; at 8 P. M. the Rev. J. W. Dockett delivered the sermon and music was rendered by the Glenburnie choir. At 8 P. M. the Rev. Geo. Brashears preached; music by Chews Chapel choir. The district superintendent was given \$50 for his vacation; \$30 was given the pastor for his vacation. The Conference adjourned to meet at Broad Neck, Md., in 1928. We left saying, "May God bless the Churchton people."—Reporter.

CORPUS CHRISTI SUNDAY SCHOOL AND EPWORTH LEAGUE INSTITUTE

The Sunday School and Epworth League Institute of the Corpus Christi District met at Long Mott, Texas, July 19-24. The Rev. J. J. Hardeman, district superintendent, presided. A wonderful program was carried out each day, and was full of inspiration. Tuesday night, the introductory sermon was preached by the Rev. Z. E. King, which was a source of spiritual joy to all present. Wednesday morning was given to organization and reading of excellent papers. Wednesday evening, a wonderful address was given on "Religious Education," by Prof. W. A. Whitby. Wednesday night, the Rev. R. W. Allen came before us with a burning message. Thursday morning, we listened to a paper read by Mrs. Maud Ross, of Port Lavaca, Texas, and enjoyed it. Mrs. D. N. Swann, of Victoria, Texas, gave some brief remarks on "Art Work." They were short but to the point. Thursday night, the Rev. Franklin, of Bloomington, preached a soul-stirring sermon. On Friday morning, the holy communion was administered by the Revs. J. H. Browne and Z. E. King. The institute was visited Friday by Dr. R. N. Brooks, of Atlanta, Ga., and Prof. T. B. Echols, of Samuel Huston College. Both spoke encouraging words. All seemed to realize their sacred duty after hearing these inspiring, instructive messages. Friday night Dr. Brooks came before us again. Ten dollars was given to Samuel Huston College. Saturday, the ladies gave a picnic and bathing party. Saturday night, a grand concert was enjoyed by all. Sunday was a high day. Sunday school was well attended. At 11 o'clock the Rev. Hardeman preached a wonderful sermon; at 3.30, the Rev. R. Walden preached to the delight of all; at 8.30, the Rev. J. H. Browne gave us a stirring message. Amount raised in meeting, \$201.75. The dear sisters of Long Mott spared no pains in caring for the delegates. This meeting will ever remain in the memory of all who attended. The Rev. Hardeman has brought the district to the front. Visitors were: Mrs. D. N. Swann; Miss Henrietta Swann; Mr. Price, of Victoria; Dr. R. N. Brooks; and Prof. T. B. Echols.—Reporter.

WACO DISTRICT SUNDAY SCHOOL AND EPWORTH LEAGUE INSTITUTE

The Sunday School and Epworth League Institute of the West Texas Conference was held at Rocky Crossing Methodist Episcopal Church, Tuesday, August 2, to Sunday, August 7. The Rev. H. A. Jones and his good members had prepared everything for the comfort of the delegates and visitors. At 2.30, the devotional service was conducted by Dr. J. W. Downs, district superintendent, after which one of our local preachers, Brother Nance, was introduced. His sermon was enjoyed by all. The members of the faculty were then introduced as follows: the Rev. M. B. Burkley, dean; G. A. Deslandes, Bible study; A. D. Holden, life service; Prof. T. B. Echols, general methods; C. S. Williams, stewardship; Mrs. M. P. Burkley, junior methods; R. M. Davis, mission study; Prof. T. R. Davis, forum; Prof. J. S. Henry and the Rev. P. A. Byars, recreation. Each one was the master of his work. After long hours of study, it was a treat to see old and young enjoy many games. Among the visitors were: the Rev. K. W. McMillan, the Rev. J. W. Weakley, the Rev. C. E. Whitaker, S. Kelly, the Rev. Hightower, T. S. Pryor, Dr. R. N. Brooks, and Dr. W. J. King. This

was a meeting which will not soon be forgotten. Many received information and inspiration. Preaching night and day. Amount raised for World Service and other causes, \$500. Mrs. K. W. McMillan, another distinguished visitor from San Antonio, was introduced, and made remarks dealing with the young lives. Consecration service was conducted by Prof. T. B. Echols, and the sermon by Dr. R. N. Brooks, of Atlanta. Forty-two young people pledged themselves for service. Our superintendent is a man equal for the task. He is leading our district on to victory. May he live long to push the cause of Kingdom building.—B. A. Byars, Reporter.

Obituaries

ABRAM—Bro. Bacchus Abram departed this life July 22, 1927, at the age of sixty-five years. Forty years ago he joined Mt. Zion Methodist Episcopal Church here at Lamp-ton, Miss., and served as trustee, steward, and class leader. He was a lover of the church, answering the roll call and meeting the assessments until about eighteen months ago, when he fell on the bed of affliction. He endured his illness as a good soldier, and died in full triumph of faith. He was buried with the honors of the society of which he was a member. The funeral sermon was preached by the pastor, Rev. D. R. Bentley.—Reporter.

ABRAM—Sister Lovie Abram, a faithful member of Columbia Valley Methodist Episcopal Church, Columbia, Miss., departed this life July 17, 1927, in full triumph of faith. She was faithful to every duty in the church. Just several days before her death the pastor appointed her agent for the Southwestern Christian Advocate. She was planning to represent the paper at the District Conference at Hazlehurst. Sister Abram was loved by all; the church and community will miss her greatly. She leaves to mourn her passing a father, mother, four sisters; several brothers, and many friends. The funeral service was conducted by the Rev. A. M. Quinn and pastor, J. B. Brooks.—The Rev. J. B. Brooks, Reporter.

ADAMS—Sister Matilda Adams, a member of the Stanley Methodist Episcopal Church, Chattanooga, Tenn., died June 4, 1927, leaving a husband, three sons, four daughters, five grandchildren, and two great-grandchildren to mourn her passing. The funeral was conducted by the Rev. Johnson.—The Rev. G. W. Calhoun, Reporter.

ADKINS—On June 12, 1927, death claimed the father of Adkins Chapel Methodist Episcopal Church in the person of Mr. D. D. Adkins, who was founder of the church. He died at the age of seventy-two years. The funeral was largely attended, with seven preachers participating in the service: the Revs. J. R. Little, A. G. Marshall, M. C. Pulliam, D. J. Virmer, of the Baptist Church; I. S. Brown, and the pastor of the African Methodist Episcopal Church at Cotton Plant.—Mrs. Eddie Norvell, Reporter.

ALTON—Mrs. Mary J. Alton passed away June 13 after a month's illness at her residence, 4812 Indiana Avenue, Chicago. She was formerly a resident of New Orleans, where she was a great worker of First Street Methodist Episcopal Church. For the past nine years she has lived in Chicago and was a member of St. Mark Methodist Episcopal Church, from which the funeral was held. She leaves to mourn their loss a granddaughter, Florence L. Parker; a son, Wm. H. Alton; two nieces: M. Stone, and C. Jefferson, and a host of friends.—Reporter.

BELL—Anna Rowan Bell, the daughter of Harry and Katharine Rowan, was born in Davis County, Ky., September 12, 1856, and departed this life August 2, 1927, at the age of seventy years. She was married to Noah Bell, of Davis County, Ky., March 1, 1877, and to this union were born two sons: U. S. Bell, of Cincinnati, Ohio, and L. W. Bell, of Evansville, Ind. She professed a hope in Christ when very young, and the first Methodist Episcopal Church of Owensboro, Ky., of which she was a member, was organized

in their home. They also donated the ground upon which the church was built. She and her husband came to Evansville in 1905. Shortly after her arrival she joined the St. John's Methodist Episcopal Church. She lived a consistent Christian life, and has always had the interest of her church at heart, doing what she could at all times. She was the surviving member of her family, which consisted of fourteen children—ten boys and four girls—she being the youngest of the family. Two sons, two daughters-in-law, and a host of relatives and friends mourn her passing. The pastor, Rev. I. F. White, officiated, assisted by the Rev. Rabatoy, of the African Methodist Episcopal Church; the Revs. A. L. Smith, B. D. Dudley, and R. J. Miller, of the Baptist Church, and C. G. Hardison, of the Presbyterian Church.—Reporter.

BOWLES—Miss Hattie Bowles, a faithful member of St. Mark Methodist Episcopal Church at Washington, La., passed from labor to reward July 18, 1927, after an illness of several weeks. Miss Bowles gave most of her time for the Lord's service. She was Sunday-school superintendent; also organist for the Sunday school and church and was always at her post. Bro. O. Ellis eulogized her life from childhood to the grave; Bro. Baptiste Pitre spoke on the interest she took in Sunday school. A duet was rendered by Misses M. B. Dodson and C. M. Valmo. The choir rendered many beautiful selections. The Rev. J. Peterson, of Shiloh Baptist Church, and the Rev. F. R. Butler, of Waxia Methodist Episcopal Church, assisted her pastor, the Rev. J. L. Augustus, in conducting the funeral services. The remains were laid to rest in the Cedar Hill Cemetery. Miss Bowles leaves a father, mother, and other relatives and friends to mourn her passing.—Baptiste Pitre, Reporter.

DENNIS—Mrs. Matilda H. Dennis was born September 10, 1857, and died July 2, 1927. In 1884, in Jackson, Miss., she joined, under the Rev. J. W. Parks, what was then known as "The Mother Methodist Episcopal Church on the Hill," now Central Methodist Episcopal Church. She remained and died a faithful member of this church. The many official positions held by her during all these years evidences her great activity and usefulness in the church. She was a faithful and successful class leader, acceptable treasurer of the Ladies' Aid Society, and captain of several other church aids. She was the senior president of the Stewardess Board. Her funeral was conducted by her pastor, the Rev. J. W. E. Bowen, Jr., in Central Methodist Episcopal Church, of which she was an official member, Monday, July 4, and the body laid away in Mt. Olive Cemetery by Vesta Chapter No. 23 of the Eastern Star. For six months or more she bore her sickness patiently without murmur or complaint, though at times she suffered greatly. At times after passing through a spell of intense suffering she would smile and say, "I am trusting in the Lord." She realized quite a while before her death that she would not recover, and would say frequently, "I am ready and willing to go." Mrs. Dennis was married to Jno. L. Dennis, February 3, 1885. She leaves to mourn, husband and one son. She was wife and mother of one of the best Christian homes in the city of Jackson; the three, making up the family, lived happy in their home. Mrs. Dennis believed and stood for the highest standard of Christian living, and demanded it of others. The highest compliment that Christ ever paid a human being was when He said concerning the woman who anointed His head with ointment, "She hath done what she could." Mrs. Dennis, after the many years of faithful and successful service for the Master, and after dying a triumphant and victorious death, received equal words of approval and compliment by a former pastor and longtime friend, Wm. McMorries.—Reporter.

EARLS—On June 18, 1927, God in His infinite wisdom saw fit to take from our midst Miss Arcenia Earls, of Union Church, Miss., after a short illness. She was the granddaughter of Bro. H. Earls, and a member of Hickory Block Methodist Episcopal Church.—Maggie B. Crump, Reporter.

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ELLIS—Sister Martha Ellis, a loyal and faithful member of St. Paul Methodist Episcopal Church, Waxia, La., departed this life August 6, 1927, in full triumph of faith, at the age of ninety-five years. She was converted sixty years ago. Her husband was a local preacher and trustee. The Rev. F. R. Butler, pastor, conducted the funeral. She was laid to rest in St. Paul Cemetery.—The Rev. F. R. Butler, Pastor.

ELLIS—Sister Harriet Ellis was born 1840, and died July 5, 1927. She was a staunch member of Pilgrim's Rest Methodist Episcopal Church. She lived a Christian life and had been an inspiration to all who knew her by her kind words and charitable deeds. She was the mother of ten children, and six have preceded her to the great beyond. She leaves to mourn their loss a husband, two sons, two daughters, twenty-six grandchildren, seventeen great-grandchildren, one sister, and a host of relatives and friends. The Revs. W. L. Marshall, Jno. W. West, and R. W. Patton attended the funeral.—Addie B. Wells, Reporter.

EWING—The Rev. E. M. Madden, pastor of Warren Street Methodist Episcopal Church, Warrensburg, Mo., conducted the funeral of Master James Marshall Ewing, who departed this life July 22, 1927, at 11.15 A. M. His mother preceded him a few years ago to the glory land. He was quite sensible for a boy of his age and was liked by the boys of his community. The funeral was well attended by friends of both races. Many beautiful floral offerings were presented. He leaves father, stepmother, grandmother, and other relatives and friends to mourn his passing. The funeral was held Sunday, July 24, at 10 A. M.—Reporter.

FOSTER—Mrs. Ellen Foster, one of the charter members of the Wyndale Methodist Episcopal Church, after a short illness passed out of this life into eternity Wednesday, July 26, 1927, at 1.30 P. M., at her home in Wyndale, Va. She was near the age of seventy-five at her death. Sister Foster was the mother of three children, one of whom has gone on before, and two mourn their loss: Mrs. Fannie Perry and Mr. John

Roster of District Conferences for 1927 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

District	Place	Date	Dist. Supt.
Lake City.....	High Springs, Fla.....	Sept. 22-25.....	J. R. Patterson
New York.....	Montclair, N. J.....	Sept. 27-29.....	M. A. Thompson
Philadelphia.....	Cape May, N. J.....	Oct. 4-6.....	W. C. Thompson
Salisbury.....	Salisbury, Md.....	Oct. 11-13.....	J. E. A. Johns
Wilmington.....	Wilmington, Del.....	Oct. 18-20.....	T. H. Woody
Easton.....	Cambridge, Md.....	Oct. 25-27.....	J. W. Jefferson

Foster. She was a consistent Christian and had many friends in both races. Funeral services were conducted by the Rev. F. D. Thomas, pastor of the Charles Wesley Methodist Episcopal Church, Abingdon, Va. Services were largely attended by both races. Remains were laid to rest in the family cemetery, Wyndale, Va.—Reporter.

GEORGE—Death entered Asbury Methodist Episcopal Church, Natchitoches, and took away Sister Eliza George, one of its members. She has been ill for some time. She was eighteen years of age, and leaves father, mother, one sister, one brother, and a host of friends to mourn her passing—Chas. Anderson, Reporter.

GORDON—Mrs. Beatrice Watkins-Gordon died in full triumph of faith, Thursday, July 21, 1927, at the Flint-Goodridge Hospital, New Orleans. She was baptized and received into the church by Capt. N. McNeal, and was buried from Bethel African Methodist Episcopal Church, Baton Rouge, La. A husband, two brothers, and a host of relatives are left to mourn. Capt. N. McNeal and Dr. J. W. Washington conducted the funeral services.—Reporter.

GRACE—Sister Delia Grace passed from labor to reward on June 29, 1927. She was a strong and faithful member of Macedonia Methodist Episcopal Church at Clare, La., having been a member for sixteen years. She was born January 19, 1903. Sister Grace had been superintendent of the Sunday school for two years and was loved by all. She leaves a mother, one sister, five brothers, and a host of friends to mourn their loss. The funeral service was conducted by the Rev. W. L. Lee and was largely attended. Her remains were laid to rest in the Macedonia Cemetery.—A. M. Richard, Reporter.

HARPER—Mrs. H. Harper, wife of Wm. W. Harper, a faithful member of Seven Springs Methodist Episcopal Church, Clinton, Miss., departed this life, August 13, after four months' illness. She was loved by all. Her funeral was conducted at her church (Seven Springs), Sunday, August 14. Her pastor, the Rev. E. G. Webb; Bro. R. T. Epps, of the Baptist Church; and Sister Jennie Moore, one of the oldest members of Seven Springs, paid loving tributes to her life. The Rev. Williams, of the Baptist Church, preached the sermon. She leaves to mourn her passing a husband, nine children, eight grandchildren, three sisters, five brothers, and a host of friends. Interment was made in the family plot, near the church.—Reporter.

HARRINGTON—J. W. Harrington, a faithful member of Ebenezer Methodist Episcopal Church, Bennettsville, S. C., departed this life July 29, 1927, after a lingering illness of six months. He was a local preacher, Sunday-school superintendent, class leader, and steward for a number of years, being one of the best members connected with Ebenezer Church. He leaves a wife, seven daughters, one son, two grandchildren, and a host of relatives and friends to mourn his departure. The funeral services were conducted by the Rev. S. E. Watson. Other speakers were: the Rev. D. E. Thomas, ex-pastor; the Rev. G. W. Long, Presbyterian pastor; the Rev. W. S. Thompson, district superintendent, and many others. His remains were laid to rest in Ebenezer Cemetery.—F. H. Pearson, Reporter.

JOHNSON—Mrs. Lillian Ford Johnson, a lovely bride of only one month and three days, died July 18, 1927. She was a faithful member of Wesley Methodist Episcopal Church, Houma, La.; was also an active choir and Sunday-school member and public

and private school teacher. She was married on June 15, 1927, to Mr. Jessie D. Johnson, a very prominent young man. The wedding was one of the most elaborate ever witnessed in this community. After a very brief illness, which seemed to baffle the best medical minds, she passed away to her reward at Charity Hospital, New Orleans. The funeral was conducted by her pastor, assisted by the Revs. D. W. F. Dank, D.D., and E. D. Jones, of the New Zion Baptist and Little Rock African Methodist Churches. The Household of Ruth, of which she was a member, turned out en masse. Appropriate music was rendered by the choir. Dr. L. L. Melton sang "Flee as a Bird," and the sermon by the pastor was very touching. May God sustain Sister Cora Ford and family. The church shares in their sorrow.—J. H. Thompson, Pastor.

JONES—Bro. Connie Jones, of Hillsboro, Miss., passed from labor to reward July 16, 1927, at the age of twenty-three years. He was a loyal member of the Methodist Episcopal Church, having joined in his early life. He was loyal to the church and was always willing to help the cause of Christ. Bro. Jones was loved by all who knew him. He leaves a mother, father, five brothers, and many friends to mourn his passing. The funeral was conducted by the Rev. McCormick, assisted by the Rev. Rivers, of the African Methodist Episcopal Church. The body was laid to rest in Pilgrim's Cemetery.—Minnie Holdfield, Reporter.

LASTER—Sister Sophie Laster, a faithful member of St. Peter's Methodist Episcopal Church, Griffin (Ga.) circuit, departed this life June 29, 1927. Funeral was held Sunday, July 3. She was sixty-four years of age, and joined the church when she was twelve years old. The funeral was preached by the pastor, Rev. E. H. Lee, from the text, Matt. 9. 4, assisted by the Rev. E. M. Johnson, of the Baptist Church. She leaves to mourn her passing five children, several grandchildren, and many friends.—Reporter.

MAGEE—Mrs. Lillie MaGee, after an illness of two weeks, died August 2, 1927. She was a member of St. James Methodist Episcopal Church, Tylertown, Miss., for seventy-eight years. She leaves to mourn her passing one sister, two brothers, three daughters, twenty-eight grandchildren, and four great-grandchildren. Mrs. Lillie MaGee was the wife of Mr. Monroe MaGee, who died six years ago. The funeral service was conducted by our pastor, the Rev. E. W. Middleton.—Charity Raiford, Reporter.

MALONE—Mrs. Estelle Collins Malone, of Washington, D. C., passed away August 6, 1927, at the home of her aunt, Mrs. Mary Washington, Starkville, Miss. Her birthplace was Jackson, Tenn., where she spent her very early life. After the death of her mother she, with her sister, Rhybena, came to live with their aunt. Estelle professed a hope in Christ when quite young, under the pastorate of the Rev. J. W. Byrd, and joined Griffin Chapel Methodist Episcopal Church. She was always ready and willing to do any church work assigned her. When grown she spent some time with her brother in Detroit, Mich., where she met and married Mr. Dixon Malone. To this union two children were born. They then moved to Washington, D. C., returning to Starkville when her health failed. Mrs. Malone was of an admirable disposition; to know her was to love her. She was a loving mother and devoted wife. There are left to mourn, father, sister, brother, husband, children, and other relatives and friends. The Rev. E. M. Wedding, of the Baptist Church, read the Scrip-

ture lesson and offered a heartfelt prayer. The Rev. Z. T. Powell preached the funeral sermon.—Mrs. Rose Bud O. Bell, Reporter.

McPHERSON—Sister Amy McPherson departed this life June 13, 1927, at 6.30 A. M., at Red Springs, N. C. After the husband, Brother Robert McPherson, had made the necessary arrangements for the burial, he informed the pastor, Rev. R. S. Abernethy, of the plans for the funeral to be held at 11 o'clock on Tuesday, the 14th. At 2.30 P.M. Brother McPherson, while walking and talking with one of his neighbors, was suddenly claimed by death. The funeral of the husband and wife was conducted at 3.30, Tuesday, June 14. The pastor conducted the funeral, assisted by other ministers of the city. Brother and Sister McPherson were in their sixties, having been married about forty years. They were converted thirty or more years ago, and joined the Methodist Episcopal Church and were faithful to the church of their choice. Brother McPherson served as officer in the church for many years. He was trustee, class leader, and steward of Chapel Methodist Episcopal Church, Red Springs, N. C., at the time of his death, and was faithful to his trust. The community at large, as well as the family and church, feels very keenly the loss of these noble lives.—Reporter.

MOSLEY—Death has once more visited our ranks and claimed one of our beloved sisters in the person of Miss Tommie Lee Mosley, the daughter of Mr. and Mrs. Thomas Mosley. She was born in 1910, and died July 28, 1927, aged seventeen years. She professed a hope in Christ under the pastorate of the Rev. A. G. Nunn, of the Colored Methodist Episcopal Church, after which she united with the Methodist Episcopal Church, New Moore's Chapel, Houston (Miss.) circuit. She leaves to mourn her passing, father, five sisters, three brothers, and a host of friends. She will be greatly missed in her home and community. Our loss is heaven's gain. She was ill for about four months, but bore her illness with patience.—Miss Odessa Moore, Reporter.

NEVILS—Mrs. E. L. Nevils went to her reward, July 10, after many weeks of illness. Mrs. Nevils was a faithful member of Wesley Memorial Methodist Episcopal Church, Greenwood, Miss. She was a class leader, Sunday-school teacher, superintendent of the junior stewardess board, treasurer of the local Woman's Home Missionary Society, and superintendent and secretary of the cradle roll. She was also a teacher in the high school of this city for a number of years. She was the children's friend, and the children were her friends. The funeral was held at Wesley Memorial Methodist Episcopal Church, and conducted by the Revs. J. W. Wimbush, F. P. Leonard, Dr. B. F. Woolfolk, and the pastor. Mrs. A. J. Sims gave eulogies on her life. The Rev. J. W. Terrell spoke for the Baptist Churches, and the Rev. I. C. Coleman for the sister Methodist Churches.—The Rev. E. R. Miller, Pastor.

PETTIFORD—Theron S. Pettiford, son of W. H. P. and Ella L. Pettiford, passed from time to reward July 14, 1927. He was a member of Morris Chapel, High Point, N. C., having joined when quite young. Bro. Pettiford was thirty-six years of age. He lived a consistent Christian life and died in full triumph of faith. He leaves to mourn his passing, father, mother, uncle, and several relatives and a host of friends. His funeral was conducted by the pastor, Rev. N. M. Gannaway.—Reporter.

PIERCE—On May 23, Sister Harriett Pierce died at the home of her granddaughter, Harriett, Miss., after five-years' illness. For thirty-nine years she was an active worker in the church, dying at the age of ninety years. She leaves one son, a host of grandchildren and great-grandchildren to mourn her passing. The funeral was conducted by her pastor, the Rev. J. M. Turner.—O. L. Eddins, Reporter.

READ—The following members have died on the Quitman circuit, Quitman, Miss., during the year: Mr. Wille Read, Mrs. M.

Nicholson, and Mr. William Scharbrecker. All were members of the Methodist Episcopal Church and died in the faith. The funerals were conducted by the pastor, Rev. R. L. Tate.—Reporter.

REESE—Mrs. Sarah Reese was born 1856, and died July 17, 1927. Her husband, Joe Reese, died thirty-one years ago. Mrs. Reese was ill for nearly six years, and bore her suffering with patience. She was faithful to her church. She leaves two daughters and one son to mourn her passing. The funeral was conducted by the Rev. H. T. Reaves, her pastor.—Mrs. Jennie Booker, Secretary.

REMPSON—Sister Charity Rempson, a member of the Stanley Methodist Episcopal Church, Chattanooga, Tenn., died June 8, 1927, leaving a husband, four sisters, three brothers, and a host of friends. The funeral was conducted by the Rev. A. H. Carnegie.—The Rev. G. W. Calhoun, Reporter.

RICE—Sister Henrietta Rice departed this life, August 8, 1927, at the age of seventy-two, in Chicago. She was a member of Springfield Methodist Episcopal Church, Anderson, S. C., for more than fifty years. She was a good wife and mother, and loyal to her church. She went to Chicago some time ago to live with her daughter, and remained there until the Lord called her. Her remains were brought to Springfield Cemetery for burial. The Rev. S. V. Fowler officiated. She leaves to mourn her going, a husband, one daughter, five sons, and a host of relatives and friends.—W. L. Williford, Reporter.

SHAW—Sister Fannie Shaw, born in South Carolina about ninety-eight years ago, died June 6, 1927, at Oklahoma City, Okla. In 1868, Mrs. Shaw moved from her native State to Marlin, Texas, where she lived until 1917, at which time she came to Oklahoma City. Sister Shaw suffered a paralytic stroke seven years ago from which she partially recovered. A second stroke, in 1925, rendered her completely helpless until the end. Mrs. Shaw died as only a Christian can die. Peace to her ashes. The services at Oklahoma City were conducted by the Rev. H. P. S. Johnson, her pastor.—Reporter.

SMITH—Sister Henrietta Smith, a faithful member of Wesley Methodist Episcopal Church, Brooksville, Miss., born 1865, has been called from labor to reward. She died in full triumph of faith. She joined the church thirty years ago, and was a loyal member of the different departments of the church. Her funeral was conducted by her pastor, the Rev. J. W. Byrd.—Annie Rose, Reporter.

STEPHENSON—Sister Ella Stephenson, of Spring Hill, Tenn., was born October 20, 1866, and died June 26, 1927, at the age of sixty-one years. She died after a short illness, and though her suffering was great, she bore it with patience. She was a loving wife and an adorable mother, being called by her children and grandchildren "Mother Dear." She was a member of the Methodist Episcopal Church, confessing Christ and joining the church under the pastorate of the Rev. J. A. Hill. From the time she joined the church until her death she was a dutiful member, serving her church with never-tiring zeal, devoted to her pastor and all the auxiliaries, and lived to see most of her children members of the church. In her beautiful home, given by her son Braden, one always found a welcome. She was a charter member of the Mosaic Templars of America and was true to her oath. By request, the Rev. Henry McCullum, of Franklin, sang "On Jordan's Stormy Banks I Stand." She leaves to mourn her passing eight children, fourteen grandchildren, three great-grandchildren, four sisters, one brother, and a host of relatives and friends.—The Rev. A. Springer, Pastor.

TEER—Bro. Lewis Teer, one of the oldest members of Asbury Methodist Episcopal Church, Shuqualak, Miss., died June 8, 1927. He was about eighty years of age, and had been a member of the same church for about fifty years. He loved his church and served faithfully as trustee and steward. He died in full triumph of faith. The funeral was

conducted by the pastor, assisted by the following brethren: the Revs. J. R. Nevils, of Aberdeen; Harris, and J. B. Faulkner, of the Missionary Baptist Church; sermon by the Rev. W. N. Rice, D.D., pastor of the African Methodist Episcopal Zion Church. Bro. Teer leaves to mourn their loss many sisters and brothers, wife, and other relatives. They all have our sympathy.—W. C. Hilliard, Pastor.

WARREN—Bro. Ell Warren, a faithful member of St. James Methodist Episcopal Church of Magnolia, Miss., passed away July 20 in full triumph of faith. His wife preceded him only sixty days. He was a faithful member until death. The funeral was conducted by his pastor, the Rev. H. E. Morgan. A large crowd was present to pay their last respects to him. One daughter and one grandson survive.—The Rev. H. E. Morgan, Reporter.

WHEELER—After several months of illness, Miss Australia Wheeler departed this life Saturday, July 23, 1927, at the age of sixteen. She was a loyal member of the Charles Wesley Methodist Sunday school and Church, Abingdon, Va. She had many friends. During her illness she seemed always happy. She leaves to mourn their loss, mother, father, three brothers, four sisters, grandmother, and a host of relatives and friends. She is greatly missed by all, as everyone who knew her admired her. Funeral services were conducted at the home by her pastor, the Rev. F. D. Thomas. Remains were laid in the Taylor's Hill Cemetery.—Reporter.

WHITE—On May 20, 1927, death claimed the Rev. W. A. White. To know him was to love him, for he lived a Christian life by precept and example. Bro. White was a minister of the gospel for fifteen years, having pastored the following churches: State Line, Shubuta, Laurel, Yazoo City Ct., Lampkin. The Rev. White was located at Craig, but at death's call he was in the refugee camp at Yazoo City, Miss. The funeral was conducted by the Rev. N. Poe, at St. Stephen Church, Yazoo City; interment in Yazoo Cemetery. He leaves a widow, two brothers, two sisters, and a host of friends.—J. A. Woolfolk, Reporter.

WILKERSON—Mrs. Susie Wilkerson, a well-known citizen and coworker for the community interest, died April 7, 1927, at 5.15 P. M., at the residence of her daughter and son-in-law, Mr. and Mrs. Burry Williams, Louisville, Ky. The children have lost a loving mother, the husband a devoted wife, and the friends a good neighbor. Mrs. Wilkerson was kind to all persons, always ready to lend a helping hand to those who needed her service. The death of Mrs. Wilkerson not only causes the family to mourn, but her many friends as well.—Mrs. C. J. Poole, Reporter.

Card of Thanks

The Rev. and Mrs. J. R. Taylor take this method to thank the members and friends of Rising Star Methodist Episcopal Church for the many pounds of choice groceries and chickens brought to the parsonage on Thursday night, August 11. Words cannot express our hearty appreciation to those who contributed. The party was led by Mrs. Delia Burney, Mr. and Mrs. Petes, Mr. J. D. Dickerson, Mr. G. B. Adams, Mrs. Ophelia Thompson, Mrs. Ida Wilkerson, Mr. Geo. Sims, and others. We pray God's blessings upon these good people. Our doors are open. Come again.—The Rev. J. R. Taylor, Pastor.

We take this method to thank the good and many friends for the kindness shown one of our sick sisters who has been ill for nearly a year. The good people of this community surprised her with many pounds of choice groceries and a cash purse of \$2.68. Mrs. Mary Ellis, Ledonia Hilton, Evelina Hereix, and Beatrice Hilton were the leaders of the party. Two songs were sung, followed by a portion of the Scripture, and prayer by Mr. G. Washington. These friends were members of Robinson's Chapel Methodist Episcopal Church, Bayou Lachute. We pray

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God's blessing upon them for their kindness.—The Rev. W. A. Hilton, Pastor; Minerma Haynes, Reporter.

The Rev. and Mrs. J. W. Turner take this method to thank the Rev. and Mrs. J. A. Williams, the Rev. and Mrs. D. S. Sloan, the Rev. and Mrs. B. J. Reddix, the Rev. and Mrs. J. O. Brown, and the Rev. and Mrs. Wm. Harrel for their hospitality during our stay in Baton Rouge while taking a vacation. We found great advancement on the district. Bro. Williams is serving his first year at Old Wesley. He led the Conference raising World Service; parsonage painted; stewards have in bank, \$400. The Rev. J. O. Brown is serving his fifth year at St. Mark. He is a great leader and knows how to succeed. Trustees have in bank \$4,000 for a new church. The Rev. Harrel has things well in hand at Neely. New windows have been put in and trustees are planning to build a new parsonage by Conference. The Rev. D. S. Sloan is well fixed and has a beautiful home. This is the Rev. Reddix's fifth year on the district. The bishop made no mistake in placing him on the district. Under his leadership it has taken on new life, and is among the other leading districts.—The Rev. and Mrs. J. W. Turner, New Orleans, La.

Dr. and Mrs. S. B. Wilson, of Mt. Pleasant Methodist Episcopal Church, Gainesville,

Fia., wish to thank the members of the church for their loyalty on a recent Wednesday night. On seeing the church lighted up, news came to us that a pound party was being given for the pastor and his family. Mrs. Carrie Hankins, the leader, invited the party over to the parsonage, and in a few minutes ice cream and cake was served. After this part of the ceremony was over we were invited into the dining room, and there on the table were forty-five pounds of choice groceries, one chicken, and a neat sum of money. Others in the party were: Messrs. O. W. Perry, V. Smith, J. Johnson, L. Welch, E. Daniels, J. Tumlin, B. F. Williams, W. Lloyd, M. Metts, Sisters P. Johnson, N. Lawrence, C. McCleaver, E. Sapp, M. Perkins, E. Drayton, G. Jackson, E. Bradley, C. Green, P. Fulch, C. Hankins, A. S. Perry, M. Perry, L. B. Ballard, E. Williams, M. Riser, L. Chestnut, D. Davis, A. Gass, G. Roberts, J. Simmons, H. S. Waters, E. Adams, N. Ferguson, O. Williams, T. Daunn, I. Ingram, L. M. Scott, A. Thomas, N. Debose, B. Hester, C. Hendley, N. Lee, L. Perry, and others. God bless the cheerful givers.—The Rev. and Mrs. S. B. Wilson.

Marriage

COOPER—LANIER. A marriage of interest to a large circle of friends was that of Miss Naomi Almlria Lanier, of Savannah, Ga., and the Rev. Douglas R. Cooper, of Waycross, Ga., Wednesday, August 10, 1927, at noon, at the home of the bride's mother. A large number of relatives and friends were present to witness the ceremony, which was performed by the Rev. E. W. Rakestraw, pastor Ashury Methodist Episcopal Church, Savannah, Ga. The Rev. and Mrs. Cooper left later in the evening for Waycross, Ga., where the Rev. Cooper now pastors.—Reporter.

Woman's Column

W. H. M. S., BATON ROUGE DISTRICT
The district meeting of The Woman's Home Missionary Society, Baton Rouge District, held at Clinton, La., in St. Paul Methodist Episcopal Church, passed into history as the best in the history of the district, and is shown in the following report, the same having been reported to the annual State meeting in June:

St. Mark (Baton Rouge)—dues, \$26.20; mite box, \$11.60; pledge, \$7.59; thank offering, \$4.85; total, \$49.74. Wesley (Baton Rouge)—dues, \$7; mite box, \$4.36; pledge, \$10; total, \$26.36. Neely (Baton Rouge)—dues, \$8.80; mite box, 25c.; thank offering, \$1; total, \$10.05. Melville—dues, \$1.20. Mt. Carmel—dues, \$1.10. Wesley (Wilson)—dues, \$3. Port Allen—dues, \$3; mite box, \$1.56; pledge, \$7; total, \$11.56. Lettsworth—dues, \$1.20. Neely (Wilson)—dues, \$2.20. New Roads—dues, \$1. Total for the district, \$107.41.

Great good has been accomplished throughout our district group monthly meetings, arousing a working interest in charges in remote places.—M. E. James, President; T. A. Williams, Secretary; F. A. Reddix, Treasurer.

Houston, Texas—The Woman's Foreign Missionary Society of the Houston District convened August 27, in its third annual district meeting, at Mallalieu Methodist Episcopal Church, in connection with the District Conference. Friday afternoon was given to the sisters. Devotionals were conducted by Sisters A. L. Pullam, A. Harris, A. Minnegan, L. Austin, M. Alfred, and L. Reedy. The presence of the Holy Spirit was manifested among us. A very impressive memorial service was conducted by Mrs. M. Davenport. This service was closed by a solo, "I've Done My Work," by Miss Johnnie Mae Newton. The business of the evening was then taken up. The roll of the district officers was called and all responded to same. Very splendid reports were read by representatives of the various charges. These reports showed that the sisters had not slept on their jobs. Especially do we make mention of reports from the junior work. The auxiliary hour was enjoyed by all. The young people's hour was a treat. Miss Gladys

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NEW ORLEANS, LA.

Davis, of Trinity Church, favored us with a reading—"Hagar and Ishmael"—to the delight of all. Mrs. Alvora Carr Miles sang very sweetly "Hold Thou My Hand." The children's hour was the climax. A paper by little Miss Lee and a reading by little Miss Fonsworth, both of Trinity Church, were very inspirational. A dialogue—"How Some Dollies Came to Go as Missionaries"—by Misses Velocia Eloby, Cecil Robinson, Fannie Green, and Texona Green, of Mt. Vernon Church, was greatly enjoyed by all. We are justly proud of our young people and children. The following officers were elected: President, Mrs. R. A. Carr, 2021 Whitty Street, Houston, Texas; first vice-president, Mrs. Overton, Houston, Texas; second vice-president, Mrs. Austin, Galveston, Texas; third vice-president, Mrs. E. House, Galveston, Texas; fourth vice-president, Mrs. F. D. Mays, Houston, Texas; corresponding secretary, Miss F. E. Butler, Galveston, Texas; recording secretary, Mrs. E. R. Speed, Houston, Texas; treasurer, Mrs. Carter, Sweeny, Texas; counselor of young people, Mrs. F. T. Lee, Houston, Texas; counselor of junior work, Mrs. J. H. Lovell, Houston, Texas; mite box secretary, Mrs. A. Harris, Houston, Texas; secretary of stewardship, Mrs. Tillie, Houston, Texas; secretary of literature, Mrs. A. W. Horlle, Houston, Texas; extension secretary, Mrs. L. E. Booker, Houston, Texas;

supply secretary, Mrs. L. Gilmore, Houston, Texas. After the election of officers the Rev. J. H. Lovell installed the same. This part of the program was very impressive. After these services seventy-five men, women, and children joined hands, forming a circle, and sang, "God Be With You Till We Meet Again." The Rev. Donaldson, of the Congregational Church, pronounced the benediction. This closed one of the best meetings in the history of the society.—Reporter.

The Tongue

"The honeless tongue, so small and weak, Can crush and kill," declared the Greek. "The tongue destroys a greater horde," The Turk asserts, "than does the sword." The Persian proverb wisely saith, "A lengthy tongue, an early death." Or sometimes takes this form instead: "Don't let your tongue cut off your head." "The tongue can speak a word whose speed," Says the Chinese, "outstrips the steed." While Arab sages this impart: "The tongue's great storehouse is the heart." From Hebrew wit the maxim sprung: "Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole: "Who keeps his tongue doth keep his soul." —From The Studehaker Co-operator.

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, SEPTEMBER 15, 1927

(During the summer of 1925, in the city of Memphis, Tenn., a wounded man bled to death while the ambulance corps of two firms refused to render first aid because the man was a Negro.)

A Sabbath hush falls over city streets,
While low-voiced prayers are breathed by silk-clad
throngs

In costly pews. With studied phrase and force
Of eloquence the preacher pleads for souls
In China, far beyond the gospel's call.
His hearers weep in sympathy, and give
From hoarded store that Christ's own blood might save
The heathen.

The service ends. Self-righteously content
With duty done, the hearers homeward go.
But, hark! Is that a stifled groan they hear?—
Within the shadow of the sacred spire,
Crushed, with its life blood ebbing painfully,
A human form lies helpless. Did I say
A human form? That cannot be: *'tis but*
A Negro.

What human form, in utter agony,
 Could lie alone, untouched by Christian hands,
 The while, aloof, unmoved, a white-clad corps
 Of mercy stands, nor deigns to offer aid,
 Lest dire pollution touch their whited souls!
 It bleeds, it gasps, it dies, unhelped, alone,
 White silk-clad throngs shed tears of sympathy
 For heathen.

—JESSIE C. WILEY.

Pan-African Congress Meets in New York

Plan Program for Economic and Social Development of Africa—Says Negroes Should Know More About African History and Culture—Condemns Exploitation of Darker Peoples—Monsieur Bellegarde Pleads for Haiti and Scores American Occupation—Says American Negroes Must Come to the Rescue of Haiti—American and Foreign Delegates Present—Congress Scores Lynching and Segregation—Asks Withdrawal of Americans from Haiti.

By Cleveland G. Allen

THE fourth Pan-African Congress, one of the most constructive movements for the social and economic betterment of the Negro peoples of the world, closed its four-days' session on Wednesday evening, August 24, with a large meeting at the Abyssinian Baptist Church. The congress was held from August 21-24, and brought here representative Negro leaders from twenty-one States of the country, all of the West Indies Islands, Haiti, Africa, and Germany. The congress was one of the most successful held, and before it adjourned it went down on record as being opposed to the exploitation of Africa; asks that the Negro be entitled to his own land; urged the federation of the West Indies Islands; asks for larger political opportunities for the Negro; scored lynching and prejudice in America; urged the withdrawal of the Americans from Haiti; asked for the selection of Haiti in 1928, and advocated a larger interest in the economic and social development of the darker peoples of the world.

The congress, meeting for the first time in America, concentrated on working out a program that will make for the betterment of Africa, as well as to call attention to the remarkable background of Africa and its contribution to world history. Every phase of the African question was discussed and brought to the attention of the congress. Charts and maps were exhibited showing the strategic position of Africa, as well as showing the progress that the Negro has made in education, business, religion, and art.

Haiti came in for a great deal of discussion at the congress, and M. Dantes Bellegarde, a distinguished Haitian, who represented Haiti at the League of Nations, made a plea for that country, and scored the American occupation for the policy it has pursued in Haiti. He said that the American people had lost prestige in that country. Monsieur Bellegarde was one of the most picturesque delegates at the congress.

Another prominent delegate was Chief Amoah III, from the Gold Coast, who brought to the attention of the congress the exact status of Africa, and interpreted the African philosophy as it relates to customs and habits. There were 155 delegates present, representing the best leadership of the Negro race. All of the sessions were largely attended, and keen interest shown in the proceedings. Dr. W. E. B. Dubois, editor of the Crisis, and who had been foremost in the Pan-African movement, was the general director of the congress, and brought to its attention vital problems affecting the Negroes of Africa, Haiti, the West Indies, and America. Dr. Dubois urged a closer study of the problems affecting the Negro throughout the world.

The headquarters of the congress was at the Grace Congregational Church, where the morning and afternoon sessions were held. The congress was sponsored by the Circle for Peace and Foreign Relations, of which Mrs. A. W. Hunton is president. The opening session of the congress was held at St. Mark's Methodist Episcopal Church, where a large gathering was present. Mrs. Hunton told of the efforts of the Circle for Peace and Foreign Relations to have the congress come to America for its fourth session, and the earnestness with which it worked to bring it here.

Dr. Dubois presided. He gave a history of the Pan-African movement and told of its aims and objects. He said that at the first congress, which met in Paris, there were fifty-seven persons present, representing

twelve different countries. At the second congress, he said, which met in London there were 110 delegates from thirty-one different countries, and the third, which met in Lisbon, there were twenty-five delegates from ten different countries.

Greetings were brought to the congress by Chief Amoah III, representing Africa; the Hon. Augustus Toote, a member of the legislature of Bahamas, who represented that island; Bishop R. G. Barrow, who spoke for Barbadoes; H. E. Rahkit, for the East Indies; M. Dantes Bellegarde, of Haiti, and the Hon. Adolph Sixto, who represented the Virgin Islands. Monsieur Bellegarde, through the official interpreter of the congress, Prof. Rayford Logan, made a fervent and effective plea for a better understanding of the Haitian peoples. Dr. William Pickens brought a report from the conference at Brussels.

The session on Monday began with an exposition of conditions in Africa, led by Dr. Dubois. He told of the traits, customs, traditions, and habits of the people. This discussion was opened by Mrs. Coralie Franklin Cooke, of Washington, D. C. The afternoon session had to do with a discussion on African missions. Mrs. Helen Curtis, widow of the former minister to Liberia, the late James L. Curtis, told of the work that she was doing in Africa for the training of the children. She urged a better support of the missionaries who go to Africa, and praised the work of the missionaries as being one of the most important in its development. Mrs. A. P. Camphor, wife of the late Bishop Camphor, of Liberia, told of the mission work that was being done by the Methodist Episcopal Church, and Mrs. A. W. Dickerson told of the work that the Baptist Church was doing in its missionary program in Africa.

At the close of the afternoon session a public reception was tendered the delegates at the Y. W. C. A. At the reception the American delegates had an opportunity to meet the foreign delegates and to give them their first welcome to America. The evening session on Monday was held at the St. James Presbyterian Church. The discussion had to do with the history of Africa. Dr. Charles H. Wesley, of Howard University, told of the historical and cultural background of Africa. He said, "No peoples or nation has ever played a great part unless it was aware of its background." Dr. Wesley said that we should know more about the history of Africa. He said that the knowledge spread about Africa, which has given an erroneous impression, was due to missionaries and imperialists. M. Bellegarde, of Haiti, and former minister to France, told of the existence of slavery in Haiti prior to the independence of the country in 1804. He scored the peonage system in America, and said that such conditions should end.

Prof. Melville Herskovits spoke on the "American Negro and His Half-Brother." He pointed out the development of the American Negro into a distinct type, which made his background and culture different from that of Africa. At the session on Tuesday morning, Dr. Dubois gave an exposition of conditions in the Caribbean Islands. Prof. Hudson Phillips, of Cheney Institute, said that the educational system in the West Indies must be changed for the best development of the peoples. He told of the situation as it faced the Island of Granada, and said that such conditions were typical of the West Indies. Others who spoke were Eugene Corbie, who told of conditions in Trinidad;

Mr. Brooks, of Jamaica, and Richard B. Moore.

M. Bellegarde, of Haiti, speaking in the discussion through his interpreter, Prof. Logan, bitterly scored and assailed the American occupation in Haiti. "The American occupation has destroyed the confidence and respect that the Haitians formerly held for Americans, and it has destroyed the American prestige," he said. Bellegarde told of the atrocities that the Americans practiced upon the Haitians, and said that they are taken advantage of in every way. He said that the Haitians are not allowed to carry guns, and this has put them to the mercy of the marines. He told how Haitians had been shot down by Americans, and cited cases where American officers had raped Haitian girls. He told of a need of a better educational system for Haiti, and said that if the American Negro does not take a greater interest in the Haitians, and come to their rescue, they will be exterminated. He told of the history of the Haitian republic and said that it was a glorious one. He said that according to Haitian history, President Borno is not legally president of Haiti. The addresses of Monsieur Bellegarde to the congress have given a new estimate of the character and history of the Haitian peoples.

The afternoon session on Tuesday was held at the Fourth Moravian Church. The addresses were on "The Future and the History of Africa." The speakers were W. Tete Ansa and Prof. William Hansbury. The discussion at this meeting was one of the most interesting of the afternoon meetings. The meeting was followed by a visit to the West 135th Street Public Library, to see the African exhibit and the Schomburg collection, which is the largest collection on the Negro in the world.

The evening session was held at Salem Methodist Episcopal Church. The discussion centered around "The Economic Development of Africa." Chief Amoah III, of the Gold Coast, said that Africa has an area of 11,000,000 square miles, and a population of 142,000,000. He said that Africa was one fifth of the area of the world. He told of its vast resources, and said that education was one of the greatest needs for the development of the resources of the country.

Prof. Leslie Pinkney Hill, of Cheney Normal School, told of the need of an educational campaign that would serve to get the case of the Negro before the peoples of the world. He said that Negroes should ally themselves with every agency making for the general betterment and advancement of the world.

M. Bellegarde, of Haiti, made a motion that the congress form a permanent organization. Bishop R. C. Ransom, of Nashville, Tenn., seconded the motion, and spoke strongly in support of the motion.

The session on Wednesday morning began
(Concluded on page 736)

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True Prophets

TRUE prophets are born with the instinct for correcting the evils of their times and thereby laying ample and suitable foundations of ideal character and conditions for the persons and times that are to follow. Reinforcing the will to effect such ideal changes, the true prophet forges ahead daunted by no consideration or combination of circumstances, however adverse. He sees the goal, is convinced of its possibility, reasons that Providence wills it, and, willing it himself, courageously and passionately strives for its realization in practical relationships even at the cost of sacrifice.

To this order of true prophets belongs the Negro preacher of the Southland. He is convinced, captivated, and inspired by Biblical idealism. On this he bases his hope of personal virtue and service as the only worth-while life philosophy. The Christian ethic validates itself to his consciousness as adequate. His faith therein is reinforced by the course of history, and is sanctioned by the best ethical teaching of our times. Instead of its being junked as impracticable, credence in the value of the religious principle for all life is being clamorously heralded everywhere to-day as the only solvent for all of our modern-world problems. Beyond the pale of the Christian ethic as humanity's highest, most valuable concept, the Negro preacher dares not hope. Here he vests all. Every valid consideration has led him to this conclusion.

But what must be his bewilderment and chagrin amid this strange play and interplay of customs, cultures, institutions, and forces which we call modern civilization! Brusquely he is confronted with the broad general fact that the Christian formula does not apply to the social conditions that environ him and his people—at least as far as their assimilation into the social conglomerate is concerned. He and his group cannot articulate with the total mass. *Whatever* the Scriptures say, and *whatever* the cross means, these have no significance for human fellowship as far as the Negro peoples are concerned. The politics, the social formulas, even the religious creeds and institutions of the South taboo, ostracize, and segregate the Negro from any kind of fellowship such as is implied in the very message of the cross; and that Christian communion and spirit of unity in terms of which the whole Christian enterprise, to be valid, must be interpreted is negated and belied by the settled policy of Southern civilization. Excepting the Negro preacher, the South is full of *silent* social prophets of righteous relationships among those black and white Christians who must live side by side.

It is this Negro preacher who continues to herald the principle of the sure rewards of virtue while, all the time, he is witnessing the crudest reversal of that principle as it applies to him and the black confiding masses to whom the church has hitherto meant practically everything. Where in the South's scheme of civilization is virtue on part of the Negro rewarded even with respectable treatment? However virtuous or meritorious an individual

Negro or group or community may be, it matters not in the fixed Southern scheme of things. To that Negro or his group a certain treatment and a certain place are inevitably assigned, regardless of the dictates of the Christian ethic under any and all circumstances. However virtuous a Negro is, judged by every legitimate standard of universal ethical value, no such Negro can receive at the hands of the South or within Southern territory the respect and rewards to which virtue is entitled under Christian ethics everywhere and at all times. Though the "reward-for-virtue" formula is impossible of realization by the Negroes of the South, the Negro preacher, true prophet of Jesus' idealism, continues his task of tutelage of the unsuspecting Negro masses to rely on virtue for its own rewards. In the South the Negro preacher must preach against indisputable, unchangeable, social, industrial, political fact. The South's system makes impossible the effective operation of this moral law, in favor of the Negro, whatever the degree of his virtue, as long as that virtue resides behind a colored pigment.

Christianity, preached by the Negro prophet, requires kindness and the forgiving spirit. But the Negro masses of the South live in a civilization that is, toward them, a surging sea of ill will, of cruel passion of lawlessness, of brutality. "How," the Negro deliberates, "can such a social attitude and passion on part of the intelligent Christian majority element comport with what our religious leaders are teaching us, is the Christian way of life—to love one's neighbor as one's self?" He wonders whether this Christianity that requires him to be neighborly toward his white neighbor exacts of his white neighbor neighborly treatment toward his colored neighbor. He questions the validity of a law that will not bear application alike to all human units. No single consideration is doing more to create in the Negro's consciousness a benumbing suspicion of the Negro preacher and his message, as well as an attitude of indifference to the church, than is the lack of consonance between what the Negro prophet preaches and the unchristian practices which white Southern civilization shows against the Negro.

This faithful prophet nevertheless is zealous in his task of zealously guarding his message from violence. These two things are giving him concern as nothing else to-day: First, he is becoming disturbed by the noise and vibrations that materialistic science are causing as it blasts away at the foundations of his faith. Then the glaring inconsistencies in creed and practice which are prevalent everywhere in the circles of the Christian church wherever he is involved; these, especially this last consideration, is profoundly affecting the Negro's faith in those values he has hitherto held to be supreme.

This tendency to skepticism and distrust among the millions of Negroes, the Negro preacher is heroically endeavoring to withstand. It takes superior courage to do so. That courage must be both physical and spiritual.

Exacting and exhausting is this task of the Negro preacher—more difficult because of the paradox ever present in the situation than that of any other spiritual leaders of the times. Amid brutality, bloodshed, and bestiality directed by their neighbors against his people, he must preserve his own integrity, his poise, his faith, and teach them to do so. His faith, both in humanity and in God, must abide unimpaired. He is watched, censored, and censured if he ventures to lead his people out beyond conventional horizons into the broad outlooks of life and achievement which Christ died to make possible for all men, but which our pagan environment will not allow for Negroes.

To preserve his self-integrity and the confidence of his people in his disinterestedness is the big problem now occupying the attention of the Negro preacher. The problem of otherworldliness has scarcely even a secondary place within the Negro preacher's religious responsibility to his group. The mental complex of the group will scarcely permit it. Nor has this Negro prophet a satis-

factory social gospel inasmuch as the gospel formula which he preaches is, by general consent of society, not applicable where Negroes are concerned. It thus follows that with increasing anxiety the Negro preacher must be concerned with the integrity of the message which he is called upon to preach to his people.

His position in the social scheme is critical. He must meet the most baffling challenge of the times—preaching a gospel which the majority and dominant element steadfastly resolve shall not apply where the interests of his people are involved; where men, in order to bolster up their racial narrowness and exclusiveness as over against the liberalism of the cross, are aggressively deriding the Christian idealism that finds and proclaims a brother in every human being that God has made.

The most courageous man in the South is the conscientious, God-called, courageous Negro preacher who has a clear vision of social righteousness and dares stand up in the wilderness of Southern prejudice, crying all the while, "Make straight the Lord's way in the desert."

Mrs. Charles M. Melden Passes

*His dew drops mutely on the hill,
His cloud above it saileth still,
Though on its slope men sow and reap.
More softly than the dew is shed,
Or cloud is floated overhead,
"He giveth His beloved sleep."*

ELIZABETH BARRETT BROWNING herein phrases beautifully the experience of a beautiful personality—that of Mrs. Addie Louise Melden, who entered into her long rest on Thursday morning, June 30, at the Kings' Daughters' Home, Oakland, Calif., after a lingering illness of two or more years. Hers was a peaceful passing.

Among the traits of her symmetrical character none was more marked than her devotion passionately to high ideals of personal worth and service. Fused in the hospitable warmth of such devotion, her own personal character was seasoned by sweetness of temper, poise, restraint, and rich culture. In her blended the rich virtues that were moulded in the cultured spiritual atmosphere of Puritan New England. Pious traditions and practical faith wrought out in her an intensity of conviction that kept her loyal and devoted to the noblest standards of personal private and public virtue.

Mrs. Melden was born December 28, 1857, at Lowell, Mass. She was educated, and later taught in the schools of Malden, Mass. In 1892 she married Doctor Charles M. Melden, at that time pastor Methodist Episcopal Church of Malden. In these incidents lay potentially the circumstance and occasion for that future long career of service by which she will ever be held in grateful remembrance by thousands whose lives she touched and enriched. Though of brief duration, her life in the parsonage at Malden was radiant with helpfulness. When her husband became president of Clark University, Atlanta, Ga., the type of service which she gave changed, but the fervor and sincerity of her devotion pervaded all her efforts in this new field. To President Melden she was an able assistant, whose co-operating labors caused this important Negro school to emerge from a vexing period of ill-adjustment to most creditable stand-

ing in the educational field. Having spent six years at Atlanta, the longer period of her life of service was subsequently spent at New Orleans University, where her husband was President covering the period 1911-1925. Writing of Mrs. Melden's fine service at New Orleans, one of her associates there says: "During her fourteen years of service at New Orleans University, Mrs. Melden greatly endeared herself to students, patrons, and friends of the institution, winning their love and esteem. At no time while her health was such as would permit her to serve actively, did she spare either her time or her energies in her effort to make life for all connected with the school all that an ideal Christian college life should be. Those of us who knew her in the ardor of her life grieve to learn of her passing, yet it was not Mrs. Addie L. Melden broken in health or peacefully at rest that we visualized when told she had left us, but hundreds of men and women in this South section saw again a vigorous, noble, patient woman, a director to the very last detail of all that led to cleanliness, goodness, and truthfulness. We see her still in the halls and classrooms of our lives an ideal to be attained. In our hearts she shall live forever our own "Mother Melden."

The remains of Mrs. Melden were accompanied by President Melden to Boston. Interment was in the family lot of Saugus Center Cemetery, Massachusetts.

Hundreds of hearts of former students and graduates of the two educational institutions for Negroes, to whom she gave so many full years of her rare, rich life, are quickened with emotions of sorrow on the knowledge of her passing. She has fallen upon the sleep that knows no waking on earth, but among the green hills far away she rests from her labors while here she continues to live in the thousands of hearts to whom memory of her will always be a precious legacy.

Contributed Editorial

What the Bible Tells Me About Race Relations

By Robert B. Eleazer

JUST the job of getting along with another is life's most difficult problem. It's a lifelong problem, too; we never solve it fully.

Particularly difficult is this problem when it involves people who are radically different from us, especially people of other races—and the greater the difference the greater the difficulty. In doubt and uncertainty we look about for help—for some sound principle to guide us toward the solution. Where shall we turn with confidence if not to the Bible?

We open the Book. "In the beginning God"; the creation of the world; its peopling with the lower orders of life; and then—

"God created man in his own image, . . . and breathed into his nostrils the breath of life." Gen. 1. 27 and 2. 7.

Who can fail to see the implication? Made in the image of God, like Him in the power to know and to choose between good and evil, inbreathed by God's own immortal spirit, humanity is something infinitely valuable and sacred. In every man, therefore, I must see one of God's children, strayed a long way from home, maybe, but, like the prodigal son, still dear to the Father's heart. Hence I must respect him, not necessarily because of what he seems to be, but because of his innate divinity, his potential God-likeness, his infinite possibilities.

"Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother?" Mal. 2. 10.

As children of one heavenly Father, I must think of all men as brothers. No, not in terms of sentiment and gush, but in understanding, in sympathy, in good will and helpfulness. Many of them I may not admire, some I may even dislike, but just the same I must think of them with kindly interest and an honest desire to do them good, not ill.

"God . . . hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17. 24 and 26.

How shall we account, then, for the striking differences between races? For example, what has made some of them light in color and others dark? Climate, without doubt. One can easily see its effect in a single summer's tan. Imagine the process going on for ages and you can readily understand the result.

But doesn't the Bible say God cursed Ham and turned him black? No, it does not. It says nothing about God cursing anybody, and nothing about anybody being turned black. Read the story for yourself in Gen. 9.

"God hath shewed me that I should not call any man common or unclean." Acts 10. 28.

Since all are the children of God, I must not think contemptuously of any nor flatter myself with any feeling of innate superiority. I may have had better advantages; I may know more and have more; I may even be more capable than others; all this I may see quite clearly; but I may not therefore count myself inherently better than any other of God's children. I am not the judge of any man or race. To their own Father alone men stand or fall. (Rom. 14. 4.)

"Ye have heard that it was said by them of old time,

'Thou shalt not kill.' . . . But I say unto you, that whosoever shall say to his brother, 'Raca' ('Worthless one') shall be in danger of the council, but whosoever shall say, 'Thou fool,' shall be in danger of hell fire." Matt. 5. 21 and 22.

Yes, it is wicked to kill the body of a man, says Jesus, but no less wicked to stab his spirit with contempt—to count one of God's children a worthless thing, worthy of no more consideration than a beast. Whenever I deliberately hurt or humiliate or degrade any human being, let me remember well that I am striking at the very heart of God.

"Whosoever shall cause one of these little ones that believe on me to stumble, it were better for him that a millstone were hanged about his neck and he were cast into the sea." Mark 9. 42.

Like the sin of contempt for God's children is the sin of limiting them, of putting hindrances in their way, of denying them the opportunity to achieve the best they are capable of. Child labor that dwarfs undeveloped bodies and minds; starvation wages that mean, not life, but only bare existence: lack of educational opportunities; houses unfit for human habitation—these are some of the ways in which we put stumbling blocks in the way of God's little ones.

"If I did despise the cause of my manservant or my maidservant when they contended with me, what then shall I do when God riseth up? And when he visiteth, what shall I answer him? Did not he that made me make him?" Job 31. 13-15.

I must be considerate of my employees, for they are no less human than I—considerate of their feelings, their welfare, their rights. If they have grievances, I must hear them with patience and openmindedness, not arrogating to myself the prerogatives of witness, judge, and jury all in one. Every man has a right to be heard in his own cause and to be treated as a man.

"Thou shalt love thy neighbor as thyself." Mark 12. 31. *"If God so loved us we ought also to love one another."* 1 John 4. 11. *"Let us not love in word, neither in tongue, but in deed and in truth."* 1 John 3. 18.

"Impossible," you say? "There are some people we just can't love!" Not if we understand what Jesus meant by love. He was talking of something very different from what we usually call by that term—something very much finer and more unselfish. He meant a deep, human sympathy that always seeks to understand and a genuine interest and good will that are always anxious to help. In that sense it is not only possible but easy for one of Christ-like spirit to love even the most unlovely. And love like that "is the fulfilling of the law."

To sum up, what, then, does the Bible tell me concerning race relations? These things, among others:

That I must see and respect the divine image in every human;

That I must recognize my common brotherhood with all;

That I may not hold any in contempt, nor put hindrances in their path;

That in all my dealings I must be just and considerate; and, finally,

That in all human relations I must be guided by Jesus' law of love and service.

ATLANTA, GA.



AT THE CHURCH BOOK TABLE

Can a Church be Taught to Read?

Some Experiments in Increasing a Congregation's Use of Books

By Edward Burns Martin

Pastor First Methodist Episcopal Church, Kenosha, Wisconsin

IT IS a much mooted question whether "meditation is a lost art." Some insist that the race is getting more thoughtful and more considerate as the years slip by; others, more cynical, intimate that an art could never have been lost which existed only in fancy. As to that I cannot decide, but of this I am confident: the *art of reading* has not been lost; it has never yet been known to the commonality of folk! Even in a year when ten thousand new titles have issued from the miracle-multiplying printing presses of our machinery-mad America, the vast majority of people do not even know *how* to read. Certainly they do not read with that gusto and keen enjoyment that they evince in many other pursuits. Undoubtedly, there is *more* reading than ever before, and I am inclined to believe that there is more discrimination and discernment used than formerly, but tested by careful criteria, it will be readily discovered that American taste in reading is lamentably low. To be sure, there is little of that happy ignorance of the doughboy who was tendered a book and urged to learn to read it; he refused, for said he, "I'm going to be killed anyway, and I don't want anything on my mind." Most of our people have so much on their minds that they do not know how to yield themselves to the benign influences of a good book; and others, vast numbers of them, lack taste and good guidance. It is not want of resource, for good liter-

ature is easily accessible to all. It is chiefly a lack of training and cultivation of good taste.

The Gospel of Good Books

Being confessedly a bookman, and loving as I do, the great literature, both modern and ancient, written in "live tongues" and in "dead languages," I feel that it is part of the gospel of the Kingdom to preach the "gospel of good books." For a dozen years I have studiously striven to lift the level of culture of those churches I have served as pastor. Much appreciative and heartening commendation confirms me in the value of such effort. I have recognized the advantage of speaking on a theme presented in the daily press, and have not hesitated to do so if the subject was one of general or permanent interest. I have also seized the opportunity to present any theme of cultural or religious value in the thought-terms of a syndicated article or of a "best-selling" novel. But vastly more important and of more concern to me has been the use of books and papers as lures of publicity and means of approach to the public mind. I have preached a gospel of culture with all the evangelistic zeal that I have given to my more traditional ministry, and have discovered that the indirect results have sometimes been as patent and often quite as permanent as those achieved in the more conventional way.

Issues Regular Book Bulletins

Very frequently I use my regular church bulletin to call attention to an article in one of our Advocates or church papers that seems to me to be of special worth. Occasionally, I have excerpts from one of these more thought-provoking contributions printed and distributed to the ever widening clientele of our local church. But, possibly, more satisfactory and more significant than these minor devices of cultural helpfulness is the regular issue at stated intervals (fall and spring and sometimes mid-summer) of rather pretentious and very carefully prepared book bulletins. The latest issue of this book bulletin bears the date of December 15, 1926, and is styled "The Fourth Annual Christmas Book Bulletin." The cover carries the name of the church and pastor, and bears an acknowledgment which is also an explanation of how the expense of publication was provided. The acknowledgment is as follows: Expense of Bulletin defrayed by Hansens, 418 Park Avenue, and C. H. Ernst, 263 Main Street, friends of the church and of culture.

The bulletin itself lists the titles, authors, publishers, and prices of some eighty-five or ninety books, with a brief description or critical characterization of the books themselves. A page from the bulletin will indicate something of its plan and purpose.

A Small Library of Choice Books on Religion

1. *Why I Believe In Religion.* By Charles Reynolds Brown. Macmillan. \$1.75. Dean Brown, of Yale Divinity School, has a remarkable gift of clear and inspiring statement. A chapter a night of this great book will clarify your ideas regarding: God, Christ, Prayer, the Bible, the Future Life.

2. *Can a Man Be a Christian To-day?* By William Louis Poteat. University of North Carolina. \$1.25. Three lectures to college students that can hardly be excelled! Note the captions: "To-day," "Baggage," "Peace." Let it be a Christmas gift to that student son or daughter at your house.

3. *Jesus and Our Generation.* By Charles W. Gilkey. University of Chicago. \$1.50. One of the biggest and best books of recent years for those who would learn to give an intelligent answer concerning the faith that is in them.

4. *The Christ of the Indian Road.* By E. Stanley Jones. Abingdon. \$1. Glows with a hidden fire; throbs with a passion that reminds of the heart urge of Him whom it exalts.

5. *Adventurous Religion.* By Harry Emerson Fosdick. Harper. \$2. Discerning studies, critical but constructive. Science and Religion, Evolution, Prayer, the Dangers of Modernism, the New Religious Reformation, are some of the subjects.

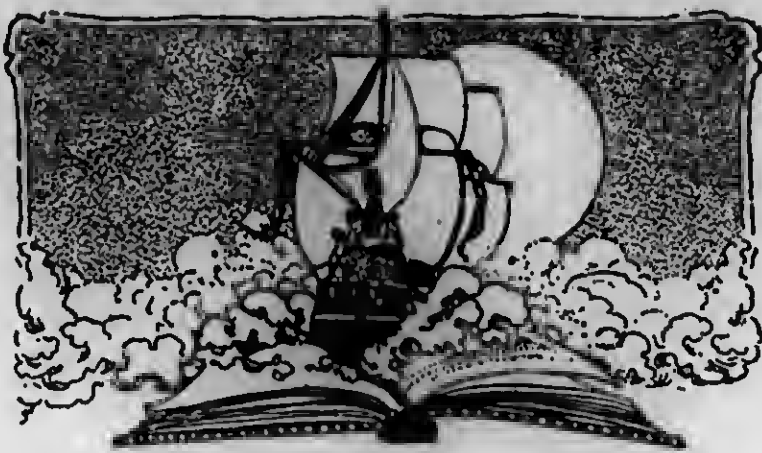
6. *Religious Certitudes in an Age of Science.* By Charles Allen Dinsmore. University of North Carolina. \$1.50.

7. *Tragedy and Triumph, or Tares and the Kingdom.* By Timothy Prescott Frost. Abingdon. \$1.75. A fine series of sermons on the sayings of Jesus by one of Methodism's most thoughtful preachers.

8. *Twelve Modern Apostles and Their Creeds.* Duffield. \$2.50. Introduced by Dean Inge, with a masterful essay on "The Future of Christianity." A dozen contributions from leading men of as many denominations, Catholic, Protestant, and Unbelievers.

9. *Essays on Religion.* By A. Clutton Brock. Dutton. \$2. Few men could write with as much brilliance and intellectual penetration as this author, whose earlier book on "What Is the Kingdom of Heaven?" some of us greatly value. A great little book!

The present edition is being very widely distributed. Seven hundred families of the local church re-



ceived copies of the bulletin by mail. With this went a copy of "Church Chat" (some news and views from the pastor's office) and a bulletin concerning our junior church. Some three hundred additional copies are mailed to pastors throughout the conference and otherwheres in the St. Paul and Chicago Areas. These were sent because

of the numerous and frequent requests for copies in previous years. Several hundred additional copies are used for distribution at a Sunday morning church service. Still other copies are given in connection with book talks which the pastor frequently gives to women's clubs, summer assemblies, etc. Thus from fifteen hundred to two thousand copies are judiciously distributed, and it is thought that not fewer than six thousand people come to know something of a field in which they are interested, but which the lack of special preparation and training and peculiar opportunities for reading and review have denied them such privilege of testing and tasting as the writer enjoys. Of course the publication of this requires a good deal of labor, the least of which is the actual writing and editing of the pamphlet itself. However, if one loves printer's ink he will find such writing and such editing an altogether delightful task! And if one has a real printer—as one may find in our own great printery in Chicago, with Mr. Oakley in charge—the matter of proofreading and the difficulties of editing are reduced to a minimum.

The Real Task—Reading for Judgment

The real task which, after all, is the the real joy, is the reading and reviewing of the books themselves. Many of us find it a small task to read the average book of fiction in a day or two in moments of enforced leisure, or by the burning of a midnight mazda. I do not take lightly the love of a good story and my concern is always rather to encourage the reading of noble fiction, rather than to set up such exacting standards as to dishearten and discourage. Of course in my own judgments I do not forget the laws of the good, the true, and the beautiful, but one does better to suggest specific books than to quote Ruskin's criteria or insist on critical requirements. Indeed, I recognize the truth of Sir John Herschel's dictum and heartily agree: "The novel, in its best form . . .

(is) one of the most powerful engines of civilization ever invented." Indeed, I think I would rather be able to write a great novel which would find its way into the minds and hearts of a multitude of men and women than to write almost any other book. Such a story as "Uncle Tom's Cabin," for example, went further to break the shackles of African slavery than many volumes of sermons and essays, and a soul writhing in the throes of sin is depicted more poignantly in the "Scarlet Letter" than felt in the thundering philippics of a Mather or an Edwards. No, I would not dissuade folks from the reading of good fiction, but I *would* help them to choose well! Thus I manage, by grace of the publishers, to acquaint

Books and Sodas

The sweet tooth as opposed to the keen mind. In America per person we spend \$18.15 for candy, ice cream and soda to \$1.10 for books; or over 16 times as much for sweets as for books.

There are 5,000,000 tobacco dealers in the United States and only 2,500 book stores. Two hundred times as much effort to supply smoke as to supply brains.

In Russia nearly five times as many books are sold each year as in the United States. The figures are 240,000,000 to 50,000,000.

myself with an average of a novel a week throughout the year. Most of these I read quickly, though with care, but I have good assistance and tested help in the good judgment of my wife, who reads in this field even more widely than I. By such method I have the basis for a choice of virile books which I can recommend to a large circle of friends.

Other books I read much more carefully, and excepting only in biography, which I find the most fascinating of all reading, much less rapidly. Some of these books I buy outright. Most of them are sent to me for review by the publishers. They know that I will give them careful and honest reading, and such characterization or recommendation as I may feel they deserve. If I dislike them or deem them of small value I refuse to list them in my bulletins or add a guarded word of critical appraisal. The publisher's purpose is to sell the book, and many of them have discovered that the preacher-bookman is a real and worth-while salesman. Of course he does not hawk their wares nor make his chief concern the sale of them in order that commerce in books may be more lively. His service is first of all to his friends of the book-buying public who need books, and who believe in him and his trained judgment enough to accept his recommendations for purchase.

A Preacher's Reading of Sermons

Books of sermons and addresses I read in large numbers, as any live preacher must. A man who does not read other men's sermons will never produce sermons worth other men's reading! I feel that I *must* read, since I am under the necessity of bringing, in the thought-terms of our day many, many messages to a large congregation on the high themes of life and everlasting love. The other day a church official told me an authentic incident of a group of sixty country preachers who, in reply to an inquiry as to their reading, answered by lifted hands that only half of them had read more than a single book in a twelvemonth, and only one of that company had read as many as five in a year. Surely, blind leaders of the blind are they! Preachers of that ilk can hardly hope to lift the level of the culture of their congregations. Indeed, I do not see how they can hope to speak the words of life with such signs of intelligent comprehension as to command the respect and interest of the people to whom they minister. I do not mean to judge any man by the number of books he reads, for I have no doubt that some men read too much and think too little; but my observation and acquaintance with a large number of ministers and leaders of religious thought throughout the country con-

firm me in thinking that men who do not come to fellowship with the master-spirits of this and every age as those spirits await every comer in the sanctuary of good books, cannot expect to be taken very seriously by the youth of an age in which scholarship, informed with sincere spiritual purpose, is the very *sine qua non* of high Christian leadership.

Methodists Always Book Buyers

Methodists do well to remember that John Wesley was not only preacher of an evangelistic gospel, but that he laid upon his preachers everywhere the necessity of disseminating good literature. It is well known that the saddlebags of the pioneer Methodist itinerants were always stuffed with good books. For the most part these were the religious books of the Wesleys and of Watts and of Fletcher. But even then an attempt was made to train the people to read and to cultivate in them good and wholesome tastes. That these efforts bore lasting results is attested by the establishment of the greatest religious publishing business in the world, our own Methodist Book Concern. Now and then some man has come into our itineracy who affects to despise culture and book learning, and now and then someone has had the temerity to "thank God for his ignorance" (and certainly he has much to be thankful for!); but in the main our men believe in the gospel of good books, and recognize that it is worth the time and the effort to circulate and to recommend them among our folks. But it will be objected that books cost too much, and that our people cannot afford to purchase them. If one must, there is always recourse to free libraries that are found in most of our cities. But I am one of those who believe that you can test the culture of every home by the quality if not by the size of its library. I do not hesitate to say that many a man would do well to go without his dinner and buy a new book, and many a preacher—as many a one I know—would better go without a new coat to make that addition to his library and enlarge the kingdom within, so like to the kingdom of heaven!

Whenever I weary a little of my task and fear lest the spoken word shall fail to achieve all that I could wish for it, I am prone to turn to this even wider ministry of the printed page, and in that I take new heart. Indeed, I heartily concur in that fine word of G. S. Phillips, "I never think of the name of Gutenberg without feelings of veneration and homage."

A church can be taught to read—and surely it is worth the effort!

When Will It Happen?

By Bishop Charles Edward Locke

In her faithful ministrations a welfare worker came upon a little Russian Jewess who was an expectant mother, in a small, very poorly furnished apartment, in a large tenement house. She told the lonely girl that if she needed anyone in an emergency, to have someone call on the telephone. With inexpressible pathos the little Jewess replied:

"There is nobody to ask, for there are no persons around here but Christians."

This story is heartbreakingly authentic.

The same evening an occupant of an adjoining apartment came in to call, bringing with her a dainty garment which she had herself embroidered, and also a plate of fruit.

When will it happen?

"Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him."

When will it happen?

Some Principles of Salary Reform

By Albert Edward Day

Pastor Christ Methodist Episcopal Church, Pittsburgh, Pa.

THE reaction to the proposal for the readjustment of ministerial salaries in the Methodist Episcopal Church has been exceedingly interesting. From far and near, from pulpit and pew, from those who profit and those who suffer under the present system, have come expressions of intense dissatisfaction with the *status quo* and evidence of an almost passionate yearning for the discovery of some method by which we might realize a true brotherhood of suffering and of service. Fears have been uttered that it is only another movement with wings and without feet; that with some it is just a sail hoisted to catch the electoral breezes blowing toward some port of ecclesiastical ambition; that with others it is merely one of those pleasant emotional outbursts of altruism which foster such comfortable self-assurance of personal piety and which can safely be indulged because one is not likely to be called upon for personal sacrifice on "the cold gray dawn of the morning after!"

I

The one answer to such fears is to proceed to business. We cannot proceed without a well-considered plan. For the development of such a plan no one mind is sufficient. Every interested mind in Methodism ought to make its contribution in order that out of the combined wisdom of all may come a scheme which will offer a hope that the passion for brotherhood has at last found a rational and satisfying instrument of expression. It is with a desire to bring his mite to help in the attainment of such an end that the writer offers the following as a statement of certain principles which it seems to him must be observed in any plan that promises success.

Reorganize the Whole System

1. What is needed is not personal benevolence here and there, but a reorganization of the whole system.

Suggestion has been made that the minister with a good income, who believes that salaries should be readjusted, begin at once to divide with those less fortunate. Some are trying to do that. It is no new thing in Methodism for preachers in need to receive food and clothes and books and money from the preachers with larger salaries. But such personal kindness is not even the beginning of an answer to a social situation so complex as this which we are facing. It is purely voluntary, more or less spasmodic and of limited value. It is a charity, and what is wanted by the minister, who is pouring out his energies in a weaker field, is not charity from a neighboring pastor with a kindly heart, but justice from the church to which he has dedicated his life. Further, such a scheme releases only a fraction of the resources which might be available in many instances if the system were changed.

As matters stand now, the pastor with the largest salary has little surplus that he can devote to the relief of his brethren. That surplus is eaten up by levies made by one enterprise or another, by standards of living set for him as the result of community knowledge of his income, by demands which he cannot escape and which can-

not even be catalogued here. The amount he can save and give is but a pittance in comparison with that which could be turned into a general fund if, by a standardized salary system, he were relieved of many economic demands which his community now makes upon him and could return to a simpler life.

2. Nor will a levy upon the larger salaries for a sustenance fund and a book fund accomplish what some of us have in mind? It might do as an "interim ethic," but it would still leave the abominable salary grade in effect, and it would still maintain the pride of donations on one hand and the pain of doles on the other. The government income tax has lightened some burdens here and there, but it has not Christianized the social order. Nor would a similar scheme introduce the reign of brotherhood into the Methodist ministry.

General Conference Action Needed

3. Whatever scheme is proffered should propose a General Conference action applying to all the Annual Conferences in the United States. It has been suggested that this is a matter for each Annual Conference to decide for its own members. The fallacy of such a notion will be apparent to anyone who stops to think for only a moment. It would leave the weaker Conferences with an impossible economic problem on their hands. It would make difficult those inter-Conference adjustments of appointments which are no longer merely the salvation of the inhabitants of episcopal vest pockets, but are necessary to the wisest handling, both of men and of churches. And in the present stage of ministerial morality, it might encourage some brethren who felt that they were being persecuted by the enforcement of the law of brotherhood to flee to those climes not yet visited by such "fanaticism." Our new pension plan is being built upon the recognition that only by the united action of all the Conferences can we make adequate provision for our retired veterans. It is the firm conviction of some of us that salary reform can be put upon a sound basis only as we pool all our resources for the service of all.



Local Church Must Not Avoid Responsibility

4. Care must be taken that the local church may not use the sacrifice of the ministry at large to escape its own responsibility. If it be a church whose pastor receives aid from the general fund, such aid must not be permitted to encourage mendicancy on the part of the laity. Some device must be adopted to make short shrift of the "poor face" which some official boards acquire with amazing ease and lose with astounding difficulty. If the church be rich in economic resources, something must be invented to take the place of the incentive now supplied by the necessity of liberal monetary gifts in securing the pulpit gifts for which their ears and perhaps their souls

long. Unless such churches can be persuaded to continue their contributions toward ministerial support in sums as large or even larger than that which they now pay to their own pastor, the whole scheme will be futile as a means of bringing better living conditions to all the parsonages of the land.



Danger of Stagnation

5. The next word I dislike to utter. It sounds like the wail of a capitalist in the presence of a demand for a reorganization of industry. But we want to face the facts, and the facts are that there will be very great need of care lest ministerial energies wane as the result of the removal of the reward of larger salaries for increased ministerial efficiency. I have not in years written for publication anything that hurts me like the necessity of giving utterance to this fear. But since Methodist preachers have ceased at the door of the Annual Conference to declare that they are "groaning after" perfection, will not my brethren forgive me for suspecting that some human frailty still abides among us? Equalization might produce stagnation!

II

And now, with these principles in mind, the time has come for concrete suggestions. What I have to offer grows out of the description of the plan devised to regulate the salaries of native workers in India and given to me by my good friend, Charles F. Lipp, of Belgium. There a basic salary is paid to the minister who is a high-school graduate. That is increased for the seminary graduate; increased again for the man with a college degree, and again for the collegiate-seminary graduate. Additional allowances are made for each child in the family, for length of service, and for efficiency. It is recognized that training does not always make for efficiency, and that sometimes a man with inferior educational opportunities may do the better job.

Concrete Suggestions

Here, it seems to me, are some valuable hints for us:

1. We might establish a basic salary, say, for the college graduate, with an increase for the men with seminary or other postgraduate training. Such an increase would be an act of simple justice to one who has invested more money in, and is probably in debt for, his schooling. Both the guarantee of a basic salary and the increase would in themselves encourage that larger educational equipment for which the present religious situation is crying aloud.

2. Of course the system of allowance should make provision for wife and children. I question the need of any additional gratuity for long-time service, but certainly we should be as wise as our brethren in India and grant some recognition to efficiency. Here, as there, congregational doxologies are not always contemporaneous with the song of degrees. Sheepskins must not be converted into pillows for lazy heads, nor should their absence impose a stony bed upon the man whose native ability and sacrificial labor merit recognition. Who should determine the efficiency of the preacher? In India it is done by the finance committee, which is the board's representative on the field. In America it would, no

doubt, devolve upon the cabinet. That is what they have been doing all these years, with much greater financial joys and miseries involved than would be at stake in this new scheme. If they could be trusted to do these things in the green tree, why not in the dry?

In addition in America recognition would have to be made of the relative cost of living in various localities. This could easily be done by the regulation of the basic salary, the increases, and the allowances in harmony with the rise and fall of the living costs in relation to a standard community rated at 100 per cent. I have a notion, too, that in those charges where the perquisites are notoriously large, true brotherhood would require an accounting, especially in those cases where otherwise the salary is below the basic figure and the pastor would nominally be a claimant upon the general fund.

Along some such lines we might work out the salary question. (1) Every faithful minister and his family would have the guarantee of a reasonable support. (2) There would still be a premium upon careful preparation and diligent service. (3) The artificial differences that now divide us would be done away, and with them the pride and the envy which mock our dream of Christian brotherhood.

III

Some other questions arise out of the principles stated above.

How can we judge each church's ability to pay toward the general fund? The wisest answer would probably be provided by the figures now used in estimating World Service responsibility, with some revisions up and down made by an Annual Conference Commission composed of men thoroughly familiar with the churches involved.

Is there any hope that the wealthier churches will co-operate with such a reform? Your answer to that will probably depend upon the degree of your faith in humanity. I believe they would. If the preachers of the Methodist Episcopal Church, by their votes in the Annual Conference and their representatives in the General Conference, would say to our laymen, "We want to usher in a new era of brotherhood in the ministry; we have worked out a feasible plan for both pastors and churches; we want your co-operation," it requires a blinder pessimism than lurks in my neighborhood to doubt that such co-operation would be given. It is one man's faith that such a proposal would stir the church as nothing has done in years and that the spectacle of twenty thousand preachers asking for a chance to share each other's burdens and to provide the largest possible opportunity for all the wives and children in Methodist parsonages would in itself be a stimulus to which there is no parallel in any of the multiplied appeals now addressed to the financial resources of our people.



What we are facing is a choice between a generous patch and a new suit. I vote for the new suit. Something else may cover our nakedness, but nothing less will help us walk in beauty before the sons of men, and nothing less will arouse the enthusiasms which are indispensable to any genuine forward movement in the kingdom of God.

The Future of Christian Education in China

By Dr. Ralph E. Diffendorfer

Corresponding Secretary, Board of Foreign Missions

THERE is no more important and no more difficult problem which we have to face in China to-day than that of our Christian schools. The day schools, the middle schools, the boarding schools, the colleges, our theological training schools, and our great union universities are all facing a new situation in education and new relationships to the government. The whole issue is made very concrete around the question of registration.

We certainly must recognize the right of China to determine her own general educational policies. The aims, content of instruction, and educational methods must be her own. She has also the right to relate the education of her youth to her own national life and to make every school a center of patriotic instruction, quite as much so as we do in America, especially among our foreign-speaking peoples.

The Chinese recognize that the only hope of unifying their country lies in an educational system that is definitely Chinese, with common ideals and common goals of instruction for the country. It is well known that China's modern education began in mission schools in which education was conducted by Americans, English, Scotch, Irish, Scandinavians, Germans, French, Italians, Russians, Japanese, and possibly others. It must also be kept in mind that for over a quarter of a century China has been sending her most capable sons and daughters for their college and university and technical training in numbers into the thousands to Japan, America, England, Germany, France, and Russia. The demands for a national educational policy in China have come from this group, known in China as the returned students.

Registration An Educational Policy

And it must be kept in mind that the registration of schools with government curricula and supervision has arisen in the National Educational Association, and is not a product of Kuomintang, Russian radicalism, or the parties of the present revolution. We would have been required to meet this educational situation even though the present revolution had not occurred. The Peking government has long since demanded the registration of our schools in North China, and most of them have met the problem.

To be sure, the new Nationalist government, especially under the influences of radical elements, are taking advantage of registration to force not only the nationalization of the schools, but also are imposing conditions which may be intended to make it impossible for private education to exist, and for Christian schools to carry on with a definite Christian purpose. It remains to be seen whether these conditions will prevail.

Nothing to Fear in Registration

The Christian church will have no difficulty in accepting Chinese leadership and administration. They will also accept patriotic education as having a rightful place in a Christian school, whether or not the form of govern-

ment under which we conduct our schools is different from our own. We will also be willing to put chapel attendance, Bible study, and other methods of religious education on a voluntary basis. If our experience in India with the conscience clause and in Japan with these limitations in registration means anything, we have nothing to fear except possibly some temporary embarrassment due to the present war psychology and with the present strong propaganda against religion of any kind, and especially against Christianity.

This antagonism, in our judgment, is a passing phase in China's life, just as the acute discussions on the conscience clause in India were a passing phase. In Japan, while compulsory chapel attendance is impossible in registered schools, chapel is made so attractive and is so much a part of the organized life of the school that the boys and girls attend almost 100 per cent.

What our Chinese Christians are standing out for with their own government officials is the right of private education to exist, with the principle of religious liberty fully guaranteed, and with non-interference in academic freedom assured, a struggle which by no means is yet settled, but which is an inevitable conflict and which, in my judgment, in the end will greatly strengthen the position of the Christian schools.

Difficulty of Registration

The present difficulty in registration is with the continual shifting of the conditions of registration and the multiplicity of demands and limitations due to the uncertain and unstable political situation. My advice in China was that we should not register except under conditions which would guarantee to us the Christian purpose of our schools, guaranteeing to our Chinese Christians full religious liberty and to our schools academic freedom, but at the same time with unquestionable patriotic loyalty to China, with the schools properly supervised by the Chinese government. If these conditions did not exist, and there was likelihood of our closing our schools, I then recommended registration in preference to closing, in order to take the chance as registered schools to help modify the restrictions. I kept reminding our leaders that if conditions arose which would make it impossible for us to keep our schools open, those conditions would arise out of the very group whose purpose it would be to drive Christian schools out of China.

Christian Atmosphere for Education

The problems of our schools in China are not confined to those of registration and government supervision. If Christian education is to be maintained, it must be upon the basis that the best education possible is given in an atmosphere thoroughly Christian, and with definite Bible instruction and Christian training. In order to do this our schools can no longer be left to the uncertainties of annual appropriations from a fluctuating income. This problem is particularly acute with our middle schools,

No subject was more thoroughly considered in our Conferences in Shanghai than the desperate need of our middle schools, and in the findings of that Conference there are definite recommendations.

Here is one of the greatest challenges that we have to our church in America, where there is now a deeper appreciation of our church schools and a greater willingness to supply them with adequate buildings, equipment, and endowment than ever before in our history. The endowment of our schools in China in the sum total is too meager for mention. In America our schools are maintained by tuition fees, the income from endowment, and by special current subscriptions, and by appropriations from the general educational funds of the church through the Board of Education. In China our schools are maintained on

the fees and the appropriations of the Board of Foreign Missions, which appropriations are to the schools in China what the appropriations of the Board of Education are to the current expenses of the church schools in America. This means that the schools are too large, are ill equipped, and have a constant fight to keep open from year to year.

Personally, I look upon this as one of our biggest missionary opportunities in the future. We should decide, which will not be difficult, which of these schools should permanently survive, and then ask the church to provide an endowment and equipment fund.

China's problem is only a reflection of similar situations in Japan, Korea, Malaysia, India, Africa, and Latin America; indeed, in all of our mission fields.

"The Battle of the Old Preachers"

By the Rev. W. L. Duncan

Beaumont, Texas

WHEN Cæsar was crossing the sea, it was extremely rough and angry, and the current was beaten back with such a violent swell that the master of the ship could not make his passage, and ordered his sailors to tack about and return. Cæsar, upon hearing this, took the man by the hand, who was surprised to see him there, and said, "Go on, my friend, and fear nothing; you carry Cæsar and his fortune in your boat."

Fear is the apprehension of evil. Men have held their peace, even from that which they ought to have spoken or written; afraid of what others may think of them; afraid of their criticisms; they did not think that when they should have spoken out or raised their voice in the favor of the unfortunate old preachers, that "God cannot use cowards." The condition of the old preachers is not merely friendship, it is more than friendship; it's a vital matter, a matter of life and death. To any candid, thinking mind, the lot of the old preachers and their future, when they are discharged on the account of their inactivity and given nothing but a small pittance for years of toil and service, is not only serious, but lamentable. "No man careth for my soul."

Who cares for them when their useful days have been spent and given to the service of the church? They have served the church, given her the best that was in them, and at the close of their ministerial career should they not be fittingly and sufficiently provided for when facing "retirement"?

The writer has been a member of the Texas Conference, Methodist Episcopal Church, nearly forty years, and he has not missed a single roll call in all these years. I am not writing from any theory, I am dealing with facts, long matured experience; I am not guessing about things, I have studied the situation.

Think, for a moment, on the condition of the old preachers. Focus your thoughts just a bit upon them. Many of them whom I knew have long ago gone to their reward, having suffered many privations, hardships, which words are inadequate to express. They gave themselves unreservedly and uncomplainingly to the cause for which they "endured." We will not know all until we reach the realm of the saints' rest. They were retired on a very small pay, nothing like a support, not

even enough to "keep the wolf" from the door. "No man careth for their souls."

Daniel Webster was once asked: "What was the most fearful and appalling thought that ever occurred to you?" Instantly he replied, "The thought of my private, personal, and individual responsibility to God." The Methodist Episcopal Church is individually responsible to God for the old preachers, here and now, whose lives were spent and are being spent in the service of the church, under her direction. To turn them out and not give them a square deal in proportion to other ministerial claims, in the sight of God, is not fair. They served not the world, they served the church; the world cares nothing for them; the world "loves its own," and its own only.

What about the living old preachers? Shall they be treated like their fallen comrades who have passed already into the "courts of justice," where they have been recompensed for their toil, suffering, and self-abnegation in the vineyard of their Lord and Master? They are enjoying His presence and are eternally happy. What about the living old preachers who are now serving the church, and those that have served the church? They are not their own, they are the property of the Methodist Episcopal Church; she is wholly and solely responsible for them. They laid their lives on the church's altar to be used for her own glory and the glory of God. Their suffering cannot be told here. Why turn them out at the end of their usefulness as you would an old worn-out horse to "eat" the bread of charity or die? Enough to cause angels to weep.

This matter of the old preachers should be seriously and honestly considered by the church. These cold facts should be laid at the door of the great church, for "it is a life and death struggle." Let us believe in our own cause, the cause of the old preachers, and our cause will not be in vain. Let us hope with all our hearts, and "out of that faith shall spring the fact that David, and not Goliath, is to win the day." When one is right in his convictions, there is no use of stopping to explain this or that; he should never retract; he should never offer an apology.

What can we hope to accomplish if we stand in terror of public opinion? Usually men that are living at

their ease rarely ever think of the men that are down, since they have good-paying jobs. "What need I care about the other fellow?" If they are connected with the concern, and that concern is paying them well, they are not likely to mention our cause. "I am doing well; why should I interfere? My butter and bread are not to be disturbed." In this case, the condition of the old preachers is not apt to get any consideration from this source; they fear of being too "conspicuous" in the matter of the old, worn-out preachers.

There is no use of sidestepping the truth, fearing that somebody is going to talk; people will talk against you, no matter how you live or what you may do or say. But right and righteousness are mighty and will prevail. The church is not deaf to the cries of the needs of the preachers or of providing better comfort for them in their declining days, but because of little or no real interest on the part of many of us who are too busy looking after other interests of the church. For this cause, if for nothing more, the church ought to and should look after their interests.

The church is great in resource. She has a heart and a soul that can and will be touched. The most soulless corporation has done better than she has done relative to her old servants, who claim to preach and follow Him who enunciated the "Golden Rule." Here is a splendid opportunity for the church through the coming General Conference to make it possible for the old preachers to enjoy a living while they live.

It is said that the World War was fought to save this country and to make it safe for our democracy. At the call of our Government, hundreds of thousands of men, irrespective of race or condition, were called upon to save this country. They came from all parts of the country; they fought; many were killed or wounded for life; many were shell-shocked. The victory was won; those that survived the struggle returned home, many of them helpless, not fit for any kind of service. For their achievement and indomitable courage, the Government, whose property they were, promised protection, caring for them the remainder of their lives.

Shall the Methodist Episcopal Church, the church of Jesus Christ, do less for old soldiers, servants of the church and servants of Jesus Christ, who surrendered all to the service of the church? Are you resolved to devote yourself wholly to God and His work? Yes. We are one and inseparably bound; we belong to the church. Many of us have kept that vow from that day until this good hour. A just consideration is all that is asked.

We living preachers are pleading the cause of the old preachers. Give them such consideration as you would yourselves. We are not asking the impossible; simply asking for a square deal, a comfortable maintenance after the many years of faithful service in and for the church. For when they are retired, they are not able to do much else; nobody needs them. Why wait until we are called to our reward? Do the Godlike act now. Give us bread on our tables when we are retired to keep away the "wolf." We plead the just cause of the old preachers and their families. When traveling days are done, let them rest while awaiting the summons of the Master.

What about the Ministers' Reserve Pension Fund? Is it feasible, and will the old preachers receive any benefit now or in future time? If not, why not? The plan no doubt is a worthy one; there seems a "hitch"

somewhere. From the following information received it looks foreign to me. The following is self-explanatory: "The claim of a minister at the present time, and probably for some years to come, is determined by the present legislation. As you know, the new plan is not in operation until at least a year after the General Conference, and it looks as though it could be operative for the younger men, leaving the older men under the full protection of the present plan." Another statement: "This takes care of all your obligations to Conference Claimants. Don't fail the old preacher to-day, and some preacher won't fail you to-morrow." If I have misapprehended the meaning of the intelligence that came to me, I stand ready for correction. If the old preachers are not to be in any way benefited from the new plan, after long years of service, laboring, toiling, and suffering, and will not receive any benefit from the Ministers' Reserve Pension Fund or full protection, what is the use of their efforts, if no gain is to be derived therefrom? Leaving the old preacher "under the full protection of the present plan." We all know about the present plan. The "old plan" is absolutely inadequate. The past years have demonstrated the fact that it does not protect the old preachers.

They have been on the firing line, fighting the battles of the church, and through their many struggles, "fightings without and fears within," they fought and wrought well, raising the "benevolences" of the church and for her various causes, as they were called upon to do. They did it without complaining. It was a pleasure. Why should they be deprived of a comfortable living when they have poured out their lives in intense suffering for the cause of the church?

To every open and intelligent mind, the old preachers who have pioneered the way of the church, who endured hardship and made bleeding sacrifices, who out of their meager earnings made contributions for the establishment of churches, schools, and various institutions of the church; contributed to funds for ministerial relief; responded to every laudable call, as in the days of "yore," when men's faith was put to the test; it is to be remembered, they never faltered. And by reason of age, being brought face to face with the inevitable fact of "retirement," they should by all means become the recipients of the church's gratitude, and their claim upon the church for ministerial relief should be given priority over the younger men.

The younger men have mental and physical resources at their command; they have sufficient energy to insure success and happiness regardless of any fund whatever; while the old preachers, whose energies have been spent in the service of the church and whose shoulders are bent under the weight of years, are denied the "crumbs" that fall from the table of the great church, whose coffers have been enriched by their labors. If indifference to their needs is all the church will offer, we call heaven to witness.

"The Retired Preacher Painted Red"; "The Old Preacher On His Way to the Poorhouse or Farm." Well, that looks sad enough. "The artist overdraws a little." Granted that it is overdrawn "a little." Whether or no the artist overdraws in describing the condition of the old preacher; to say the least, it is indeed sad. The fact remains that the old preachers are not given a square deal in proportion to other ministerial claims. Why and for what cause are they not given a living chance

with their brethren? They are engaged in common in the work of their Lord and Master, who is authority for the saying, "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink." However, there will be no just criticism from any source if the church will deal fairly and squarely with the old preachers, giving them the same consideration as she does to her other ministers. Why should the old preachers be thrown out as outcasts, friendless and alone, helpless, fearing the wolf entering their door?

The matter of the old preachers is involved in the coming General Conference; their weal or their woe, for or against, which will it be? The General Conference is made up of men of our choice. Since this is true, we should be true to God, true to ourselves, and to others. We will not be untrue. We should choose the most fitting men; men that have accomplished something; men whose business is the "King's business"; men of conscientious convictions; men that will not be swerved, but be guided by their own conscience, using their best judgment, and will not be coerced by friend or foe. This is a great time for "hand-shaking, saying good things" (?); pay no attention to the "insidious smile," you will be deceived. Look out for the men that are conscientious, fearless, and without deceit, that will stand by the old preachers.

The lives of the old preachers are at stake. God loves the old preachers. He is not deaf to their cries. He is not unfair and would show no discrimination in judgment between the strong and the weak, the rich and the poor.

The church is abundantly rich and can take care of her own children. "He hath shewn thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God."

Keep the Pigs Out of the Parlor

By Prof. R. A. Grigsby

TAKE with me an imaginary trip to a prosperous farm. We enter a recently mowed green lawn; carefully laid clean asphalt walks wind their way among beds of variegated flowers. This beautiful spot is almost enclosed by a neatly trimmed hedge. Nestling among the green trees and rose bushes is a large, white, frame dwelling house, modern in structure, and indicating from its outward appearance the comforts that are to be found within. Be it sufficient to say that this home is well furnished in all of its rooms, and let us pass to the back yard, the orchards, and the fields of growing grain. Here we find everything indicative of prosperity. The poultry, the pigs, the cows, and horses are many and well cared for. The fields are teeming with ripening grain. The laborers are singing and the happy children are sporting in the summer breezes. We go away from this place inspired.

We return to this same farm one year later. We find horses and cows trampling the flower beds, the children are wallowing in the cow pond and the pigs are in the parlor. The things we see to-day are practically the same things we saw on this farm one year ago, but what a horrible picture they present now. What has happened? Things have changed places.

If it were mine to broadcast a message to the world, especially to the youth of our land, it would be the message I bring to you in these few paragraphs: *Keep first*

things in first things' place, and second things in second things' place in your life.

What is it that alarms the person of more sober judgment as he beholds the mad rush for worldly pleasures? The show, the dance, the cards themselves are not the real cause of the fear of the sober mother for her venturesome daughter or son. The basic cause of her fear is this: "Will the show, the dance, the cards, take first place in my child's life, and crowd the home, the church, and the school into second place?"

Kind reader, do not class me as a strict Puritan preaching destruction to worldly pleasures—those pleasures that are acceptable among respectable people; but I would have you to understand me to proclaim with a loud voice, "Keep the pigs in the pen, and not in the parlor."

Any decent show has its educational and cultural value; many have spiritual values. Everybody is not doomed to eternal destruction because he dances across the floor, or touches a card in a social game; but he who tarries so long and so often at the show, the dance, or at the card table—Monday, Tuesday, Wednesday, Thursday, Friday, Saturday—tarries so long that he is too tired, too spent to find his way to the house of God Sunday morning, that person has put the pigs in his parlor and has left the children to wallow in the cow pond.

What is better to make one forget the monotonous grind of daily toils and worries than a good baseball game? What is more invigorating, especially to persons engaged in sedentary occupations, than tennis and golf? But he who must go to his tennis court Sunday morning, his golf links Sunday afternoon, and to the show Sunday evening has put the pigs in his parlor and left the children to wallow in the cow pond.

To the rich and the poor, the high and the low, comes the exhortation of Jesus, "Deny thyself, take up thy cross, and follow me."

William H. Jude seems to represent Jesus as saying, "Love life; hate not the pleasures of life, but love me more than these," when he sings:

"In our joys and in our sorrows,
Days of toil and hours of ease,
Still He calls, in cares and pleasures,
Christian, love Me more than these!"

The placing of first things in first things' place was not overlooked in the arrangement of the elaborate program that celebrated the return of the heroic aviator, Lindbergh, last June. Sunday morning, June 12, Lindbergh was scheduled to attend church services with President and Mrs. Coolidge, and a big dinner, given in honor of this hero, in one of the fine hotels of New York City, was opened with prayer and closed with a benediction. Though we make the impalpable air our resting place, we dare not forget God.

No one needs to isolate himself like the hermit for the sake of soul development. Browning's Pippa still is singing:

"God's in His heaven—
All's right with the world!"

We cannot pass over or around the world. Our way must lead where "the races of men go by." But the journey is safe for all those that have learned the happy secret of keeping first things in first things' place and second things in second things' place in their lives, lest the pigs are let into the parlor while the children are pushed out to wallow in the cow pond.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

REVIEW—THE EARLY KINGS OF ISRAEL

THIRD QUARTER. LESSON XIII. SEPTEMBER 25

Our lessons this quarter covered the period in Israel's history of the united monarchy. There was a temporary division about midway the period; but the division which occurred at its close was a permanent one. So it closes an old act and marks the beginning of a new act in the drama of the national life of Israel. And history is an interesting drama in which the characters are real. This act of the drama comprises three scenes in which the state and church cooperate to enliven interest. On the side of the state the leading characters are Saul, David, and Solomon, with Ish-bosheth and Rehoboam and Jeroboam secondary characters; and on the side of the church Samuel, Nathan, and Ahijah, with Shemaiah a subsidiary, played the leading rôle.

The State a Limited Monarchy. The kingdom was established because the people voluntarily chose to have one. They elected their first king, and afterwards reserved to themselves the right to approve or disapprove of the king's administration, and either to elect or approve of his successor. They were subject to the king; but the king was also subject to them. Solomon took the first steps toward making the monarchy absolute; and his son developed that policy to his very serious embarrassment. The work of the kings may be reviewed by the reader.

The Church Controls the State. This is the period when the church had its greatest influence over the state or, which is the same thing we mean, when the preachers (prophets) had the greatest influence over the kings. He who made good as king stood strong with the preachers of his time. It was the pastor Samuel who nominated Saul to be king; and it was this same pastor who selected David to establish a new dynasty. The people only elected whom he had already designated. Though he became king after Samuel's death, without Samuel's influence—that is, had Samuel made it known that he favored some other as king—David never would have become king. It was the pastor Nathan who brought David to his senses after his infatuation and improper relations with Bathsheba and his murder of Uriah. David's repentance was genuine. But fear of the consequences of losing Nathan's influence did much to arouse penitence in his heart. Saul before Samuel at Gilgal (1 Sam. 15) reminds one of Henry IV before Hildebrand at Canossa; and Saul's intermittent insanity was caused more by worrying over the loss of Samuel's influence than by anything else. David had not forgotten what had happened to Saul and his house for having gained the ill-will of the preacher. And this same Nathan was more responsible than any other person for Solomon's successful succession to David (1 Kings 1. 5-53). Had Adonijah won the influence of all the clergy as he had won that of Abiathar, he most likely would have been successful in his efforts to succeed his father. He made the serious mistake of ignoring Nathan because, I suppose, he knew where this preacher's support was. And it was this same Nathan who caused David to postpone the building of the temple. It was the preacher Ahijah who made the division of the monarchy peacefully successful by appointing Jeroboam to lead the revolt, which was equivalent to an anointing as Samuel had done to David. And it was the preacher Shemaiah who prevented a civil war for the restoration of the union. The prophets were the spokesmen of God; and they were also the people's spokesmen. They were respected and revered by the people, and feared and obeyed by the kings.

During the next period we shall find the

preachers striving hard to maintain their former authority. But we shall find the state casting off its subjection to the church, and dictating its own policies. Kings will openly and avowedly resent and sometimes punish any reproof, or even any counsel from the preachers unless the counsel is of the nature of encouragement in what the kings' heart had already been set on doing. Social conditions of the masses of the people will become worse because their religious conditions will become worse corresponding to the waning influence of their spokesmen and the spokesmen of God.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, SEPTEMBER 25

"His kingdom ruleth over all"

(By D. D. Martin, D.D.)

The lessons of this quarter have afforded glimpses of some of the great religious leaders of the Old Testament and God's way of selecting and training them for the work. Many were real missionaries, and afford an example of devotion to a cause worthy of our following.

In lesson one we have God's method of

choosing a king and leader for Israel. It was conducted by his servant Samuel. Saul was chosen.

In lesson two there is pictured the end of a good man who has served his people faithfully, and in whom all the people had implicit confidence.

Lesson three sets forth the last important public act of Samuel in anointing David to be king over Israel, because Saul had forsaken the Lord.

Lesson four reveals the inherent power in David as he answers the challenge of Goliath, whom he slays in behalf of Israel. David had faith in God.

Lesson five reveals the bond of friendship between David and Jonathan, which has been an example to friends ever since. They were true friends.

Lesson six shows how David refused to take advantage of his enemy, but rather tried to do good to him. Overcoming evil with good.

Lesson seven reveals David a true shepherd of Israel as he had been of his father's flocks. God was honored by bringing back the ark to Israel.

Lesson eight contains God's promise to build a house and establish himself in Israel, so as to have a great name among the nations.

Lesson nine reveals the weakness of so great a leader as David; and his repentance for sin, though illuminating, revealed his real character.

In lesson ten we are introduced to Solomon, who made the wise choice when God told him to ask what should be given him. He chose an understanding heart.

Lesson eleven shows how God's glory may fill all the house and all the world, if God's people are true to Him.

Lesson twelve shows the great cost and serious effects of divisions among God's people in the world, and what causes them.

OAMMON SEMINARY.

Epworth League Topic

SEPTEMBER 25

"A GOOD GET-AWAY"—RALLY DAY

(Luke 14. 28-30; Hebrews 12. 1, 2)

"Well begun is half done."

It is a faithful saying. The right kind of a start may not always win a race, but it is an advantage which every runner seeks, with every nerve taut, and with the whole concentration of his being upon it. The more important the race, the greater the need for the best possible "get-away."

You are beginning a "race" at Rally Day, the outcome of which is more important than any race ever run on a cinder track. It is not merely an exhibition in which to display the skill of those taking part. It is a contest in which the highest issues are at stake. The prize is the winning of personal Christian character on the part of each contestant, and of Christian relationship and achievements on the part of the group. It is to be run against the keenest and most deadly rivals. One is the swift passing of time, when the chances of youth will be gone. Another is the joyless, indolent, half-hearted attitude that would rather not take the "punishment" of an honest effort. Still another is the competition of other interests, less important but more immediately alluring and sensational.

But the prize is life itself at its best, and it must be won. To make doubly sure, you will want a good "get-away." That is what Rally Day is for. In fact, in order to give you a good running start, the beginning of the year's work is advanced by several months. The first Sunday in June has been chosen as the official starting point of the Epworth League year. That gives you the whole summer to make all your plans and get into training. With such an advantage,

you can cross the line at top speed on Rally Sunday, when the real activity of the year begins.

THE PRIZE TO BE WON

To say all this literally, the program of the Epworth League for the year just beginning will depend much for its real success upon the preparatory work done during the summer, and the impression made by the Rally Day service. The new program presents an unusual challenge. Its central emphasis is upon the First Department. Its aim will be to awaken every young person that can be reached to the possibilities of a life lived in the spirit of Christ and by His aid.

There is a hunger in the lives of normal young people for just such help. Emerson has wisely said: "All young persons thirst for a real existence for an object—for something great and good which they shall do with their heart."

This program has been planned to meet that need. It is not something that can be "handed down." It can be effective only as it becomes an adventure by young folks themselves, freely and joyously undertaken of their own choice. It will be your high privilege to help awaken them—to make your groups feel that in such a spiritual adventure with Christ they would find what their lives hunger for, and that their deepest needs would be met. But equally important is the chance it will give to assist one another, and even those as yet entirely outside the chapter, who are just as greatly in need of such help.—Epworth League Quarterly.

Little Stories of Achievement

What the Churches Are Doing

Carthage, Miss.—We had a great revival conducted by the Rev. G. W. Adams, of Forest, Miss., on August 7, at Greenwood Chapel Methodist Episcopal Church. Conversions and accessions numbered eighteen. The house was packed each night of the meeting. The Rev. Adams is a great revivalist.—Esther Hall, Reporter.

Greensboro, N. C.—St. Matthew's Methodist Episcopal Church: Dr. and Mrs. R. T. Weatherby are spending their vacation in Long Island, N. Y. The church at large approved the one month's outing, after much hard work by the pastor, looking forward to the approaching Conference. We wish for him a pleasant and restful vacation and a safe return.—Reporter.

Arcadia, Fla.—The trustees of Pleasant Hill are alive. In the past thirty days they have ceiled our beautiful church, which is second to none in the city. The church is now completed except for pews. Revival meeting began on the fourth Sunday; two persons have joined the church. We ask the prayers of the general church for our success, that souls may be saved for the Kingdom.—The Rev. E. W. Garrison, Pastor; A. C. Jones, Reporter.

Gunnison, Miss.—The Wesley Chapel Methodist Episcopal Church had on a grand rally July 24. Our pastor, the Rev. B. Lee, was present and conducted the meeting. In our grand rally we had ten visiting preachers with us and all preached interesting sermons. Each pastor took up his individual collection, and the total amount raised was \$12.26. In our Sunday school we had with us Sister Susie Smith, an excellent teacher who taught the advance quarterly. Sister Smith is a great worker in the church.—The Rev. B. Lee, Pastor; Sister Clara Grinage, Reporter.

Philadelphia, Miss.—We have just closed one of the best revivals ever held at Liberty Methodist Episcopal Church. The Rev. E. W. Rogers, of the Philadelphia charge, came in full power of the Spirit with great sermons which will live long in our hearts. Everyone present was made happy. Seventeen souls were added to the church. The good people of Liberty made everything pleasant for the people attending the meeting. May the blessing of God rest upon these good people. The stewards reported \$100.85.—the Rev. F. L. Woods, Pastor; W. T. Evans, Reporter.

Stonehamville, Texas—Pleasant Grove Methodist Episcopal Church, Stonehamville circuit, under the leadership of the Rev. B. E. Williams, has just closed a great spiritual meeting. We had with us the Rev. W. L. McDonald, our efficient pastor at Anderson, Texas, who preached soul-stirring sermons during the entire week. Our hearts were thrilled and people were happily converted. The sermons that the Rev. W. L. McDonald preached at this place will live long in the minds of the people of Stonehamville circuit. Total amount raised, \$26. Six dollars was sent to Dr. E. M. Jones for Pension and Relief.—James Felder, Reporter.

Lampton, Miss.—Our church, New Zion, is spiritually and financially alive. We, the Ladies' Aid, went on record the first Sunday in July, 1927, with an assessment of \$5, and collected \$100. We felt good over the matter, and in August we raised \$140. We are not tired yet, but are anxious for the progress of our Zion. We are standing by our church and every good cause for the uplift of humanity. We have a live Sunday school; also a large Rosenwald public school, built of concrete blocks, in which the Marion County Teachers' Training School for Colored Teachers was entertained this summer.—Mrs. Mattie Stepney, President Ladies' Aid.

Yazoo City, Miss.—On Thursday evening, from 7 to 9 o'clock, Dr. and Mrs. L. T. Miller threw open their doors to the Steward Sisters of St. Stephen's Methodist Episcopal Church, in celebration of the birthday of

Mrs. E. J. Madkins, their worthy president and mother of Mrs. Miller. A splendid salad course was served. Those present were: Sisters Gassaway, Love, Thomas, Fletcher, Phipps, Hill, Holsten, Hardison, White, Hemphill, Whittess, Summers, Gibbs, Redmond, Hill; also Mrs. Kitty Buck, honorary guest of Bethel African Methodist Episcopal Church. Mrs. Miller was assisted by Mrs. C. A. Wright and Betty L. Hammock, worthy members of Wesley Methodist Episcopal Church. An enjoyable time was expressed by everyone, praying that God would bless the home and that our president would be spared for faithfulness to her church and community.—L. B. H., Reporter.

Simpsonville, Md.—A rally was held at Locust Methodist Episcopal Church, Sunday, August 14, at 3 P. M.; preaching by the pastor. Public collection amounted to \$11.45; amount raised from the books, \$109. This money was raised for the painting and repairing of the church. A chicken supper was given at the home of Mrs. Daniel Thomas by the Ladies' Aid Society for the benefit of the captains' rally, held on August 14; amount raised, \$26.05. Camp meeting was held at Locust Methodist Episcopal Church from August 21 to September 4, with services each Sunday. On Sunday, July 31, the classes of Locust Church were invited to Hopkins Chapel for union class meeting. Mr. David Johnson and Mr. Lewis Kelly, senior class leaders. The second Quarterly Conference was held at Asbury Methodist Episcopal Church, August 16. Delegates from Locust and Hopkins Chapel attended the District Conference held at Churchton, Md., August 4.—Henrietta Boardley, Reporter.

Hamlet, N. C.—St. Peter's Methodist Episcopal Church: On August 16 we, the members of the church, had what is known as the twelve-months' birthday banquet for the church; each member that was born in the same month had his table, so there were twelve tables with twelve leaders: January, L. D. Benton, \$11.85; February, L. A. Bloomfield, Jr., \$1.75; March, Dock Morman, \$30.50; April, Mrs. Bertha Stevenson, \$2; May, L. A. Bloomfield, \$4; June, Miss A. M. Thomas, \$1.50; July, the Rev. G. M. Phelps, \$21.05; August, Manson Jackson, \$13.45; September, J. L. Martin, \$11.34; October, Miss Estel M'Eachine, nothing; November, Mrs. Alma Manings, \$3.10; December, Mrs. Ellen Milican, \$9.35; total, \$108.15. This money was raised for the new church here. It is needed very much, and we are striving to raise money for the same. We hope to begin work on this new church next Conference year. The people of Hamlet can be worked with successfully along lines of church work. We are hoping for a new church here in the near future.—S. F. B. Peace, Pastor.

Savannah, Ga.—The people of the Palen charge are happy over the sending of the Rev. W. W. Clemons to this charge. He came to us after the last Annual Conference, held at Waynesboro, Ga., presided over by our own Bishop Clair, who took hold of the work with a firm grasp and labored faithfully for the upbuilding and advancement of the Redeemer's kingdom, and his labors have been crowned with success. During the past ten months fifty-three members have been added to the church. The church at Speedwell has been painted inside and outside and a new choir stand built. Seeing the struggle of the church in town in keeping up the house rent, he stated that before the Annual Conference of 1927 he would be in the new parsonage, and at once set about his task and soon had the smaller church converted into a beautiful six-room parsonage. Some more work is to be done on same, but the pastor was able to move in the parsonage in June. We have raised for all causes this year so far \$2,050. We pray God's blessing upon the Rev. Clemons, and hope he will be permitted to remain with us until Palen charge is placed in the foremost ranks.—Reporter.

Brewton, Ala.—On August 7 our pastor, the Rev. R. H. Moore, was at his best and stirred the congregation with his master-

piece. At 11 A. M. his text was taken from Job 14. 10; subject, "The End of Human Greatness." At 8 P. M. he preached from the subject, "The Seven Downward Steps: Evil Desire, Self-will, Self-deception, Hardness of Heart, Blindness, Presumption, and Desperate Wickedness." Every heart was made to feel uplifted after the pastor had delivered such a wonderful sermon. Collection for the day, \$15. Sunday, August 21, was a high day at Shiloh Methodist Episcopal Church. The Rev. G. W. Washington, of our church at Castleberry, Ala., was with us and delivered an able sermon. At 11 A. M. he preached from the subject, "The Power of Prayer." At 3 P. M. we conducted a baby contest. The results were as follows: Baby Hudson, \$4.20; Baby Willis, \$2.10; Baby Nolen, \$18; Baby Jackson, \$2.95; Baby Carroll, 80c.; Baby Foster, \$1. The baby raising the highest amount above \$10 was given \$5 in gold. Little Miss L. P. Nolen was awarded the prize. A rally for the church steeple was on throughout the day; those paying their assessment were as follows: the Rev. R. H. Moore, H. Cheatham, R. Cheatham, E. Hollinger, J. Murphy, G. Parmer, S. Sherrill, \$2 each; Mesdames V. E. Moore, E. Crosby, E. Cheatham, E. Mears, A. Nolen, L. Murphy, F. Willis, L. E. Shelley, Miss S. Murphy, and Mrs. Gardner, \$1 each; Miss M. Cheatham, 50c.; Mrs. I. V. Lopaze, 25c. The quartet rendered several beautiful selections throughout the day. Total collection for the day, \$61.55.—Mrs. L. E. Shelley, Reporter.

Baton Rouge, La.—Wesley Chapel Methodist Episcopal Church, under the pastorate of the unassuming, energetic, far-seeing Rev. J. Allison Williams, has taken on new life, and come back into the class to which it formerly belonged. The Rev. Williams came to us at the beginning of this Conference year and found the affairs of the church on the wane. The spiritual and financial condition was at low ebb, and the membership was somewhat discouraged. Pastor Williams, preferring action rather than words, immediately set out to remedy the affairs. He preached sermons that were truly fraught with logic, spirit, and power; and as a result the congregation increased more than fifty per cent. Members and friends from other churches came in each Sabbath to listen to his well-prepared sermons, and complimented him on both the preparation and delivery; hence the spiritual tide ran high. In seven weeks after the adjournment of the Conference we raised all of our benevolences, viz.: World Service, Pension and Relief, and Episcopal Fund; since then we have added \$25 to our quota, making us \$25 above. This task having been accomplished, the budget plan was next in order. After a careful study the pastor figured out a budget for the year and submitted same to the official board. The plan was approved, and up to date has worked like a charm. As a result, more than \$4,000 have been raised. The district superintendent has been paid in full, pastor paid in full, parsonage renovated, bath fixtures installed, and all local debts paid to date, and a cash balance of several hundred dollars to our account. The Rev. Williams and his good wife, the latter a helpmate in all the word implies, are loved and respected by all. Wesley truly thanks Bishop Jones and his cabinet for sending us the Rev. and Mrs. J. A. Williams, people of God, to grace our parsonage and church with their excellent leadership.—Mrs. H. A. Nelson, Reporter.

Pittsburgh, Pa.—We, as class leaders of Warren Methodist Episcopal Church, bring to you greetings from our great church as workmen with our Lord Jesus Christ. Warren Methodist Episcopal Church has found its place under the leadership of the great man of God, who was transferred, not at his will, but by the will of God. The classes have been formed in one body, only separated by leaders, that God, through us being united, may bring Warren membership up to 1,500 by our next District Conference. Every leader has been inspired by this gospel food which we receive Sunday after Sunday, which is flavored with knowledge of God and wisdom of our Lord. He has put in us the desire to save men from their sins.

The church as a whole has made a wonderful step up toward God; in our worship the Spirit is very visible; hearts that have been stone are melting; peace-breakers are trembling; those that would hold their heads high have hung them down in tears, and the name of Warren is soaring high in church circles in Pittsburgh, a city in which spiritual teaching is most needed. We, as class leaders, boast of this man, Dr. G. R. Bryant, and esteem him as a king. He walks daily in prayer with God, holding meetings in the fear of God, and working out a program through the help of his bearers that will shake Pittsburgh from center to circumference, and all men will know that Pittsburgh

has a man of God, using his influence, wisdom, and a mighty hand of visible power over sin. We believe that our district superintendent will put his wisdom and influence in our midst, and with his unusual spiritual gift of the ministry behind him he may lead to the Annual Conference one of the biggest harvest of soul saving in the Washington Conference. Warren church leaders ask that you, as a body of ministers, laymen in Kingdom building, may help us with your earnest prayers that our church in Pittsburgh may be a lighthouse on God's highway. Pass this world of sorrow to a world of great joy and everlasting pleasure.—Leaders of Warren Methodist Episcopal Church.

District Activities

District Rounds

ATLANTA DISTRICT

Fourth Round—Hogansville Ct., September 17, 18; Grantville, 18, 19; Newnan Ct., 24, 25; Ladd Street, 25, 26; Jones and Smith, October 1, 2; Ariel Bowen, 9, 10; Marietta, 9-12; South Atlanta, 16-18; Newnan Station, 23, 24; Burns and Powell, 29, 30; Battle Hill, 30, 31; Luthersville Ct., November 5, 6; Rockdale Park, 6, 7; Warren Memorial, 13, 14; Central Ave., 20, 21; Hogansville and Corinth, 26, 27; Edgewood Mission, December 4, 5.

Dear Brethren: Competent judges pronounce our 1927 District Conference a marked success. We are grateful to you for this. Let us see to it that our churches and parsonages are insured, and that our records are properly kept. In the District Conference you ordered that October 9 be observed as Good Literature Day and that a special campaign be made for the Southwestern Christian Advocate. We should make a substantial advance for our Conference Claimants Fund. Our annual fall World Service roll call and rally will be at Central Ave. Church, October 25, opening at ten o'clock A. M., Bishop Richardson presiding. Atlanta District slogan, "Better than last year." Pay Minute money at your fourth Quarterly Conference.—J. W. Queen, District Superintendent, 46 Bowen Ave., South Atlanta, Ga.

HANNIBAL DISTRICT

Third Round—Troy, Rev. A. C. White, October 8, 9; Moscow, 10; Moberly, 16, 17; Montgomery, 22, 23; Truesdale, 29, 30; Foristell, 29, 30; Wellsville, November 5, 6; Mexico, 13, 14; Clarksville, Rev. A. C. Poston, 19, 20; Elsberry, 19, 20; Fayette, 26, 27; Columbia, December 3, 4; New Bloomfield, 6, 7; Fulton, 11, 12; Louisiana, 17, 18; Hannibal, 24, 25; Fort Madison, Iowa, January 1, 2, 1928; Bowling Green, 8, 9; New Franklin, 8, 9.

Dear Brethren: Your reports at the District Conference convinced me that you are putting your program over. We made a lasting impression upon the good people of Moberly, Mo. Make October our "World Service Rally Month." You ought to raise your apportionment in this drive; send what you raise to the office in that month. Don't fail to attend the school of theology in St. Louis, September 20-30, 1927. Don't forget your main task, "soul saving." Make the Southwestern campaign effective.—Chas. S. Webster, District Superintendent.

Quarterly Conferences

MEADVILLE, MISS.

Our second Quarterly Conference was held at Oak Grove Methodist Episcopal Church on July 9, 10, with the district superintendent, Rev. J. R. Ross, presiding. After devotional service, the Conference was opened for business. All officers were present with good reports. The business of the Conference was dispatched with much ease, and the superintendent gave a wonderful address on the work of the church. On Sunday, at 11 A. M., the Rev. Ross preached a soul-stirring sermon. Sunday night he preached at Meadville. The Lord's Supper was administered

to seventy-two. The district superintendent was paid in full, \$30; raised during the Conference, \$43.65.—The Rev. P. S. Olive, Pastor; Mrs. M. A. Olive, Reporter.

McCOMB, MISS.

Thursday, August 25, was a high day with St. Paul Methodist Episcopal Church. The third Quarterly Conference was held by the district superintendent, Rev. G. W. Coleman, whom we highly esteem. We had with us many visiting friends from the various churches of the city to witness the great soul-stirring sermon delivered by the district superintendent. Our church is alive and we are doing our best to put the program over. All reports were good and we paid the district superintendent in full, \$15. We are now looking forward to the district convention, at which time we hope to make a good report. We hope to go over the top with all church claims this year.—The Rev. P. R. Stephens, Pastor.

McHENRY, MISS.

Our third Quarterly Conference was held at Black Creek, August 20, 21, with Dr. E. A. Wilson, district superintendent, in the chair. All officers were present and made their reports. The Rev. Wilson was well pleased with our work. Sunday was a high day at Anderson Chapel. Dr. Wilson preached two strong sermons, at 11 A. M. and at 3 P. M. The attendance was large at each service. The superintendent was paid in full. Repairs have been made on Mt. Zion Church building at McHenry at the cost of \$125. Miss Quilla May Cochran, aged sixteen years, the Junior League president, gave an entertainment, raising \$52, which she gave to the trustees to help them in our church repairs. Pastor's rally was conducted at Ramsey Chapel the first Sunday in August; \$25.60 was raised, which the pastor appreciated very much; paid pastor this quarter, \$61; district superintendent, \$20; raised for Area Council expenses, \$8; total amount raised this quarter, \$214.—The

Rev. Nathaniel Scott, Pastor; J. C. Ramsey, Reporter.

RADFORD, VA.

Our fourth Quarterly Conference of the Radford charge was held at the Rough and Ready Church, August 20, 21, with our beloved district superintendent, the Rev. Anderson Davis, presiding. All officers and local preachers were present with written reports. The superintendent was much pleased and declared the work of the charge spiritually alive and in advance of that of last year. On Sunday, at 11 A. M., the Rev. Davis was at his best and preached a powerful sermon from John 7, 37; subject, "Jesus, the Water of Life." Everyone was filled with the Holy Spirit. Fifty-seven persons communed. At night the congregation was electrified by the sermon delivered by the Rev. Leonard Boffman. Collection for the day was \$30.11. The district superintendent was paid in full and the pastor received \$10.11.—Mrs. L. V. Green, Reporter.

Reports of District Conferences

ATLANTIC

The seventh session of the Atlantic District Conference, Sunday School and Epworth League Convention was called to order Wednesday morning, July 27, in the First Methodist Episcopal Church, Cocoa, Fla., the Rev. Albert Stone, pastor, with the Rev. J. W. Wesley, district superintendent, presiding. The Lord's Supper was administered by the superintendent, assisted by the Revs. Stone, J. A. Simpson, and D. W. Demps. This service was very impressive. The Conference was organized by electing the following officers: Secretary, Rev. N. J. Carrington; Rev. J. S. Cameron, treasurer; Mr. G. R. L. Edwards, Jr., statistical secretary; Miss Olivia Alexander, organist; Rev. C. G. Gesentanner, reporter to the local papers. At the close of this part of the business session, several pastors made their reports, which were quite commendable.

The following visitors were introduced: The Rev. T. W. Williams, St. Augustine; the

Rev. and Mrs. J. S. Todd, of the Gulf District; Prof. James, dean of Bethune-Cookman College; the Rev. L. M. Moore, African Methodist Episcopal Church, Cocoa; the Rev. Harrison, Primitive Baptist Church; the Rev. W. A. Mitchell, South Jacksonville; the Rev. A. L. Jackson, and many others. On Wednesday, at 8 P. M., welcome addresses were delivered to a crowded house. The Revs. Moore, Harrison, and Hutchinson gave hearty welcome addresses, assuring the convention that Cocoa stood ready to do them honor and make the moments happy ones while in their city. The Rev. Hutchinson, pastor of the First Methodist Episcopal Church, South, favored the Conference with two helpful blackboard demonstrations on the work of the Sunday school. Dean James, of Bethune-Cookman College, delivered two great addresses on education. We pledged him our support. Mr. E. E. Kemp, a student of Bethune-Cookman, and the Rev. R. W. Logan, of Daytona, were introduced to the convention. A large number of delegates

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were present. Superintendent Wesley was at his best in the chair. Strong sermons were preached by the following: The Revs. Burney, Mitchell, Norris. The Rev. Wesley was at his best on Sunday at 11 A. M. The Rev. D. W. Demps spoke at the evening service. The Rev. Stone and his members deserve great praise for the way they entertained the Conference. The 1928 session goes to West Palm Beach, Fla.—Reporter.

BEAUFORT

The Beaufort District made a record for itself at its session at St. George, July 18-17. The reports coming in from the fields, considering the financial condition of the country, were quite encouraging. The committee was wise in selecting the men they had on the program for service at the Conference. They did credit to themselves and to the Conference. The Conference was graced with the presence of some of the leading men of the South Carolina Conference. Quite a number of General Conference candidates were present. The Revs. C. R. Brown, A. R. Howard, J. F. Page, M. M. Mouzon, White, J. B. Taylor, L. M. Dunton, Dean Pearson, Mrs. Dunton, Mrs. J. B. Taylor, T. J. Pendergrass, J. A. Curry, D. H. McLain, C. C. Clark, A. G. Townsend, F. W. Vance, and a few others graced our meeting with their presence. The District Conference went on record as endorsing the appointment of Dr. A. R. Howard to the new office in the field of Prohibition and Public Morals. We wish for him an overflowing success.

The district is solid behind Dr. Gregg for the General Conference. It will do well to see the men on the Beaufort District. The Rev. O. Blassengame had things well in hand. He and his kind people fed and cared for us till we wanted no more. The eyes of the men are on St. George; but remember, men, that it takes a real man to follow O. Blassengame. Beaufort charge led the district with delegates in attending the Conference—three in number.—Rev. J. W. Buddin, Reporter.

LAKE CHARLES

The twenty-first session of the Lake Charles District Conference met in Warren Methodist Episcopal Church, Lake Charles, La., July 20-24, 1927, with the Rev. W. J. Hampton, district superintendent, presiding. The sacrament of the Lord's Supper was administered by the district superintendent, assisted by Dr. E. M. Jones, the Revs. W. H. Jones, T. A. Hampton, and J. E. Rolax. The Conference was organized by the election of Rev. W. H. Jones, secretary; H. L. Clark, statistician; N. L. Baptiste, reporter to the Southwestern Christian Advocate; J. E. Rolax, treasurer. The Conference stood with bowed heads while the names of Revs. Sam Green and Pombey Bibbs were called. Both have crossed the bar. Welcome addresses were delivered on behalf of the Baptist Church by the Rev. W. C. Clark; African Methodist Episcopal Church, the Rev. Simmons; Colored Methodist Episcopal Church, Mrs. Holmes; the Rev. Wm. Caldwell responded. The Conference was graced with the presence of Dr. E. M. Jones, representing the Board of Pensions and Relief; the Rev. T. A. Hampton, who bore fraternal greetings from the La Teche District; the Revs. W. S. Chinn and G. Robinson, fraternal delegate from the Alexandria District. All brought messages of interest. The Revs. L. A. Landry, Wm. Caldwell, J. D. McCain, W. H. Jones delivered messages to the delight of all.

The following preached sermons during the session: Introductory sermon, the Rev. N. L. Baptiste; missionary sermon, the Rev. F. R. Butler; doctrinal sermon, the Rev. W. H. Jones; the Revs. A. W. Johnson, Frank Alridge, P. L. Small, Wm. Caldwell, George Drakes, W. L. Lemons, T. B. Cooper. The Rev. J. C. Coleman preached the closing sermon. The Conference pledged their support in the election of Rev. W. J. Hampton and Mrs. T. B. Cooper as ministerial and lay delegate, respectively, to the General Conference. Letters of greeting were read from Dr. C. S. Stanley, Mrs. T. B. Cooper, and J. A. Williams. The delegates were made welcome by the people of Lake Charles. The annual sermon was delivered Sunday by the district superintendent, Rev. W. J. Hampton. The

next session of the Conference will be held at Leesville, La.—N. L. Baptiste, Reporter.

LOUISVILLE

The fifty-eighth session of the Louisville District Conference was held at Asbury Methodist Episcopal Church, Cloverport, Ky., August 18-21, the Rev. G. W. Tindull, district superintendent, presiding. The Lord's Supper was administered by the Rev. Tindull, assisted by the Revs. J. H. Ross, Bush, and others. At 11.30 A. M. the organization of the Conference took place. Plans were carefully laid before beginning the regular business. The Rev. J. W. White was elected secretary. The superintendent's report showed that the Louisville District was moving forward along all lines. The Rev. Tindull is loved and respected by all the men of the district. Thursday night the welcome addresses were delivered. The mayor of the city, Mr. W. F. Berry, welcomed the ministers and delegates to the beautiful little city of Cloverport. Mrs. Ida Fisher delivered the welcome address in behalf of the colored Baptist, Mr. Ruff welcomed the Conference in behalf of the white Baptist, and Mr. Berry welcomed the Conference in behalf of the Methodist Episcopal Church, South. Miss Nannie Brown delivered the welcome for the Methodist Episcopal Church, and the Rev. R. D. Hines responded. Friday morning the roll was called, and the pastors answered to their names, with the exception of Rev. Hugh Washington and the Rev. J. S. Jones, who were on the sick list. The Rev. Hines was called upon to invoke God's blessings upon these two stricken soldiers of the cross. At the suggestion of Mrs. S. White, a collection was lifted for the Rev. Jones, \$9.50; and for the Rev. Washington, \$8.50. At 11.30 A. M. the Rev. A. N. Hewitt, of Greenville, Ky., who was to preach the Conference sermon, was unavoidably detained, and the Rev. E. E. Crawford was selected to preach in his stead. Friday afternoon a special hour was given for an address on World Service, the Rev. J. H. Ross being the speaker of the hour. Friday evening the Rev. N. D. Shamborguer, of R. E. Jones Temple, spoke to a packed house from the subject, "Some Thoughts for Twentieth Century Thinkers." He held the house spellbound for more than an hour.

At 11 A. M., Saturday, the Rev. D. G. Greer brought us a gospel message, using for his text St. Matt. 12. 10. Saturday evening the Rev. Shamborguer spoke again to the Conference from the subject, "The Church School." All were delighted to hear him. Sunday, at 11 A. M., the Rev. R. D. Hines brought to us a strong and able message. The Rev. G. W. Adams preached at 3 P. M., and the Rev. J. H. Ross preached the closing sermon at 8 P. M. Too much praise cannot be given the pastor, Rev. A. L. Hook, and his splendid people of Cloverport for their splendid entertainment of the Conference. The Baptist and African Methodist Episcopal Churches also deserve much praise for their kindness to us. After the sermon on Sunday night, a few visitors were introduced, followed by some timely remarks from the district superintendent. Thus closed a very successful Conference. The next session will be held at Greenville, Ky., 1928.—E. E. Crawford, Reporter.

MERIDIAN

The twelfth session of the Meridian District Conference met in Blue's Chapel Methodist Episcopal Church, Scooba, Miss., August 24-28, 1927, the Rev. F. L. Williams, pastor, the Rev. D. L. Morgan, district superintendent, presiding. This Conference began with the introductory sermon preached by the Rev. I. L. Hunt, to the delight of all hearers.

Wednesday, Dr. D. L. Morgan, district superintendent, opened a wonderful service. After the devotional exercise the Conference was organized, as follows: Rev. G. W. Williams, secretary; Rev. A. L. Bohannon, statistician; Rev. S. L. Harrison, reporter to the Southwestern. After appointing the different committees, the district superintendent made his report, and spoke relative to the outlook, betterment, and uplift of the district in general. Dr. Morgan urged the delegates and members to stand by the program

of the church. Pastors present reported the following: Conversions and accessions, World Service, area expense, Southwestern, Pension and Relief, district superintendent and pastor's support. The following visitors made strong speeches, and some appealed to the brothers to vote for them to go to the General Conference: W. L. Marshall, Dr. J. W. E. Bowen, Jr., Rev. P. A. Taylor, Rev. L. E. Johnson, Rev. J. S. Williams, Rev. M. P. Johnson, Rev. J. H. Robinson, Rev. M. T. J. Howard, Dean J. R. Renolds, Rev. G. W. Arnold, Rev. T. A. McElroy, Rev. G. W. Adams, Prof. A. L. Call, Rev. G. W. Johnson, Prof. A. L. McAllister, business manager of the Southwestern Christian Advocate. Dr. E. M. Jones was presented and gave an interesting lecture on "Pension and Relief." More than \$75 were laid upon the table for same. Reports of local preachers, district stewards, class leaders, Sunday-school superintendents, Epworth League presidents, Ladies' Aid, and Home Missions were made and turned into the treasury more than \$600, showing that the work is far advanced above last year.

The following pastors preached wonderful sermons: S. L. Harrison, E. W. Rogers, H. K. Roberts, A. Nelson, L. E. Johnson, W. P. Ward, J. C. Smoot, T. H. Johnson, D. L. Morgan, G. W. Williams.

The following topics were discussed: "How Shall We Be Able to Arouse the Man Power of the Church?" "Co-operating in Community Agencies," "How to Keep the Church Alive in the Winter," "A Spiritual Rebirth, the Primary Need of the Church," "Why Save Our Church School?" "How to Build a Sermon," "The Summer School for Pastors," "How to Increase the Attendance in Epworth League." The following delegates were elected to the Area Council, to accompany the district superintendent, Rev. D. L. Morgan: Rev. S. L. Harrison, delegate of Hickory, Miss.; Prof. N. C. Berry, professor of Haven Teachers' College.

Too much cannot be said of the Rev. F. L. Williams and his good people of Scooba, Miss. They spared no pains in making everything pleasant for us. We were also treated the same by the good Baptist people of the town. The Rev. Williams has proved to be the right man in the right place. The Conference closed with four other places nominated for next year: Philadelphia, Philadelphia Ct., Lake, and Rose Hill. Rose Hill received the highest amount of votes, and will entertain the Conference in 1928.—S. L. Harrison, Reporter.

NORTH BALTIMORE

The ninth session of the North Baltimore District Conference, Epworth League and Sunday School Convention was held at Asbury Methodist Episcopal Church, Frederick, Md., August 28-28. The opening session on Tuesday evening was observed at young people's hour. The most outstanding features of the evening were the music rendered by the junior choir of Asbury Church, under the skillful direction of Mrs. J. E. Dotson, wife of the pastor, and an inspiring sermon by the Rev. N. B. Carrington.

The first business session was held on Wednesday morning. Devotionals led by the Rev. C. C. Nelson. Holy communion was administered by Dr. George E. Curry and the Rev. Solomon Hammond, assisted by the elders.

The Rev. A. H. Whitfield was elected secretary; the Revs. L. L. Williams and C. A. Scott, assistant secretaries. Prof. Alfred Dixon was chosen as reporter to the Frederick papers; the Rev. C. A. Scott, reporter to the Southwestern Christian Advocate, Afro-American, and the Herald-Commonwealth.

Each day at noon the Conference was addressed by Dr. C. Y. Trigg. He stated among other things that the ministers should ever keep before them the thing for which they are called—evangelism. He further stated that the church is called upon to serve three groups—the member, the child, and the man outside. The parable of the sower was used as the text. He spoke also from Philippians 4. 14. He said that the whole task to which the ministry is assigned is an impossible task, but that the minister has a yoke-fellow—Jesus Christ—at his side to give strength.

Roster of District Conferences for 1927 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

District	Place	Date	Dist. Supt.
Lake City.....	High Springs, Fla.....	Sept. 22-25.....	J. R. Patterson
New York.....	Montclair, N. J.....	Sept. 27-29.....	M. A. Thompson
Philadelphia.....	Cape May, N. J.....	Oct. 4-6.....	W. C. Thompson
Salisbury.....	Salisbury, Md.....	Oct. 11-13.....	J. E. A. Johns
Wilmington.....	Wilmington, Del.....	Oct. 18-20.....	T. H. Woodly
Easton.....	Cambridge, Md.....	Oct. 25-27.....	J. W. Jefferson

The Wednesday afternoon session was devoted to the Epworth League and Sunday-school convention. Dr. W. A. English, district president of the Epworth League, presided. At the several sessions the following visitors were presented and addressed the Conference: Dr. R. F. Coates, district superintendent Washington District; Dr. Joseph H. Jenkins, pastor Asbury Church, Washington; Dr. W. A. C. Hughes, of the Board of Home Missions and Church Extension. Dr. Hughes presented a vivid picture of conditions in the Mississippi flood area. He told of the good work done by our church toward helping relieve the situation. He commended the work that the Red Cross is doing among the colored refugees. The Rev. Solomon Hammond, who has labored so faithfully and effectively in the Washington and Delaware Conferences, addressed the Conference. The Rev. J. C. Olden, pastor Plymouth Congregational Church, Washington, presented a plea for Africa and urged us to take up our responsibility toward Africa's redemption.

Other visitors were: Dr. C. H. Matthews, of the Board of Pensions and Relief; Mrs. Florence Carrel, president Woman's Home Missionary Society; the Rev. J. M. Roane, Barnesville, Washington District; the Rev. J. H. Peters, Staunton, Va.; the Rev. D. W. Hayes, Brooklyn, Md.; Dr. J. S. Carrol, district superintendent South Baltimore District. Mrs. Esther Grinage, vice-president of the District Epworth League, gave in a very charming manner the historical events centered in and around Frederick.

On Thursday evening a delightful reception was held in the church dining room. This affair was indicative of the hospitality of the entertaining pastor, Rev. J. E. Dotson, his loyal co-workers and the citizenry of Frederick. The co-operative spirit of the surrounding communities was shown by the service rendered by the Gettysburg and Sykesville choirs and the Pleasant View orchestra of the Buckeystown charge, the Rev. S. W. Fields, pastor. We shall never forget our sojourn in the historic little city of Frederick.

A message of condolence was sent by the Conference to Bishop M. W. Clair upon the death of his brother, Mr. George Clair, of Charleston, W. Va. Prayer for Bishop Clair in his recent bereavement was led by the Rev. George E. Curry.—C. A. Scott, Reporter.

PALESTINE

The forty-first session of the Palestine District Conference convened August 3-7, 1927, with the Launzo Chapel Methodist Episcopal Church, Mexia, Texas, conjointly with the Sunday-school and Epworth League conventions, Woman's Home and Foreign Missionary Societies, Ladies' Aid, and Laymen's Association, the Rev. W. R. Robinson, district superintendent; the Rev. C. L. Hill, pastor.

Tuesday, August 2, at 3.15 P. M., space was given to The Woman's Foreign Missionary Society. After devotionals the district superintendent made some brief remarks relative to the work of that auxiliary, after which he introduced the president, Mrs. Dora Gray, who presented the district officers and visitors, among whom was Miss Fannie Butler, of Galveston, secretary of Young People's work, who thrilled the meeting with a lecture that was timely and instructive. The candle service Tuesday evening was characterized by an evangelistic service, conducted by the Rev. J. E. Carraway, after which a brief address was made by the district superintendent, the Rev. W. R. Robinson. He then introduced the Rev. J. L. Blue, who presented the presidents of The Woman's Home and Foreign Missionary Societies, respectively, in the persons of Mrs. M. D. Robinson

and Mrs. Dora Gray, after which a soul-stirring sermon was delivered by the Rev. L. V. Harrison, of Hempstead, Texas.

Wednesday morning, August 3, at 8.30, the District Conference opened its session. After devotionals the morning message was delivered by the district superintendent from the passage of Scripture found in John 15. 1. The district superintendent, assisted by the district superintendents and elders of the Houston, Navasota, and Paris Districts, administered the sacrament of the Lord's Supper to seventy-five persons. The Conference then proceeded to organize, as follows: The Rev. G. L. Loud was elected secretary; the Rev. S. M. Adams, recording secretary; the Rev. J. L. Blue, statistician; the writer was elected reporter to the Southwestern Christian Advocate; the Rev. C. L. Hill, mail-carrier; the Rev. J. E. Carraway represented the Southwestern Christian Advocate; the Rev. R. R. Bailey, reporter to local paper; the Rev. A. L. Gabriel, treasurer.

After the collection of District Conference expenses, the Conference program was considered and adopted as the rule of the Conference. The first subject discussed was "The Church in Modern Life," by the Rev. R. R. Bailey and Miss Fannie Butler. Solo by Mrs. M. J. Baker.

Everybody felt perfectly at home after listening to the welcome addresses and responses on behalf of the city, churches, and local church. The mid-day sermon was delivered by the Rev. J. A. Newton, district superintendent of the Navasota District, from Ezekiel 1. 1. From this the Conference was led to a mount of vision.

Wednesday afternoon the Sunday-school convention opened its session, with the writer as president, presiding. The convention was loud in its praise of the educational program brought forth, being based upon the daily vacation Bible school. Its equal has not been on the Palestine District. There were able sermons delivered each day and night.

Thursday afternoon the Epworth League held its session, with the Rev. M. C. Gillespie presiding. Aside from the information gained from the helpful topics discussed on the League, the pastors were advised to encourage the young people to attend the Wiley University, which holds a session once a year at Tabernacle, Galveston, Texas, the seat of the next Annual Conference session. The Conference was favored with visiting ministers with varied talents, education, and ripe with experience, full of information, as follows: From Houston District—Dr. J. S. Scott, district superintendent; Dr. E. W. Kelly, the Revs. James Jordan (retired), F. D. Mays, T. S. Pryor, W. M. White, C. H. Pemilton, G. W. Hytower. From the West Texas Conference: Dr. Brooks, former president of Samuel Huston College, now of Gammon Theological Seminary, who brought greetings from the Waco District Conference, in session across the way from us; the Rev. T. B. Echols, of Samuel Huston College; C. S. Williams; N. S. Harvey; Dr. K. W. McMillian, district superintendent of the San Antonio District. Navasota District: The Revs. A. J. Newton, L. V. Harrison, Stripling, and W. J. Mannan (Baptist). Paris District: The Revs. J. H. Anthony, J. H. Doaks. Marshall District: Dr. J. O. Williams; Dr. W. M. Dogan, president of Wiley College; Dr. Willis J. King, representing Gammon Theological Seminary. Deaconess: Rosa Simpson.

Those who preached able sermons were Dr. Willis J. King, the Revs. A. J. Newton, T. S. Pryor, J. H. Anthony, J. L. Blue, J. K. Keeton, E. Hunter, G. H. Baker, and the writer.

Too much praise cannot be given Mrs. M. J. Baker, who was responsible for the most

excellent service rendered by the district choir. Interchangeably, Mrs. Baker and Mr. Frank Ausborn, a member of the Missionary (Baptist) Church, Bryan, Texas, kept all hearts cheered with solos and duets.

Thursday morning, Dr. Willis J. King was introduced to represent Gammon, and in a very touching way told of the high-class work that is being done there; but still higher grade work is anticipated with the coming of the necessary funds and an increase in the faculty. President Dogan was present Friday evening, and sounded the note of the return of the old-time "Wiley Rally" or Wiley night.

After reading a few letters from some of the representative men and friends of education relative to the progress which Wiley has made, the old-time Wiley rally was announced, and Friday night and Saturday morning \$203 was raised for Wiley. Dr. Dogan addressed the class graduating from the course of study for local preachers in the Saturday morning session, after which Deaconess Rosa Simpson made an address which shall long be remembered, especially by the women.

The remainder of the morning session was given to the Ladies' Aid Society, the Laymen's Association, and to the electing of district officers for the different auxiliaries. The Rev. J. E. Carraway was elected to bear greetings from the Palestine District Conference to the Waco District Conference. The Rev. A. L. Gabriel was elected representative to attend the Area Council at Wavland, Miss. There was a high-class musicale rendered Saturday evening under the direction of Mrs. M. J. Baker and Miss Mabel Livingston, who is organist of the district Sunday-school convention.

Sunday was a high day. Sunday school was conducted by the writer. The Rev. G. H. Kaber preached at the 11 o'clock hour. At 3 P. M. the Rev. A. L. Gabriel preached the closing sermon.

The district superintendent, Rev. W. R. Robinson, knows that he is held in high esteem and dearly beloved, evidenced by the fact that on behalf of the District Conference and in token of love and friendship he was presented with a beautiful urn filled with fragrant flowers by Miss Mabel Livingston. After listening to resolutions relative to the way the pastor, Rev. C. L. Hill, and wife, and the members of other denominations cared for the delegation, the Conference stood and tendered them a rising vote of thanks.

The Conference then stood adjourned, to hold its session in 1928 at Fairfield. Thus goes down in history one among the best sessions of District Conferences ever held on the Palestine District.—T. H. Edwards, Reporter.

STARKVILLE

The Starkville District Conference, which convened in Rock Hill Methodist Episcopal Church, Starkville, Miss., was called to order and formally opened, with the district superintendent, Dr. J. H. Tolbert, in the chair. Devotional service was conducted by the district superintendent. The Rev. W. C. Hilliard was elected secretary; H. F. Cook, assistant; C. I. Ashford, statistical secretary; W. M. Brownridge, assistant. All of the pastors, with the exception of two, were present at roll call. The superintendent's report was very encouraging. It showed some gain, despite the floods and other disasters, over last year to date, and we feel that we will be able to go over the top in the fall Conference. All pastors had splendid reports. Quite a number of visitors were introduced and gave short and instructive addresses. The representative men seemed to have been at their best, and each did valiant work for his cause: Dr. E. M. Jones, Pension and Relief; Prof. R. H. McAllister, of the Southwestern Christian Advocate. Both made us feel proud of them. Others introduced, were: The Revs. E. F. Scarborough, J. M. Marsh, R. B. Adams, J. W. Golden; C. L. Hill, of Mexia; and Dr. L. M. McCoy, president of Rust College; Mrs. J. W. Tolbert, wife of the district superintendent; the Revs. C. V. Heffner and A. A. Wright. All of the above persons were given time to present their

cause. Some were candidates for the General Conference. On the whole, we had a splendid District Conference.

The Rev. E. D. Montgomery, his good people and friends left no stone unturned to make our stay among them a pleasant one. May God's blessing ever abide with the people of Rock Hill and community. The Revs. I. R. Butler, H. F. Cook, G. W. Weatherly, C. A. George, W. M. Maxwell, C. L. Hill preached strong sermons. Prof. Brazel was also introduced to the Conference. Rust College concert band entertained us on Thursday evening. Crawford was selected as the seat of the next Conference.

After a short but instructive talk by our senior pastor, the Rev. C. W. Walton, and announcement by the district superintendent, the Conference stood adjourned. Thus ended a great Conference.—W. C. Hillard, Reporter.

TEXARKANA

The Texarkana District Conference convened in its fourteenth session at Center Point, Ark., August 10-14. The devotional services were conducted by the district superintendent, Rev. W. C. Rivers. The Conference was organized as follows: The Rev. L. C. Williams, secretary; the Rev. M. F. Strong and Mr. B. J. Goodloe, assistants; the Rev. G. G. Troupe, treasurer; Mrs. M. Martin, assistant; the Rev. D. H. E. Harris, reporter to the Southwestern Christian Advocate. All of the pastors were present, with one exception, on the first day. The district superintendent presided with grace and dignity. We were pleased to welcome our distinguished visitors: The Revs. B. F. Neal; A. D. Jacques; Prof. G. C. Taylor, president of Philander Smith College. The local program was in the hands of Prof. Robert E. Jacques and Miss F. F. Whitmore. A most cordial welcome to the ministers and delegates was extended by the pastor and membership. The Rev. M. F. Strong made the response. The Rev. James Braxter spared no pains in looking after the delegation. The district superintendent stressed two important phases of the church program: the necessity of raising the full quota of World Service and the assessment for Philander Smith College. The reports of the pastors showed an increase of over \$500 raised for all causes over last year. The following pastors preached very able sermons: The Revs. G. G. Troupe, A. C. Cabean, W. H. Thompson, W. H. Hannah, B. F. Neal, and M. F. Strong.

The great rally for Philander Smith College came off Friday night. The Rev. W. C. Rivers, our worthy district superintendent, introduced Prof. G. C. Taylor, president of the college, who spoke of the need of a greater Philander Smith College and placed special emphasis on the importance of young men and women preparing themselves for the battle of life. After listening to this matchless address, more than \$150 was raised. Prof. Robert E. Jacques had charge of the music. Too much cannot be said of the service rendered by this young man; he knows how to handle the young people. Sunday, at 11 A. M., the Rev. Rivers preached from 2 Timothy 3. 15. He lifted his congregation heavenward and swayed the believers at will. At 3 P. M. the Rev. A. D. Jacques, the silver-tongued orator and great preacher of the West Texas Conference, preached to the delight of his hearers. The Rev. L. C. Williams preached at 7.30 P. M. Thus closed one of the greatest Conferences in the history of the district.—D. H. E. Harris, Reporter.

Pan-African Congress

(Continued from page 718)

with an exposition of conditions in Europe and the United States, led by Dr. Dubois—vital questions affecting the moral, intellectual, social, and economic welfare of the Negro in Europe and America. He told of the poor educational system of Abyssinia, and said that the real need of Africa was more colleges. He said that the increase in college education among the Negroes in America was remarkable, there being 12,000 Negro college students in America.

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NEW ORLEANS, LA.

At the afternoon session the discussion had to do with "Political Partition of Africa." Prof. Hudson Phillips spoke on "The Need of Negro History Being Taught in Schools and Colleges." He told of a campaign that was conducted to reach the students of the various institutions to interest them in Negro history. Prof. Rayford Logan, in speaking on "Political Partition of Africa," told of the need of greater political power and control of the people of Africa. A committee consisting of Dr. W. E. B. Dubois, Mrs. A. W. Hunton, Prof. Rayford Logan, Dantes Bellegarde, Prof. Hudson Phillips, Bishop R. C. Ransom, Mrs. Cannady, Chief Amoah III, Eugene Corbie, and Chris Huiswoud, and others was appointed to work out plans for a permanent organization.

Resolutions were read asking the congress to go down on record as being opposed to all forms of social and economic exploitation of the Negro peoples of the world. The Rev. D. W. Walker, of Cleveland, Ohio, asked the congress to include in its demands clemency for Marcus Garvey.

The closing session was held at Abyssinian Baptist Church on Wednesday evening. Two thousand people were present, and the meeting was one of the most inspiring of the sessions. The discussion was "Education in Africa." The speakers were Dr. Wilhelm Mensching, of Germany, and John Vandercook, author of "Tom Tom." Both addresses dealt with the cultural contributions and gifts of the African peoples. Dr. Dubois in his closing address surveyed the economic, political, and social conditions in Europe as these relate to the Negro.

Governor J. L. Patterson, of Oregon, sent a letter endorsing the aims and purpose of the congress.

There were many prominent delegates in attendance at the congress who came from various sections of the country, and other parts of the world.

Bishop C. H. Phillips, of the Colored Methodist Episcopal Church, was one of the prominent delegates in attendance. He is keenly interested in the purposes of the Pan-African Congress.

L. M. Hershaw, of Washington, D. C., and Dr. James R. White, of Chicago, were also present.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, SEPTEMBER 22, 1927



Mt. Pleasant Methodist Episcopal Church

MARION, VIRGINIA

(See Article, Page 740)

Personal and General

—The Rev. F. J. Clark, our pastor at North Little Rock, with his good wife, entertained royally the last session of the Fort Smith District Conference. With less than twelve members, they are building a new church.

—Dr. B. F. Neal, our active pastor at Fort Smith, continues to add new features to his church. He will also represent the Little Rock Conference as an instructor at the Summer School of Theology for the Covington Area, which will be held September 20-30 at St. Louis, Mo.

—Gammon Theological Seminary is about to enter upon a vigorous campaign for increasing the endowments of the Gammon and Stewart Foundations. Bishop Wilbur P. Thirkield has accepted the chairmanship of the committee recently appointed by the board of trustees to push the drive.

—The Rev. E. M. Conover, director of the Bureau of Architecture, will be at the Pastors' Conference in the Union Memorial Church, St. Louis, September 29, 30, to interview pastors or others who may be concerned with church building problems. Mr. Conover will have various sample plans and a large display of church architecture on exhibition.

—The only student representative from any school in Texas, the only colored girl from the southwestern division of the council attending the national executive committee meeting of the Young Women's Christian Association was Miss Mamie Davis, brilliant daughter of the Rev. and Mrs. R. M. Davis, our pastor at Fort Worth, Texas. Miss Davis is a member of the senior class of Samuel Huston College, Austin, Texas, and holds membership on the council's southwestern division, and is its co-chairman. Sam Huston should be proud of this representative to the council's New York meeting.

—North Baltimore District Conference of the Methodist Episcopal Church gives scholarship of \$100 to Morgan College to Miss Geraldine Oshelia Tongue, 2451 Francis Street. Dr. Albert J. Mitchell, field secretary for Morgan College, presented Miss Tongue, and told the Conference of her ambition for a college education, and asked the Conference to assist her, as she had stated at the Epworth League Institute held at Morgan College that she desired to go to college but could not see her way. The Conference was enthusiastic in its response. Dr. C. Y. Trigg, the district superintendent, made the request for a permanent scholarship of \$100 for the district, which was granted.

—The Rev. W. D. Lewis, pastor, and the busy congregation of St. Paul Church, Port Arthur, Texas, are holding during the entire month of September a celebration exercise of the dedication of their new church. It has just been completed and is one of the most beautiful, serviceable church edifices in that city. September 25 is the crowning day. Leading fraternal orders will officiate in co-operation with local churches and pastors of the city. The Boy Scouts and Camp Fire Girls will also participate. The Revs. E. O. Woolfolk, G. W. Carter, G. E. D. Belcher, W. L. Duncan, S. D. Hackett, and T. S. Pryor and their choirs will swell the interest and contributions for the occasion.

—President G. H. Trever has returned to his work at Gammon Theological Seminary after a busy vacation spent in New England at Oak Bluffs, Mass. He preached four Sundays in Taunton, Mass.; delivered the chautauqua address in the same city; preached and lectured seven times at Yarmouth Camp Meeting and Institute; lectured five times on "The Kingdom of God" at Martha's Vineyard Camp Meeting; preached twice in Trinity Union Methodist Episcopal Church, Providence; addressed an open air meeting at Falmouth, and on his way to his Conference in Wisconsin spoke in one of his old charges, the First Methodist Episcopal Church in Oshkosh, Wis. The lectures at Yarmouth on "The Old Faith and the New Science" were so well received that their publication was unanimously requested.

"Christ at the Indian Round Table"

Those who have read "The Christ of the Indian Road"—and anyone who has not read that little volume should do so at the first opportunity—will be interested to know that its author, Dr. E. Stanley Jones, the noted Methodist evangelist to the high-castes and Mohammedans of India, is busily engaged in writing his second book. It will be entitled, "Christ At the Indian Round Table," and is expected off the Abingdon Press this fall. In speaking of the new book, which is being written in the quiet of the hill station of Almora, off in the Himalayas, Dr. Jones says: "I feel that something beyond what I said in 'The Christ of the Indian Road' should be said, and I am trying to say it in this new book."

Missionaries Ask for Books and Magazines

One of the serious problems that every missionary in the distant outposts of civilization must face is how he or she is to keep abreast of the thought and progress of their fellows in the more favored lands. This is especially true of the isolated missionaries who do not have those spiritual and intellectual benefits which come by the daily contact and converse with people of their mind and knowledge. It is a constant struggle "to keep up with the times," and it must be done largely through the reading of good books and high-grade periodicals. The calamity of it is that on account of meager money, missionaries do not have that margin of income which enables them to subscribe for enough books and magazines. Many men such as the teachers in theological schools and in the colleges, and pastors of churches in the more civilized centers, also suffer from lack of good reading material.

Practically everyone who reads these lines is a subscriber to magazines that, after reading, find their way to the cellar, and then months later to the junk man or the bonfire. If you will write to the Board of Foreign Missions, 150 Fifth Avenue, New York, telling them what magazines you will regularly remail overseas after reading, or asking them concerning magazines for which you can subscribe in the name of the missionary, they will be glad to furnish you with names and addresses of missionaries who are anxious for such material. Among the magazines that would be acceptable for remailing might be mentioned: "The Christian Advocate," "The Literary Digest," "Current History," "World's Work," "The Outlook," "Harper's," "Scribner's," "Methodist Review," "Missionary Review of the World," "Saturday Evening Post," "Good Housekeeping," "Ladies' Home Journal," "National Geographic Magazine," and many others.

In the same way good books may be sent to missionaries. They can be sent either to individuals or to central libraries that have been established by the church in foreign mission fields. The persons subscribing to any of the various "book a month" club methods may wish to regularly send these books overseas after they have been read. Further information regarding books and their remailing may be had by addressing the Board of Foreign Missions.

Six Best Selling Books During August

At each of the Stores of The Methodist Book Concern

The following lists will be of interest as indicating the new publications which are being demanded by the religious-reading public (works of fiction are purposely excepted):

NEW YORK

To Know Him.....Rice
The Sermon on the Mount.....Stafford
The Christlike God.....McConnell
Christian Worship and Its Future.....Ross

Adventures in the Minds of Men.....Hough
Pharaoh's Question.....Prince

BOSTON

The Philosophy of Personalism.....Knudson
The Christ of the Indian Road.....Jones
The New Soul in China.....Grose
God Is at the Organ.....Stidger
To Know Him.....Rice
The Sermon on the Mount.....Stafford

PITTSBURGH

The Christ of the Indian Road.....Jones
The Christlike God.....McConnell
Some Wild Notions I Have Known...Smith
To Know Him.....Rice
The Story of Methodism,
Luccock-Hutchinson
The Making of a Minister.....Brown

DETROIT

Adventures in the Minds of Men.....Hough
To Know Him.....Rice
The New Soul in China.....Grose
The Sermon on the Mount.....Stafford
Pharaoh's Question.....Prince
The Philosophy of Personalism.....Knudson

CINCINNATI

The Christ of the Indian Road.....Jones
Some Wild Notions I Have Known...Smith
The Gospel of Opportunity.....Schofield
The Christlike God.....McConnell
To Know Him.....Rice
The New Soul in China.....Grose

CHICAGO

The Christ of the Indian Road.....Jones
The Christlike God.....McConnell
To Know Him.....Rice
Christian Worship and Its Future.....Ross
The Making of a Minister.....Brown
WeLindbergh

KANSAS CITY

Adventures in the Minds of Men.....Hough
God Is at the Organ.....Stidger
The Christ of the Indian Road.....Jones
Jesus as a Philosopher.....Horne
The Christlike God.....McConnell
Out-of-doors With Jesus.....Quayle

SAN FRANCISCO

The Christ of the Indian Road.....Jones
Adventures in the Minds of Men.....Hough
The New Soul in China.....Grose
God Is at the Organ.....Stidger
The Christlike God.....McConnell
The Galilean Accent.....Gossip

PORTLAND

The Christ of the Indian Road.....Jones
To Know Him.....Rice
The New Soul in China.....Grose
The Galilean Accent.....Gossip
The Christlike God.....McConnell
The Way to Peace, Health, and Power..Conde

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THE METHODIST BOOK CONCERN

Balking at Negro Education

PLATFORM speakers and solicitors of financial aid for larger educational advantages for Negroes are telling us that many friends of the Negro, formerly generous financial supporters of this cause, are frankly balking now when called upon to render much-needed financial assistance, sometimes withholding even their influence where it would count heavily toward success of a given financial project or campaign.

One of the reasons alleged is the economic progress of the race. Really it is not the *real* progress, but the spectacular and elaborate outward show which is interpreted as such. Now, the Negro is making economic progress. Otherwise he would not be worthy of a place in the social order. But "all that glitters is not gold," and just as in the case of others, prosperity is not always commensurate with outward show and seeming. It is claimed that the Negro's increase in the number of fine homes owned, costly clothing worn, and expensive automobiles purchased argue strongly against his expecting to receive help from other than his own group for his education; that what he is expending in these items he should put into his own education; that he is waiting for others to do for him what he is capable of doing for himself.

In all of this there undoubtedly is merit for the argument of self-help on the part of the Negro in the matter of his educational advancement. But this argument is easily capable of abuse to the extent of gross social injustice. That many Negroes are living beyond their means in the effort to keep step with the social pace, and that many others still lack the sense of social responsibility, are obvious facts. But over these the group has no means of effective social control any more than our white friends can control the prodigal waste of three million dollars in gate receipts to witness a brutal prize fight. It is difficult to enforce virtuous conduct upon an entire group, however much the leaders of the group may desire such conduct for the masses.

Also it is false logic to conclude that the Negro is lacking in the spirit of self-help simply because some Negroes are apparently indifferent to the needs of the group. Facts and figures prove the contrary. It was affirmed at the recent annual meeting of the Board of Education of the Methodist Episcopal Church that college enrollment in this church's Negro schools for this year is "ten times as great as it was five years ago, and the annual cost of operation has reached a million dollars, of which *the Negroes themselves supply \$650,000 in contributions and fees.*" This so commendable a record of self-help is paralleled in practically all the Negro denominations struggling so heroically to maintain their several church schools.

To those who are inclined to balk on giving aid to Negro education is it not equally convincing to observe that the social passion for uplift and advancement of a disadvantaged group is not conditioned upon the whole group reaction in its own interest primarily, but upon

the community's sense of the group need and the capacity of the community to meet that need? The returns of the educational adventure are for the social good ultimately and not for the single group. The maintenance of educational facilities is a charge against the public rather than against the smaller group itself. Is there within the American populace any other group, except the Negro, that is called upon to maintain its own schools; to educate its own youth? Perhaps the Jews come nearer than any others. Because of religious considerations this is of their own choosing. But are there not held periodically nation-wide financial campaigns to which all generous Americans of every color and race contribute for Jewish institutions, educational and otherwise? Why must the Negro be singled out as the one group in American life whose educational progress must be dependent upon only his own economic condition?

Manifestly how unfair it is to the Negro for the body politic to have exacted of the Negro 250 years of enforced unrequited labor, and now to be requiring of us thus exploited that we educate ourselves in all but the elementary branches of learning. Let it be remembered by those who require us to "make brick without straw" that the Negro is in the clutches of an industrial system and a racial prejudice that handicap his economic progress by means of the most inflexible trade unionism in the country's history. This regulates his standard of living and almost directly determines the relatively small margin of money he can release from the sheer necessities of living to channels of education.

Education is the right of every child, whether he be born of parents of one race or another. If rising academic standards and race prejudice in the great universities of the North are designed to restrict Negro applicants from successful entrance therein in large numbers; if State governments of the South continue to appropriate millions to their universities and colleges while for the most part they hand out a few sparse thousands for Negro "education," is there not somewhere in philanthropists and great educational foundations of the country a sufficient social conscience to see that the Negro, pushed out and neglected by even the State, shall have ample opportunity through his racial institutions for some educational advance? Balking on Negro education has no basis in logic and does not conform to the desire for the public good. While the Negro is giving and will continue to give for his own education, his position in the nation makes adequate educational facilities for him impossible without the continued general assistance from those who are his friends.

—Hope is a light.

—Egotism begins with a big eye.

—A man never gets too old to serve the devil.

—The snail may never fail, but he sometimes gets there too late.

East Tennessee Conference at Marion, Va.

THE East Tennessee Conference will meet at Marion, Va., October 5, the guest of Mount Pleasant Church. Appreciation by the people of the coming of their guests is showing itself in bustling activity as they go steadily forward with preparations for facilitating the work and comfort of the Conference. Already the parsonage has been completely cleared of all indebtedness, the necessary street improvements around the church have been made and paid for, and the Industrial Club of the church has had the church building beautifully painted for the purpose. So that when Bishop Clair calls the Conference to order on the opening day, he will find the entire community expectant of his coming, and everything in spick-and-span condition for a successful session of the Conference.

In the decade between 1870 and 1880, seven or one third of the present number of our colored Conferences were organized; the last of this group set up during the seventies being the East Tennessee. Besides that territory not included in the Tennessee Conference, it comprises also our colored work in four counties in Kentucky, four in West Virginia, and that part of the State

of Virginia west of and including the counties of Carroll, Floyd, Montgomery, and Giles. Within its bounds are to be found some of the outstanding churches and some of the able and most promising men of our colored Methodism.

The Rev. T. C. Frazier, entertaining pastor, among this number, is industrious and progressive. A record of achievement in the ministry stands to his credit. Dr. I. E. Lowery, of South Carolina, received him into the ministry of the church, and Bishop Neely ordained him. He was educated at Payne College, Augusta, Ga., and at Gammon Theological Seminary. While in the South Carolina Conference he completed five churches and built one. On going to the North Carolina Conference, he finished a church and erected another beautiful brick structure. In this trend of constructive pastoral achievement he is now carrying on the activities of Mt. Pleasant Church at Marion, Va., seat of this Conference, which is to enjoy the fine presidency of Bishop Clair. The graciousness of Mrs. Frazier will insure for the Conference every comfort which the combined efforts of parsonage hospitality can give.

The Rev. N. R. Clay Passes

By the Rev. A. G. Cole

THE work of this gospel preacher will ever stand out in the limelight of the Methodist Episcopal Church. Born more than sixty years ago at Aberdeen, Miss.; died August 7, 1927, Holly Springs, Miss.

At an early age he had a desire to become educated, so he pushed his way through the public schools of Aberdeen, and after teaching in the county for a number of years, he entered the Christian ministry, having felt the call at a very early age. In 1885 he was happily united in the bonds of matrimony to Miss Bettie Drake, of Aberdeen, Miss., and to this union were born four children, one of whom survives him. He was preceded into the great beyond in 1891 by this companion. In 1896 he and Miss Alice Bardwell were united in holy wedlock, and to this union four sons were born; three survive him: Dr. Earl Clay, a prosperous dentist of Fort Smith, Ark.; F. B. Clay, a senior at Gammon Theological Seminary; and Roy Clay, of Hot Springs. Dr. Clay was very much interested in the education of his children, and saw to it that they received a liberal education at Rust College. He entered Gammon Theological Seminary in 1901, and was graduated with honors in 1904. He served the following charges with much credit: Morehead, Okolona, Macon, Oxford, Holly Springs, Columbus, Greenwood, Amory, and Warren Chapel, Tennessee Conference. He served six years each on the Holly Springs and Starkville Districts as district superintendent. While he was pastor at Asbury, Holly Springs, he entered Rust University, and in 1909 was graduated with A.B. degree, and received his B.D. degree from Gammon. He held the chair of Greek at Rust College for a number of years. He served eight years as secretary of his Conference, and was elected three times to the General Conference.

The Rev. Clay served thirty-three years in the Christian ministry, all of which time was spent in the upper Mississippi Conference with the exception of one year. The crowning work of his ministry was the erecting of the beautiful St. James Methodist Episcopal Church at Amory, Miss.

For the last two years he had been in declining health, and at the last session of the Tennessee Conference he was transferred back to the Upper Mississippi Conference, and even while he was shut in he showed the old-time fighting fire which had been one of his characteristics throughout his whole life. He was a man who always stuck to a conviction unto the end, regardless of those who opposed him. He was a good father and a faithful husband. On the morning of August 7, 1927, the death angel visited his room and bade him leave the land of sorrows. He leaves to mourn their loss four sons, a wife, brother, and a host of relatives and friends. Quite a number of friends attended the funeral, which was held at Asbury, Holly Springs, with A. G. Cole, master of ceremonies. The following served as pallbearers: active—the Revs. I. C. Wiserman, T. C. Little, R. L. Reed, J. H. Talbert, P. A. Lemon, and A. E. Tyler; honorary—Bishop E. Cortrell, E. F. Scarborough, B. F. Woolfolk, G. Orange, W. L. Liddell, and N. H. Williams. The following spoke in glowing tribute of the value and worth of the deceased: Bishop E. Cortrell, of the Colored Methodist Episcopal Church; Dr. J. H. Moore, of the Colored Methodist Episcopal Church, and Dr. B. F. Woolfolk. The funeral oration was delivered by the Rev. J. M. Marsh, Amory, Miss., taken from Isa. 3. 1, 2. He very ably likened the deceased unto a prophet, a judge, a prudent and a wise man. Interment at Hill Crest Cemetery, Holly Springs, Miss.

Contributed Editorial

Freedom of Speech in Indiana

By Harry M. Chalfant

REV. EDWARD S. SHUMAKER, a member of the Northwest Indiana Conference of the Methodist Episcopal Church and Superintendent of the Anti-Saloon League of Indiana, has been sentenced by the Supreme Court of that State to pay a fine of \$250 and serve sixty days imprisonment on the penal farm. The vote of the court was three to two. The charge under which he was sentenced was criminal contempt of court.

No doubt there are thousands of Indiana residents who would be pleased to see Edward Shumaker spend the rest of his days in prison. By them he is branded as a dangerous man. Numerous editors of the State, whether wet or dry, are pointing out the fact that if the Supreme Court were to impartially mete out similar sentences for similar offenses, about all the editors and lawyers, most of the preachers, and a veritable army of other Indiana folks would be in jail most of the time.

This case has a nation-wide interest because it involves the whole question of free speech. Should our judges be immune from criticism? Are they infallible? Shall the man who points out what he considers mistakes on their part be sent to prison for that act? Is the judge a servant of the people who made him, or is he a king who can do no wrong?

Here in brief is the background of the case: The Indiana Anti-Saloon League works under the direction of a board of trustees, elected by the various conferences, synods, etc., of the State. It has over fifty members, about three fourths of them being ministers. Some of the most widely known laymen of the State are on it. Its president is Bishop H. H. FOUR of the United Brethren Church. Bishop FREDERICK D. LEETE of the Methodist Episcopal Church is also a member. When that Board held its meeting in January, 1926, Doctor Shumaker, as usual, presented his annual report. It was received by the Board with hearty applause, followed by a unanimous vote that it be printed and distributed. This is the document which has made the trouble.

Soon after the publication of the report the Attorney General of the State brought it to the attention of the Supreme Court and advised that body to summon Mr. Shumaker and arraign him for contempt. The information filed by the Attorney General, and later the amended information, also, charged E. A. MILES and JESSE E. MARTIN, attorneys of the League, with contempt on the ground that they had collaborated with Shumaker in the preparation of this annual report. The Court selected six lawyers as friends of the Court and submitted to them the Shumaker document and all pleadings and briefs, asking their decision. Neither Mr. Shumaker nor his attorneys were granted any voice in the selection of these lawyers, nor was he ever permitted to appear before them for questioning. More than a year ago five of them presented their findings to the effect that the League official was guilty of contempt, one of their number, however, filing a dissenting opinion.

When the Court then proceeded to hear the case, the Board of Trustees of the League, through counsel, insisted that the Superintendent was their servant, that they were responsible for his salary, that they fully approved his report at the time and ordered it published; that if he were guilty, they were equally guilty and all should be

punished alike. This contention was brushed aside by the Court, except that Mr. Martin, a lawyer, who is a member of the Board, was found guilty, but has not yet been sentenced.

That part of the report at which the Supreme Court took greatest offense may be briefly summarized in the following paragraphs:

1. Shumaker pointed out the fact the Supreme Court of Indiana was one of only six State Supreme Courts which have held that a defective search warrant should operate to let a guilty person go free. To the "splitting of judicial hairs" he attributed the rapid multiplication in the annual appealed criminal cases. These have increased from 24 in 1918 to 212 in 1925. Three fourths of all cases now being appealed are liquor cases.

2. He referred to the fact that many of these cases are being lost by the State, and attributed their loss in part at least to the "inefficiency" of the Attorney General's office. Then he added: "but a majority of the Court is at least liberal in its sentiments."

3. The statement, however, which most completely stirred the wrath of three fifths of the honorable body was the following sentence: "And we trust that the next election will give us a Supreme Court that will be dry and not wet."

And for saying these things and some others not so severe, Rev. Edward Shumaker, eighteen months after they were said, has been ordered to the penal farm there to suffer sixty days' punishment with bandits, thieves, bank robbers and bootleggers.

The three judges who were aggrieved at Mr. Shumaker filed a lengthy report defending their determination to punish him. Among other things they referred to the defendant as "one whose livelihood is sustained apparently by donations from the people obtained either by fair or false means." The Indianapolis Post thinks this would be construed as libel if uttered by an ordinary citizen and that "the Court did not add to its dignity by this attack."

"Respondent Shumaker admits that he is a member of the clergy and thereby gains admission to the pulpits of various churches of the State which he uses to arouse the people of the State into contributing money for the furtherance of the cause he represents," says the opinion of the trio.

That is strange language from the bench. For twenty years Edward Shumaker has been the outstanding leader for a sober State. That he has had a tremendous influence with the churches of the State is admitted alike by friend and foe. For the Court to even hint that here is something for apology sounds strange.

Justice MARTIN filed a dissenting opinion in which Justice GEMMILL concurred. In the majority report Shumaker is accused of saying "that the liquor interests have gained control of this court." Justice Martin declares that he is unable to find any such statement in any of the exhibits filed with the information. Moreover, he asserts that there is nothing anywhere in the report that could possibly justify a statement to that effect. Then he says: "I submit, also, that the conclusion of the court that 'the report in question practically states that the liquor interests control our courts' is as unwarranted, as its designation of Shumaker as 'one whose livelihood is sustained apparently by donations from the people obtained either by fair or false means,' is unfair and without the record."

Attorneys for the defense will make an effort to have the case reviewed by the Supreme Court of the United States on the ground that the Indiana Supreme Court has violated the First and Fourteenth Amendments to the Constitution. Until that is determined Mr. Shumaker will not enter State's prison.



RAW MATERIAL

Despair or Hope for the Church School?

Some Rally-Day Observations on Youth and the Church School

By David G. Downey

TO write or speak critically and disparagingly of the youth of to-day is quite the vogue. The contributor to the popular magazine dips his pen in somber colored ink and proceeds to point out that the majority of the crimes committed can be traced to youths in or barely out of their later teens, and usually he closes with a pessimistic outlook upon the future. The orator at religious and educational gatherings takes the same line and descants luridly upon the depravity of flaming youth. To all this the sufficient answer is, When was it otherwise? That the majority of our criminals and violators of laws and conventions are young is not news to any well-informed person and would not be given the space it is given were it not for the back eddy in which much present-day thinking is moving.

Youth of To-day Does World's Worthwhile Work

What these writers or speakers ignore is that the reverse is also and equally true. Not only are criminals young, but heroes are also young and the heroisms of life are carried out by young people. The worth-while work of the world in practically every department of life is being done to-day and indeed always has been done by young folk. Exceptions, of course, there are, but the general truthfulness of the statement cannot be denied. If songs are to be sung youth sings them; if crusades are to be led youth leads them; if wars of freedom are to be fought youth fights and wins them; if literature is to be created it leaps out of the throbbing heart and the vivid imagination of youth; if discoveries are to be made in any realm youth leads the adventures; if new ideals are needed in industry, politics, or religion, youth champions and fights for the advanced positions. The fact is that our young folk are at once the despair and the hope of the world. To the pessimist they are its despair, to the optimist its hope.

Church School Always a Pioneer in Lesson Systems

Like youth, the church school is just now a target for sharpshooters with pen or tongue. The chorus of criti-

cism and dispraise is loud and long continued. The usual plan is to contrast the work of the church school or the Sunday school of say fifty or sixty years ago with the educational and religious ideals of to-day, greatly to the discredit of the former, of course. But as any fair-minded person will at once see, this method is utterly unfair. The real contrast or comparison must be between the Sunday school and the religious educational ideals of *the same period*. Judged thus, it can be said without fear of contradiction that the church school has always been a pioneer. Prior to the advent of the uniform lessons, individual Sunday-school lessons were pioneering in the field of religious education. Judged by present-day standards, the uniform lesson system is antiquated, but in its day it was a vast advance upon the "babel" period preceding—it led the van. The International Closely Graded and kindred lesson systems may not meet all the requirements of the educational theorists of to-day, but it must be remembered that when projected they were far in advance of any previous system, and their originators and creators have been among the foremost to pioneer for new and better methods.

Strong Church School Essential to Church's Life

In conjunction with the family the church school has been and in all probability will continue to be the chief agency or institution for the training of youth in worthy ideals and in righteous living. Nothing is more important than that the church shall understand and rightly estimate the high value of this institution. We are living in an age of high tension. Our young people are played upon and solicited by the most diverse forces. The church must be awake to the tremendous opposition that it faces and to the determined purpose of irreligion to wrest the young folk from the influence of all religious agencies. Every possible aid in the way of physical equipment, lesson courses, and worthy teaching should be generously provided. Adequate provision for the work of the church school is essential to the life of the church, and indeed to

the growth and permanence of the Christian faith. If we cannot hold and develop our youth in Christian thinking and practice all is lost.

Unfair Criticism of Church-School Teachers

It is not infrequent to find in many apparently well-informed circles rather caustic criticism of the church-school teaching force, present and past. It seems to be assumed that the teaching force has lacked and still lacks experience, vision, and technique. Undoubtedly some of this criticism is warranted, but not all of it and not always. The writer recalls that in one of the plain and simple Sunday schools of the older days his teacher was an editor of some of the Harper publications, and he still holds in a little box of boyhood treasures a letter from his Sunday-school teacher, written to him in one of the deep experiences of his life—a letter that had not a little to do with his future life. Nor is this exceptional. The Sunday-school teachers of yesterday and to-day, though possibly deficient in some of the ideals and technique of modern religious education, were not deficient in religious experience nor lacking in a true objective. To the church school of the past and the present the world owes a debt of gratitude it has never yet paid. Forth from such schools have come the youth who have justified and will continue to justify the hope of the optimist. If our young people are to be increasingly the world's hope it is imperative that our church schools be maintained in educational efficiency and in religious objective and strength.

Church School Must Give an Original Experience of God

One thing the church school needs to understand: It needs to know definitely and finally that its chief business is not to teach a lesson, inculcate a creed, or develop a theology. Its supreme objective must be to give to every pupil a first-hand, original experience of God. The Bible is full of illustrations and incidents showing how

men and women may and do experience God. It is only as they know God in personal experience that our youth are fortified against the insidious assaults of materialism, agnosticism, and atheism. Let them have personal fellowship and communion with God, and the strife of evolutionist and anti-evolutionist, of fundamentalist and modernist, will be as sounding brass and clanging cymbal. In all such controversies God will be their rock and fortress.

The church school, too, will need to understand that religion is not merely an emotion and its end and aim is not voluble confession. Religion, and pre-eminently the religion of youth, expresses itself in action. The church school has always been a training school for service. The young people who have come under its influence have been among the foremost leaders in industrial, economic, and political reform. To-day, when evil in its many forms is blatant and brazen, loud-voiced and unashamed, the church school is the one agency most competent to train and send out into the professional, business, and political worlds *enthusiasts for righteousness*, young folk who will meet unrighteousness on its ground, face it unafraid, and conquer it through the courage that comes from a vital and vivid personal experience of God.

Youth's Great Opportunity

The youth of to-day has the opportunity of the ages—the chance, in the face of an unbelieving world, to set God in the midst of the world life, its business, its pleasure, its literature, its industry, its politics; God a living, speaking, acting power in the world's work. Will it answer the challenge of the age? It always has and, rightly taught and guided, it always will. Let the church school understand its mission and its message, let the church see to it that the school has a fair opportunity to do its work in the best way and under the best auspices and we may be sure that as in the past so in the future, youth will be the hope of the church and the hope of the world.

The Price of a Free Pulpit

By John R. Scotford

CAN the man in the pulpit say what he thinks? Does he dare to frankly proclaim his deepest convictions?

Varied are the answers to this question. "The minister is hired to preach certain things. The source of his bread and butter has much to do with the truths which he professes." So say many of the critics of the church. "The preacher is an irresponsible and unaccountable sort of a person given to all sorts of strange and novel ideas. He should not be taken seriously." Thus saith the hard-headed business man who has no sympathy with the social gospel. The preacher is condemned on the one hand for his fetters, and on the other for his freedom. Where does the truth lie? How far must a minister curb his speech from considerations of policy? How far dare he speak his true mind? In respect to their pulpit freedom, ministers may be divided into three classes.

The "Harmless as Doves" Preachers

The largest group exercises great caution in their public utterances. Oft have they pondered the text, "Be ye therefore wise as serpents and harmless as doves."

Their ambition is to offend no man. They preach nothing which they do not believe, but they do not publish to the world all the implications of their views. Their private opinions are more burning than their public utterances. Their reading is more advanced than their preaching. They know more than they tell. This attitude is due more to temperament and training than to external pressure. Some of these men would be challenged if they spoke their minds; others might have a free pulpit if they dared claim the privilege. So long as a minister exercises more caution than courage, the question of his freedom in the pulpit never arises. Caution undoubtedly brings peace, but it hardly contributes to pulpit power. Great preachers are not as harmless as doves.

Martyrs to Folly

A second group seeks to exercise freedom in the pulpit and encounters trouble for so doing. Some of these men are martyrs, while others are fools. Some speak out because they cannot keep still, while others enjoy the commotion which their strange teachings create. Fric-

tion is inevitable to the progress of Christian life and thought. Someone must suffer travail for every new idea which is born into the world. Friction is costly to the church, and yet she can well afford it if genuine moral progress is thereby promoted. Yet for every man who is a martyr to his conviction there is at least one more who is a martyr to his folly. The model heretic is a rare person. Much of the present commotion in the church is unnecessary.

The third group speak their minds freely in the pulpit and go unchallenged. By their courage they claim intellectual freedom, and by their ability they maintain it. Their number is small, but their voices carry far. They are to be found in every denomination and in every type of church. The lesson they teach is that pulpit freedom depends, not upon the church, but upon the man. Unitarians are sometimes gagged; Catholic priests are sometimes free. To change from one denomination to another in pursuit of pulpit freedom is commonly a vain proceeding. Neither does the constituency of a church greatly matter. A man may minister to the masses and be in bondage; he may preach to millionaires and be free. Wealthy churches frequently seek an outspoken minister. Each preacher sets the limits of his own freedom. The timid spirit will be in bondage anywhere; the brave heart is always free.

Yet a certain price must be paid by every man who would exercise the freedom of prophecy in the pulpit. Ordination does not confer upon a man the privilege of saying what he thinks. True freedom can only be had through discipline. Certain demands are made of a man before he is permitted to promulgate his ideas.

Freedom Depends on Trust

Unless a minister commend himself to the people they will have scant tolerance for his teaching. He is judged, not by the worth of his words, but by the weight of his life. If they do not respect him, his words will be anathema. If they love him, he can say whatever he has a mind to. He who has gained the confidence of the people has paid the price of a free pulpit. This must be done in several ways.

The preacher must qualify as a friend and a pastor. The people must know him and trust him. The foundation of a minister's success must be laid through pastoral work. Unless he build himself into the lives of the people, business ability and pulpit eloquence are vain and empty things. Not only does pastoral success win the good will of the people, it gives the preacher that insight into life which is the credential of the true prophet. The people ask, not that a minister be a conservative or a progressive, but that he speak to their need. No man will dare question the pulpit freedom of the preacher who is building human lives.

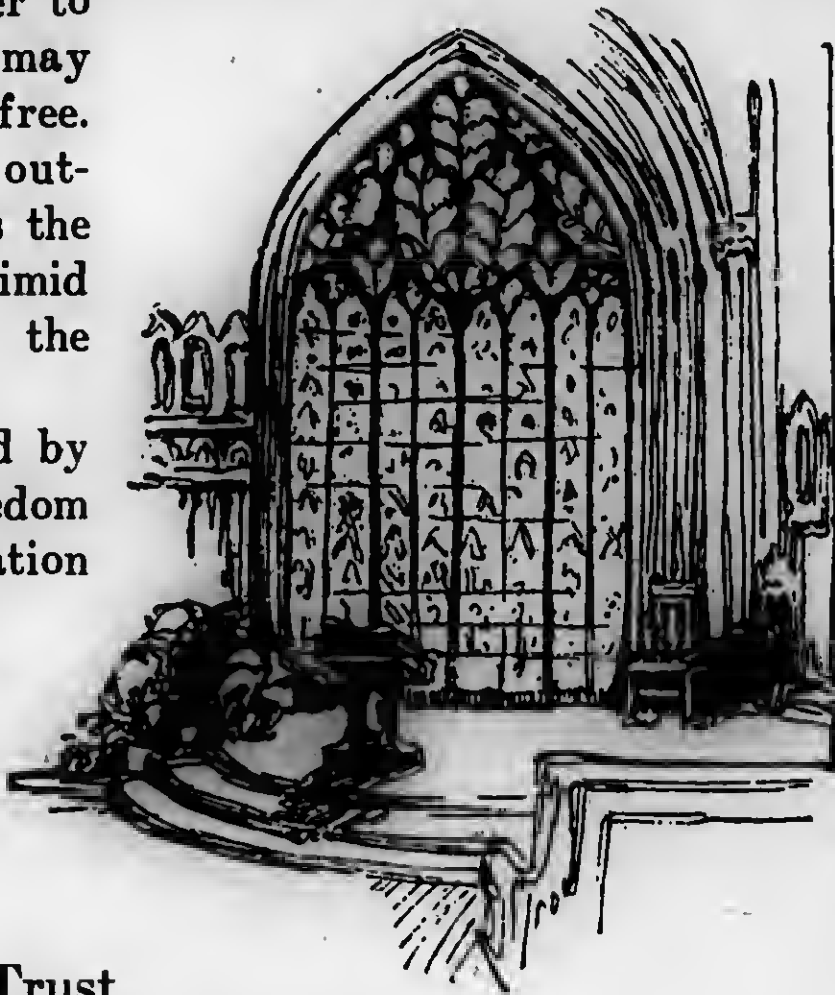
Administration and Prophecy

A second requirement for a free pulpit is *the successful administration of the church*. When a preacher mistakes himself for a prophet he sometimes considers it beneath his dignity to attend to the routine matters of church work. Men in every walk of life put up with a

certain amount of drudgery, and there is no reason why a preacher should not do his share of detail work. The administration of a church is not a terribly difficult matter. All it requires is good sense and industry. The church gives the preacher a platform and a congregation; he is obligated to strengthen the church as an institution. Nothing adds more to the security of a man in the pulpit than a balance in the treasury. Nothing adds more weight to his words than a successful record of church administration.

If a man would enjoy freedom in the pulpit he must exercise good sense. When first he appears in their midst he will not shock the people with strange ideas or startling innovations. He will win their hearts before he seeks to change their minds. When he opens his mouth he will know whereof he speaks. He need not display scholarship, but he must reveal sense. His facts should be facts. His preaching should have a background of genuine information and real thought. Most important of all, he will be open-minded and tolerant. Whenever

the pulpit tyrannizes over the minds of men, it does them harm, and not good. Dogmatism in the pulpit creates dogmatism in the pew. Freedom of speech in the pulpit is intellectual tyranny unless it be accompanied by freedom of thought in the pew. If the preacher asks the privilege of differing from his people, he should extend to them the same tolerance and courtesy which he expects for himself. A conviction in the pew is as sacred as one in the pulpit. If the minister is to be free to differ from the people, the people must be free to differ from the minister. What is sauce for the people should be sauce for the parson. Pastor and people must find intellectual freedom together.



The Fruits of a Free Pulpit

What are the fruits of a free pulpit?

The people derive their greatest profit, not from the words of a preacher, but from his spirit. A free pulpit permits a man to make the most complete revelation of himself. If he be a fool, the freedom of the pulpit will reveal that fact in unmistakable fashion. If he be honest and sincere, that also will be apparent. When a minister preaches something which he feels to be distinctly his own, then does he put the utmost of earnestness and enthusiasm into his message, and it is this earnestness and enthusiasm which gets across into the hearts of the people rather than the particular ideas which he has advanced. Herein lies the explanation of a common paradox. Business men will go and listen to a flaming prophet of the social gospel with great enjoyment, and yet they would never think of applying that gospel to their own affairs. The ideas do not penetrate, but the enthusiasm warms their souls. A free pulpit promotes whole-souled, enthusiastic preaching, which is what the people want and need.

A free pulpit promotes thought. When pastor and people think alike, they learn nothing from each other. The pastoral relationship is most profitable when each learns from the other—the preacher teaching the people that which is new, the people revealing to the preacher

the value of the old. A few progressive souls will go all the way with the preacher; most of the people will go part of the way; some will not budge at all. The gain will come in the lesson of tolerance learned and in the challenge to thought. After all, the things which a man preaches may be right or they may be wrong, but the deepest lesson which he can teach the people is that of tolerance and open-mindedness. No preacher is wise

enough to lead his people into all truth, but almost any minister can inculcate in the people a reverence for truth and a willingness to learn. The attitude created is far more important than the truth presented. The real justification for a free pulpit is that it teaches both pastor and people to respect honest differences of view and thereby opens the door for intellectual and moral progress.

CLEVELAND, OHIO.

Are Big Financial "Drives" Depleting Church Membership

By Charles Morris Barton

A RECENT article by Dr. H. K. Carroll, appearing in the Advocate, raises the question, "Are the Churches Facing a Decreasing Membership?" His answer to this inquiry, backed by a report of correspondence with various Christian denominations, is: Yes.

Doctor Carroll's article gives large space to the ease with which many names are dropped from active membership rolls. But quite likely to be even more influential in its effect upon the thinking and policies of the church, coming from an honored Methodist minister and recognized statistical authority, is the question with which the closing paragraph is headed, "Are Big Financial 'Drives' to Blame?" and the writer's answer, "It is to this conclusion the story given for so many denominations seems to point." But to be entirely fair, let us quote the questions which the author himself has propounded and to which he had ventured this tentative reply: "Why does the letter system lose us so many members in transit? Why do decimated congregations speak accusingly of the days past when churches and altars were crowded? Why the falling back evinced in holding members in their church relation? Is it to any extent for reasons of economy? Has the new system brought to some the experience, 'I cannot afford to belong to the church and pay what it costs for myself and family'? It is to this conclusion the story given for so many denominations in this article seems to point."

With due deference to the wisdom of this veteran student of the church's life and to his purpose to deal fairly with his facts, may I not be permitted to point out that what is here put forth as a "conclusion" to which the facts cited "seem to point" is really not a *conclusion*, drawn after a careful analysis of possible causes, but is rather one only among many equally valid *suppositions* which might be brought forward to explain the same set of facts—modernism in theology, the scientific temper of our times, the failure to adapt our messages and methods to the demands of the age, our present-day materialism, the revolt against authority, the automobile. Some of these suggestions may be foolish, and some may have in them a large measure of truth. But certainly there is nothing in this article to indicate why out of all possible explanations one explanation only should be selected as the "conclusion" to which "the story given for so many denominations seems to point."

Is Methodism Losing or Gaining?

First, what are the facts? Is the Methodist Church "facing a decreasing membership"? And, second, what relation, if any, can be noted between unusual financial appeals and membership gains and losses?

The following table lists the number of full members of the Methodist Episcopal Church in the United States, 1906 to 1926, with the numerical increase and the percentage of increase in each year:

Year	Full Members	Increase	Percentage
1906	2,851,747	44,557	1.6
1907	2,883,351	31,604	1.1
1908	2,931,338	47,987	1.7
1909	2,988,248	56,910	1.9
1910	3,017,210	28,962	1.0
1911	3,063,130	45,920	1.5
1912	3,140,884	77,704	2.5
1913	3,233,682	92,798	3.0
1914	3,348,757	115,125	3.6
1915	3,421,704	72,947	2.2
1916	3,515,738	94,034	2.7
1917	3,632,022	116,284	3.3
1918	3,646,155	14,133	.4
1919	3,592,445	*53,710	*1.5
1920	3,702,434	109,989	3.1
1921	3,782,321	79,887	2.2
1922	3,860,559	78,238	2.1
1923	3,889,352	28,793	.7
1924	3,911,046	21,694	.6
1925	3,930,891	19,845	.5
1926	3,953,039	22,148	.6

*(Decrease).

The total gain in these twenty years was 1,101,292, an average annual increase of 55,064 full members. Three years in these two decades have doubled, or practically doubled, that average annual increase: these were 1914, 1917, and 1920. Nineteen-twenty, it may be added, was also notable as being the year in which the church gave to the Centenary considerably over fifteen million dollars. Two other Centenary years, 1921 and 1922, exceeded by forty per cent the average annual gain in membership during the two decades.

But 1919, the year of the Centenary campaign, was the one year of loss among all the twenty. It is perhaps not unfair to suggest that our emphasis upon the great memorial of one hundred years of missionary achievement absorbed some of the time and thought and energy that would otherwise have been given to evangelistic effort. And 1918, the year of Centenary preparation, showed a smaller gain and a smaller percentage of gain in membership than any other year of the twenty.

Years of Greatest Growth

But it ought to be asked whether we rightly charge these lean years to Centenary influence and, if so, whether by the same token we ought not also to credit to Centenary influence the notable gains of 1920, 1921, and 1922. It is by no means likely that the Centenary preparations, which in the average congregation had not yet actively begun—certainly not until the year 1918 was near its close and Conference reports had already been made—had any marked influence upon the evangelistic successes or failures of that year. It was the *war* which, in 1918, absorbed all our thoughts and prevented a larger measure of evangelistic success. And war-time *epidemics*, which piled up a Methodist death loss in the United States of 54,847 in a single year, are sufficient to account for a net loss of 53,710 members in 1919.

Two notable periods of growth are to be marked in the above table: one six years in length—1912-1917—and the other of three years duration—1920-1922. The same years are to be noted as peak years in the statistics of membership increase in other denominations.

Also there have in these twenty years been two periods of sadly retarded growth or of actual loss: 1918 and 1919, already referred to as the years of America's participation in the World War and of the influenza epidemic; and 1923 to 1926. The causes of our present spiritual dearth we ought to study; and, so far as the fault is in ourselves, we should remove those causes by an honest repentance and renewal of consecration and faith.

Little Pressure on Churches Now

To attribute the present retardation of growth to an excessive zeal in promoting the financial interests of our benevolences is certainly not to estimate accurately the facts of our present church life. There perhaps never was a time when there was less pressure from overhead or from the leadership in local churches than now. Pastors confess that with difficulty have they, after a five-years' inactivity protected by a term subscription, returned to a normal promotion of the benevolence causes. Christian missions, it is to be feared, are hardly mentioned in the course of a year's ministry from all too many pulpits. Official boards are seldom overzealous for "outside interests." These four years of evangelistic ineffectiveness have been financially "lean years" for our benevolences, and have witnessed a fateful drop of three and one-third millions of dollars in a single year. Methodist giving for all purposes, it is true, has in each of these four years exceeded by from seven to nine million dollars the total giving of any preceding year; but the increase has gone into other channels—into finer church properties, into a more liberal support of the ministry, and into other items of local expense, or into the support of various Conference institutions and movements.

The Presbyterian Record

A digest of Presbyterian statistics through one hundred years has just been prepared under the authority and supervision and issued under the imprint of the General Council of the Presbyterian Church. This painstaking and accurate study, which confers honor upon its compiler, the Rev. H. C. Weber, and which has not been paralleled in any other denomination, shows the years 1914 to 1916, as with us, to have been a period of evangelistic effectiveness and of rapid growth, with the climax in 1915, and suggests that these gains in Presbyterian membership may be, at least in part, explained by the

revival campaigns led by Mr. Sunday. The years 1918 to 1920 were a period of actual loss, most marked in 1919, and attributed to "War and Epidemic." Nineteen twenty-one, like 1920 with us, was a year of exceptional growth, and the "New Era Movement," the equivalent in the Presbyterian Church of our Centenary, is suggested as a possible explanation of this year's gain. Thus far the record in the two communions is remarkably alike. Too, from 1922 to 1926, with large numbers received each year on confessions of faith, the net increase in Presbyterian membership has been relatively small. But here the likeness ends. For, while we have been reporting yearly membership gains of five tenths to seven tenths of one per cent with a more than thirty-five per cent retreat in benevolence giving, the rate of increase in Presbyterian membership has ranged from 1.5 per cent in 1924 to 2.4 per cent in 1923 and 1925; and this with no large or permanent decline in gifts to Presbyterian benevolences, but rather with an advance to even higher levels than were reached through the New Era movement.

We sometimes seek to explain a lowered standard of benevolence giving in the Methodist Church by calling attention to the financial depression in agricultural communities; and a comparison of the giving in rural and industrial Conferences proves that, in spite of our general prosperity, the agricultural situation is a very real cause of lessened giving on the part of a church so largely rural as our own. Or we seek to divide responsibility between the mistakes, real or alleged, of a fallible leadership and the intemperate criticism of such mistakes. But I think no one will attempt to deny that the most significant cause of a failure in missionary giving has been psychological—it is a matter of spiritual attitudes.

May not a decline in missionary passion and achievement and a decline in evangelistic zeal and effectiveness come from a common cause? And may we not hope in correcting one defect to contribute to the cure of the other? For is it not true that the church which lacks in evangelistic fervor and fruitfulness cannot long maintain a genuine missionary enthusiasm, and that the church which selfishly withholds its interest and gifts from world evangelism will surely fail in its evangelistic approach to the problems of its own parish?

CHICAGO, ILL.

A Country Church

By Violet Alleyn Storey

"I think God seeks this house, serenely white,
Upon this hushed, elm-bordered street, as one
With many mansions seeks, in calm delight,
A boyhood cottage intimate with sun.

"I think God feels Himself the Owner here,
Not just rich Host to some self-seeking throng,
But Friend of village folk who want Him near
And offer Him simplicity and song.

"No stained-glass windows hide the world from view,
And it is well. The world is lovely there,
Beyond clear panes, where branch-scrolled skies look
through,
And fields and hills, in morning hours of prayer.

"God spent His youth with field and hill and tree,
And Christ grew up in rural Galilee."

—Good Housekeeping.

Can China Adapt Methodism to Meet Her Church Needs?

By Dr. Ralph E. Diffendorfer

IN THE very nature of the case, missionary evangelistic work had to be opened up by foreigners.

From the Chinese point of view, the missionary is sent from abroad, is paid from abroad, and brings with him a new message and a strange plan for the organization of the religious life. His message is new and strange, and one of the chief problems of the missionary is to share with the Chinese those elements of Christian experience which are universal and to divest the people and the Christ from being considered the exclusive possession of the West.

Thus, in a most fundamental way, the missionary enterprise is handicapped at the point of making the message of the organized society of Christians known as the church to take hold and become what we call "indigenous."

Then, during all these years of pioneering, each missionary group has been putting up its own denominational machinery, in the process of which, probably of necessity, the Chinese accepted foreign support for positions in a foreign organization. Our goal then inevitably was to make this procedure efficient. As it worked out, a foreigner with a foreign plan and foreign money, himself constantly growing in his own conceptions of his task, was educating and inspiring the Chinese to catch up.

Western Church Machinery in China

Thus we find in China to-day the outward workings of a full-fledged church: bishops, General Conference delegates, Central Conference, Annual Conferences, District Conferences, district superintendents, Quarterly Conferences, committees, and boards—always reflecting in China our own attempts to perfect this machine—without sufficient regard to the foundations in Chinese life and experience and social structure, and certainly without consulting the Chinese as to whether or not such a plan gives them the best opportunity for the expression of their organized Christian life.

Inexperience, lack of training, and our own zeal and temperament possibly made necessary this particular approach to the establishing of the Christian movement in a foreign country. Certainly we Methodists are not peculiar in this regard. We have all followed this procedure. With us as Methodists, however, the very efficiency of our organization and what we call our connectional Methodism constitute for us a particular problem in this regard.

Missionaries Seek Freedom, Too

Our missionaries were constantly opening their hearts to me in personal conferences, saying that our present emphasis on making our complicated organizations succeed was resulting in an unbalanced missionary objective. They themselves are feeling that as missionaries they are giving entirely too much time to administrative matters, and some of them feel that they have lost their true missionary purpose. They are longing for some plan by which, in co-operation with and under the direction of the Chinese, they can be set free to experiment in new lines of work, to strengthen the churches, to open up new fields of endeavor.

As long as this church organization is supported by foreign money exclusively, the Chinese, of course, will accept it. As far as I could discover, all of our district superintendents in China are Chinese, the missionaries taking the position of district missionaries. These Chinese district superintendents are practically supported by our missionary funds. They look to the mission for their standardized salaries, and have consequently less points of contact and sense of responsibility with their Chinese churches than they might otherwise have. It may be said that this is necessary in a stage in a growing young church, and that the time may come when the Chinese will be able to support not only their ministry, but also their district superintendents and their bishops. When that time comes we must be prepared to have them express their judgment as to whether they desire to spend their money for these officers. Indeed, at the present time, it is to be doubted whether the Chinese church would have a paid district superintendency at all if they had to support it.

Chinese Bishops?

As to Chinese bishops, all of the groups in Foochow, Shanghai, and Peking with whom I discussed this matter were unanimous that the time has come when the church in China should have Chinese episcopal supervision. It would be fatal, however, for us to think of a Chinese bishop as a general superintendent, elected by the General Conference, and supported by foreign money. It would be equally fatal to try to unite the Chinese on one bishop for the North, the West, the South, and Central China. Chinese episcopal supervision, it is agreed by all, should begin with some modified form of the episcopacy in one or more of these limited areas, a man chosen by the Chinese themselves and supported by them, with salaries and duties fixed in their own legal Conferences.

In other words, the beginnings of a Christian church in a non-Christian country should be simple in organization, adapted to the genius of the people, a natural and normal expression of their own desires, and above everything else, there should be plenty of allowance for such modification and natural growth as is possible among the people themselves.

Adapt to Chinese Needs

In China, as in India and the Philippine Islands, there repeatedly came up for discussion the question of the adaptation of our church organization so as to greatly reduce its overhead expense, with a larger emphasis upon an unpaid ministry. It will be seen at once that such a program has a direct bearing upon our problem of self-support and upon the appropriations from this board for what we call the work budget. The point I desire to make here is that it is hardly fair for us to insist that the Chinese should support an overhead church organization which they themselves had no part in forming, and it is equally clear that as long as that organization is completely financed from abroad it will not really take

hold in the life and consciousness of the Chinese people. Our problem, therefore, seems to be to permit, by General Conference action and by constitutional methods, such adaptations of our temporal economy as will give to us a church in China that is a true expression of the genius of the Chinese people. Incidentally, probably no

man in the world would have seen this more clearly and have adopted it more eagerly than John Wesley himself. The privileges that the Methodists had when they established their organization in America in their first General Conference ought to be as eagerly granted by us to the Methodists of other countries.

An Appeal to the Ministry of Mississippi

THE colored women of Mississippi, through the Mississippi State Federation of Colored Women's Clubs, are earnestly calling upon the ministers throughout the State, regardless of color, creed, or denomination, to assist them in paying for a Home for Delinquents, which they purchased near Clinton. This was formerly Mt. Herman Seminary, and contains 164 acres of land within ten miles of Jackson, and reached from that point by a paved road practically all the way. It is an ideal site for a reform school, such as it is the plan to operate. The buildings need repairing, but can be used at once for dormitories, classrooms, and workshops. It is suitable for farming, truck gardening, and poultry raising.

We appeal to you because this is a much needed work for humanity. Nowhere in the whole State of Mississippi is there a single institution where a colored child who commits crime may be sent to reform. No matter how young, they must be placed among hardened criminals, and usually learn more of crime than they already know.

We have seen the need of a reformatory for the criminal class of our children for a long time, but have just found an opportunity to secure at a reasonable cost a suitable place. We believe that such an institution will be one great means of making better and more law-abiding citizens of our race as a whole.

The Mississippi State Federation of Women's Clubs is a chartered organization, has met the State requirements, and will be ready to operate such a home as soon as the necessary funds are in hand.

Will you help us by speaking of this project from your pulpit, by taking up a collection for us, or by personal donation, before October 14, the date set for a special drive?

Any interest you may show in any way will be gratefully received. Send money or write for further information to M. F. Rowan, financial secretary, Alcorn College, Alcorn, Miss.—E. B. Miller, Yazoo City, President; U. J. Wade-Foster, Alcorn, Chairman of Board; M. M. Hubert, Jackson, Secretary; L. C. Jefferson, Treasurer.

Huntsville District Conference

By J. N. Wallace, B.D., D.D.

THE Huntsville District Conference is now history. It was held in the mountains near Blount Springs, Ala. The name of the community is Colony. Here we have a large colony of Negroes who have bought up and held some six or seven thousands acres of land. They have been here for more than fifty years, or just after the signing of the Proclamation of Emancipation by Lincoln. A large section of this country has been cleared up and the people make their living chiefly on farming. They have some very fine timber that could be marketed at a big profit. They have been taking lessons in conservation. The houses they live in are comfortable and suited for farming. Now they have a saw mill, cotton gin, and a grist mill. Most of the lumber used in the community is sawed here. Recently a \$5,000 Rosenwald School building has been erected near the two churches—Methodist and Baptist. There is a large working vein of coal under those mountains which has been worked by the Rev. E. G. Garrett, once owner. This is the only community with any representative number of Negroes, and the county is Cullman, where a few years ago prior to the World War there was posted at Cullman a sign, "Negro, do not let the sun go down on you here." It is a German community. The spirit is just a little improved. This German town suffered a little unsavory criticism during the World War. This was a lesson. We trust that other towns will learn a lesson—how to entertain strangers in their midst. There comes a reaping day.

The Rosenwald School is a three-teacher school, and,

by the way, this county pays the largest amount from the school treasurer of any other county in the State, I am told. There is just this one Negro school here. There are plenty of young people here. A great many have migrated Northward, but they tell me that you can scarcely miss them. We saw one family with thirteen children. The mother looked the picture of health, and youth had not as yet faded away from her face. The mothers brought their babies to the church in large numbers. We enjoyed hearing them cry. It is a real treat in these days of race suicide.

Well, we will give you a hint of just what an enthusiastic time we had in these mountains among an unusually intelligent people in the rurals. The Rev. J. W. Whitfield is the hustling and lively superintendent of this district. He is very popular among his men. We were all present save one. There was a large delegation coming from all points in North Alabama. There was an air of good fellowship throughout the Conference. There was no grouching, no worrying or milling where the men would likely land next year; there was an air of confidence that all would be well. This is the kind of spirit our district superintendent creates or carries. We were favored with the presence of the Rev. R. R. Williams and his amiable wife the first day, Tuesday. He preached a very able sermon, and his wife, the president of The Woman's Home Missionary Society of Central Alabama Conference, spoke of her work. Dr. E. M. Jones, representing the Board of Pensions and Relief, and the Rev.

Wm. Jones, of Board of Sunday Schools, were there with inspiring messages about their work.

The Conference was organized with the following officers: L. G. Fields, secretary; Miss Clara D. Griffith, assistant secretary; A. D. Moon, statistician; J. N. Wallace, to report to the Southwestern Christian Advocate. The men preaching during the Conference were: J. S. Carter, A. P. Sumter, A. D. Moon, Arthur Jones, A. R. Matthews, T. A. Barnes, J. W. Thomas, J. W. Whitfield, V. D. Oatman. The reports of pastors and delegates showed an increase over last year. Some \$200 over last year was reported on World Service; Area Council expense, \$75; Pensions and Relief, \$65. The pastors have

been paid above last year despite the stringency of the times in these parts. James Carter and Arthur Jones, having passed in their studies, were recommended for admission on trial in the Annual Conference.

Cedar Grove Church was selected as the seat of the next District Conference. The Rev. A. D. Moon is the enterprising pastor. Dr. A. W. McKinney delivered a very illuminating address on "Sanitation and Health—Some of Our Most Deadly Enemies to Sanitation." The writer represented the Southwestern before a large congregation of our folks and of the other race—white folks. The subjects discussed showed preparation and painstaking.

Topeka District Conference

IT WAS a high day for Methodists and the people generally of that interesting little town of Armourdale, Kans., when the Topeka District Conference held its sessions there from June 28 to July 3. The Conference was guest of Epworth Church, of which the Rev. A. Gamble is the energetic pastor. As the Methodist membership is relatively small in



Rev. A. Gamble

the community, Pastor Gamble, by wise planning and careful management, succeeded in giving fine hospitality to the largest delegation that the Topeka District had ever assembled. Splendid co-operation was given by the Baptists of the community, who loaned their cozy little church structure for the Conference sessions. With all the pastors present save two or three, it was pronounced easily the largest and best session of the district's history.

Bishop Matthew W. Clair and wife were the chief visitors of the occasion. On Thursday evening the bishop, in whose official territory the Conference belongs, addressed a crowded house of members of the Conference and citizens. The bishop's presentation of his African work was an inspiration to the entire community. Mrs. Clair also brought greetings and well wishing to the Conference.

On Friday night the editor of the Southwestern Christian Advocate presented that cause.

The usual routine work of the Conference was given detailed consideration in his usual thorough way by District Superintendent D. G. Franklin. The active, intelligent participation of the young people of the district was an object of frequent remark by visitors. Women's work through official representatives of the Women's Missionary Societies—Home and Foreign—and of the Ladies' Aid was constructively discussed with practical suggestions for its extension and efficiency.

In most pleasing contrast to holding the Conference in a borrowed chapel was the Sunday afternoon of July 3, when Armourdale citizens—colored and white, of all denominations—assembled in outdoor exercises at the prominent corner on which the new Epworth Methodist Episcopal Church is to be erected in Armourdale. This was a day of great rejoicing because the ceremonies of laying the corner stone of the new structure were being held. District Superintendent Franklin presided. Dr. Fred Benson, pastor of our white church, made the principal address. Editor L. H. King also spoke. The grand master of Masons of the State of Kansas laid the corner stone with impressive ceremonies. When completed the church will present a most pleasing appearance and will accommodate the varied activities of a modern church adapted to community needs. The basement is of stone and the superstructure will consist of brick, stone trimmed. This project is a monument to the devotion of a loyal people and an enterprising pastor. It marks one of the multiplying milestones of progress being set up in the development of that far western section of the Covington Area.



Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

ELIJAH ON THE MOUNT

FOURTH QUARTER. LESSON I. OCTOBER 2

Scripture Lesson—1 Kings 18.

General Introduction. We said that the period of the united monarchy was a time when the church controlled the state or when the preachers (prophets) had the largest influence over the kings. The period which we are now beginning, that of the divided monarchy, was a time of perpetual warfare between the church and state, when the odds sometimes favored the preachers, but usually the king. This fight caused or resulted in a division among the preachers. Those who were not willing to suffer for the right laid down the sword of God and took up the sword of the king. These are come to be known as "false prophets." Those with the courage of God who would not acknowledge themselves defeated, although in most cases either ignored or persecuted by the king, but who continued the fight for God and righteousness at all hazards, firm in the hope that God would eventually triumph, even if to do so He must destroy the nations—these are known as the "true prophets." One of the finest things about them is the courage and faith with which they persevered in the fight for God when frequently they had to fight king, the people, and a large part of the clergy itself. The state could control the priests; but the true prophets were too independent of outward circumstances to be thus controlled. With the divided church fighting itself, the state chuckled and increased in ungodly strength; for the people also became divided in sentiments corresponding to the division of their preachers.

The fight of these prophets was a fight for an increasingly high spiritual, moral, and social idealism in religion. The kings, with but few exceptions, and the false prophets catered to the natural superstition and tendency toward idolatry of an unreflective people. Of course, they could usually count on the moral support of the public in general. And of course, the influence of the cause of God had to wane. The Christian church is to-day faced with a similar situation, and due to the same causes. Our lessons for the quarter will be but illustrations of the facts and truths brought out in this introduction.

Elijah vs. Ahab. It is said that the kingdom was divided because of the idolatry of Solomon in his old age. But the man who was used to divide it out-Solomoned Solomon. He established two national places of worship, but at comparatively little expense. And to make these places more attractive to his people than the temple worship in Jerusalem, he established idolatry as the national worship. This appealed so strongly to the naturally idolatrous inclinations of the people, in contrast to the more spiritual and cultured worship of the temple, that in spite of the frequent and violent changes of dynasties with the encouragement of the prophets of God, no king after he had displaced his idolatrous predecessor considered it wise politics to try to destroy this idolatry. Wherein they did not play the hands-off policy toward it, they laid both hands on to increase it.

Ahab outdid all six of his predecessors in idolatry. Solomon had established idolatry in his capital for his Egyptian wife. But Ahab was not satisfied with a new kind of idolatry for his Sidonian wife, but tried to make his wife's religion the orthodox religion of the nation. He flooded his capital with ministers of the new religion and tried to rid it of all the former ministers. One prophet had in vain denounced the idolatry of Jeroboam, and another had condemned it. Jehu had condemned the idolatry of Baasha. Of course, there were very many false prophets who lacked the courage to oppose anything the king had done or desired to do (1 Kings 22; 2 Chron. 18); but there were as least

two true prophets who did not hesitate to declare their convictions on any public policy—Micaiah, when solicited from without, and Elijah, when impelled from within whether solicited from without or not. It is this characteristic of Elijah which places him in a class by himself among the prophets of his day. He did not merely regret the evil conduct of a king. And he did not merely announce the punishment when it was too late for amends to be made. But he stubbornly, and without mincing words, denounced the evil of the king to the king's face. And he tried to redeem the king from his evil before it was too late to repent. He was the true successor to Samuel, but at a time when the prophet is without much influence over the king. This characteristic also made him appear a presumptuous meddler, a giver of advice when his advice was not sought, and when he was considered no part of the administration of affairs. Elijah had a higher conception of the duty of a preacher of righteousness than any of his contemporary brethren. And it is this characteristic of him that brought him into conflict with the king.

Ahab was a weak personality. The king of Judah led him like a lad. And Jezebel led him like a child. He was no leader, but disposed to be led by anyone who should have the stronger influence. Elijah was one of the strongest personalities. No one could lead him but God. He was the born leader who knew when to advance and when to retreat. Jezebel had fine abilities for leadership if she had not been the most unscrupulous of the unscrupulous. What if she had become converted to Jehovah! Not only would she have had the courage to destroy the idolatry of Jeroboamism, but she would have kept out every other form of idolatry. For strength of will and force of personality she was no second to Elijah. The weak Ahab was between these two strong personalities. He saw Elijah only occasionally; but he was with Jezebel always. Were it not for this fact, Elijah would easily have controlled him for good. His fight against Ahabism was really a fight against Jezebelism. Ahab was simply the stubborn monstrosity which was the result of his desire to appear absolute in the eyes of the public while he was fully conscious of his natural weakness. Seeing

that his wife, in whose ability he had trusted, could not conquer Elijah, Elijah finally brought him to his senses—but too late (1 Kings 21. 20-29).

SAM. HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, OCTOBER 2, 1927

"When all the people saw it, they fell on their faces"

(By D. D. Martin, D.D.)

The world is in confusion regarding God. There are so many gods that to the unschooled mind the question is, Who is God? There was one man in Israel who had no doubt, and felt sure that he could prove that he was God before all Israel. He offered a challenge to the prophets of Baal that if they would offer a sacrifice to Baal, he would offer one to Jehovah, and the God answering with fire should be God. The prophets of Baal had the first opportunity, as to time and choice of place. They did their best, but no answer came.

As the evening drew on, Elijah rebuilt the altar of God which has been torn down, and that there might be no doubt in the mind of any, he dug trenches on each side the altar and filled them full of water, and poured the water over the wood and the sacrifice, so that spontaneous combustion would be impossible, neither could a fire be kindled by any sleight-of-hand. The fires of Jehovah alone could ignite and consume the sacrifice. He was not disappointed. The fire fell, and all the people said, "Jehovah, he is God."

In every day, and in every land where there is uncertainty, a positive demonstration of God's power is what is needed to convince the people that Jehovah is God. Missionaries must be people of positive faith or there is no need for them in the foreign field. The people will quickly recognize one who is positive that he knows God and that God will answer with fire and power when called upon. A prophet with clear conviction can meet a whole mob of false prophets and put them to flight in any conquest which calls for faith.

The missionary must be able to distinguish clearly between Christianity and other religions so that all the people can see the difference. Elijah's demonstration showed the difference. In some way we must show the people of other faiths, and no faith, in every land that Jehovah is God. We can show this by our faith, by our ideals, by the obedient service we render, and the confidence we have in success. Let the people anywhere see evidence of God in His answer to prayer, and they will fall on their faces before Him.

GAMMON SEMINARY.

Epworth League Topic

OCTOBER 2

By A. H. Beardsley

FIVE SNOBS

(Luke 18. 9-14; Rom. 12. 8)

Jesus hated Pharisaism because it made snobs of folks. It spoiled the personality of otherwise good people. The emphasis of Pharisaism was on what a person did religiously. Perfection was to be gained by persistently keeping the religious precepts to the minutest detail. Life silently became a contest as to who could best keep the law.

Constantly examining one's behavior to see if there were any flaws developed an attitude of mind which looked for flaws everywhere, not only in one's own life, but in that of others. Instead of seeing the good in folks, Pharisaism tended, because of its emphasis, to see only faults. Faults became magnified. Striving to overcome the smallest fault in life tended to become a fault-finding and fault-correcting proposition.

The reverse of such an emphasis was to be proud of all righteousness attained, and constantly to compare one's righteousness with that of others. It became easy to glorify their own attainments and so to exalt themselves.

Snobbishness tends to develop whenever extreme emphasis is put on one aspect of life. The Pharisee placed extreme emphasis on keeping religious law. Society people become snobbish whenever they put extreme emphasis on social standing. Others become snobbish by an over-emphasis on ancestry. Other things which are often over-emphasized are financial standing, culture, race, nationality, religion, special talents. Snobbishness also tends to grow out of centering life in oneself. Self-centered people see everything

from the standpoint of how it is going to affect them personally. They are religious to save their own souls. Their life takes on undue importance because it is made the center of the universe.

Snobbish people never see themselves as they really are, because they always see themselves from one angle. The Pharisees of Jesus' time saw the success with which the religious law was kept, but failed to see how hard were their hearts and how wrongly they were related to other people and to God. Seeing oneself from one angle is to make a person practically blind. Snobbish people tend to think of God as being interested only

in the things in which they are interested. They miss entirely the large, rich life which God might share with them if they would only let Him. The God of the Pharisees was a bookkeeper interested only in settling down when people kept the church law and when they failed. By so doing they failed even to recognize the goodness of God as it lived in their midst, in the life and person of Jesus. Snobbishness is always anti-social. Friendship cannot be developed in self-centered persons, nor can it be developed on a narrow, one-sided emphasis. People live together best as they find large, abiding interests which call for their best loyalty.

Little Stories of Achievement

What the Churches Are Doing

Philadelphia, Miss.—Mt. Zion Church: We have just closed a wonderful revival at this place. The Rev. W. P. Ward, our pastor at Mt. Rose, conducted our meeting. Twelve members were added to the church and \$103 was raised. Come again, Brother Ward, we are always glad to have you with us.—Rev. F. L. Woods, Pastor; E. Jackson, Reporter.

Benton, La.—Newlight Methodist Episcopal Church: We wish to inform our many friends that Mrs. Lucy Venable is yet on the sick list at the present time and is improving very slowly. We ask the kind friends to pray for her speedy and complete recovery. The Jennings family, of this community, gave an elaborate dinner which 154 persons attended besides the family. This affair will long be remembered by those who were present.—A. B. Venable, Pastor.

Cade, La.—St. Vincent Methodist Episcopal Church: The stewards and trustees gave a box supper, and the pastor ran a week's campmeeting, in which \$31.15 was raised to pay on the old debt. The pastor had the Rev. A. G. MaGruder to help him for three nights. God bless our pastor for his great leadership. Our church is moving on nicely. On Sunday night the church was crowded, and the pastor closed with a great sermon. All were made happy who heard him.—Rev. A. W. Johnson, Pastor; J. McDaniel, Reporter.

Handsboro, Miss.—On the third Sunday in July we had a joyful time at Riley's Chapel Methodist Episcopal Church, especially at the three o'clock hour. The Rev. Rembert and his congregation from Biloxi were with us and assisted greatly in our effort. A wonderful sermon was preached by the Rev. Jolly. We also had with us Mrs. R. E. Jones, the wife of Bishop Jones, and one of the deaconesses of the missionary department, who gave to us a very interesting lecture. A delicious dinner was served by the sisters of Riley Chapel.—Edward Smith, Reporter.

Clarksdale, Miss.—The Sunday-school convention of the Clarksdale District convened at Nebo Church, Shellmound circuit, August 24, with the district Sunday-school president, Rev. P. H. Jackson, presiding. At 8.30 A. M. he delivered his morning message which he had so wonderfully prepared; subject, "Leadership," after which able message the business of the convention was taken up and disposed of. All charges on the district were represented. Excellent papers were read. Sunday-school collection, \$300. At 11 A. M. the sermon was delivered by the Rev. A. A. Marsh. His message was filled with the Spirit and all present were made to feel glad.—Mrs. M. L. Cole, Secretary.

Glennora, La.—The writer was glad to be chosen as reporter from among our membership here at our great Sim Jones Methodist Episcopal Church, which was organized July 6, 1927, by our noble pastor of Oakdale, La., in the person of the Rev. P. M. Jones. We must say that he is a great asset to our church here. He got in touch with the well-known Mr. and Mrs. Sim Jones, the Tadmeys,

Dixons, Sister Nellie Thomas, Mrs. Geraldine Davis, Mr. J. Thimes, Mr. C. C. Cheatum, and a number of others, and they have become members of our church. Mr. Sim Jones and his wife deeded a lot to the Methodist Episcopal Church, valued at \$250. This was secured through the effort of the Rev. P. M. Jones. The future of our church looks bright in this town, with the Rev. Jones as our leader. We see no failure. Pray for our success.—Mrs. Cora Tadmeys, Reporter.

Camparapet, La.—On the 28th of August we had a glorious barbecue and religious rally at our church. We were blessed with the presence of many distinguished societies and visitors. Dr. Heath, superintendent of Flint-Goodridge Hospital; and Dr. Kriege, president of New Orleans College, were with us; also the Morning Star Benevolent Association, the Merry-Go-Round Pleasure Club, Independent Order of Tabernacles Lodge No. 1, The Universal Negro Improvement Association, members of various churches of New Orleans, St. Paul African Methodist Episcopal Church, Morning Star Baptist, Haven Memorial, and others. We must say that during the five years' pastorate of the Rev. S. J. Jackson we have accomplished many things. Everything is in perfect shape, and we are praying for the return of our pastor.—H. Clark, Roy Steward, Reporters.

Marshalltown, Iowa—August 21 was a high day for Morrow's Chapel. The stewards gave a rally for the pastor; the men were asked to pay \$5 and the women \$2. The pastor divided the membership into four groups, with a captain for each group. Club No. 1, Mrs. Mary Burton, captain, \$2; W. M. Burton, \$3; A. Parker, \$2; Leola Gilliam, \$7.45; total, \$14.45. No. 2, Clara Leonard, captain, \$2; W. Burton, \$1; entertainment, \$8.20; total, \$11.20. No. 3, Samuel Morrow, captain, \$5; Amy Morrow, \$2; Elizabeth Burton, \$2; Willie Burton, \$5; Basley Howard, \$3; total, \$17. No. 4, E. Morrow, captain, \$5; B. Morrow, \$1; L. Morrow, \$2; A. Morrow, \$3; E. Williams, \$1; S. Brown, \$1; B. Dobbins, \$1; M. Warn, 50c; total, \$14.50; grand total raised for pastor's support, \$57.15. We are struggling very hard at Marshalltown with a small membership. We ask the prayers of the various churches to help us as we struggle along the way.—C. N. Wright, Pastor; E. A. Morrow, Reporter.

Winborn, Miss.—The St. Mary Methodist Episcopal Church, on the Potts Camp charge, is still alive along all lines. Our pastor secured the Rev. J. W. Jones for our revival services. Bro. Jones preached strong sermons throughout the entire week, and the church was greatly revived and strengthened. Five precious souls were converted and added to the church. At the close of the revival Bro. Jones was paid a handsome sum for his services. A storm struck the church and left on the table many pounds of choice groceries for the pastor and family. Included in the storm were also a nice shirt, socks, handkerchiefs, and everything to gladden the hearts of the pastor and family. The pastor in a few choice and fitting words expressed his heartfelt thanks for the token of love for him. Our pastor is working hard to finish remodeling our church. When finished it will be second to none in the district. The Rev. G. Orange is our pastor. We ask the

prayers of the church for our continued success.—A. B. Morman, Reporter.

Lebanon, Tenn.—Pickett Chapel is still alive. The Rev. J. W. Satterfield was at his best on Sunday and preached a soul-stirring sermon. The subject of his text was, "Christ Is Our Living Example." There was a large number to commune. Too much cannot be said of our good pastor. Two years ago when the Rev. Satterfield came here, we were much discouraged, but at this writing we have had more than thirty converts, with twenty-five additions to our church. Our Sunday school and Epworth League have made great progress, and every auxiliary has done a wonderful work this year. As the brethren of the Nashville District know, we did all in our power to make it pleasant for them at our District Conference, and we feel that their coming to us has made us stronger. We thank Bishop Clair and our ex-district superintendent, Dr. J. C. Sherrill, for their kindness in sending to us such a strong man, and we wish to have him return for another year. Pray that we may continue upward.—Mrs. A. L. Anderson, Reporter.

DeSoto, Mo.—St. John's Methodist Episcopal Church was the center of attraction from August 24 through the 28th, the session of the St. Louis District being held at that time. It was said by those who have attended the Conference for years that it was one of the largest in the history of the district. Ninety-eight preachers and delegates were registered. Every day was rich in its output. The sermons, discussions, and even reports were of high caliber. The choir of ten persons, headed by Mrs. Mary Thompson and Mrs. Susie Seals, rendered most excellent music. Saturday evening the musicale was grand. Sunday, the fifth day, was no less interesting because the spirit did not wane. Services were largely attended; car loads from Potosi, Festus, and Farmington, Mo., arrived in time for morning services. The Conference adjourned about 5 P. M., Sunday, to meet next year at Springfield, Ill. The pastor and membership are happy. Besides leaving a halo of spirituality, the Conference meant \$337.15 to the local church. Truly we were glad this august group of men and women stopped by DeSoto for these five days. We forecast a lifted horizon for our church this year and years to follow.—Reporter.

Fayette, Mo.—The rally at St. Paul Church, Sunday, September 4, was a success in point of attendance, spiritual blessings, and financial achievement. The membership was divided into three clubs and each enjoyed the leadership of a captain that knew no failure. The pulpit was graced with two visiting ministers and the pews with visitors from Armstrong, New Franklin, Hilldale, and Kansas City. The 11 o'clock message was delivered by the pastor, Rev. Spencer Ray, Jr.; subject, "The Tactics of the Devil" (Job. 1. 11). This was the kind of sermon that clears the head and warms the heart. The afternoon message was delivered by the Rev. C. G. Glaspie, of Sturgeon, Mo.; subject, "The Christian Race Track" (Heb. 12. 1). This was the red-letter service of the day. Both tears and dollars fell freely at this hour. The 8 o'clock sermon was delivered by the Rev. Prof. Cole, of Armstrong, Mo.; subject, "Be Strong" (Eph. 6. 10). This sermon was the fruit of a trained mind. The clubs reported as follows: Club No. 1, Mrs. P. H. Bly, captain, \$104.75; No. 2, Mr. Jas. Witt, captain, \$130.10; No. 3, Mrs. Rosie Cravens, captain, \$198.10; total, \$432.95. "All things are possible to him that believes."—Prof. A. Cravens, Reporter.

Aberdeen, Miss.—Mt. Zion Methodist Episcopal Church on this charge is still rejoicing over the revival meetings which was held here for one week. The prayer meetings were conducted by Bro. J. H. Buchannon, and on the 14th of August our pastor, Rev. W. B. Rogers, came to us with a burning message both day and night. On Monday night the Rev. S. S. Brown, the pastor of Amory circuit, came to be with us during the meeting. The Rev. Brown preached from the following texts: Monday night, Rev. 3. 18; Tuesday night, Isa. 6. 8; Wednesday

night, Luke 15. 18; Thursday night, Rev. 1. 7; Friday night, 2 Cor. 5. 1. During the five-nights' meeting six were added to the church. Friday was a high day; our pastor, the Rev. Rogers, and the Rev. S. S. Brown baptized Mr. and Mrs. E. T. Blanchard's three children. We always welcome the Rev. Brown to Mt. Zion, for he is loved by both members and friends, as evidenced by the many gifts presented to him at the close of the meeting. We are also proud of our pastor, the Rev. Rogers, who is an ardent worker and has the church at heart. He is working hard to make the charge what it ought to be. The collection during the five nights amounted to \$29.13.—Miss Sophronia Hatch, Reporter.

Pelahatchie, Miss.—We wish to inform the general church that Sunday, August 28, was a high day with Little Zion Methodist Episcopal Church at this place. At least 2,000 persons were in the church and on the lawn to witness the cornerstone laying for the new Little Zion. The new church is a model structure which stands upon a complete loop-wall of brick, 40 x 60 feet, with choir room with choir stand on the east, and library room on the west. The painting will soon be completed, and when done, the church will be a credit to any town or city. The cornerstone was laid by Drs. J. W. E. Bowen; A. B. Keeling, of Jackson, Miss.; and the Rev. W. L. Marshall, of Bolton, Miss. Too much praise cannot be given the Rev. J. A. Patterson for his straightforward Christian manhood and leadership. On coming to the work he saw the needs of the people. He went forward to line up the membership, not as a boss, but as leader, and the members are following the instructions given in 1 Thess. 5. 12, 13: "They have followed him and are esteeming him in love for his work's sake." The church, when completed, will cost about \$4,000, and will be without little or no debt. On September 4 we raised for pastoral support, \$68.25. At the cornerstone laying we collected \$260.08. Keep your eye on Pelahatchie.—W. A. McAllister, Reporter.

Greensboro, N. C.—The annual home-coming prayer service of St. Matthew's Methodist Episcopal Church, of which the Rev. R. T. Weatherby is pastor, was held Wednesday night, September 7, 1927. This service is always held at the close of the vacation season, at which time any person desiring to do so is given an opportunity to tell about the summer vacation. Among those speaking were: President D. D. Jones, the Rev. G. Haven Caldwell, Dr. W. A. C. Hughes, Mrs. Eugene Rhodes, Mr. G. A. Coble, Mrs. Sallie Morgan, the Misses Helen Chapman, C. B. Minor, and Sadie Morgan. This service was especially interesting because of the fact that three members from this church spent the summer in Europe, and an account of this trip was given by Mrs. M. B. McLaurin. At the close of the service refreshments were served by the members of the Epworth League. Mr. Benjamin Setzer reported an attendance of 490 at prayer service during the month of August. The regular Sunday services during the month were kept up to the high level both in attendance and speakers. Among those filling the pulpit during the absence of the pastor were Prof. D. K. Cherry, of A. & T. College; Mr. W. N. Nelson, of the National Benefit Life Insurance Company; Dr. H. P. Hargrave, of the People's Drug Company; Messrs. J. W. Fairley and F. F. McCallum, local preachers, and Mr. E. G. Loder, undertaker. Mr. Loder also directed the music for the junior choir during the month.—S. K. M., Reporter.

Algiers, La.—St. Matthew Methodist Episcopal Church: We are proud to say that the spirit of harmony is prevailing much in St. Matthew Methodist Episcopal Church, and we are putting over a wonderful program. The school and all departments of the church are working together. The League rendered a fine literary program on Sunday. At 8 P. M. we were pleased to have with us Dean Hayes, of New Orleans College, who in his own way delivered to us a soul-stirring sermon. He assisted the pastor in administering the Lord's Supper. We have just closed a very successful financial drive and some very tangible work has been accomplished. Each

one worked faithfully, with the assistance of our worthy and energetic pastor, whom we all love and are trying to follow his leadership. Each class had a night in this drive and was represented by some minister. The reports of the class leaders and ministers were as follows: Class No. 1, Sister T. Williams, the Rev. H. Smith, \$82.87; No. 2, Bro. H. Murry, the Rev. G. H. J. Devore, the Rev. Dickson, \$72.75; No. 3, Bro. W. Guillot, the Rev. M. Bordlon, \$84.75; No. 4, Sister E. Brown, the Rev. Duncan, \$91.61; No. 5, Bro. O. Freelo, the Rev. G. C. Rounds, \$22.98; No. 6, Bro. McCall, the Rev. Craig, \$44.06; No. 7, Sister L. Walker, the Rev. Bolden, \$55.90; No. 8, Sister V. Green, Sister Aza-

more, \$27.62; No. 9, Bro. P. Scott, the Rev. McPherson, and the Rev. Washington, \$62.25. There was a prize of \$5 given to the class that raised the highest amount. To the Rev. M. Bordlon for the excellent service rendered by him and his congregation a gold-handle umbrella was awarded. He raised the largest amount of the visiting ministers. The net proceeds from this drive was \$640.87. We shall pray that the blessing of God rest upon all our friends who helped; also the members. Our motto is, "To put our pastor over the top with a first-class entertainment for Conference, full World Service report, and a hundred new members."—Gladys A. Colar, Reporter.

District Activities

District Rounds

BROOKHAVEN DISTRICT

Fourth Round—Brookhaven Ct., October 7-9; Brookhaven, 8, 9; Crystal Springs Ct., 15, 16; Bridgeville, 22, 23; Kenolia, 25; Crystal Springs, November 5, 6; Hazlehurst, 12, 13; Wesson, 19, 20; McComb, 25-27; Summit and Magnolia, 26, 27; Columbia, December 1, 2; Foxworth and New Bethel, 3, 4; Riles and Oma, 10, 11; Lampton, 16-18; Hub, 17, 18; Tylertown, 31 to January 1; Florence, 7, 8; District Convention, October 27-30, Brookhaven, Miss.

Dear Brothers: Please do your best. We have run well, but let us not stop here. Let us make a round report by the convention. Conference is not far off. So strive to raise your World Service quota, Pension and Relief, Haven Teachers' College assessment, Episcopal Fund, and General Conference expense. Do not forget the Southwestern. The old year is folding her mantle around us. Let her find us with good reports. We can do it. Work and pray. God will help us.—G. W. Coleman, District Superintendent.

FORREST CITY DISTRICT

Fourth Round—Crawfordsville Ct., September 24, 25; Hughes Ct., October 1, 2; Caldwell Ct., 5, 6; Brickeys Ct., 8, 9; Palestine Ct., 12; Marianna and Scott Valley, 15, 16; Moro, 21; Marianna Ct., 22, 23; Brinkley Ct., 25; Helena, 27; Marvell Ct., 29, 30; Brastfield, November 4; Clarendon, 5, 6; Brinkley and Plnrose, 7; Auvergne, 11; Hunter Ct., 12, 13; Augusta, 18; Cotton Plant, 20, 21; Forrest City, 24.

Dear Brother Pastors: This brings us up to the last round of our Quarterly Conference work for the year. We are anxious and are hoping that every pastor will report in full on all claims. Let us forget the waters, and the Lord will make our reports through us if we will get thinking of the water out of His way. We can hatch the eggs, and let's do it this year. Christ is counting on us in this part of the world to put His program over the top in a good way. If we think we can, we can; let's go to it at once in the name of the Christ and make a round report at the Annual Conference. Group No. 2 will

meet at Marianna, October 3. I will be glad to meet all of the members of this group on the above date to plan for our fall drive. Brethren, all the World Service must be in the World Service office by October 30, 1927. We do not want to leave one dollar in our local treasury. Please keep in mind Philander Smith College, Pensions and Relief, Episcopal Fund, and General Conference Expenses. Brethren! I ask in the name of Him who loves us all, let us do our work as ministers of the Christ, our chief Leader.—J. H. Hatchett, District Superintendent.

SEDALIA DISTRICT

Third Round—Georgetown (morning), October 2; Smithton (afternoon), 2; Warrensburg, 9; Dresden, 10; Sweet Springs Ct., 15, 16; Houstonia, 17; Windsor, 21; Clinton, 22, 23; Osceola, 24, 25; Appleton City, 26, 27; Marshall Creek, 28; Butler, 29, 30; Harrisonville, 31; Otterville, November 3; Versailles, 4; California, 5, 6; Carthage, 19, 20; Newtonia, 23; Neosho, 23; Joplin, 27, 28; Marshallfield, 30; Lebanon, December 1; Rolla, 2; Mt. Vernon, 3, 4; Springfield, 11, 12; Sedalia, 18, 19; Knobnoster, 22; Chilhowee, 28.

Dear Brethren: The country was startled just a few weeks ago when the newspapers declared the churches had lost 500,000 members during the last twelve months. Such an announcement is alarming. Is the church losing its rightful place in the hearts of men and women? Have the people of this country found a substitute for Christianity? What is your church doing to offset this slump? The preaching of the gospel will bring them back to the church. We are praying that it will be possible for the Sedalia District to have an increase in membership. Every minister should know how to pastor. We must know how to get along with people to get results. Strive to gain friends rather than lose them. If your church is dead spiritually, you are at fault. What about the World Service and other claims? See that every dollar on hand is sent to the proper place. The Sedalia District must have an increase in World Service money this year. Every official in your church should read the Southwestern. You can better put your program over when you have a reading congregation.—E. L. McAllister, District Superintendent.

Reports of District Conferences

CORPUS CHRISTI

The Corpus Christi District Conference, Sunday school, and Epworth League Institute of the West Texas Conference convened at Long Mott, Texas, July 19-24, 1927. On Tuesday night the Rev. J. J. Hardemon, district superintendent, presided, and the introductory sermon was preached by the Rev. Z. E. King.

Wednesday morning the convention was called to order by the Rev. J. J. Hardemon, who made some inspiring remarks. The convention was organized by electing Mrs. Effie Mae Charleston, secretary; Miss Josie M. Franklin, assistant; the Rev. R. W. Allen, treasurer. The afternoon session was given over to discussions on art work and sewing. Mrs. M. E. Ross and Mrs. D. N. Swann made

wonderful remarks. The Rev. Allen preached at the night service.

Thursday morning Bible study and religious education were discussed by Prof. W. A. Whitby. He gave us an able message. "The Young Life" and "Recreation" were discussed at the afternoon session. Devotional services at 8 P. M. were conducted by the Rev. Z. E. King, with sermon by the Rev. Wm. Franklin. Friday morning two distinguished visitors were present: the Rev. R. N. Brooks, D.D., of Atlanta, Ga., and Prof. T. B. Echols, of Sam Houston College. They came before us on Friday morning and night with wonderful messages. A donation of \$10 was given Prof. Echols for Sam Houston College.

On Saturday night an excellent program was presented. A fitting climax was reached

on Sunday. Sunday school was conducted at 9 A. M. At 11 A. M. the Rev. J. J. Harde-mon, district superintendent, preached at the 11 o'clock hour; the Rev. R. W. Allen at 3 P. M., and the pastor, Rev. J. H. Brown, at 8.30 P. M. The Rev. Harde-mon did his best to put the program over. In the Sunday-school contest among the different charges on the district, Long Mott received the banner. The Conference adjourned to meet at Edinburg, Texas.—Jossie M. Franklin, Reporter.

DICKSON

The annual session of the Dickson District convened for the regular session July 27-31, in Key Chapel Methodist Episcopal Church, at Lexington, Tenn., and an adjourned session August 3-7, in St. John Methodist Episcopal Church at Lawrenceburg, Tenn. The Rev. J. O. Dixon, superintendent, presided. The superintendent opened the meeting by conducting a few minutes of devotions. After some very timely remarks relative to the program were made, the Conference was organized and the following officers were elected: Mrs. L. A. Hill, secretary, and Miss Lillian Harper and Lettie Tierson, assistants; the Rev. D. J. Mitchell, treasurer; the Rev. A. Ransom, assistant; Miss Judith Dixon and Mrs. Eva Price, reporters to papers; the Rev. S. M. Carmichael and Mr. Ozie Summerhill, statisticians.

Because of the vast stretches of territory composing the Dickson District, it is very necessary to have the two sessions to save expense of travel. Notwithstanding that the appointments are divided into eight on the west of Tennessee River, and ten on the east, the attendance upon each of the sessions was all that could be expected if there had been only one session. Reports showed that progress was being made along all lines. All the pastors in the western division were present and made good reports. The occasion was regarded as very auspicious because of the unusual prompt attendance by pastors and delegates. Most of them were present the first day and stayed till all business had been transacted.

The usual business was carried out, but the strong personality of the superintendent which manifested itself in sincerity, frankness, and exactness, yet expressed in kind, brotherly affections, made it unusually fresh and interesting. The papers read and discussions carried out were in line with the church's suggested program and were abundantly filled with instruction.

Each day the regular program was interspersed with inspirational sermons, lectures, and addresses. The following named preached profitable sermons during the sessions: Bros. E. T. Ervin, Wm. Carter, W. G. Gordon, the Revs. S. M. Carmichael, M. S. Johnson, B. J. Hudson, D. J. Mitchell, S. P. McDonald, R. A. Dowell, and M. Williams. These inspiring messages were augmented by the masterly address and sermon by the Rev. G. W. Lewis, D.D., pastor of our Clark Memorial Church of Nashville; the address of Prof. T. R. Parker, and Dean H. H. Sutton, who spoke on behalf of Walden College; the Rev. W. B. Crenshaw, who brought greetings from Memphis District, and the occasional addresses and exhortations by the district superintendent.

Miss Judith Dixon, daughter of Superintendent J. O. Dixon, arrived two days prior to the sitting of the Conference to arrange special music for the occasion. She presided at the instrument with dignity and effectiveness through the regular session and showed marked ability as a musician. Special features in the musical program were the musicale Saturday night and the interdenominational chorus Sunday night at Lexington. A duet by the superintendent and daughter, and the trio by the superintendent, wife, and daughter, and the duet by the four-year-old twin boys of the Rev. and Mrs. T. B. Blackman brought prolonged applause. Mrs. Blackman was manager of the chorus and mistress of ceremony.

Reports of committees show that Mrs. Cora Kendrick was licensed to preach and most of the local preachers had their licenses renewed. Fitting resolutions were read respecting the president, secretary, and other officers.

The finance committee reported as follows: Public collections, \$125; delegates' fees, \$56; Waveland, \$30; total, \$211. Statistician showed favorable reports on all benevolent collections and some Southwesterns. Elected to attend Area Council: the Revs. T. B. Blackman, with Wm. Neal, reserve; Mr. O. J. Summerhill, with Mr. T. A. Hardy, reserve.

The next annual session is to be held at Paris, adjourned session at Petersburg.—Mrs. Eva Price, Reporter.

FLORENCE

The Florence District Conference convened August 24-28, in Bethesda Methodist Episcopal Church, Cade, S. C. It was said by many that came from far and near that this was one of the best sessions ever held on the district. One of the outstanding features of this Conference was the fatherly way in which Dr. Harrington conducted the work. The men of the Florence District are proud of him and are going to send him and Dr. A. R. Howard to the General Conference. The reports from the pastors were excellent, for which the district superintendent gave thanks in a special way. The sermons by the following brothers were of a high order: the Revs. J. D. Hartwell, J. M. Stokes, D. A. Currie, C. C. Clark, R. F. Harrington, T. J. Robinson.

Friday was Sunday-school and Epworth League Day. The young people were on the job in a unique way. The papers rendered were excellent. Misses Walker, Strong, and Harrold displayed their genius in preparing and delivering their messages. The following brethren from other districts were present: Dr. A. R. Howard, who thrilled his audience while speaking; Drs. A. G. Townsend, J. W. White, J. B. Taylor, L. W. Williams, I. C. Wiley, G. A. Thomas, W. M. David, J. T. Martin, T. J. Pendergrass, J. F. Page, H. W. Williams. Claflin was well represented by our own Dean Pearson. He made a strong plea for the endowment of the school. He also received a small sum of money for the same.

The Rev. S. M. McCollum was elected secretary of the Conference. It was very pleasing to us all that Bro. McCollum was able to be present this year. Last year he was unable to reach the Conference for the first time since he had been a member of the South Carolina Conference. He is a fine worker and is well trained, and many of the men are trusting that Bro. McCollum will be promoted to one of the leading positions of our Conference, which will soon be open for fulfillment. Dr. C. R. Brown was re-elected treasurer. Too much cannot be said in respect to the pastor and his people for the royal way in which they provided for us during our stay. Bro. Newman has served the Cade charge for almost ten years, and from the manner in which this Conference was entertained the people are not yet tired of his stay at Cade. We were fed on Friday by the Rev. J. A. Gleen and his good people of the Kingstree circuit. Dr. Gleen has things well in hand on his charge. We received a few subscriptions for the Southwestern Christian Advocate, but not as many as we had hoped for.—The Rev. D. H. McLean, Reporter.

FORREST CITY

The District Conference, Sunday-school, and Epworth League convention of the Forrest City District convened at Wheatley, Ark., with the Rev. J. H. Hatchett, district superintendent, presiding. The superintendent's opening message to the Conference was full of inspiration. The Conference was then organized by electing the following officers: Mrs. Winnie Nunn, secretary; Mrs. M. Thompson, statistician; the Rev. W. J. S. Donalson, representative of the Southwestern Christian Advocate; the Rev. J. S. Stokes, treasurer. A communication was read from Bishop M. W. Clair, after which the district superintendent urged all the brethren to send in their area expense money at once. Although many of the charges were affected by the flood, reports from pastors, district stewards, Sunday-school superintendents, and presidents of other auxiliaries were excellent.

Dr. E. Hughes, presiding elder of the Af-



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ican Methodist Episcopal Church, preached the opening sermon from Phil. 3. 15; subject, "A Ready Reason." All were made to feel the Spirit as he delivered this wonderful message. The reports from the retired ministers were good, and showed that they are still interested in Kingdom building. The Rev. C. H. Kyles was absent on account of illness. The Rev. J. C. Adams and the Rev. G. W. Thomas were present with good reports. An offering of \$9 was taken for the three. May God bless our retired ministers.

The Conference was graced with the presence of the following visitors: Dr. L. G. Hodges, Pine Bluff; Dr. J. S. Sherrill, district superintendent Little Rock District; Dr. J. C. Brower, Little Rock; Rev. W. D. Lester, Rev. S. McDonald; Prof. G. C. Taylor, president Philander Smith College; Prof. L. M. McCoy, president Rust College; Mrs. J. Cox, Rev. J. R. Fields, Rev. John Oliver Hensley; Dr. J. E. Cox, Dr. Brown, Mrs. J. E. Cox, Miss Wilky, Rev. B. F. Neal, Judge Mann, and Banker Campbell, white. All addressed the Conference to the delight of their hearers. Many interesting subjects were discussed, and the music rendered by the young people each evening was excellent.

Friday evening, at 8 o'clock, President G. C. Taylor conducted the educational program. He opened the meeting by delivering a most excellent address; subject, "Our Relation to Other Nations." He stated that bloody wars, fault-finding, vast amount of wealth alone would not solve the problem. Christian education is the only solution. He presented Dr. J. M. Cox, endowment secretary of Philander Smith, to the Conference, who delivered a very appropriate address for the occasion, after which the roll was called by charges by the superintendent. The charges responded very liberally. Several charges paid in full, fifty cents per member. The Rev. E. A. Nunn's charge, Brasfield, reported eighty-eight cents per member, thereby making it the banner charge of the district. The Rev. J. B. Moore, of the First Baptist Church, received the offering from the public, which amounted to \$6; amount reported from charges, \$150; total, \$156. The program on Saturday night was rendered by the young people under the direction of Miss Venice Thornton. The recreational program each

evening was interesting. During the session the following ministers preached: the Revs. John Oliver, J. W. Winston, P. W. Wade, J. C. Adams. Sunday's service was held in Dr. Jordan's auditorium. Sunday school was conducted by Brother I. H. Hughes. The Rev. B. F. Scott, of Marianna, Ark., preached at 11 o'clock. Collection for all purposes amounted to \$161.80. Too much praise cannot be given the Rev. W. A. Smith and his faithful little band of twelve members; the Rev. J. B. Moore and his members, who gave us the use of their church while ours was used to serve in; the Rev. N. W. Holland and his members, of Brinkley Free Will Baptist Church, and friends of the city; and Dr. Jordan, who spared no pains in giving to the Conference his most excellent support. All of these made our stay in the city a most enjoyable one. The next Conference goes to Hunter.—Winnie Nunn, Reporter.

KNOXVILLE

The forty-ninth session of the Knoxville District Conference convened at Rising Sun Church, Mascot, Tenn., July 7-13, the Rev. I. G. Guess, pastor; the Rev. F. D. Johnson, district superintendent. After a stirring address by the district superintendent, the Lord's Supper was administered by the district superintendent, assisted by the Revs. W. A. Webber, E. L. Wright, J. C. Sherrill, W. A. Jackson, and the writer. The spirit of the Lord was greatly manifested at this time which lasted throughout the Conference. The following officers were elected: Miss Harmon, secretary; the Rev. W. H. Webber, statistician; the Rev. L. W. Hamilton, reporter to local papers; H. S. R. Dykes, reporter to Southwestern Christian Advocate. The business of the Conference was dispatched with ease. The district superintendent looked carefully into every interest of the church. The Hon. Mr. James Brice delivered the welcome address to the Conference, giving to each one a key to the little village. The Rev. Guess and his people gave us hospitable entertainment. The response by the Rev. E. L. Wright was a masterpiece. The reports from the pastors showed marked improvement along all lines. World Service collection was somewhat in advance of last year, as well as accessions to the church. The following ministers delivered soul-stirring sermons to the Conference: the Revs. J. A. Tinner, D. A. Downs, W. H. Bewly, F. D. Johnson, E. L. Wright.

Friday night the Conference was graced with the presence of our own Judson S. Hill, the veteran and honored president of Morristown Normal and Industrial College. As usual, he delivered a great educational address to the delight of all. After forty-five years of labor for this great institution he is still optimistic, and yet expects to send out more recruits from his great school to help reinforce those who are already in the bounds of the East Tennessee Conference and other Conferences, doing heroic service for the Master's kingdom. Accompanying him was his son and daughter. Both made remarks to the Conference. The program on Saturday evening was rendered by the young men and women, under the management of Mrs. H. S. R. Dykes and Mrs. Fetter Hollands. The Rev. F. D. Johnson preached Sunday at 11 A. M., the Rev. E. L. Wright at 8 P. M., and the Rev. D. A. Downs at 7:30 P. M. We are expecting great things of the Knoxville District. Our ex-district superintendent, Rev. J. A. Pickett, built a solid foundation, and we regretted to lose him, but under the leadership of the Rev. F. D. Johnson, the district is still going forward. Our laymen are struggling along with our leaders to bring things to pass. Thus closed a great session of the Knoxville District Conference. The next session goes to White Pine, Tenn.—H. S. R. Dykes, Reporter.

SPARTANBURG

The thirty-third session of the Spartanburg District Conference and Methodist Brotherhood, South Carolina Conference, was held at Pleasant View Church, July 27-31, Bishop E. G. Richardson, the Rev. L. W. Williams, district superintendent, and the Rev. E. P. Bruce, pastor, in charge. The opening sermon was preached by the Rev. W. M. Hailey on Wednesday morning. The Conference organized by electing the following officers: the Rev. P. E. McLaughlin, secretary; the Revs. A. P. Jenkins, G. A. Thomas, and R. E. Bethea, assistants; the Revs. J. C. Martin and C. I. Withrow, reporters to the Watchman and Defender and Southwestern Christian Advocate. The tide reached high-water mark the first day because of the masterly treatment of subjects: "Ministerial Ethics," the Rev. I. Myers; "The Importance of a District Parsonage," Prof. G. W. Bolden; "Has the Church Done Its Part in the Enforcement of Prohibition?" the Rev. J. F. Greene, affirmative; the Rev. A. P. Jenkins, negative; "The Young People and the Church," the Rev. L. M. Dunton, D.D. The Rev. F. A. Connelly preached in the afternoon. A delicious lunch was brought from Silver Hill Methodist Episcopal Church, Spartanburg, to Cowpens for all delegates and visitors.

The district superintendent's report showed that he had not only held his Quarterly Conferences, but it was clear that he had given careful attention to World Service and soul saving. Papers presented at this session were: "The Clafin Summer School and Its Influence in South Carolina," G. L. Davis; "The Spirit of the Master as it Is Interpreted by the World Service Program, Methodist Episcopal Church," S. M. Miller, and "Entire Sanctification," J. C. Martin, D.D. Miss Lucile Garrett gave the welcome address in behalf of the charge; for the city, by Mayor Cash; response, the Rev. L. W. Williams, district superintendent; sermon by the Rev. A. P. Jenkins.

Friday morning session was featured by many excellent papers and an able sermon by the Rev. G. A. Thomas. Dinner was served by the people of Gaffney and Chesnee. Many other interesting and helpful papers were read during the session and able sermons were preached by the Revs. P. E. McLaughlin and S. M. Miller. Another well-prepared dinner was served by Pleasant View Church and their friends of the Baptist Church. Local preachers' licenses were renewed. The Rev. Chauncey I. Withrow was transferred from the Western District of the North Carolina Conference to the Spartanburg District, South Carolina Conference, and was recommended for admission on trial in the South Carolina Annual Conference.

Sunday, at 11 A. M., the sermon was preached by the Rev. L. W. Williams, district superintendent; 8 P. M., the Rev. C. C. Clark; 8 P. M., the Rev. R. E. Bethea.—The Rev. C. I. Withrow, Reporter.

Woman's Column

To the Ministers, Widows, and Wives of the Louisiana Annual Conference: Dear Co-workers: We have done well this year. We have rendered aid to quite a few needy folk. Let us put forth an effort to double our membership this year. We are glad to say that we are the originators of this noble association, and that there have been quite a few organized since we began. Let us make a fine report at the Annual Conference, which will convene at Shreveport, La., October 12, 1927. Yours for service, Mesdames W. G. Alston, Hubbard Daniels, C. S. Stanley, T. B. Cooper.

Leona, Texas.—To the Local Presidents and Members of the Ladies' Aid Society of the Palestine District—Dear Sisters: As we feel that all the pastors have done and are doing their bit to put this great program of the church over, we as members of the Ladies' Aid Society feel somewhat indebted to them. We all know that the word "aid" means to assist in some way. I see a great opportunity confronting us whereby we can give our pastors aid in this way. In our District Meeting, August 6, at East Mexia, it was asked that each Ladies' Aid Society of the Palestine District give their pastor a suit for the Annual Conference. I am asking that each Ladies' Aid Society of the district raise \$50 to purchase the suit. Please consider their wives in this amount, as they are their helpmates.—Mrs. P. E. Gabriel, District President, Box 81, Leona, Texas.

Tuscaloosa, Ala.—To the Pastors and Members of The Woman's Home Missionary Society of the Central Alabama Conference: I take this method of informing you how the work has prospered since the June annual meeting at Ashland, Ala. I have been very busy stimulating the interest throughout the State, and I have visited all of the District Conferences and group meetings, also several auxiliaries on the Tuscaloosa District. The district superintendents, pastors, and friends showed me every courtesy, for which I am more than grateful. Each district president that I saw, as well as all the pastors and local members, assured me that the \$25 asked for expense to the national meeting in Baltimore, Md., October 10-19, would be forthcoming before September 15. Many are reporting as the days go by. Kindly send yours in at once. I am sure you will stand by me. I am sorry to report to you that Mrs. Esmar Collins, our Conference treasurer, has been seriously ill since the June meeting. Her illness accounts for a delay in sending the vouchers out. However, I trust when this comes to your hand, you will have the voucher. Let us pray that Sister Collins may soon recover. I organized the Montgomery District Association, several new auxiliaries, and several young people's departments. Dear Sisters and Pastors: We must not neglect our young people. They must be saved to the missionary cause. I also secured some new subscribers to The Woman's Home Missionary paper. Sisters, we must read our paper to keep abreast with the times. I will be delighted to hear from you at any time. As your representative at the national meeting in October, I will try to be faithful and make a creditable report, the Lord willing.—Mrs. R. R. Williams, Conference President.

Nashville, Tenn.—The fiftieth annual meeting of The Woman's Home Missionary Society was held at Lewisburg, Tenn., June 3-5. The great work that is being done was brought out through this meeting. The address on "Evangelism" by Mrs. J. S. McKay was one of the many interesting features of the meeting. The Art Department, of which Mrs. Ollie Morrow is president, made a beautiful showing. Murfreesboro was well represented. The convention was most graciously welcomed to the city of Lewisburg by Mrs. Lillie Hill; response by Mrs. Jones, of Murfreesboro. Mrs. I. B. Scott should be commended for the upright way in which she conducted the meeting, and also for her splendid address. The other officers also should be commended for their efficiency. The meeting was largely attended, there being a large delegation from Nashville. Miss Essie Lee Brooks, from Nashville, acted as organist throughout the session. The whole convention enjoyed a pleasant reception given at the home of Mrs. Otie Hurd by the Violet Chapter No. 53, of the Eastern Star. Mrs. Mayberry made the welcome address. A pageant, conducted by Mrs. Lillie Hill, was enjoyed by all. The following officers were elected for the ensuing year: Mrs. I. B. Scott, president; Mesdames H. H. Sutton, corresponding secretary; Marie Dobson, recording secretary; M. E. Chavis, treasurer; C. J. Cox, first vice-president; Lizzie Smith, second vice-president. The Revs. D. T. Burch, Dowell, Bishop, Hudson, Johnson, and J. O. Dixon attended the session. Mesdames M. C. Chavis and H. H. Sutton were speakers at the mass meeting Sunday afternoon. All auxiliaries made excellent reports. Among the visitors were Mrs. Dowell, Mrs. C. Hill, and others. The following local officers were elected: Mesdames W. B. Crenshaw, children's secretary; J. S. McKay, evangelistic secretary; R. D. North, temperance; Martha Ensley, mite-box secretary; Maggie Ratcliffe, student aid; H. P. Gordon, stewardship; Sophia Wingfield, missionary education; L. Rhodes, publicity; J. C. Sherrill, supply; Ollie Morrow, art secretary; Misses Callie Walden, young people's secretary; Bertha Green, birthday secretary. District presidents—Dixon, Mrs. L. Hill; Nashville, Mrs. M. Williams; Memphis, Mrs. M. M. Ransom; Murfreesboro, Mrs. S. P. Jones. A semi-annual Conference meeting of each district is to be held by all districts. Nashville District is to be held at Gordon

Chapel the second week in January, 1928. It is requested that all the district members remember the thankoffering to be held in November, 1928, in all districts.—Mrs. Lella Rhodes, Publicity Secretary.

DISTRICT MEETING

The fourteenth meeting of The Woman's Home Missionary Society of the Texarkana District convened at St. Paul Church, Clow circuit, May 20-22, 1927, Mrs. M. C. Hall presiding. Nearly every charge on the district was represented. The charges reported as follows: Bingen, Clow Station, Clow Ct., St. Paul; Kelley's Chapel, Hope, Horatio, Center Point, Murfreesboro, Lockesburg-Holly Springs, Mt. Carmel, Paraloma, Massadonia.

Papers were read, and general discussion, as follows: "How Can We Interest the Women of the Texarkana District and Have Them Attend the Local Meetings?" by Mrs. Edith Strong. "Why Be a Member of The Woman's Home Missionary Society?" by Mrs. L. W. Sampson. "The Activities of The Woman's Home Missionary Society?" by Mrs. Katie Hill. "Why Should We Pay and Report Dues On Time?" Mrs. Mozella Weason. "The Family Altar a Stepping Stone for the Young People," Mrs. L. C. Williams. "What Is Your Plan for Raising Money That Is Needed for the Work of The Woman's Missionary Society?" Mrs. G. N. Johnson.

In the memorial services, Sisters Phillis Sewal, Ivy Piggue, and Burt were memorialized. Sermons were preached by the following ministers: The Revs. J. E. Evans, G. T. Sampson, and the Rev. Denman, of the Colored Methodist Episcopal Church. Amount reported during the convention: Mite-box money, \$22; other money, \$122. The next meeting will be held on the Fort Smith District.—Mrs. L. C. Williams, Reporter.

STATE CONVENTION OF THE WOMAN'S HOME MISSIONARY SOCIETY

The forty-fifth session of The Woman's Home Missionary Society convened at Taylor's Chapel Methodist Episcopal Church, Cotton Plant, Ark., Friday morning, June 10, at 10 o'clock. The president being absent the first day, Mrs. M. F. Thornton presided. Devotions were conducted by Mrs. G. A. Hall and Mrs. L. C. Williams. The officers present were called and introduced. They were: Mrs. E. J. Sherrill, Mrs. V. E. Gates, Miss Rosa Mack, Mrs. Watson, Mrs. F. E. Darby, Mrs. G. A. Hall, Mrs. J. H. Hatchett, Mrs. E. A. Nunn, Mrs. L. C. Williams, Mrs. M. F. Thornton, Mrs. A. P. Sampson, Mrs. Buffkins, and Mrs. Ansley; local visitors were also introduced. The Rev. Stinson, president of the Presbyterian Academy, was introduced and made timely remarks. The white visitors were introduced, as follows: Mrs. Joe D. McGregor, Mrs. Lula Hill, missionaries; Mrs. W. H. McClain, chairman of the department of American Citizenship of Arkansas Federation of Women's Clubs; Mrs. M. A. Dillon, Miss Dorothea McGowan. Their addresses were full of inspiration. Response by Miss Rosa Mack.

Sunday was indeed a high day. The Rev. A. T. Stephens preached the anniversary sermon. The convention was well attended, and the missionary spirit ran high. Brother Stephens and his people are to be commended for the hospitality shown in taking care of the delegates and visitors. They lost no time and spared no pains in their efforts to make the occasion just what it should be.—Mrs. L. C. Williams, Reporter.

MISSISSIPPI CONFERENCE CONVENTION

The twenty-fifth annual convention of The Woman's Home Missionary Society of the Mississippi Conference met in St. Paul Methodist Episcopal Church, Laurel, Miss., June 22-24. The convention had its formal opening on Wednesday evening, June 22, at eight o'clock. After a very cordial welcome had been given the convention, Dr. G. W. Smith, the pastor, in his usual way delivered the annual sermon, which was enjoyed by all who heard him. The morning watch, conducted by Mrs. D. A. Houston, began the exercises

which marked the opening of the business session. At the close of the communion service the recording secretary, Mrs. Lillian G. Coleman, read the memorial list, and the corresponding secretary delivered the memorial address. Mrs. Morrison gave a beautiful eulogy to the nine who had, one by one, crossed the river. A solo, "Face to Face," was touchingly rendered by Mrs. Lula Rasby.

The president, Mrs. R. N. Jones, delivered her annual message in which she made a strong plea for the re-establishing of the family altar. A shadow of sadness came over the convention as Mrs. Coleman proceeded to call the roll. Our treasurer, Mrs. L. J. Hall, being absent on account of illness, and Mrs. A. E. Lipscomb, secretary of mite boxes, had answered the roll call in the great convention on high. Mrs. M. E. Wilburn read an interesting paper on "Why Have a Woman's Home Missionary Society In Each Church?" We were pleased to have the Committee on Courtesies present the following ministers: The Revs. P. A. Taylor, W. L. Mills, J. C. Smoot, Harrison, and the Rev. Goltely, of the Presbyterian Church. The Bible hour concluded the morning session.

The reports of the treasurer and the corresponding secretary took up the major part of the afternoon. "The Pastor as a Potent Factor in the Success of The Woman's Home Missionary Society" gave place to a lively discussion for all who desired to take a part. A pageant, "Pain Street in Foreign Lands," was presented by the young people of Laurel at the evening session. The program gave a vivid picture of the conditions in foreign fields and the great need of workers who are willing to give their lives that these might know the name of Jesus.

Mrs. E. L. Smith, in making her report for the Department of Junior Work, presented a group of children who entertained us with a splendid program. Among the special features was the presentation by Mrs. S. K. Triggs of Baby Price, the eight-months-old baby of Mrs. Kattie Price, of Laurel, who has the honor of being the youngest junior life member of The Woman's Home Missionary Society in the Mississippi Conference.

Stewardship and evangelism were extensively discussed by Dr. Smith. The people of Laurel spared no pains in showing us that they were keeping up their old-time spirit of hospitality, for although the rain poured down in copious showers in that afternoon, they insisted that the whole delegation go for an automobile ride over the city. We returned to the church community hall, where we were royally entertained in a generous banquet.

The climax was reached in the evening session. After listening to the story of the trip to Rochester, N. Y., and the doings of the national meeting, told by Mrs. R. N. Jones and Mrs. E. L. Smith, a pageant, "The Jubilee of The Woman's Home Missionary Society," was presented by Mrs. W. P. C. Morrison. The characters were composed of delegates and local talent. In the make-up of the program, Mrs. Morrison gave a brief history of the organization, laying special stress upon the plan and program of the jubilee celebration. The installation of officers followed, and the convention passed into history. The list of the newly elected officers will appear in a later issue.—Reporter.

Obituaries

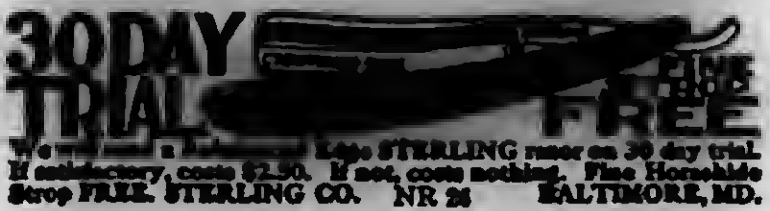
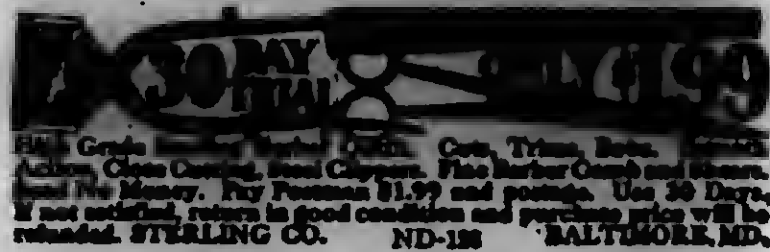
GREEN—Brother Clint Green, of Carthage, Miss., passed peacefully to his reward, August 22, 1927, in the hospital in Jackson, Miss. He was a faithful member of Greenwood Chapel Methodist Episcopal Church, Carthage circuit, and died in full triumph of faith in Jesus Christ. The funeral was conducted by the following: the Revs. G. W. Bentley, R. J. Hall, E. Smith. He was one of the leading young men of this community. He leaves father, mother, four brothers, four sisters, and a host of friends to mourn his passing.—J. C. Gillespie, Pastor.

HERMAN—Mr. Cornelius Herman, a veteran and charter member of McCabe Methodist Episcopal Church of Jacksonville, Ill., died in St. Louis, Mo., August 24, 1927, at

Communion Service Outfits

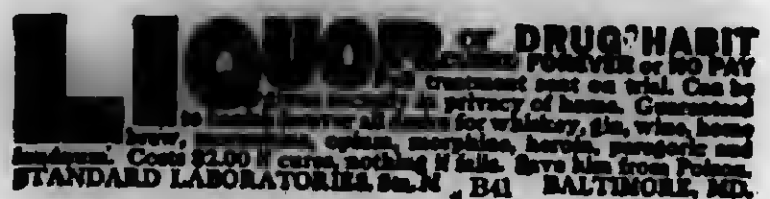
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the age of seventy-four years. He was brought here and buried from his home church, Sunday, August 28. He was well known and greatly beloved by all citizens of the town. Faithful in every service, both in public and private life, he will be missed by the entire community. He leaves to mourn their loss six sons, one daughter, and a host of other relatives and friends. The funeral services were conducted by the pastor, assisted by the Rev. W. W. Goff, of St. Louis, a former pastor.—F. S. Bowles, Pastor.

IKE—Brother Sam Ike, born 1852, joined the church at the age of thirty-five years, filled many important offices of the church, and struggled to make himself a good citizen. Because of illness he became unbalanced in mind, and was found on the morning of August 5, 1927, in a well near his home. His funeral was attended by his pastor, the Rev. J. W. Byrd, and the remains were laid to rest in Baldwin cemetery. He leaves a brother, sister, children, and many friends to mourn his passing.—Reporter.

ROBERTS—On Thursday morning, June 23, 1927, death claimed Sister Mary Roberts, the grandmother of Rev. Mrs. A. L. Gabriel. She was a consistent Christian for fifty long years, was a member of Pleasant Hill Methodist Episcopal Church of the Lovelady (Texas) circuit, and was always ready to do her duty. She was the mother of twelve children, and leaves to mourn five boys and six girls, forty grandchildren, and thirteen great-grandchildren. The funeral service was conducted by her pastor, the Rev. T. H. Edwards. Eulogies were read by Mrs. Iona Johnson. The body was laid to rest in the Calwooden cemetery, one mile east of Lovelady, Texas, by the Caloway undertakers.—Reporter.

Crescent City Notes

Peck Memorial—On Sunday night, August 28, the Rev. M. R. Walker, district superintendent, preached his fourth quarterly sermon to a large and appreciative audience. His text was, "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom," Matt. 26. 29. The choir sang sweetly after the sermon. The last quarter was held Monday, September 5.

—Rev. C. W. Reeves, Pastor; Miss L. L. Christopher, Reporter.

Mt. Zion—Sunday, September 4, was a full day at Mt. Zion. Early prayer meeting was very good. The Sunday-school attendance was fine. At 11 A. M., Deaconess Galtner preached an interesting sermon. Especially did she stress 2 Tim. 2. 15. May she continue to carry just such a message as this wherever she goes. At 8 P. M. a grand sacred concert was given by Captain O. A. Smith. The program was excellent, and some of the city's best talent rendered numbers. The attendance was large and very appreciative. Collection, \$45.85. At 7.30 the Rev. F. W. Brown, as usual, gave us one of his heart-searching sermons. We were very glad to have so many visitors and friends with us at each service. We cordially invite you to come again.—Reporter.

Mt. Zion Methodist Episcopal Church—Although the vacation season has called many away from the Sunday school, the attendance is very commendable. We are glad to have Miss Gertrude Green back at her post of duty after a short stay at Bay St. Louis. Sunday, August 28, at 11 A. M., the pastor, Rev. F. W. Brown, preached a wonderful sermon from the subject, "Prayer," which was greatly enjoyed by all. At 7.30 P. M. the Independent Order of Tabernacles held their anniversary with us. Monday night, August 29, Captain C. Farris presented a "Feast In the Wilderness." The church was decorated with moss, palm leaves, and ferns. After a short program the audience was given a feast of refreshments. The Rev. Thompson, of Houma, La., was with us Tuesday night at class meeting, and gave an interesting exhortation. Mr. and Mrs. J. L. Wilkins entertained a few friends very charmingly in the afternoon, Thursday, as an "au revoir" party in honor of Mr. W. Wilkins before his return to Houston. He was among the visitors at Mt. Zion Sunday and Tuesday night. He is the brother of Mr. J. L. Wilkins, the efficient leader of class No. 2.—Reporter.

Marriages

CARTER—WRIGHT. Mr. Paul Carter, of St. Louis, Mo., was happily married to Miss Virginia Wright, of Glasgow, Mo., September 11, 1927, at the home of the bride's parents. Miss Wright is a member of Lewis Chapel of this city and is one of the most refined young women ever reared in the community. Mr. Carter comes from a well-known family of Missouri, being the son of Mr. and Mrs. W. U. Carter, of St. Louis. The ceremony was performed by the Rev. H. T. Reeves, the pastor of the Methodist Episcopal Church, this city.—Mrs. Jennie Booker, Secretary.

WASHINGTON—COLEMAN. Mr. Lemon Washington and Mrs. Izolo Coleman, of Midway, Texas, were united in holy wedlock, August 18, 1927, at the bride's home. They were both energetic members of Midway Chapel Methodist Episcopal Church. We wish for them success and happiness. The Rev. J. C. Stripling officiated.—Reporter.

Inquiries

I wish to inquire for my brother, Hubert Jones. When last heard of, in 1924, he was in Cincinnati, Ohio, Plum Street and 57th Avenue. If any information can be had, please write: W. D. Dent, Box 83, Montrose, Miss.

I wish to inquire for my husband, D. S. See, who left home in January in search of work. I have not heard from him since he left. He is a member of Mt. Zion Methodist Episcopal Church, Clearwater, Fla. He has two brothers in Quitman, Ga., Arthur and Joe See. Any information as to his whereabouts will be greatly appreciated. Send same to Mrs. Bertha See, 908 Engman Street, Clearwater, Fla.

Special Notice

To the Lexington Conference Undergraduates, Applicants for Admission on Trial, and

Local Ministers Serving as Supplies: A summer school of theology, under the direction of Dr. Allan MacRossie, director of the Commission on Conference Course of Study, and Bishop M. W. Clair and his advisory committee, will be conducted for the Covington Area in Union Memorial Methodist Episcopal Church, St. Louis, Mo., September 29, 30. Dr. Stanley E. Grannum, pastor of Cory

Methodist Episcopal Church, Cleveland, Ohio, has been chosen dean. Those in the classes who expect promotion, and those who expect admission to Annual Conference, are required to attend. Their travel expense and lodging will be provided. Local preachers serving as supplies are expected to attend, though their transportation will not be paid.—J. E. Wood, Chairman of Board of Examiners.

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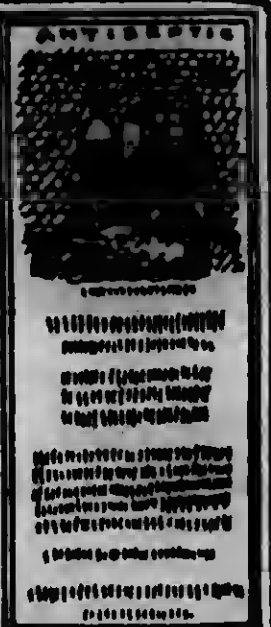
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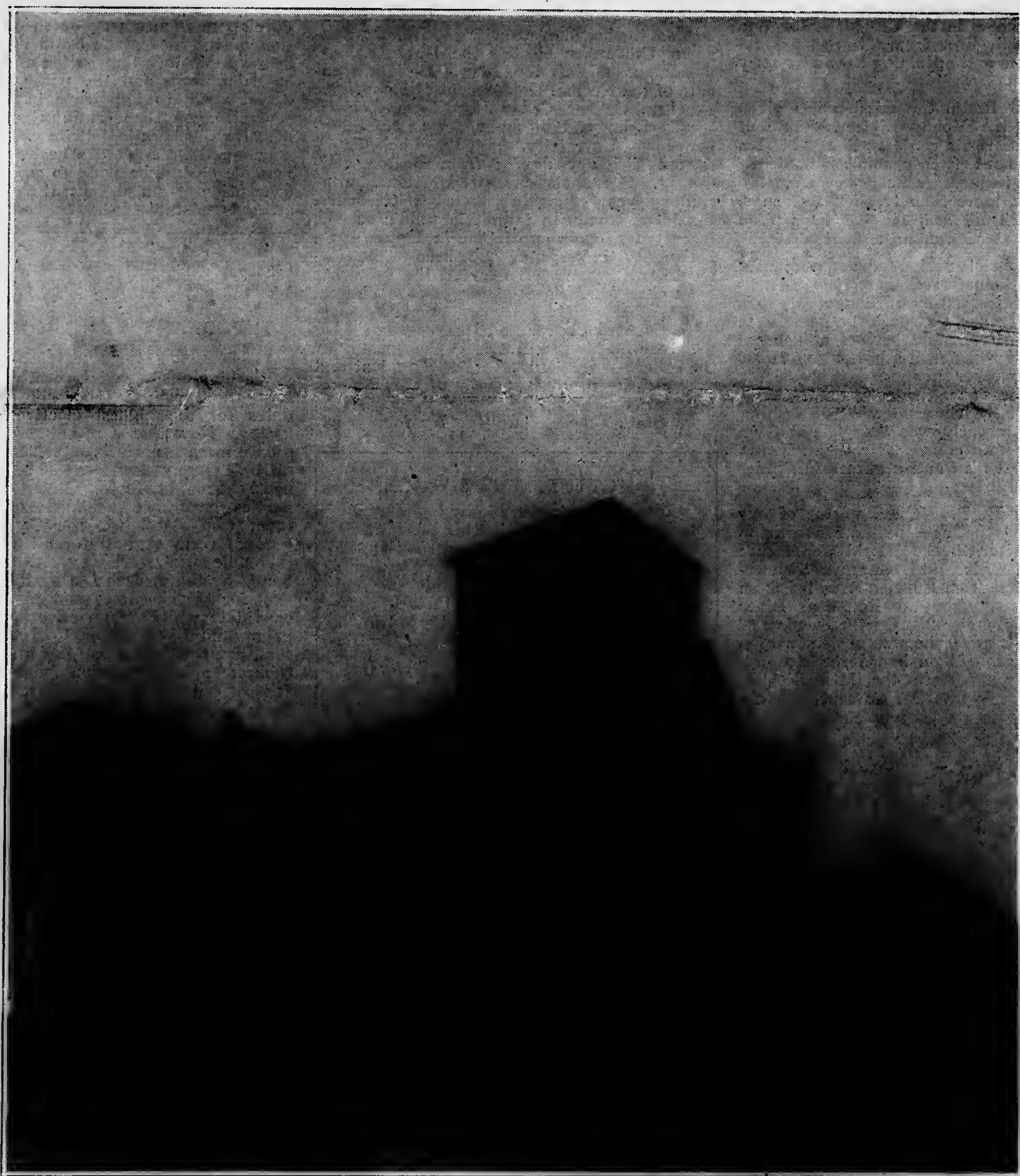
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CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, SEPTEMBER 29, 1927



Asbury Methodist Episcopal Church, Savannah, Ga.

THE REV. E. W. RAKESTRAW, *Pastor*

(See Article, Page 767)

Personal and General

—Little Miss Margaret Rogers is the name of the little lady born on August 24 to the Rev. E. W. and Mrs. V. E. Rogers, of Vicksburg, Miss. The parents and friends are all smiles.

—The fine proposal by the General Laymen's Association of an amendment to the constitution of the Methodist Episcopal Church so as to admit laymen to membership in Annual Conferences was unanimously approved and adopted by the Central Swedish Annual Conference in August of the present year.

—After October 1, the Rev. Dr. J. R. Waters will be at home, 221 North Farson Street, Philadelphia, Pa., with his bride, Mrs. Sarah A. Gaskins Waters, to whom he was married on Saturday, September 10, 1927. They have the hearty good wishes of the Southwestern and numerous friends throughout the church.

—The Rev. Edwin H. Bookmyer, of 5420 Cedar Avenue, Philadelphia, Pa., secretary of the National Association of Local Preachers in America, is making up a directory of all the local preachers in the United States, and would be glad to hear from all local preachers in Louisiana and adjoining States as early as possible.

—The Federal Radio Commission has given permission to the Moody Bible Institute of Chicago to remove its radio station WMBI a distance of about twenty miles outside of that city, and to increase its power from 500 to 5,000 watts, more than trebling its range, so as to reach all sections of the United States and most of Canada and Mexico.

—Within the brief period of seven months after he was transferred there, the Rev. J. Wesley Thomas, pastor of Taylor Chapel, Oakland, Calif., has added thirty persons to the membership roll, and besides ministerial support and World Service, has raised \$1,000 additional for other purposes. This young organization has been very much strengthened by the wise, virile leadership of Brother Thomas, who recently was transferred from the Tennessee Conference. Brother Thomas is both a school man and a successful, practical leader.

—Dr. Thomas H. B. Walker, pastor of our Tabernacle Church, Jacksonville, Fla., was an interesting visitor to the World Conference on Faith and Order, at Lausanne, Switzerland. Returning from Europe, he sailed from Antwerp, Germany, on the Red Star Liner "Lapland," September 2. On the evening of September 10, at 8.30, he was chairman of a farewell concert held on board the steamer. Other participants were the Misses Alice Burnham, Jean Wyatt, M. Casseur, Messrs.

Pastors!

Some of our pastors allow themselves to drift into the habit of careless indifference toward renewal of their own subscriptions to the *Southwestern Christian Advocate*.

To correct such an unintentional habit, the best time is just now, while preparing for the Annual Conference—report your list of renewals and new subscriptions from the several charges.

K. P. Kirkwood, G. C. Williams, D. J. Griffiths, M. Walker, the Revs. Arthur Wake and T. H. B. Walker. Delightful music also was furnished by the Lapland orchestra. Song, recitation, and piano comprised the fifteen selections rendered.

—To succeed President E. D. Kohlstedt, resigned to become corresponding secretary of the Board of Home Missions and Church Extension, the board of directors of Dakota Wesleyan University elected the Rev. Earl A. Roadman, of Waterloo, Iowa. He is a graduate of the Normal Department of Iowa State Teachers' College, Cedar Falls, Iowa, received the Bachelor of Philosophy degree from Upper Iowa University, and the Bachelor of Sacred Theology degree from Boston University. His educational preparation also includes a year of graduate work in Germany. President Roadman taught in public schools three years, was a professor in Upper Iowa University six years, and has been in the pastorate seven years. He served the following Iowa charges: Allison, Eldora, Grace Church, and Waterloo. He is the author of the book, "The Country Church and Its Program." He will take up his new duties at the opening of the college year, September 9. President and Mrs. Roadman have a family of six children. Mrs. Roadman was a critic teacher at the Iowa State Teachers' College for four years.

Shorter, Brethren!

Correspondents will kindly be advised of the strict necessity of limiting their articles to the painful minimum of words required for intelligent expression of their thoughts. Always congested beyond limit, our columns are doubly so now with the heightened interest now being manifested in the approaching General Conference legislation.

Shorter, brethren; to the point.

Governor Albert E. Smith became a candidate for the nomination his fellow religionists, in and out of the Tammany Hall organization, should vigorously back him. This they did, even making an effort to stampede the convention. The Southern and Western delegations, and especially those having a representation of klansmen in them, refused to turn the party leadership over to Romanists and Tammanyites. It was here that the convention became deadlocked.

There were 108 ballots cast, in 91 of which Mr. McAdoo led, receiving at one time the votes of 530 of the 1,096 delegates. Governor Smith's highest vote was 368. Neither could break the deadlock and obtain the two-thirds vote necessary for the nomination. The voting developed into a contest between the Protestant and Romanist elements in the party, with these two gentlemen regarded respectively as their champions, although it is not at all likely that either of them was willingly such. The mischief which was started at the convention resulted in disaster for the party at the polls.

It is to this situation that Mr. McAdoo refers in his letter of withdrawal:

"If the Democratic situation should again develop in such a way as to cause a repetition of the inconclusive and disastrous fight in the New York Convention of 1924, it would be calamitous, and the party would be reduced again to impotence in a presidential contest. True Democratic principles and progressive Democratic policies . . . would be submerged in another disaster. Everything possible should be done to prevent the 1928 convention from degenerating into a mere struggle of individuals for personal preferment at the expense of principles and policies of fundamental importance to party character and to the welfare of the nation. Principles and policies must come first."

IMPORTANT FUNCTION BEFORE PEOPLE

Washington is much absorbed at present in a discussion of who will be the candidates for the highest elective office in the nation. Now that a prominent possible candidate in each major party has expressed his attitude, many new names are being prominently brought forth. Both of the major parties have men available of the highest type, who stand for the Constitution, for law enforcement, and for all that is highest in public affairs. Every citizen will be affected by the men chosen by the various parties, for the character and platform of each candidate will have an effect upon the campaign and be a factor in determining who shall be the leader of this people and the spokesman of the nation from 1929 to 1933. It is of concern to every church member that those who are chosen by the conventions shall be, no matter what their sect or party, Christian in their ideals and constructive in their conduct of public affairs.

Party Nominations and National Policies

The People to Choose Their Leader

By Harry E. Woolever

Editor of The National Methodist Press

THE Hon. William Gibbs McAdoo, who made a remarkable record as Secretary of the Treasury during the World War, set the wheels of national politics a-humming by his announcement that he would not be a candidate for the presidential nomination of the Democratic party. In Washington it has aroused a discussion among national leaders second only to the recent announcement of President Coolidge.

Mr. McAdoo's act is hailed as that of a high-minded and patriotic American who seeks first the welfare of his party and his country. If his effort results in the rehabilitation of the Democratic party, it will be one of the most important achievements of his public service. There is need in this republic

of two strong parties to act as a check on each other and afford an opportunity for great issues upon which there are differences of opinion to be fought out and decided by popular expression. Without such an even balance politically, there is great danger of political corruption and arbitrary legislation.

EX-SECRETARY McADOO'S STAND

Mr. McAdoo was a victim of the struggle which developed three years ago in the Madison Square Garden Convention of his party. It was here that the Roman Catholic issue became involved in the question of the leadership of the party and a bitter contest developed. Meeting in a stronghold of political Romanism, it was not strange that when

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Un-Muzzle the Ox

IN THE multitude of questions to be debated as subjects of formal legislation at the coming General Conference, must be reckoned two of major importance. These concern the minister—his career of activity and his period of retirement; equalization or a more equitable salary allocation for the active minister, and “claims” or “pension” for him when he is retired. As regards the fundamental issues, it is evident the General Conference will do something more than merely to discuss. This is made so by the increasing emphasis that other denominations are placing on the subject; by the far-sighted, faithful activities of our own Board of Pensions and Relief; and by the trend of the times.

Just what the Conference will do specifically, nobody knows. That body is truly democratic. Hence much of the “cut-and-dried” stuff carted there fails of passage. With the varied intellectual backgrounds and numerous new contacts from the uttermost parts of the earth; with the suggestion and auto-suggestion giving rise to fresh mental processes; with new horizons of advantage and disadvantage appearing, the General Conference develops its own unique group mind which nobody can accurately foresee or successfully forestall. But the coming Conference will have a mind to do something about the well-being of the minister, particularly the retired minister.

Likely it will approve the Contributory Reserve Pension Plan, and order the machinery put in motion for its effective operation to relieve at the earliest possible moment the long-neglected class of public servants whom for years the church called “superannuates,” happily in later years, by the more dignified, even if commercial term, Retired. Methodism is moving out to the justly exalted conception of the place and value of the retired preacher in the economy of our church, and is seeing through clearer eyes the active attitude the laity should assume to this class of public servants.

The layman who reflects soberly upon the minister’s relation to the well-being of the community will easily allow the value of this servant to whom by its own choosing the community has entrusted its spiritual fortunes. The minister directs the spiritual currents of the community, its individuals, its institutions, its contacts and relationships. He is charged with creating the religious ideals and impulses of the community. He stimulates the will of the community for moral and spiritual excellence in ideal and conduct. To him the community looks for inspiration and constructive help in its endeavors to realize the highest values, individual and social, within the scope of his message. Dealing with life at its creative sources, the minister is committed to the highest function of service within the entire scope of the community’s division of labor.

Heretofore both the church and the minister have been dilatory in giving due estimate to the worth of such service in terms of ample rewards. In the case of the preacher himself, modesty has dictated the course of

his conduct in matters of financial self-interest. The church has hesitated because of a conscience not adequately aroused. Now that the situation has reached an acute phase, the indication is that both the church and the ministry, urged on by a high sense of mutual intelligent obligation, will co-operate to render secure the future of these spiritual leaders in a way commensurate with their character and service.

Seldom is the minister adequately paid during his active career. The argument from the extra social demands on his purse by reason of his position as community benefactor is familiar and weighty. Everybody expects him to give; nobody allows him to save. In fact, if he is discovered husbanding his scant resources, by narrow, unsocial minds he is criticised—he should preach “without money and without price.” In all too many cases when stated salary is promised, the preacher goes up to Annual Conference with a large per cent of the promised amount unpaid. However unethical it sounds, this is nevertheless true of many of the less “ambitious” appointments. In our possession at this writing is a letter from one of our pastors—a man with four children in family—in which he says: “I am ashamed to tell you what I have received on salary to date for the year 1927. Just \$230.14.” Out of this painfully small amount he is endeavoring to carry on the “education” of his children and supply them the other necessities of life, while he at the same time is the minister to the community. Within two weeks from this writing that minister, faithful and true, will be responding to the roll call of his Conference in which he has been a useful member for thirty years. At her altars, when he enters her doors, the Methodist preacher is required by the church to abandon himself primarily to the service of the church in the welfare of the community. He becomes part of a system that tolls every minute of his time in that service, and *the people put thereupon their own estimate of the value of his time and service*. Is there any other social situation that exacts more and proffers such a precarious reward? By the same system for the same purpose—the community’s well-being—society, through the preacher, takes toll of his family as these share the self-denial and sacrifice of their economic prop. And when this servant of the community becomes impaired by reason of ill-health or merciless old age, or both, society in turn abandons him to his own ill-fortune. But is it fair for the church to become party to this treatment which the retired preacher meets thus? Does not the church thus become *particeps criminis* in a truly monumental and unpardonable social crime?

No more sacred duty devolves on Methodism than that of meeting on a high moral plane the demands of this situation in which temporizing and sidestepping have been the expedients too long already. This General Conference will do more to enhearten the ministry of the church, to reassure that ministry of the practical rather than the vaporous value of the church’s social message, by

enacting reasonable legislation to safeguard the well-being of the ministry than has been done by the church since the first meager beginnings of the "Conference Claimants' Fund" or the "Superannuates' Fund" decades ago. Following such legislation, a campaign of education must be begun among the laity. They will respond to the challenge. Methodist laymen have always shown intelligent response to any program proposed that was big enough to appeal to the Greathearts of the pews. These will respond now, if given the opportunity.

This progressive General Conference legislation will assuredly enjoy the unstinted support of our Negro membership. Than we, no group within the church will be more directly advantaged. The Negro preacher of this church thereby becomes a member of the most carefully evolved pension system that modern actuarial skill and experience has been able to devise. It is impossible to tabulate the gain that would accrue to our group by

this means of stabilizing and insuring the economic future of the ministry. In our twenty colored domestic Conferences there are on the roll of Conference Claimants more than 1,000 persons. Of these, 267 are retired ministers by reason of age or other infirmity. Of these 267, more than 100—to be accurate, 116—receive less than \$100 each year as allowance from their Conference; and fifty-three receive less than \$50 each. While some of our active ministers receive considerably more, and many far less, \$732.30 is the average annual salary of our total ministerial group. The wonder is that we do as well as our records show.

How opportunely for us that the church has arrived at that state of mind and moral conviction which must express itself in dignified and timely legislation on behalf of its ministry! How with ready urgency it becomes us that our group shall respond to the challenge of this long awaited opportunity!

General Conference Delegates

CENTRAL GERMAN CONFERENCE DELEGATES

Ministerial—A. J. Bucher, editor Christian Apologist; 420 Plum Street, Cincinnati, Ohio. F. W. Mueller, staff Board of Home Missions and Church Extension; 1701 Arch Street, Philadelphia, Pa. William Brickner, district superintendent Ohio District; 2217 East 80th Street, Cleveland, Ohio.

Reserve—F. J. Baumann, district superintendent Michigan District; 4456 Vancouver Ave., Detroit, Mich. A. L. Marting, pastor Church of the Cross; 967 Caledonia Ave., Cleveland, Ohio. E. Edelmaier, pastor 24th Street Church; 3016 24th Street, Detroit, Mich.

Lay—Charles E. Allinger, secretary-treasurer The Chas. A. Strelinger Co.; 149-165 Larned Street, East, Detroit, Mich. Fred J. Bauman, foreman, Cleveland Twist Drill Co.; 12010 Iowa Ave., Cleveland, Ohio. Will J. Gelvin, traveling salesman, Undertakers' Supplies; Batesville, Ind.

Reserve—Louis C. Fritsche, manager Publications and Sales, Methodist Book Concern; 420 Plum Street, Cincinnati, Ohio. Gottlieb Golder, publisher; 823 Heberton Ave., Pittsburgh, Pa. George W. Lumm, sales manager Standard Oil Co.; 628 Coney Court, Toledo, Ohio.

CENTRAL SWEDISH CONFERENCE DELEGATES

Ministerial—C. G. Wallenius, president Wesley Academy and Seminary; 2405 Sherman Avenue, Evanston, Ill.

Reserve—E. P. Swan, district superintendent Chicago District; 2506 Isabella Street, Evanston, Ill.

Lay—Carl A. Carlson, banker; 725 Irving Park Boulevard, Chicago, Ill.

Reserve—J. Edward Anderson, automobile distributor; 87 North Harrison Street, Batavia, Ill.

DENMARK CONFERENCE DELEGATES

Lay—Crilles H. Yensen, farmer, Vindingegaard, Roskilde.

Reserve—Carl C. Thadrup, hardware man, Fredrikshavn.

IOWA ANNUAL CONFERENCE DELEGATES

Ministerial—George Blagg, pastor, Grinnell, Iowa; Wilbur R. Keesey, district superintendent, Ottumwa, Iowa; William H. Spence, pastor, Burlington, Iowa.

Reserve—Edward J. Shook, pastor, Sigourney, Iowa; Ulysses S. Smith, pastor, Fairfield, Iowa.

Lay—Theodore H. Maytag, manufacturer, 521 South C Avenue, West, Newton, Iowa; Dean Taylor, postmaster, 105 West Grimes Street, Fairfield, Iowa; Addison J. Wood, farmer, R. R. 2, Muscatine, Iowa.

Reserve—Elza E. Phelps, banker, Mt. Pleasant, Iowa; George E. Wahl, manufacturer superintendent, 110 North Woodlawn Avenue, Burlington, Iowa.

MICHIGAN CONFERENCE DELEGATES

Ministerial—Hugh Kennedy, 34 East Elizabeth Street, Detroit, Mich.; W. H. Phelps, 32 East Elizabeth Street, Detroit, Mich.; W. W. Slee, Benton Harbor, Mich.; Frederick Spence, Jackson, Mich.; C. J. Kruse, Petoskey, Mich.; J. B. Peatling, Boyne City, Mich.; Floyd L. Blewfield, 230 Calkins Avenue, Grand Rapids, Mich.

Reserve—President John L. Seaton, Albion, Mich.; J. R. Wooton, Greenville, Mich.

Laymen—L. D. Dickinson, Charlotte, Mich.; W. W. Tefft, Consumers Power Company, Jackson, Mich.; J. J. Cox, Scottville, Mich.; L. T. Wilmarth, Michigan Trust Building, Grand Rapids, Mich.; Mrs. Estella Ray, Manistee, Mich.; Mrs. F. U. Doubleday, Kalamazoo, Mich.; Mrs. A. E. Densmore, Mason, Mich.

NORWEGIAN-DANISH CONFERENCE DELEGATES

Ministerial—H. A. Ofstie, district superintendent, 3849 Chicago Ave., Minneapolis, Minn.

Reserve—Edward Erickson, district superintendent, 1700 North Latrobe Ave., Chicago, Ill.

Lay—Ole A. Berg, deputy collector of Customs, Superior, Wis.

Reserve—John Sakrison, banker, Deer Park, Wis.

Contributed Editorial

"The Church of the Assumption"

THE CHURCH OF THE ASSUMPTION is a very common name for Roman Catholic churches.

It is a name never found on Protestant churches, for it comes from a dogma of the Roman Catholic Church.

In a very different sense many churches not Roman Catholic might be regarded as a "church of the assumption" because their effectiveness in establishing the kingdom of God is greatly hindered by the false assumptions which seem to underlie a great deal of their life and activity. Many churches seem to make "assumptions" which are not justified in the gospel.

There are churches which *assume that they are an end in themselves*. As far as an observer could judge they assume that their purpose is fulfilled if they maintain themselves in health and prosperity. In this respect they are like a professional invalid whose chief end in life is to keep himself alive. If he succeeds in doing this, the larger question of what useful end his health accomplishes, is not raised. Such churches are poor representatives of Him who came not to be ministered unto but to minister. They are centrifugal forces drawing inward to themselves, when they should be flinging their lives outward. New faces in the pews, new names upon the roll, new tasks laid upon the heart of the Church—these come only like the rare visits of Halley's comet.

The church which makes the assumption that maintaining itself in health and strength is fulfilling its destiny turns the gospel entirely upside down. The far-reaching task of the Church in establishing the Kingdom has been well described by the glowing words of Walter Rauschenbusch: "This high task of making human life and human society the realization of the Father's loving will for His children; this is the substance of the spiritual life, of which the services and the devotion of the Church are but outward forms."

Some churches seem to make *the assumption that the world can be saved by organization*. They never make that statement in so many words, but the emphasis which they lay upon organization, physical equipment, upon manipulations of one sort and another proclaims very clearly that the Church is going on the assumption that such things are of first importance.

Such churches have forgotten that the gift of organization is never ranked as of the first order in the New Testament. When the apostle Paul drew up the classic lists of God's gifts to the Church in the twelfth chapter of First Corinthians, the powers of organization and administration are mentioned seventh in order.

Committees, bureaus, boards, secretaries, budgets, drives, publicity—these are the background and foreground of so much ecclesiastical activity. As someone has said overlooking the scene, "The cry of the churches today is not so much 'Save the world' as 'Raise the budget.'" An age of machinery demands a new metaphor. We could sing most properly, not, "Like a mighty army" but

"Like a mighty engine

Moves the Church of God."

The pistons plunge back and forth, the wheels interlock, the whistle screams, the organization moves. (Or not, as the case may be!)

The danger of all this, of course, is that it may blind

us to the fact that the Christian life is a *biological function*, not a *mechanical* one. "Ye must be *born again*." "In Him was *life*." The things which come first in Paul's list of gifts are those having to do essentially with the communication of life—apostles, prophets, teachers. These are supreme. When they are present, other things, such as miraculous powers, organization, supplement helpfully. But they are not indispensable. To fall into the delusion that they are of first importance is, in the literal sense of the word, insanity. It turns the whole genius of Christianity wrong end foremost.

Today bodies of Christians are depending on organization for things it can never produce any more than an automobile engine can give birth to an orchard.

To realize this is not to disparage the value of organization or administration. Paul counts it a distinct spiritual gift. But he keeps it in its place—seventh!

The irony of great mechanical achievement is that the machine becomes the master of its creator, instead of its slave. This has been the history of the industrial development of the nineteenth and twentieth centuries. The machine comes as a labor-saving benefactor, and then a new slavery develops—in which men are forced to tend the machine in a deadening monotony of standardized motion.

That same calamity threatens the Church—that as the machine grows great and more complex, the task of keeping it going grows more and more insistent and engrossing, until the machine itself demands the greater part of the Church's energies, and the purposes it was designed to serve are obscured or forgotten.

The third assumption which many churches make consciously or unconsciously is, that *something else can be substituted for the message of the Christian gospel*.

One of the disturbing facts over wide areas of church life is the frequency with which it seems to be assumed that the gospel does not have the drawing power of a vaudeville performance of some kind or other. These substitutes for the message of Jesus are of many kinds. Sometimes they are as crude as the exhibition of Siamese twins, which occurred in a church in Newark last spring. Sometimes they are as offensive to good taste as is turning over the pulpit to motion-picture stars who happen to bask in popular favor, whether they have any message or not. Sometimes it is the substitution of good advice for good news. We ought never to forget that the Christian gospel is good "news" and not good advice.

It was first preached as news. Whenever it has been preached with power it has been preached as news. Christianity is first and foremost a historical religion. Something happened: "*The Word became flesh and dwelt among us, full of grace and truth*." When the Christian evangel ceases to be good news and dwindles down into mere advice, it has ceased to be itself and loses its power.

L.

Presumption

DR. GEORGE A. GORDON tells a story of the preaching in Scotland in his youth:

"With three exceptions, I never heard in my boyhood or youth from a Scottish preacher a word that had the least meaning or interest for me. . . . I happened to be brought up among country ministers who had no gift for public speech, no juice in mind or heart. I recall the story of two Scotchmen discussing the sermon after church. 'Wasna that a grand sermon?' said one.

"'Aye,' answered the other, 'but did you understand it?'

"'Understand it?' repeated the other, 'I wou'dna hae the presumption.'"

THE Methodist Church has harbored some queer individuals in its time. But it is doubtful whether it ever contained one queerer than Lorenzo Dow. His own journal tells us that the people of the early American settlements to whom he preached generally called him "Crazy" Dow. And the same source of information gives plenty of reason for the use of that name. He was a thorn in the flesh of most of the Methodist leaders of his time, and the rank and file of the members of the church of that period regarded him as a subject for prayers. Yet, admitting that he was a queer character, and acknowledging a suspicion that there were times when he accentuated and traded on his queerness, there are two things which can be said about him: First, he is remembered long after most of his contemporaries. And second, he stirred religious interest to white heat in an enormous stretch of territory. On both counts the man is worthy of consideration.

It was in 1798 that Dow, a boy of eighteen, came from a Connecticut farm to preach in the Methodist Church. He had tried to enter the itinerancy two or three times before that, but the authorities of the church felt too much misgiving. From the start he was a marked man. His appearance attracted attention even before he began to talk. The most vivid description I have found of him is in an English volume, which testifies to the impression he made on the other side of the Atlantic, with his long hair, his flashing black eyes, his strung-out, emaciated, consumptive body.

The Man Nobody Could "Keep Put"

As I have said, Dow was a trial to his Methodist superiors from the start. For several years he was an annual "problem" at the door of Conference, and when at last he had slipped inside the bar he proved more



LORENZO DOW

He Commanded the Greatest Audiences of His Day

Lorenzo Dow

**They Called Him "Crazy" Dow, and With Reason,
But He Carried the Methodist Fire Where a
Saner Man Might Never Have Gone**

By Paul Hutchinson

though Lee had threatened dire punishments, if he would leave them alone.

Dow came up three times before the Annual Conference would admit him on trial. Each time his supporters could tell of tremendous stirrings in every place in which he had preached, but each time Jesse Lee or some other would warn the brethren against the inevitable difficulties that would follow giving such a man a place in the regular ministry. These rejections cut Dow to the quick. Yet when he finally did get in he left his circuit that same year to undertake the first of his visits to Ireland. One has no difficulty in hearing the exasperated presiding elder say, "I told you so," as he tells a young man named Elijah Hedding to go and see what he can do with the deserted circuit.

There was something utterly senseless about that first trip of Dow's to Ireland. He landed in Ireland without credentials, without knowing a soul, and in a period when every wanderer and every unattached person was

of a problem inside than he had been out. Jesse Lee had more experience trying to fit the rigors of Methodist discipline to this Yankee will-o'-the-wisp than anybody else, but Asbury, Coke, Whatcoat, Garrettson, Snethen—all the commanders of that early Methodist army had their troubles with him. Moving about as he did, he was bound to meet them all. When he did meet them he had a way of asking for chances to preach. None of them knew what to do with him. He came at a time when Methodism, at least along the seaboard and in the British Isles, was beginning to settle down, and he didn't have a trace of "settle" in him. Finally the bishops and presiding elders seemed to have adopted a sort of benevolent neutrality. He had taken himself outside the regular Methodist order, and they were more than willing to do nothing to embarrass him, al-

subject to careful police supervision. Yet, all things considered, he had a fine time in Ireland. He found plenty of places in which to preach, made some of the warmest friends of his life, and the number of his converts was large.

"Behold This Dreamer Cometh!"

When Dow returned to the United States from this first Irish expedition there were still Methodists who were willing to give him a chance in the regular itinerancy. One of them—I am interested to note that his name was Hutchinson—persuaded Freeborn Garrettson to give him a circuit on his district. Garrettson was skeptical, but this Hutchinson in a way became security for Dow with the elder. Garrettson's skepticism was justified. It wasn't very long before Lorenzo was dreaming and hearing voices again. And the next thing anybody knew he was disembarking from a coasting vessel in Georgia. This was the end of his career as a "regular" Methodist preacher. After that he was decidedly irregular—and decidedly powerful. For from Georgia began the first of those immense itineraries that took him back over the mountains and through the wilderness until he had carried his message to practically every settlement between the Atlantic Ocean and the Mississippi River.

About this time he fell in love. It is a shame not to give the full account of his courtship, as his journal preserves it, for it can have had few parallels. But it began when he visited one Smith Miller, a Connecticut man who kept a house in which Methodist itinerants occasionally stayed. When Miller's daughter, Peggy, stepped into the room, Dow asked her whether it was true, as he had been told, that she was resolved to marry no one but a Methodist preacher. Peggy confirmed the rumor. Dow then asked, "Do you think you could accept of such an object as me?" Peggy left the room without answering. Dow says that he had opportunity to ask only one more question on that first visit. Whether or not it was the same question we are not told.

A Weird Courtship

But the next day Dow was back, under pretext of having his clothes fixed. This time he told Peggy of an impending southern trip, on which he was fairly certain to die. "But," said he, "if I am preserved a year and a half from now I hope to see this northern country again, and if you live and remain single, and find no one you like better than me, and would be willing to give me twelve months out of thirteen, or three years out of four to travel, and that in foreign lands, and never say, 'Do not go to your appointment'—for if you should stand in my way, I should pray to God to remove you, which I believe He would answer—and if I find no one I like better than I do you, perhaps something further may be said on the subject."

This might be taken for a proposal. Apparently it was by Peggy. She waited; Lorenzo returned; they were married; he turned out to be fully as errant a husband as he had warned. But Peggy proved an ideal wife, and they lived together in such complete accord that the time never came when the husband was tempted to pray God to let him out of his bargain by the respectable route of widowerhood. He showed his affection for her by calling her "My Rib," which is certainly as intimate a term of endearment as one could devise.

After his wedding, Dow's life was a ceaseless itin-

erancy. Accompanied by Mrs. Dow, he crossed the ocean once more, where he proved instrumental in the formation of the Primitive Methodists and the Quaker Methodists, together with one or two local bodies of independent Methodists in England. He also had a second successful evangelistic tour in Ireland. On the American continent he passed back and forth without pause, preaching all the time, save when he was writing or debating. He became a famous champion in those days of intense doctrinal disputation, Calvinists and Universalists being his favorite opponents. In the camp meetings he proved a power; indeed, there was a time when he was the most popular camp-meeting preacher in the country. Never robust, the diseases common to the frontier fastened hard on him, so that he had to have a leather harness made to hold him erect and in his saddle, and later even this had to give way to a carriage. But he kept going, preaching with power, and witnessing revivals of tremendous emotional force.

The last years of Dow's life are somewhat shrouded. He did not leave his journal in such form as to give us the whole story, and by that time—he died in 1834—the Methodists had come to regard him as such a liability that they said as little about him as possible. It is almost pitiable to find, in the best of the Methodist biographies of Dow, published seven years after his death, the closing pages filled with references to his "declension in piety." The paragraph in which this excellent work brings its subject's career to a close is worth quoting as an example of literary art, if for no other reason. "Mr. Dow's end was sudden," it says. "He was at Washington, in the District of Columbia, preparing his papers for a continuation of his journal, when he sickened and died. Of the manner of his death little is known, but it is to be hoped he lived to repent his loss of piety, and obtain the precious faith he so evidently enjoyed in the early part of his career. He was probably about fifty-seven years of age at the time of his death."

Permanent Marks

It is hard to discover the basis of this "loss of piety" charge. According to all that one can learn, Dow kept preaching to congregations larger than those of any other American preacher right up to the time of his death; he kept having conversions everywhere he preached; more babies were named after him than after any other Methodist of his time. To be sure, as he neared the end he gave more and more time to fighting the Roman Catholics, and his real purpose in visiting Washington at the time of his death seems to have been to uncover Jesuit plots there. But fighting the Catholics has never been generally regarded by the Methodists as evidence of loss of piety. The truth is that Dow became a good deal of a critic of the Methodist system, and especially of the Methodist bishops, and this was taken to be tantamount to a confessed loss of piety. Well, perhaps it was.

At any rate, sanctified (as he claimed) or not (as others claimed), he made his mark. Go down into Alabama, Arkansas, Florida, Mississippi, Missouri and you can find that mark abiding. And whether you think he was sane or crazy; justified in the course he pursued or irresponsible; a hero or a freak—whatever you call him, he is worth knowing. He deserved a better, fuller description than I have given here. For, as Abel Stevens said of him, "He possessed characteristics not devoid of interest to the student of human nature."

Roughnecks and Celebrities

Some Adventures in Human Nature

By John Sheridan Zelig

IT WAS McCafferty who suggested this combination, and it was after this manner: In the worst days at Chateau-Thierry I was suddenly projected into a new outfit and was none too easy in mind as to how I would get on with it. And McCafferty's disdainful glance, as he looked down at the newcomer from the height of the truck he was driving, did nothing to reassure me. Within two days we had "a head-on collision," for, as I prowled around in pursuit of my duties in the seven-hundred-years-old convent of Ste. Jean Baptiste which we had seized for quarters, I found McCafferty's two turbulent horses comfortably quartered in the little mortuary chapel. Hailing him shortly afterward, I asked him if he hadn't any more sense than to stable his horses in a mortuary chapel. "A *what* kind of a chapel?" he roared at me. After explanations and the remark that he might have known it was a chapel by the altar in it, he replied that that was a good one on him for it looked to him more like a boxstall than anything else, and the only place in those blooming dugouts where the roof did not leak. I was glad of the collision, for over the transfer of his animals we sealed our friendship for life.

Archbishops and Truck Drivers

And now, whenever I arrive in Pittsburgh he drops his trucking business for the day, whisks me over miles of territory to hunt up our former comrades in shops, offices, factories, barber shops, and stores, and then, at the close of what he calls "a perfect day," he takes me home for dinner and the night and what we both call a "grand powwow." He wishes to know to the last detail what has happened to me, and if I try to make selections likely to be of most interest to him he digs in behind them, most interested in the things I would not suspect him of caring for, and especially academic things. Though no great churchman, he was more than curious about each detail of architecture and costume and talk and personality when he found that I had spent an evening with the Archbishop of Canterbury at Lambeth Palace. "This," he said, "was good stuff and he didn't care how late he went to bed, the trucking business could wait a little, he wasn't stuck on it anyhow, and to think of this happening to one of the old crowd! Who would ever have thought, when we were grubbing around in the muck together at Chateau-Thierry and Neuilly, that you would ever be in a place like that?" "But," he added, a little puzzled, "we thought you liked our crowd down to the ground, and yet when you get away from us you go cavorting around with the other sort; I don't quite catch on." When an hour later Maguire of the outfit happened in, McCafferty asked his judgment on this matter. But



"Last week an Italian structural steelworker dropped in just after an Episcopal bishop had dropped out"

Maguire's view was that I knew a good crowd wherever I found it, and that was all there was to it. "Well, then," said McCafferty, "I give it up. I guess your specialty is roughnecks and celebrities."

A Job Lot of Friends

A literary celebrity has complained to me that I had a job lot of friends, a point rather well taken, as he himself was the oldest and earliest of them, and "many excellent people" have badgered me to know what I could find in him.

I can never quite understand the familiar absorption in sociology, coupled with extreme indifference toward the individuals who are the staple of that science, nor can I understand those who prate about equality without bothering to go and become equal with somebody. Our superheated desire to make over society needs tempering by frequent cooling drafts of discovering how many people there are who are a satisfaction just as they stand.

Sooner or later psychological science will, I am certain, invent what might be called a pleasureometer, an instrument which could be attached to the person in an unobtrusive way, and would delicately record when we are receiving the most pleasure from anybody. Of course, it might upset many traditional social estimates if someone who ought by fame and standing to be very interesting should turn out not to be so at all, while the needle on the dial would show all sorts of curious activity at the approach of the ashman, as mine did when I discovered that he had marched, with Havelock, to the relief of Lucknow.

Last week an Italian structural steelworker dropped in just after an Episcopal bishop had dropped out. Both were interesting, and the conversation of the best in both cases. But the bishop was a bit careful, as was befitting a bishop. The bridge worker was not. Courtesy was

equal in the two cases. Before the bridge worker was done with us our minds were new—furnished with scenery which was a Godsend in our dull street on a grey day. The monastery of his native village slipped into the conversation between passages about how the new bridge was progressing, and the habits and manner of the monks and their reasons for the monastic life were interspersed quite naturally with his own reasons for being a bridge worker. If I ever went there the monks would receive me instant. The little olive orchard of his father and the winepress blended in harmoniously with snatches of conversation about his own ambitions as a tenor. "But," someone will be asking, "would you, now, want to ask him to lunch?" Bless your dear soul, it was at lunch that all these varieties regaled us. And nothing got out of joint. "But," someone will be asking, "how would you have felt if Mr. — had happened to come in just then?" Mr. — is almost always busy with worshipping at his ancestral tablets and never lets you forget them for a minute, but, in my judgment, nothing whatever would have happened if he had come in, for nothing ever did yet. Only, my pleasureometer would probably have sunk to zero and the thermometer as well.

An old Scotchman of Oxford, who knew Carlyle, in answer to my question whether he was as grouchy and impossible as commonly reported, replied casually, "No, he was very much like other people." So was the steelworker and so was the bishop. And so is the chap at the soda fountain in our drug store who has annexed as friends nearly everybody in our set and out of it. The leading lawyer of the region has waked up to his exceeding heartiness and charm, but does not know how to express it save by a furtive dollar tip now and then. He would really like to go farther, but it isn't done and, besides, he has a whole raft of ancestors. What George's friends would all like to do is to invite him to the house. We long since took the bull by the horns, and he comes and goes as freely as anybody. Henry Van Dyke came just after George's last visit, and I was disappointed that they did not meet.

An Ice Man of Distinction

When after long tongue-tiedness I managed to get it out at breakfast that our ice man of three years' standing was a person of distinction, the whole family (for once) were swift and vocal in their agreement. In one way or another they must have managed to communicate their feeling to him, for shortly he asked for an interview about something. So he came and there he sat, just as Darwin said Gladstone did, "and talked away just like you or anybody," though better than most.

But this is no plea for the mere "mixer." Having just renewed our acquaintance with St. Francis, let us recall Mr. Chesterton's good word, "that what distinguishes this very genuine democrat from any mere

demagogue is that he never either deceived or was deceived by the illusion of mass-suggestion. To him a man did not disappear in a dense crowd any more than in a desert. He honored all men; that is, he not only loved but respected them all. There was never a man who looked into those brown, burning eyes without being certain that Francis Bernadone was really interested in *him*; that he was being valued and taken seriously, and not merely added to the spoils of some social policy or the names in some clerical document."

A professor at Johns Hopkins questions whether everybody ought to try this, while a very learned professor at Princeton proves we ought by himself knowing more wagon drivers, clerks, and errand boys than anybody else in the town. Life is needlessly wearisome because we do not cross-fertilize it by happy adventures with people just over our imaginary line.

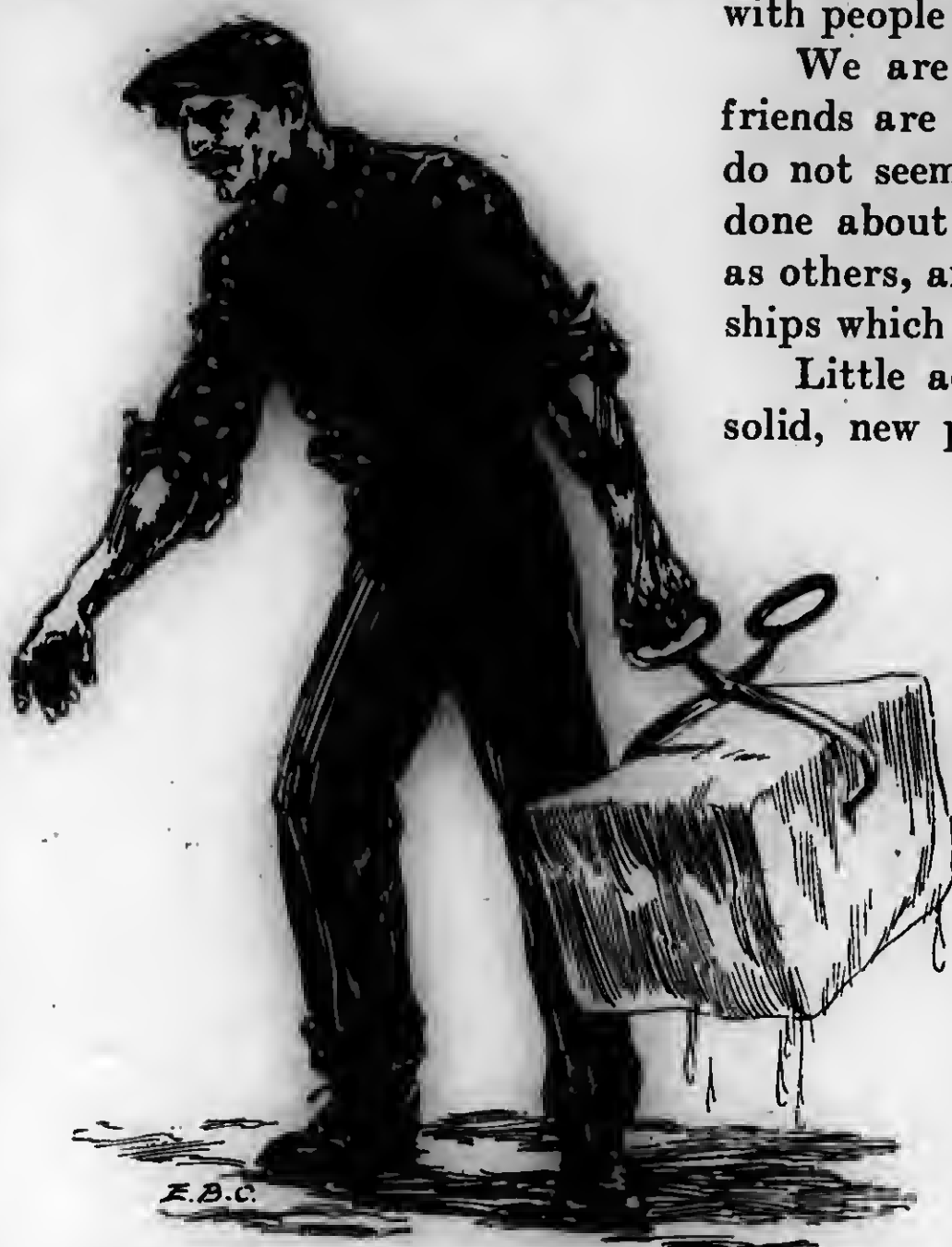
We are always complaining that our old friends are dropping away or moving off, but do not seem to realize that something may be done about this form of depreciation as well as others, and that we can strike up new friendships which may be as good as the old.

Little accidents, if we will let them, bring solid, new persons into our lot. When Winchester Cathedral was found to be sinking, the authorities engaged Walker, greatest of English divers, to descend into the black mud and water under the cathedral and underpin it. Walker was down there six years, coming up to breathe at intervals, of course (which is more than a good many of us do), and in one of those intervals I happened to be looking down into the shaft. Just emerging from his helmet, he gazed up at me in a friendly way and I called down to him that I had been thinking of him all the year over in the United States and wondering how he was getting along. "Well, now, think

of that, will you? Anybody over in America thinking of me down in this muck hole. I certainly *am* glad to hear that." And so, one thing leading to another quite naturally, Walker and I would write to each other at intervals, he cheerfully posting me on the progress of his work until it was all done, and the king came, and the archbishop, and publicly thanked him. The pleasant interchange continued till one day a canon wrote me that "our diver friend died at Christmas." Just a turn of the hand, and anybody might be friends with Walker.

"A Gusto for Friendship"

But a writer, now in considerable vogue, has spoken to me plainly about this matter, and he adds that I may use his letter, but his name must be "violently and aggressively confidential." I wish I had your gusto for friendship. I am far more interested in books than in men. There are very few men of my acquaintance with whom I care to spend an hour. Humanity in itself is curious to me. You are interested in all kinds of people, and it's fine, I don't doubt, to extract from each its own essential oil and to savor it with pleasure. I'm simply sorry for the whole



The whole family agree that our ice man of three years' standing is a person of distinction

blooming lot of people, for everybody, but I don't want to associate with them."

They are a good lot, these editors and truckmen and authors and critics and soda-fountain assistants and ice men and bridge workers and bishops. All of them are looking forward to some far-off divine event in which they hope to see more of each other, but, personally, I am in favor of having just as many divine events as possible behind me rather than before me, in order to make sure of them.

Sometimes a lifelong friendship is founded on a single chance remark or on a flash of fun which might easily have been forgotten. Of this sort is the bond that binds me to Corporal Treadwell, who never dreamed of anyone's paying any attention to anything he said, but just one lazy, unconscious remark of his, as he sat by the stove with bandaged arm, up in the Auvergne Mountains eight years ago made me take to him as if I were kith and kin with him and hold to him ever since. It was grand fortune past any deserving or expectation, when I was once asked to spend the night with Joseph Conrad and three friends of his. The pleasureometer registered very high in those hours with that kindly celebrity, who had just downrightly liked so much roughnecks before he ever thought of immortalizing them. But I am bound to say, and I think Conrad would wholly approve of it, that my improvised meter rose to about the same height every time Corporal Treadwell put in an appearance, or whenever a letter came from him. I was thrilled when the other day there came a little present from Conrad's household in Canterbury, and again, when close upon its heels there followed a little box of twenty apples from the mine mouth in a forgotten section of Pennsylvania, by the hand of one Buck Swearman, a miner from boyhood, who had filled our outfit with health and good will in France.

"Making Life Start Up Afresh"

Doesn't he look fine sitting there in the library?" said the lady of the house of a visiting coast guard as she passed me in the hall. He and the famous psychologist were quite the most rewarding people at the harbor where we spent a summer. Either would have made life start up afresh anywhere. But my aunt can never see why I am so jaded about two deceased relatives of hers who have formed the staple of her conversation at intervals these many years. It was the coming of the coast guard and the interest he commanded that resulted in her making fresh representations on the subject, so that she practically threatened to pray for me, and also in her being very distant toward me for two days because I told her I should consider that she was taking a great deal of liberty if she did.

But if someone is saying that such opportunities as I have named never come to him, I can best close as I began with McCafferty. One day, when I was waiting for him in a hotel lobby in Pittsburgh, I fell in with a brother officer of the old days. While we were talking, McCafferty appeared, blithe and cheerful and as up-standing and interesting as ever. Then, while I talked with my friend, he disappeared on the pretext of buying a newspaper until our conversation should be over. "Wherever did you know him? That's a chap worth knowing; he's one in a hundred," said the officer. And I could only reply that he himself had seen him plenty of times before, for he was one of the group which passed in and out before the eyes of both of us all day long at Chateau-Thierry. "And to-day," he said rather ruefully, "I don't know one of them."

TROY, NEW YORK.

Vestigia

I took a day to search for God,
And found Him not. But, as I trod
By rocky ledges, through woods untamed,
Just where one scarlet lily flamed,
I saw His footprints in the sod.

Then suddenly, all unaware,
Far off in the deep shadows, where
A solitary hermit thrush
Sang through the holy twilight hush—
I heard His voice upon the air.

And even as I marvelled how
God gives us heaven here and now,
In a stir of wind that hardly shook
The poplar leaves beside the brook—
His hand was light upon my brow.

At last with evening as I turned
Homeward, and thought what I had learned
And all that there was still to probe,
I caught the glory of His robe
Where the last fires of sunset burned.

Back to the world with quickening start
I looked and longed for any part
In making saving beauty be . . .
And from that kindling ecstasy
I knew God dwelt within my heart.

—BLISS CARMAN.

The Words of Jesus

By Joseph Fort Newton

NO OTHER words spoken on earth have had such a history; no other words carry such cargoes of wonder. They are like birds let loose from a region above us, just out of our reach, of which we are dimly aware, and toward which both faith and wisdom point. They appeal to some identity within us half forgotten, but vaguely remembered. They operate upon something below the surface of our lives. Their influence rises and grows of itself and builds itself into a temple within men. They speak in answer to a deep cry of the soul; they quench an intolerable fear; they make this world, even at its darkest, something of a home. They bind up something within us which must not lie broken too long, lest life turn bitter. God made us to need such words, and now that they have been spoken, it is as if the Silence round about us had found a Voice, singing like music in the hearts of men.

If you do not wish for His kingdom, don't pray for it. But if you do, you must do more than pray for it; you must work for it.—JOHN RUSKIN.

It does not matter a feather what a man has, if he himself lacks steadfastness and courage.—PLAUTUS.

Methodism Aggressive in Savannah

IN THE year 1736, March 7, John Wesley began his ministry in Savannah, Ga. Assisting him was his brother Charles. Their published mission was to save the souls of the Indians who came to the coastal plain to hunt and to fish. That was nearly two hundred years ago. Less than forty years afterward, one of Mr. Wesley's missionaries, Joseph Pilmoor, made his way to Savannah for the same purpose. In his approach to the town, the river must be crossed. "As they had no proper boat for horses," said Pilmoor, "we were glad to fasten the canoes together with ropes and put the horses' forefeet in the one and their hinder feet in the other. There was a great freshet in the river which carried us rapidly down the stream for seven miles. Then we had to turn up a creek and had the stream against us, but *the Negroes pulled very stoutly*, and in about two hours put me safe ashore." In Savannah, the total population, white and black, numbered about three thousand inhabitants. At that time Episcopalians, Lutherans, and Independents were the only denominations. Borrowing one of these meeting houses in which to be born and cradled, Methodism began its mission in Savannah.

From the very beginning, attracted by its evangelistic spirit and its altruistic activities, Methodism became a favorite with the Negro. Because of his ill-fortunes experienced under the slave régime, however, it was not until a century later that the Negro found it possible to organize his missionary zeal into a formal Conference of the Methodist Episcopal Church. That Conference, taking the name "Savannah," was set up in 1876 at the end of the first decade succeeding the close of the Civil War. Five years previously the first local society had been organized in Savannah by the Rev. C. O. Fisher, another pioneer Methodist Episcopal missionary, who had come down from Baltimore to bring the benign influences of Methodism to bear on the condition of the newly emancipated freedmen. Following in the wake of this early beginning came the Rev. John Crolley, who housed the growing congregation in a more suitable building now standing on West Gwinnett near Broad Street. Before this building was completed the Rev. James Jackson succeeded to the pastorate and finished the structure. It remained for the Rev. W. V. Daughtry to be the successful pastor who liquidated the congregation's financial obligations.

A new period of progress in Asbury Church was begun with the pastorate of the Rev. J. A. Ritchie. A man of great zeal, evangelistic fervor, and the forward look, he added to the church membership more than two hundred souls. Under his ministry the church experienced new zest for achievement. He visioned a Greater Asbury, but passed almost abruptly to his final reward ere he realized his commendable dream. He was the Moses in this drama of development of the life of this congregation.

The Joshua was at hand who should give victorious leadership to the unfolding enterprise. There was in Atlanta Conference an upstanding young man, educated in Clark University and Gammon Theological Seminary. Bishop Richardson, who had zealously fostered Asbury's interests with a view to its largest expansion, transferred the Rev. E. W. Rakestraw to the Asbury pastorate. It

was a wise procedure. Feeling keenly a deep sense of obligation to build up the denominational interests intrusted to him, Reverend Rakestraw ventured to bring Methodism to her rightful position and prestige in Savannah. As assets for the task, he has an abounding enthusiasm, solid culture, and is genuinely consecrated to the purposes of the Kingdom. He enjoys a fine facility in inspiring and enlisting young people; and these form a large element of his congregation. As a preacher he is commanding in personality and power of speech, both



REV. E. W. RAKESTRAW

on the platform and in the pulpit. At the same time he enjoys the full confidence of the whole people in all the religious and civic circles of Savannah.

When the plant of the Second Baptist Church (white) was offered for sale, his opportunity had come. With rare vision, Asbury's officials saw herein the long-wished-for possibilities of the Greater Asbury. Largely because of the property's location, considerable opposition developed both without and within the congregation. But tactful Christian poise and intelligent leadership on part of the pastor won. The magnificent properties, located on the corner of Duffy and Abercorn Streets, one of the most prominent and eligible sites in the city, are now owned by the Asbury congregation.

The church is of modern construction. Its material is of red pressed brick with trimming in stone. Its interior is well arranged and appointed. The main auditorium seats 800 persons, and the main floor contains besides nine individual Sunday-school classrooms. Also are to be found here under the beautiful tiled roof rooms for young people's assembly, official board, pastor's study, and the main church office. Besides the furnace room, the basement contains well lighted dining room, ample kitchen, gentlemen's and ladies' rest rooms. Its high artistic ceiling, from which are suspended electrical fans, its elegant pews, and excellent \$9,000 pipe organ, all enclosed within rare art windows of unique design, give to the whole an atmosphere of restfulness and beauty that provokes in the soul attitudes of reverence and worship.

It was a source of deep regret to the pastor and congregation that Bishop Richardson, foster father of

this successful achievement, could not be present during dedicatory week, July 29 to August 3. Bishop R. E. Jones rendered helpful service on this occasion, dedicating the church on Sunday, July 31. He preached in the morning and evening, and on Monday evening delivered a popular address to the citizens of Savannah. Besides local ministers and their congregations, other visitors who generously co-operated in the success of the occasion were Dr. W. A. C. Hughes, of the Board of Home

Missions; Dr. M. S. Davage, president of Clark University; and the editor of the Southwestern Christian Advocate.

This achievement and dedication furnished one of the most outstanding series of church events in the life of the city. Larger interest and fresh emphasis were developed in the historic old city of Savannah than many living there had witnessed during a lifetime. In Savannah, Methodism is making most commendable progress.

Facing General Conference

Lay and Combined Conferences—The Kansas Proposal

By Alpha G. Kynett, D.D.

INASMUCH as the coming fall Conferences will be the first to vote upon the proposed amendment, it would seem wise, through your columns, to call the attention of those interested in the matter of laymen in the Annual Conference.

At the session of the Kansas Annual Conference, March 5, 1927, proposed amendments to the constitution of the Methodist Episcopal Church, Discipline of 1924, were adopted by a vote of 168 in favor and 8 opposed.

At the session of the Philadelphia Conference, Thursday, March 24, 1927, the amendment was ratified by a count vote of 138 to 0.



The Rev. W. S. Hight

THIS is the age of unusual things along all lines of activity. Particularly is it noticeable as to material things. Sometimes it is seen in spiritual things. The very progressive and enterprising people of New Century Methodist Episcopal Church, Pulaski, Va., have just erected a brick parsonage at a cost of \$5,000. The building is an eight-room house with modern appointments. This has been a great year for this charge. More than \$3,000 have been raised and paid out this year. An increase will be recorded in World Service, and all other interests of the Kingdom taken care of. They are justly rejoicing over their accomplishment. Pastor Hight says: "The next move will be to build a brick church with modern rooms for church school work and similar activities, which is badly needed and which must be done, or we will not be able to do the part that ought to be done by and for our children."

For the sake of brevity, omitting the details, the amendments, if they secure the requisite constitutional vote of the Annual Conferences and Lay Electoral Conferences, and later of the General Conference, would result in the following:

ARTICLE III, ANNUAL CONFERENCES

Par. 36. The Traveling Preachers shall be organized by the General Conference into Annual Conferences, the sessions of which they are required to attend, and in whose power shall be retained the right of administration of the rules and regulations of the Church for the admission, continuance, ordination, character, and trial of the members thereof.

ARTICLE IV, LAY CONFERENCES

Par. 37. Sec. 1. A Lay Conference shall be organized within the bounds of each Annual Conference. The Lay Conference shall be composed of Lay Members, one from each Pastoral Charge within its bounds, chosen by the Lay Members of the charge over twenty-one years of age in such manner as the General Conference may determine. Each Pastoral Charge shall also choose in the same manner one Reserve Delegate. Persons not less than twenty-one years of age and holding membership in the Pastoral Charges electing them, are eligible for election to the Lay Conference.

Sec. 2. The Lay Conference shall hold its sessions at the seat and during some part of the time of the sessions of the corresponding Annual Conference. It shall organize by electing a President and a Secretary, shall adopt its own rules of order, and shall be the judge of the election returns and qualifications of its members. It shall have such power as the General Conference may direct.

ARTICLE V. COMBINED CONFERENCES

Par. 38. Sec. 1. The members of each Annual Conference, together with the members of the corresponding Lay Conference, shall be organized by the General Conference into a combined Conference, the sessions of which shall be held at the seat and during a part of the time in connection with the sessions of the Annual and Lay Conferences included therein.

Sec. 2. The Combined Conference shall be under the same Presidency as the corresponding Annual Conference. It shall elect its own Secretary, and shall have such power as the General Conference may direct.

Substitute for the present entire Article III, Lay Delegates, the following:

ARTICLE III, LAY DELEGATES

Par. 41. Sec. 1. Each Lay Conference shall be entitled to as many delegates to the General Conference as there are Ministerial Delegates from the corresponding Annual Conference.

Sec. 2. The Lay Delegates shall be elected by ballot by the members of the Lay Conference at its session immediately preceding the General Conference. Such delegates shall be at least twenty-five years of age, and shall have been members of the Church at least four successive years, and at the time of their election and at the time of the session of the General Conference shall be members of the Lay Conference which elected them.

In Article IV, Credentials, in Article V, Sessions, and in Article XI, Amendments, strike out the word "Electoral" wherever it occurs, and renumber the paragraphs as required by the above changes. This last paragraph eliminates the Lay Electoral Conference by the substitution of the Lay Conference.

It will be observed that these amendments are almost identical with the memorial from the Philadelphia Annual Conference to the General Conference, which was unanimously adopted in its session March 25, 1926, and published in the Christian Advocate.

We call special attention to the fact that these amendments preserve:

First, the principle that the Annual Conference as now constituted is the only body in which ministers hold membership in the Methodist Episcopal Church, and preserves intact the integrity of the Annual Conference as a ministerial body.

Second, recognition of the justice of the desire of the laity of the church to have a Disciplinary right to voice and vote in the decisions of many questions affecting the progress of the work in any of the Annual Conferences.

The Lay Conference in the discussion and decision of such questions as might be committed to it by the General Conference will have the utmost freedom.

The combined Conference, composed of Annual and Lay Conferences, in its session affords mutual consultation of such questions as may be referred to it by the General Conference. If the objection be raised that in that combined Conference the ministers would necessarily be in the minority, the answer would be that it simply follows the precedent already set in our great benevolent boards where the majority of the membership are laymen, and the fact that there would probably be but one session, would render more possible the attendance of leading laymen in the discussion of financial and similar problems in which some people think laymen are better qualified than ministers.

Perhaps the proposed amendment will not suit extremists among either the ministers or the laity, but the Kansas amendment will surely command the thoughtful attention of all who wish a just solution of the vexed problem of laymen in the Annual Conference.

Finally, these amendments, if adopted, would not necessarily interfere with the work and meetings of the various Laymen's Associations as voluntary organizations.

PHILADELPHIA, PA.

An Appeal to the Pastors of the New Orleans Area

By Dr. E. M. Jones

YOUR Annual Conference meets in a few weeks, and you are now on the home stretch. You have been very busy this year with the details, cares, and responsibilities of your church. You have perhaps raised your full quota of World Service and other important claims. Attention has been given to church buildings, debt paying, and the organization of your young people. But you are not quite ready to answer the Conference roll if you have not raised your full apportionment for your Conference claimants. You cannot be a one hundred per cent pastor if you have neglected the old veterans who have made this good day possible for you and me. Dare not pack your grip and leave for your Conference until you have the joy and satisfaction of knowing that you have fully met your obligations to your Conference claimants, who are depending upon you to make it easy and comfortable for them in their declining age, ever remembering that you are heading that way.

The goal is five per cent on the basis of ministerial support. Your Conference was very kind and thoughtful to agree that the pastor's full claim would be five per cent on the basis of his salary—this is the goal. Just think for a moment what this would mean if five per cent of the total of ministerial support of the whole Conference was raised. Instead of giving the retired preachers, widows, and orphans a mere pittance, we would give them something worth while. We would do more than simply increase the annual giving for the Conference claimants; we would build up the permanent fund of the Conference. For it has been voted by the Annual Conferences of the area to divide the five per cent giving

on the basis of seventy-five per cent for local distribution and twenty-five per cent for the permanent fund.

Report in full at your Annual Conference. To do this you must get busy with definite plans which will swing you over the top. It would be a fitting climax to your hard year's work to raise and report at the Annual Conference your full amount for Conference claimants. With the Annual Conferences raising their full apportionment, plus the Book Concern dividend, plus the Chartered Fund, plus the interest on investment funds, and plus the annual contribution of the Board of Pensions and Relief, we would gladden the hearts of the retired ministers, widows, and orphans, and set aside a large sum in the Permanent Fund.

It can be done—we hope it will be done. Don't fail the old preachers to-day, and some preacher will not fail you to-morrow.

—You may judge a man by the kind of a back yard he keeps.

—The saintly in the church should be as much so on the street car.

—The same devil presides at both a church altercation and a prize fight.

—Why is a church with swallows in its belfry like a ship at sea in a storm?

—The Christian always escapes from the devil by fleeing unto the mountains.

—You burn yourself out when you get heated up over the selfishness of others.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

ELIJAH HEARS GOD'S VOICE

FOURTH QUARTER. LESSON II. OCTOBER 9

Scripture Lesson—1 Kings 19.

The two outstanding experiences of Elijah in to-day's lesson are his pessimism and despair (vs. 4-14) and his regained faith and confidence (vs. 15-18). Let us try to understand the fundamental cause of these experiences.

Elijah's Pessimism. Elijah's pessimism and despair were due fundamentally to a temporary loss of faith in God. In this he was a prototype of Jeremiah (Jer. 15. 10-18). And his temporary loss of faith was due to a breakdown in his conception of God's dealings. He believed that righteousness would always be rewarded with prosperity on the earth, and that unrighteousness would be amply punished. But Jezebel and Ahab had gone to extremes in unrighteousness, having purposed in their heart to free the kingdom of all prophets of God, and having gone a long way in the execution of that purpose. Yet they prospered. He had undertaken to avenge their crime by having many of their heathen prophets put to death. And now they have vowed to kill him. But God does not seem willing to intervene on his behalf. He had been fighting God's battles; and yet God permits him to suffer while his arch-enemies prospered. Elijah's faith could not for the present overcome the apparent slowness of God's justice. So he prayed to die rather than to suffer at the hands of his enemies.

The fact is that Elijah had come to attach too great importance to himself—he thought more highly of himself than he ought to have thought. He had to learn that God was wiser than he, and was not absolutely dependent upon him for the success of His cause. He had to learn that if he should die, the world would not necessarily come to an end, or that God's cause would not necessarily suffer for the lack of a champion. There were thousands of God-fearing men in Israel. From among these God could raise up as many prophets and champions of His cause as He desired. That is what is implied in verse 18. And He might raise up another who would be a more practically successful prophet than Elijah if Elijah wishes to resign his office. Two things Elijah needed to learn, then: (1) that God was wiser than he, and did not have to conform His dealings to his conception of what He should do; and (2) that the world did not rest on his shoulders—that he could die without being appreciably missed.

Elijah's Regained Confidence and Faith. Hence his regained confidence and faith followed a new conception of God, and of himself and his importance. God saved him, not by coaxing or by complying with his wishes, but by humbling him—by bringing him to see that he was but one out of thousands of other possibilities. And he was directed to anoint his successor (verse 16) and, as I think is implied, suit himself as to whether he wished to continue a prophet any longer.

We said that God did not do what Elijah wanted done. But what was it that Elijah wanted done? We do not have to guess here; for his vision at Horeb declares it. Before his vision there passed tornado, earthquake, fire; but God, contrary to Elijah's expectation, was not manifested in these things. But He was manifested in the still small voice which followed; and Elijah again despaired of any vengeance from God. We are not told that the still small voice said anything. What this vision means is that Elijah wanted God to send a natural catastrophe upon Ahab's kingdom because of his wickedness; but that God chose rather to punish Ahab and Jezebel in a less catastrophic but equally as effective a way. A catastrophe would destroy good and bad alike. This was prophetic, of course. And

the still small voice meant secret scheming and planning such as was so successfully accomplished by Elisha by instigating the revolution of Jehu, which completely destroyed Ahab's dynasty, his house, and Baalism (2 Kings 9. 1 to 10. 28). That our author intended some such explanation as this is indicated, I think, by the fact that he says that God ordered Elijah to provide for the revolution of Jehu, which, as a matter of fact, Elisha instigated (1 Kings 19. 16).

But besides this prophetic explanation there is also a psychological one. What passed before Elijah's vision was an objectification of what transpired in his soul. Hurricane, earthquake, fire signified or symbolized his mental agitation or the disturbed condition of his soul—the hurricane of nervous restlessness, the quaking of fear, and the heat of anxiety. The still small voice symbolizes the inward repose which Elijah desired and which afterwards came to him. Elijah learned from God there that disquietude of soul was not of God, but that faith and trust in God brings a quiet repose of soul (Psa. 42. 5, 11; 43. 5; 46. 10, etc.). It was only after the still small voice was heard in Elijah's soul, it was only after he had become inwardly still, it was only after he had regained faith and confidence in God and control of himself, that he could see what his duties were in the midst of his circumstances, that God could speak to him, and that he was in any attitude to listen to God's voice.

The Value of Horeb for Elijah. If Elijah could not hear God's voice until he had regained his inward repose, the question will arise, By what means was his inward repose realized? We do not know why Elijah went to Horeb. It may have been that he might stand the least chance of being captured by his enemies. It may have been that God led him there without his knowing why; this seems to be the author's explanation (19. 7, 8). And it may have been that his extreme distress drove him there as a last resort to inquire of the Lord. Horeb was for the pious Israelite the most sacred place on earth—the chief oracle and dwelling place of God on earth, the place where God first appeared to Moses and where His laws were given to Israel. But no matter what may have been his reason or lack of reason for going, Horeb

is what brought his inward repose. The awe of the place, made so sacred by tradition, had the quieting effect on his mind and soul that could not have come so successfully from any other place on earth.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, OCTOBER 9, 1927

"All the knees which have not bowed unto Baal"

(By D. D. Martin, D.D.)

Elijah was jealous for Jehovah, and was full of worry since he thought all the people had gone after Baal. God showed him it was not true; that those in Israel who had not bowed the knee to Baal would make quite an army. Heathenism is dark and the lands where it obtains seem hopeless. Yet there is more real faith in the unevangelized portions of earth than we know. Many there are whose hearts yearn for the realities of a sound faith, and who have an experience of God, though they have not known His name.

It required some time for Elijah to forget the hurricane, the earthquake, and the thunder, so that he could listen to the voice of quietness, which told him God was not dead, and that His government was not a failure among men. It the dark days of the war, Sojourner Truth rebuked Fred Douglas, when he was pessimistic, by asking: "Is God dead? I had not heard of it." If God is not dead, and He is not, even in these days of hurry and struggle, there is a voice of quietness if we will only stop to listen.

Elijah was seized with terror, for the sword had been destructive and many had been slain. War causes shell shock to many of God's workers. China is without many of the faithful who have been compelled to leave; others at home and on the field are worried lest all the work will prove a failure. God knows how many yet in the empire of China are refusing to let the god of war turn their heads from the light. A fire has been kindled in China that will not go out, and thousands there are who will be loyal to Jehovah.

We cannot be surprised, or disappointed, that missionaries sometimes become despondent. They are human, as was Elijah, and there is enough to discourage anyone in the fields in which they are compelled to work. The first missionaries to South Africa worked for three years before winning their first convert. Every new field has had its dark days of discouragement. Only a faith that will not yield could have held Morrison in China, or Moffatt in South Africa, until victory came.

GAMMON SEMINARY.

Little Stories of Achievement

What the Churches Are Doing

Benson, Ala.—We have just closed our revival at Benson, which was conducted by the Rev. J. T. M. Willis. He is a splendid evangelist and preached to the delight of all who heard him. Eight persons were converted and received into the church. The Rev. J. W. Knox is pastor and is loved by all.—O. Osborn, Reporter.

Booth, Ala.—The greatest revival in the history of our church was conducted by the Rev. J. W. Knox, who is styled as one of the best preachers in our section. Our church was crowded to its capacity at each service. Thirteen members were added to the church. The Rev. J. T. M. Willis, our beloved pastor, is a broad-hearted man of God.—Reporter.

Summitt, Miss.—We have closed a ten-days' meeting in St. James Methodist Episcopal Church, Magnolia, Miss. God blessed the meeting with the conversion of thirty-four souls; twenty-five of this number joined St. James. One infant was baptized. Total col-

lection, \$125; \$60 of this amount was raised for Haven Teachers College. The Rev. E. Goodwin, of the African Methodist Episcopal Church, assisted in the meeting. The church is spiritually alive.—H. McGowan, Reporter.

Raymond, Ga.—The recent rally held at the little Mt. Olive Methodist Episcopal Church of Luthersville circuit was a marked success. Three girls reported the following amounts: Miss Evelyn Bailey, \$29; Miss Mattie B. Jackson, \$15.70; Miss Rosa Bailey, \$15.80; total for the girls, \$60; public collection, \$15; grand total, \$75. We are small in number, but we are glad to say we are spiritually alive and God is with us.—The Rev. R. H. L. Eans, Pastor; M. Jackson, Reporter.

Moreland, Ga.—We are glad to say that Scott's Chapel Methodist Episcopal Church, of the Luthersville circuit, is on the upward move. We are spiritually alive, and feel that the Lord is with us. Our August meeting opened Sunday morning with our able pastor, the Rev. R. H. L. Eans, preaching from the subject of "Self-Examination." The remaining week's service was conducted by the Rev.

E. D. Mitchell, of Columbus, Ga. We did not receive any members, but our church was greatly revived. Collection for the week, \$60.—C. M. Marcus, Reporter.

Liberty, Miss.—We have just closed our revival at Liberty Methodist Episcopal Church. We wish to say it was a very successful one. Liberty Methodist Episcopal Church has taken on new life under the leadership of the Rev. C. Nelson, our pastor. This revival was a record-breaker. Raised during revival, \$110.15; paid for benevolences, \$20.57; twenty members were added to the church. The work is spiritually alive. The Rev. Hill aided our pastor in the revival. He is the pastor of Nebo and is a great speaker. God bless the service.—The Rev. C. Nelson, Pastor; Mrs. Idella W. Jackson, Reporter.

Gulfport, Miss.—Turkey Creek: A Sunday-school picnic was given at Mt. Pleasant Methodist Episcopal Church, which closed with a rally. The amount raised was turned over to the treasury. Mr. Frank Cassell, Sunday-school superintendent, with the cooperation of the members who gave liberally, made the rally a success. An Epworth League benefit picnic was given at Popp's Ferry, which proved delightful to all who attended. Mrs. Artemese Tuggle, League president, furnished amusements and good things to eat free. A small fee of twenty-five cents was charged for adults, and ten cents for children.—Rev. Frank Smith, Pastor; Hannah Mae Haines, Reporter.

Willis, Texas.—There was a very friendly contest among the three sister churches here, held in St. Thomas Methodist Episcopal Church, August 15. The contestants were three young ladies. The Baptist Church (Dr. W. M. Johnson, pastor), Miss Grace Lewis raised \$67.45; the African Methodist Episcopal Church (Dr. Hardemon, pastor), Miss Ida May Tobler, \$43; Methodist Episcopal Church (Dr. B. F. Jackson, pastor), Miss Cleatrice Bryant, \$149. Miss Bryant raised the highest amount and was crowned queen. The ceremony was beautifully arranged and conducted by Miss Janie Westmoreland, a Wiley student. Dr. Jackson is still smiling.—D. Bryant, Reporter.

Leona, Texas.—The members and friends of Two Mile Methodist Episcopal Church conducted a rally on the second Sunday in September for the purpose of raising the pastor's salary. They played the part of loyal members. The pastor preached an excellent sermon from Matt. 12:42. We were indeed inspired to do more for the cause of Christ than ever before. We are pleased to make the following report for the rally: Altha Hopkins, \$11.90; L. Davis, \$5.05; Bro. H. King, \$10.30; W. Davis, \$9.60; R. D. Davis, \$5.65; Maggie Hayward, \$15.40; L. Davis, \$11.35; Joe Davis, \$9.25; Hanna McDaniel, \$21.65; Mary Donalson, \$4.10; T. J. Washington, \$8.25; public collection, \$12.50; total, \$150.90. It is our plan to pay our pastor in full, \$1,000, this year, and Wiley claim, \$100; our World Service, \$275; quota to the Southwestern, thirty cash subscriptions. The Lord blessed the community with good crops and a good price. This is the Rev. Gabriel's fifth year with us, and we are proud of him and his good wife. We expect to begin building soon on our new church. Pray for our success.—Mrs. Lena Washington, Reporter.

Bridgeville, Miss.—The Rev. B. J. Cooper, of Little Rock Methodist Episcopal Church, who always stands ready to plead with the unsaved, has just closed a great revival here. On Sunday, August 28, our pastor preached at the three services. We did not have room to seat the people. A large crowd from Rankin, led by the Rev. Archie Lee, raised a neat sum of money for our pastor. On Sunday night the choir from St. Peter Holiness Church sang, under the direction of Mr. Mose Anderson. They are invited to come again. On Monday the Rev. E. W. Middleton, of Tylertown, Miss., arrived and joined the meeting, bringing the Holy Spirit with him. He preached the first sermon from 2 Kings 18:11; the next from Daniel 3:17. Every sermon preached was inspired with the Holy Spirit. In spite of the heavy rains the crowd was great each night. Six members were added to the church. The total amount raised

was \$105.94; \$4 was raised for the oldest sisters in the church: Sisters H. Sandifer, E. Thigpen, M. Easterling, and C. Catchings. We wish to thank all the visiting churches for their co-operation.—The Rev. B. J. Cooper, Pastor; Mrs. S. E. Rice, Reporter.

Waynesboro, Tenn.—St. Paul Methodist Episcopal Church: Our revival began the 4th of September and ended on the 11th. There were twelve souls brought to Christ and joined the church. The meeting was conducted by the Rev. E. T. Irvin and the pastor, Rev. W. M. Carter. It was one of the greatest revivals ever held in the history of the church. Ten were baptized by the pastor. On the last night two more were converted and added to the church. On the 4th the pastor filled the pulpit and delivered to us two wonderful sermons. On Monday night the Rev. E. T. Irvin came to his assistance and preached us some wonderful sermons, with large audiences present each night. Our church is getting along nicely,

both spiritually and financially. We are striving to put over our program before the Annual Conference. During the meeting we raised \$12.75. Pray for us. Our pastor is pushing things to the front.—Mrs. Wilton Hollingsworth, Reporter.

Clifton, Tenn.—St. James Methodist Episcopal Church has just closed a very successful revival. Mrs. M. S. Limon, of Columbia, Tenn., was with us and preached each night to a crowded house. The Christians are greatly revived, and five precious souls were added to the church. Our pastor, the Rev. S. M. Carmichael, is trying hard to be ready to answer the Conference roll call with a good report. Our closing rally will begin October 6, and continue through the 10th. We have planned a banquet for the 8th in honor of Mrs. M. S. Limon and our pastor. All causes are being looked after. We will do all we can for our Walden College. The Southwestern and Waveland are parts of our financial program.—G. W. Grimes, Reporter.

District Activities

District Rounds

GULFSIDE DISTRICT

Fourth Round—Richton, October 1, 2; McLain, 4, 5; Merrill, 8, 9; Basin, 15, 16; Picayune, 20, 21; Lumberton, 22, 23; Bond and Wiggins, November 5, 6; McHenry, 9, 10; Gulfport, Haven, etc., 12, 13; Gulfport, St. Mark, 16, 17; Pass Christian, 19, 20; Waveland and Delisle, 26, 27; Bay St. Louis, December 10, 11; Handsboro, 3, 4; Biloxi, 13, 14; Ocean Springs, 17, 18; Moss Point, 31, January 1; Escatawpa, 7, 8.

My dear Brethren: This is the fourth and last round for the year; therefore whatever deficiency there is in our reports, let us bring it up. We have done well thus far, but remember that there is much more to be done. Let us bring up, especially, our Haven endowment money. We are a little behind other districts in this matter. Let us bring it up.—E. A. Wilson, Dist. Supt.

HATTIESBURG DISTRICT

Fourth Round—Bay Springs Ct., October 8, 9; Wesley, 14; Mallalieu, 15, 16; Hattiesburg Mission, 19, 20; Hattiesburg, St. Paul, 21-23; Laurel, St. Paul, 28-30; Ellisville, November 5, 6; Sumrall, 12, 13; Mount Ollie, 17; Bentley Chapel, 19, 20; Heidelberg, 26, 27; Paulding, 29, 30; Pachuta, 22, 23; West Enterprise, 24, 25; State Line, December 6, 7; Waynesboro, 8, 9; Shubuta Ct., 10, 11; Morgan Hill and Salem, 14; Shubuta, 12, 13; DeSoto, 3, 4; Enterprise, 17, 18; Quitman, 15, 16.—W. H. Smith, District Superintendent.

VICKSBURG DISTRICT

Fourth Round—Bolton, October 21-23; Clinton, 29, 30; Edwards, November 1, 2; Harrison, 5, 6; Russum, 8, 9; Fayette, 11 and 13; Natchez, 15, 16; M'Nair, 19, 20; Meadville, 23, 24; Vicksburg, 25 and 27; Centerville, 29, 30; Bude, December 2 and 4; Meadville Mission, 6; Cary, 10, 11; Kirby, 13, 14; Union Church, 17, 18.

Brethren: We have great things yet to do if we want our work to show up with last year. We have added many souls during revival seasons, but our benevolent causes are behind that of last year. Our District Convention will convene at Clinton, October 26-30, when we hope to bring up our full quota for Haven Teachers' College and World Service. Let each pastor make a good report and urge the auxiliaries to help. Let each auxiliary report not less than five dollars. This will help us greatly to bring our district up to last Conference. Let us do our best. Do not disappoint our church and our beloved bishop. Yours in His name, J. R. Ross, District Superintendent.

Quarterly Conferences

BRYAN, TEXAS

The fourth Quarterly Conference was held in Lee Chapel Methodist Episcopal Church, August 19-21, 1927, with the district super-

intendent, Rev. W. R. Robinson, presiding as usual in his masterly way. After a few preliminaries and introductory remarks by the pastor, the superintendent was then introduced. He touched very largely upon the bishop's expression of gratitude of the progress of the area. Mrs. Hattie Vaughns was then elected secretary. The business of the quarter was entered upon. Marks of progress were shown on many lines. The routine of business was somewhat revised. Sunday night carried quite an appreciative audience and the superintendent was at his best. Fifty-five partook of the Lord's Supper; paid superintendent, \$25.59; total raised in the quarterly meeting, \$41.58. After the quarter a little reception was given in honor of the superintendent. A dainty ice course was served.—Ella Mae Blue, Reporter.

FORT PIERCE, FLA.

First Methodist Episcopal Church held its third Quarterly Conference September 2, 1927, with the district superintendent presiding. After some strong, interesting remarks by the superintendent, the business of the Conference was taken up by him in a brotherly manner. All reports showed progress in the work. We are glad to say, trustees and friends are doing excellent work under the leadership of our worthy pastor, the Rev. R. H. Glenn. The district superintendent was paid in full.—Mrs. H. D. Coar, Reporter.

HANDBORO, MISS.

The third Quarterly Conference was held August 27-29, with Dr. A. E. Wilson presiding. On the 27th, at 7 P. M., the business session was held with all officers present. Their reports showed advancement along all lines. On Sunday the superintendent preached an inspiring sermon, and at 3 P. M. a sermon was delivered by the Rev. D. E. Vicker, of the Methodist Episcopal Church of Handsboro. His subject was "Prayer." Love feast was held at 10.45 A. M. At 7 P. M. the superintendent preached another great sermon. The day's collection amounted to \$37; total raised, \$191.82. On Monday the Ladies' Aid gave a country rally and they rendered an excellent program. Amount raised from this rally was \$116, and given as the last payment on the organ for the church, which cost \$430. Mrs. R. Boyd is president.—E. Smith, Reporter.

INTERLACHEN, FLA.

Our third Quarterly Conference convened at Richardson Chapel Methodist Episcopal Church, September 3, 4, with the Rev. F. E. Welch, district superintendent, in the chair. Reports showed that we are still doing well by God's help and with the leadership of the Rev. J. S. Lee. On Sunday, at 11.30 A. M., the district superintendent preached a soul-stirring sermon from St. John 5. It was indeed a fine sermon. Paid district superintendent in full for the quarter. The mem-

bership is small but loyal.—Mrs. Dora R. Carroll, Reporter.

LOUISVILLE, MISS

Our third Quarterly Conference was held at Hopewell Methodist Episcopal Church, Saturday, August 27. The district superintendent, the Rev. C. V. Heffner, was present. He preached an able sermon on Sunday, August 28, to a large and appreciative audience. The superintendent was paid in full and returned to Wesley Chapel for night service. Monday night following our revival began at Hopewell, and was largely attended and closed with much success. Our pastor, the Rev. A. A. Wright, having been in poor health this year, only preached one sermon during the revival. The Rev. E. D. Montgomery, pastor of Rock Hill Church, Starkville District, came Tuesday and preached a burning sermon every night until the meeting closed. Candidates for baptism were twelve in number. Collection for the week, \$94.60. We ask God's blessings upon our pastor, the Rev. A. A. Wright; also the Rev. E. D. Montgomery, trusting that he will be with us again in the near future.—Mrs. Eddie L. B. Haynes, Reporter.

MALTA BEND, MO.

The second Quarterly Conference was held September 10, 11, at Crutchfield Chapel Methodist Episcopal Church by the Rev. C. C. Reynolds. He was at his best and preached three strong sermons. We had fifty-one adults and six children to partake of the Lord's Supper. The collection was \$35; \$3 for area budget; grand total raised during the quarter, \$275.58. We ask your prayers for our success.—The Rev. H. J. Harrison, Pastor.

MONTGOMERY, ALA.

The third Quarterly Conference of St. Paul Methodist Episcopal Church convened August 19, 20. Our district superintendent, the Rev. P. P. Wright, was at his best. He preached two powerful sermons on Sunday. All reports were good.—The Rev. F. J. Jacobs, Pastor; Ernest Sinclair, Reporter.

TEAGUE, TEXAS

Our fourth Quarterly Conference convened at Fairfield Methodist Episcopal Church, July 27, 28, with the Rev. W. R. Robinson present. We made fairly good reports. The Rev. R. R. Bailey received eight members into the church and six were candidates for baptism. Our collection for the Quarterly Conference was \$42.50. On the night of July 28, Bro. Rob-

inson preached an able sermon.—W. C. Blaine, Reporter.

WELLSVILLE, MO.

The second Quarterly Conference was held August 20, 21, with the Rev. J. C. Grady, our pastor at Truesdale, presiding. He preached three sermons—two in Johnson's Chapel and one in Fisher's Chapel. We had a splendid Quarterly Conference; everything pointed toward a successful year's work. We are in advance of many lines of last year. Fisher's Chapel has had many hindrances this year which has caused it to fall behind, but we are hopeful for a successful close. This is the smallest church, and among the membership we have had many deaths and quite a few yet are on the sick list. Johnson's Chapel is at Williamsburg. This church is the largest on the work, with a fine congregation. Sixty partook of the Lord's Supper. We are planning now for our meeting at Johnson's Chapel. The general claims of the church are being cared for. We are teaching our people that the Southwestern is our assistant pastor in a charge.—J. W. Terrell, Pastor.

WICHITA, KANS.

St. Mark Methodist Episcopal Church held its fourth Quarterly Conference August 21, 22, with the superintendent, Dr. D. G. Franklin, in the chair. He dispatched the business of the Conference with dignity and ease. All of the officers were present with written reports. The district superintendent preached us two splendid sermons. He expressed himself as being well pleased with the work that had been done on the charge this year. Raised for all purposes this quarter, \$316. We paid the district superintendent in full, \$180; the pastor, \$290, this quarter. St. Mark is alive.—The Rev. W. C. Conwell, Pastor; Wm. T. Conwell, Reporter.

ZACHARY, LA.

Jackson circuit: The fourth Quarterly Conference was held at Jackson Methodist Episcopal Church, September 6, 7, with District Superintendent B. J. Reddix in the chair. Most of the officers were present with good reports. The superintendent was well pleased with the work. We were also glad to have with us the Rev. A. C. Mitchell, our pastor at Plaquemine, La., who preached a short but inspiring sermon. We were favored with the presence of Mr. B. J. Reddix, Jr., and Prof. Reddix, the sons of our district superintendent. The superintendent expressed himself as being well pleased with the work of the fourth quarter. He was paid \$12.—Reporter.

district and promise for improvement. All of the sessions were well attended and the general interest was keen. The very helpful papers and discussions which were given heightened the tone of the Conference. Those giving the papers were: the Rev. F. F. King, Th.B., "Duty of the Local Preacher to His Church"; the Rev. J. W. Carroll, "How May the Pastor Best Help the Local Preacher?" the Rev. Perry G. Myers, A.B., "The Humanity of Jesus"; the Rev. R. M. Williams, B.D., a talk on "The Minister and His Reading"; the Rev. J. C. Scarborough, Ph.D., D.D., "Place of Evangelistic Preaching in Our Churches of To-day"; the Rev. Joseph Wheeler, "Personal Evangelism"; the Rev. J. H. Peters, "How May We Best Utilize the Members of the Local Churches in Evangelistic Effort?" and the Rev. C. S. Harper, B.D., "Is the World Growing Better?" All these papers and discussions showed thought and careful preparation.

Very interesting programs were rendered by The Woman's Home Missionary Society and The Woman's Foreign Missionary Society. Mrs. J. C. Scarborough represented The Woman's Home Missionary Society, and presided over its meeting, while Miss Mary E. Dorsey, the president of The Woman's Foreign Missionary Society, was in charge of this department's program. A very interesting pageant was presented, portraying some accomplishments and needs in the foreign field. Mrs. Mamie Thomas, the Washington Annual Conference corresponding secretary of The Woman's Home Missionary Society, delivered to the Conference an encouraging report of the work done by the women in the home field.

The literary and musical feature on Friday night was an exceptionally fine affair. Sunday was the banner day of the Conference. The day began with an old-fashioned Methodist love feast, heartily entered into and enjoyed by all. Dr. King, district superintendent, at 11 o'clock, delivered a profoundly instructive sermon. At 3 P. M. the Rev. M. M. Jefferson, pastor of the St. Paul Methodist Episcopal Church, Roanoke, preached at the town hall. The Rev. E. W. Holland, pastor of the Falls Methodist Episcopal Church, gave a great message at the 8 P. M. service. Wonderful singing by the local choir and visiting choirs added much luster to all the meetings. Among the general officers present and who spoke in behalf of their respective fields were: Drs. F. H. Butler of the Epworth League; W. A. C. Hughes, of the Board of Church Extension; C. H. Matthews, Board of Pensions and Relief; A. J. Mitchell, representative of Morgan College. Others who spoke were: Drs. Thompson and Hubbard, visitors from the Delaware Conference. Fraternal greetings were brought from the South Baltimore District by the Rev. I. H. Carpenter, who spoke in a very gratifying manner.

District Superintendents R. F. Coates, of the Washington District; W. H. Dean, of the Pittsburgh District, and J. S. Carroll, of the South Baltimore District, were present and made brief addresses. Dr. Ernest Lyons, of Ames Methodist Episcopal Church, Baltimore, was present and gave joyful greetings. Other ecclesiastical visitors were present.

The good people of Leesburg, both colored and white, showed a fine spirit of hospitality, and our stay among them was a benediction to us. The receipts for the Conference were \$378. We left this beautiful little town in Loudoun County, Va., with the most pleasant memories, looking forward to Falls Church, Va., for the thirty-eighth session of the Alexandria District Conference for still greater success.—Perry G. Myers, Reporter.

CLARKSDALE

The first session of the Clarksville District, Sunday School, and Epworth League Conventions met in Mt. Nebo Methodist Episcopal Church, August 23-28, 1927. The first two days were devoted to the Sunday School and Epworth League Conventions, respectively. The Rev. P. H. Jackson, president of the Sunday School Convention, called the convention to order. Each charge was well represented, and from a financial standpoint it excelled any previous convention; raised \$310.

The Ladies' Aid Convention was presided over by Madam M. L. Williams, president.

Reports of District Conferences

ALEXANDRIA

The thirty-seventh annual District Conference, Epworth League, and Sunday-school Convention of the Alexandria District, Washington Conference, convened at the Mt. Zion Methodist Episcopal Church, Leesburg, Va., August 16-21, 1927. The Rev. James U. King, D.D., district superintendent, presided with ease, grace, intelligence, and brotherliness.

The opening session was Tuesday night, the program being under the auspices of the local Sunday school. Miss E. A. Harris presided at this meeting, and the entire program was well planned and well rendered to the delight of the large audience present.

Wednesday morning, at 9 o'clock, marked the opening of the District Conference. After the devotions, which were conducted by the Rev. R. B. Smith, the district superintendent administered the holy communion, assisted by the Revs. J. A. Reed, H. A. Johnson, and J. L. Brown. Following the sacrament, the organization of the Conference was effected. The Rev. C. S. Harper was elected secretary; the Rev. T. N. Austin, treasurer; the Rev. Perry G. Myers was elected reporter to the Southwestern Christian Advocate and the local papers.

The Rev. T. N. Austin delivered brief remarks of welcome to the newly appointed district superintendent on part of the clergy of the district, while Mr. Howard Barrett

spoke words of welcome on behalf of the laity of the district. Fitting response came from the presiding officer, indicative of the pleasure it gave him to be so cordially received by the district.

The Conference gave to Mr. C. F. Harrison, the mayor of Leesburg, a hearty applause at the conclusion of his very appropriate speech of welcome on behalf of the town. He said that friendship was the supreme thing in life, and that the Christian church is the one great institution on earth which can best foster it. The Rev. Mr. J. R. Wood, of the Methodist Episcopal Church, South, gave the Conference an assuring welcome on behalf of the churches of Leesburg. His address was very unique and enlightening. To these two addresses our district superintendent gave a response worthy of all acceptance. The Baptists were represented by the Rev. Mr. Dupree, who very graciously threw open the doors of his church for the entertaining of our Conference in the very beautiful newly reconstructed Mt. Zion Methodist Episcopal Church, which is not complete, had not been finished enough to use it. The pastor, Rev. J. N. Yearwood, made the address of welcome on behalf of the church, which was appropriately supplemented by Prof. J. C. Walker, principal of the public school.

The reports from pastors and laymen showed increased interest in the work of the

Her timely address was pointed, full of thought and inspiration. Raised in the convention, \$165.

The Epworth League Convention, H. Thigpen, president, had an excellent session. Reports from the charges were made, and \$215 was raised by the Epworth League.

Delegates representing each of these conventions read well-prepared papers on various topics, filled with thought, logic, and inspiration.

On Friday the District Conference was called to order by Dr. C. W. Butler, and organized by electing P. A. Lemon, secretary and reporter; A. L. Hickman, assistant; statistician, C. W. Evans; assistant, D. D. Reed. All the pastors were present and made good reports, notwithstanding a great deal of this territory was flooded during the spring. It looked as though we were entirely forsaken by the guiding hand of Providence; but the men rolled up their sleeves and dived down and put over the program of the church in nice style.

The following distinguished visitors spoke to the delight of all present: The Revs. J. H. Talbert, superintendent Starkville District; J. M. Marsh, of Amory, Miss.; F. J. Talbert, of Lexington, Miss.; Hon. Mr. R. L. Williams, supreme deputy and business man of the W. O. U.; Mrs. Rodgers, of Indianola, Miss. It may seem a little suspicious to see them come; but remember, next year is General Conference year.

The following delegates were elected to the Area Council at Waveland, Miss.: P. A. Lemon (ministerial), Mrs. Lessie Jackson (layman). The following divines preached strong sermons during the Conference: The Revs. B. L. Lee, A. A. Marsh, G. H. Gaston, D. D. Shelley, L. W. Washington, D. D. Reid, A. L. Hickman, B. F. Woolfolk, J. H. Bynum, C. W. Evans, and the writer. During the Conference we raised a little over \$1,000 for all causes. For all benevolent causes up to date the district has raised \$2,007. The Rev. P. H. Jackson and his good people had things well in hand and spared no pains in taking care of the Conference. The next District Conference will convene in Minter City, Miss.—P. A. Lemon, Reporter.

HOLLY SPRINGS

The first session of the Holly Springs District Conference, Epworth League, Ladies' Aid, and Junior League convention was held in Salem Methodist Episcopal Church, on the Alesville circuit, August 23-28, 1927, with the Rev. A. G. Cole, district superintendent, presiding. Devotional services were conducted by the district superintendent. The Conference organized by electing G. Orange, secretary, with H. F. Bankhead, assistant; J. L. King, statistical secretary; L. I. Young, assistant; G. M. Chisholm, treasurer, and G. Orange, reporter. The district superintendent made an excellent report of his work on the district. He briefly outlined the work done by each pastor, which showed advancement over any previous year. The Rev. A. G. Cole, our new district superintendent, presided with the ability and dignity that becometh his office. His brotherly manner won the entire body of ministers and delegates. Peace and harmony prevailed throughout the session. All pastors present made good reports. The Rev. J. R. Little was reported ill, and had been for some time. A collection was raised by the Conference and sent to him. The Rev. S. J. Mack was called home to the bedside of his sick mother, and could not be present. His report was made by one of his delegates.

The Ladies' Aid Society was presided over by Miss Ruby Ross. The session was very successful. Raised on benevolence, \$280. Splendid papers were read by the delegates. All officers were re-elected for the ensuing year.

The Epworth League was presided over by Prof. S. W. Rodgers, and the amount raised for benevolence was \$225. The Junior League was successfully conducted by Mrs. B. A. Collins. The amount raised for benevolence was \$62. The delegates of the Junior and Junior Leagues read excellent papers. Prof. S. W. Rodgers was re-elected president, and Mrs. B. A. Collins was re-elected president of the Junior League.

Several very distinguished visitors were present: the Rev. J. H. Talbert, district superintendent of Starkville District, who preached an able sermon; the Rev. J. M. Marsh, pastor at Amory, Miss., representing the Endowment Fund for Rust College; Prof. R. H. McAllister, manager of the Southwestern Christian Advocate, who very ably represented that paper, and secured more than thirty subscribers; the Rev. R. B. Adams, pastor at Durant, who made a splendid address on the subject, "Open the Door." The following brothers preached soul-stirring sermons: the Revs. J. H. Talbert, W. H. Moody, C. A. Talbert, B. S. Pegues, A. G. Marshall, F. B. Clay, M. C. Pulliam. The entire session was a spiritual feast. One was added to the church. The Rev. P. R. Jenkins and his members and the community deserve much praise for the royal entertainment given the Conference and conventions. Thus ended the best session of the Holly Spring District Conference. The next session goes to Sardis, Miss.—G. Orange, Reporter.

INDIANAPOLIS

The Indianapolis District of the Lexington Conference just closed one of the most beneficial, helpful, and eventful Conferences in its history, as was expressed by the old-timers on the district. The old-time District Conference methods of a Conference in session as long as the Annual Conference is slowly giving way to one of two or three days' intensive study and work with a modern district superintendent like the Rev. S. H. Sweeney presiding. This entails no waste of energy or time on the part of the laity or ministry. The Conference opened on Wednesday night with very appropriate addresses from the local church and business interests. The welcome extended was sincere and generous, which the Conference was made to feel before adjournment. The addresses were full of pithy sayings, and very inspiring.

On Thursday morning the Rev. E. A. White preached an eloquent and inspiring sermon. The Conference was then organized for business. The Rev. D. M. Jordon was elected secretary, and he named his assistants. The Rev. J. C. Hayes was elected treasurer. The Rev. I. F. White was appointed to write for the local papers.

The big attraction in the afternoon session was an address by Mr. McMorries, formerly of the Department of Church Schools, but now of Anderson, Ohio. He spoke on the "Philosophy of Religious Education." This address was scholarly, instructive, and thought provoking. A very keen discussion followed the presentation. A committee was appointed to report its findings concerning the drift in religious education. The committee reported a resolution that the District Conference petition the Annual Conference, requesting that a worker be placed in the field in the bounds of the Lexington Conference, same worker to be under the department of church schools.

The Conference then launched into the discussion of the topic, "Realizing Christ's Purpose Through the Benevolent Boards." The Board of Foreign Missions should have been represented by the Rev. W. H. Riley, of Indianapolis, but Dr. Riley was prevented from attending through illness. The Rev. J. M. Hayden spoke for the Board of Home Missions. The Rev. C. T. Parker for the Board of Education; the Rev. L. W. Darius for the Board of Temperance, Prohibition, and Public Morals. The Rev. D. M. Jordon spoke for the Board of Hospitals and Homes, and the Rev. Thompson for the American Bible Society. Each speaker handled his subject masterly, and much information was given concerning the work and duties of these boards in the quest of the common goal of human brotherhood.

The District World Service Council met and took a forward look with the World Service possibilities. At night a unique program was rendered featuring an oratorical contest, which was sponsored by the Woman's Temperance Union, under the direction of the Rev. Broadus, of Covington. A medal was awarded to the winner. We then had a forceful address on "Facing Our World Task," especially as it applies to the Japanese, by Dr. Gornell. On Friday morning, after devotions,

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a very eloquent address was delivered by the Rev. D. D. Turpeau on "Full of the Holy Ghost."

The Conference had another business session. At the afternoon session R. W. Stennett spoke on "The New Negro and His Religion." We then had one of the most interesting discussions of the whole Conference in the form of a symposium on "Church Program." The laity entered wholeheartedly in the discussion. The Conference was brought to a glorious finish in the City Coliseum Friday night, when Bishop Claire spoke to a representative audience on "Our Responsibility to Liberia." The Conference reported forty-five cash subscriptions to the Southwestern. After fitting resolutions were read and thanks tendered the Rev. I. F. White and his good people of Evansville, Ind., the Conference adjourned, to meet at Indianapolis next year.

LITTLE ROCK

The Little Rock District Conference, Sunday-school, and Epworth League convention held a fine session August 17-21, at Brown's Chapel Methodist Episcopal Church, Little Rock, Ark. All seemed eager for the opening hour. The district superintendent, Rev. W. S. Sherrill, was at his best in the inspiring devotional services.

The organization of the Conference resulted as follows: Secretary, the Rev. W. D. Lester; assistant, Miss Georgia A. Freeman; statistician, the Rev. L. G. Hodges; treasurer, the Rev. J. C. Brower; assistant, the Rev. S. McDonald. The secretary was elected reporter to the Southwestern Christian Advocate.

The following named persons were presented to the Conference: Dr. L. M. McCoy, president of Rust College, Holly Springs, Miss., who spoke very ably in the interest of Rust College and Philander Smith College; Dr. G. C. Taylor, president of Philander Smith College; Prof. Brown, Langston University, son-in-law of our beloved Dr. J. M. Cox; Mrs. A. C. Freeman, English department of Philander Smith College; the Rev. L. C. Williams, pastor at Locksburg; Dr. J. H. Hatchett, district superintendent Forrest City District; the Revs. W. C. Rivers, district superintendent Texarkana District; J. L. Bryan, Fort Smith District; M. M.

Schedule of Annual Conferences, Fall, 1927

Conference	Place	Date	Bishop
East Tennessee	Marion, Va.	October 5	Clair
Louisiana	Shreveport, La.	October 12	Jones
Tennessee	Martin, Tenn.	October 12	Clair
Central Alabama	Anniston, Ala.	October 20	Jones
Lincoln	Ardmore, Okla.	October 26	Clair
North Carolina	Greensboro, N. C.	October 26	Jones
Texas	Galveston, Tex.	November 23	Jones
West Texas	San Antonio, Tex.	November 30	Jones
Little Rock	Little Rock, Ark.	November 30	Clair
Savannah	Blackshear, Ga.	December 1	Richardson
South Carolina	Charleston, S. C.	December 6	Richardson
Atlanta	McDonough, Ga.	December 14	Richardson

McCrosky, Conway; B. F. Neal, Fort Smith; A. L. Buchanan, Roland; P. H. Scruggs, Maumelle. Several of the speakers announced their candidacy for election to the General Conference in Kansas City, Mo., May, 1928.

The report of the district superintendent showed an advance for World Service, every pastor reporting an increase. The reports showed an increase of 150 in membership.

The following were recommended for admission on trial to the Annual Conference: W. H. D. Bright and Wm. Robinson; for license to preach: President G. C. Taylor, Prof. W. L. Sherrill, and Prof. R. E. Dorsey. Fraternal greetings were brought from the district meeting of Allen Christian Endeavor in session at Sweet Home, Ark., by Dr. Lunon, of the African Methodist Episcopal connection. Dr. Lunon spoke to the delight of his hearers. Dr. W. L. Turner, our efficient pastor at Hot Springs, was asked to respond, and eloquently emphasized the achievements of the "Mother Church" in its world program. Dr. J. C. Brower, Mrs. A. C. Freeman, and the Rev. L. G. Hodges were named as representatives of the Little Rock District to the meeting at Sweet Home. Dr. H. P. Coulter, one of our retired ministers, was presented to the Conference and was remembered by the brethren in a substantial way.

Several fine sermons were preached during the session by the Revs. C. H. Brooks, Z. R. Fields, W. C. Rivers, W. D. Lester, and Dr. J. M. Cox. Total receipts, cash and vouchers, were \$1,300.

Thus closed a great and successful Conference, to meet at New Edinburgh, August, 1928.

The Sunday-school and Epworth League convention held its sessions each afternoon, with Miss Gertrude Green, the progressive president, officiating. Miss Pearl Smith, the faithful and efficient secretary, who has been re-elected for the past six years, was at her post of duty. Mrs. Collier, our treasurer, was ready for her work, and Miss Jodie Stanfield, an accomplished young teacher, was named as Mrs. Collier's assistant. Reports from the Sunday schools and Senior Leagues were encouraging, but there was a pronounced falling off of reports from our Junior Leagues.

Many valuable subjects were discussed. The following deserve special mention: "Relation of Pastor and Teacher to the Health Program of the Community," by Miss Jodie Stanfield, Altheimer; "The Value of the Sunday School to Local Communities," by Mrs. Louvenia Douglass, Little Rock, and Miss Leophls Adams, Pine Bluff; "The Value of Recreation," by Miss Dovie Anderson, Little Rock, and "Sunday-School Methods," by Prof. R. C. Childress.

The following visitors were presented to the convention and made inspiring speeches: Prof. J. Lovell, of Texas, and Mrs. H. M. Nasmyth, of the Adeline Smith Home, Little Rock.

The district superintendent and the president had reached the conclusion that for the best interest of the young people it would be wise to separate these two bodies; thereupon, after some discussion, it was unanimously voted to separate.

Friday evening the cause of Philander Smith College was ably represented by President G. C. Taylor and Dr. J. M. Cox. The amount raised by the young people was \$192.80. The same officers were retained with a few exceptions. The list will be published in the columns of the Southwestern.

The opening sessions also found many of the elect women, representatives, and visitors present, among whom were: Mrs. W. C. Rivers, Mrs. J. G. Shaw, matron at Haven Teachers College, Meridian, Miss.; Mrs. W. D. Lester, a recent graduate from the School of Missions, Gammon Theological Institute; Mrs. W. S. Sherrill, district president Woman's Home Missionary Society; Mrs. Z. R. Fields, Conference corresponding secretary, and Mrs. Sampson, Conference secretary.

The Conference was scheduled to convene at McGehee, but after the flood situation it was impossible, and these good people readily consented to care for it. In the act of remodeling their church, they worked day and night to have it ready, which they succeeded in accomplishing in fine style. Too much praise cannot be given this far-seeing and faithful pastor, the Rev. H. Bright; his loyal officials, members, friends, and the efficient superintendent, Rev. W. S. Sherrill, for the excellent way by which they managed affairs for the comfort of all. Much praise is due the choirs for excellent music, especially White's Memorial choir. The churches—Methodist, Baptist, and Holiness—served excellent meals each day, and so bountiful was the supply, so appetizing the food, that we felt and suggested, "It is good to be here; we have not dwelt upon this mount long enough." Thus closed one of our best district meetings.—W. D. Lester, Reporter.

ROME

The Rome District Conference, Sunday-school, and Epworth League Convention met at Harris Chapel Methodist Episcopal Church, Palmetto, Ga., August 24-27, 1927, the Rev. J. J. Jones, pastor; the Rev. R. T. Jackson, district superintendent, presiding. He delivered a warm message of love and encouragement to the Conference, and presided with brotherly love and kindness. With his leadership the district will go forward in every cause of the church.

The sacrament of the Lord's Supper was administered by the district superintendent, assisted by several of the pastors, after which the organization was effected as follows: The Rev. F. M. Gorden was elected secretary; the Rev. Dr. Z. K. Gowens was appointed acting secretary, and Miss Eva Samuel was elected assistant; the Rev. W. C. Von Shultz, reporter to the Constitution; the Rev. B. McPherson, reporter to the Southwestern.

After fixing the bar of the Conference and appointing the different committees, the district superintendent made his report. He spoke of the failing health of some of the pastors and the spiritual outlook, betterment, and uplift of the district in general.

The reports of the pastors were called for and made. All made very encouraging reports, showing the charges were in good shape.

Welcome addresses were delivered by the following persons: On behalf of the city, Dr. W. A. Astain, mayor. He made, in a very eloquent way, an address welcoming us to the city, and spoke on the needs of all mankind giving attention to the study of the Bible. On behalf of Harris Chapel Methodist Episcopal Church, Miss Ida S. Hines. On behalf of the Baptist Church, Miss Nancy Belmang. On behalf of the African Methodist Episcopal Church, Miss Mildred Sims.

The following persons preached logical and enthusiastic sermons during the Conference sessions: The Revs. Staling, J. W. Tharpe, W. C. Von Shultz, R. B. McPherson.

The following visitors brought greetings

to the Conference: The Rev. N. J. Crolley, district superintendent of the Gainesville District; the Rev. J. W. Queen, district superintendent of the Atlanta District; the Rev. D. H. Stanton, district superintendent of the Griffin District; the Rev. C. L. Johnson, pastor of South Atlanta Methodist Episcopal Church; the Rev. H. E. White, of Atlanta; the Rev. H. W. B. Wilson, agent of the American Bible Society of Atlanta; Dean Brawly, of Clark University; the Rev. T. S. Brook, of the African Methodist Episcopal Church; the Rev. J. Griffith, pastor of Newnan Chapel Methodist Episcopal Church; President M. S. Davage, of Clark University. He spoke to us on the needs of our school, Clark University, stressing its immediate needs; Prof. W. C. Strickland, of McDonough, Ga.; the Rev. W. B. Woods, pastor of Fort Street Methodist Episcopal Church, Atlanta; the Rev. P. H. Travis, pastor of Central Avenue Methodist Episcopal Church, Atlanta; Mrs. N. J. Crolley and Prof. J. C. Arnold, of Atlanta; Mrs. R. T. Jackson; Mrs. J. Griffith; the Rev. E. J. Kight, pastor of Newnan Circuit Methodist Episcopal Church; Prof. S. S. Simmons, of Atlanta, and Miss Lavinia Russell, of Atlanta. These all brought greetings from their fields of labor.

On Thursday night Dr. L. H. King, editor of the Southwestern Christian Advocate, addressed us on the subject, "The New Negro for the New Day."

The afternoon sessions were given over to the Sunday-school and Epworth League Convention, with Prof. W. A. Robinson presiding. The young people read very timely and instructive papers from the subjects for the occasion.

Prof. W. A. Robinson, Mrs. Irene Prater, and Miss Eva Samuel presented appropriate resolutions which were unanimously adopted by the Conference, commending the fine hospitality of the people—colored and white—of Palmetto, sister churches and pastors thereof, and the faithful services rendered the Conference by the district superintendent and other Conference officials. Especial consideration was given the local church and its industrious pastor, whose wife was seriously ill during the entire Conference session.

The 1928 session will be held in Temple, Ga.—R. B. McPherson, Reporter.

ST. LOUIS

The St. Louis District Conference, Sunday School, Epworth League Convention, Woman's Home and Foreign Missionary Societies convened at St. John Methodist Episcopal Church, DeSoto, Mo., August 24-28, 1927, with District Superintendent G. D. Hancock presiding. His manner of procedure met the hearty approval of all present, hence a spiritual fervor prevailed. The Rev. C. S. Webster, district superintendent of the Hannibal District, assisted in administering the Lord's Supper. Greetings and instructions from Bishop M. W. Clair.

The following officers were elected: Secretary, Rev. A. M. Todd; assistant, Rev. A. E. Miller; treasurer, Rev. J. C. Guyton; reporter, Miss Dayse Baker.

Staff workers and visitors were then introduced. Prof. A. C. Maclin brought greetings to the Conference. Mayor Walls welcomed the body on behalf of the city, and the Rev. J. H. Randalls on behalf of the churches. The district president, Miss A. M. Williams, delivered her annual address, which contained a splendid summary of the year's work and also some very interesting recommendations.

The sermons of the week, delivered by the Revs. A. L. Reynolds, W. D. Rivers, H. G. Kirkpatrick, T. H. Parrish, A. E. Miller, A. E. Diggs, C. W. Sims, G. D. Hancock, and C. R. Banks, were all good. In fact, the spiritual wave was high throughout the meeting.

The echoes from the League institute at Sedalia, as given out by Dean B. F. Abbott, were inspiring. The manner in which he related the progressiveness of the institute made each representative feel an anxiousness to have their charge represented next summer. The slogan is, "On to Sedalia next year with at least two students from each charge."

We boastfully announce that every charge reported, and there was a showing of more effective work being done over the district than in bygone years.

Mrs. Martha Wilkinson and her corps of workers brought greetings from The Woman's Home Missionary Society, and Mrs. Ella Ward Berry and her corps of workers from The Woman's Foreign Missionary Society. These blessed women are doing a wonderful work. The district superintendent paused to commend them and to encourage the organization of such societies in every charge.

Miss Walker, of St. Louis, had a splendid demonstration of primary Sunday-school work. She used local talent. The Misses Vestar Ellis and Grace Steward demonstrated social and recreational work in an impressive manner.

The local committee spared no pains in entertaining the Conference. The members of Williams Chapel African Methodist Episcopal Church were very much interested in the entertainment also. The musicale rendered by local talent Saturday evening was a credit to the community. DeSoto is a splendid little city with quite a number of progressive families. The Conference presented Superintendent Hancock a fountain pen as a token of esteem. St. John's choir furnished music throughout the Conference. The Farmington choir sang at the closing services. The anniversary of The Woman's Home and Foreign Missionary Societies was well attended, and the ladies were quite active.

The district superintendent in his annual address outlined a program which, if carried out, especially by the rural charges, will bring good results. The address was a feature of the Conference. The delegation roster was 101. Springfield, Ill., was chosen as the next seat of the District Conference. The resolution committee reported. We adjourned Sunday afternoon, thanking God that with other success, one soul was saved during the meeting.—Dayse Baker, Reporter.

TUPELO

The first semiannual District Conference, Woman's Foreign Missionary Society, Ladies' Aid, Epworth and Junior Leagues, and Brotherhood Conventions convened in Spruel Chapel Methodist Episcopal Church, Smithville, Miss., August 9-14, 1927, with Dr. B. Wynn, district superintendent, presiding.

The Conference was organized as follows: N. H. Cooperwood, secretary; J. L. Glenn and Mrs. E. L. W. Thompson, assistants; H. Wilson, statistician; W. B. Rogers, E. A. Howell, assistants; Dr. J. M. Marsh was appointed to represent the Southwestern Christian Advocate and reporter to same. Various committees were appointed. Dr. Wynn made a creditable report of the district, touching every charge, stating cause of success or failure. All charges were represented by their pastor and report, except Houston and Corinth circuits. The Ladies' Aid, Epworth and Junior Leagues, Woman's Foreign Missionary Society, and Brotherhood Conventions were presided over by their respective presidents, in the person of Mrs. Q. V. E. Crump, J. H. Crump, Mrs. Emma Hatley, and A. L. Howell. The delegates to these conventions rendered excellent papers which were inspiring to the convention.

The Conference was graced with the following visitors: Rust College quartet, which rendered an excellent program; Drs. L. M. McCoy, A. G. Cole, J. W. Golden, E. F. Scarborough, B. F. Woolfolk, G. M. Chisholm, and Prof. R. H. McAllister, business manager of the Southwestern Christian Advocate; Mrs. Effie T. Battle, of Okolona Industrial School; the Rev. Buchanan, pastor of the local Colored Methodist Episcopal Church at Smithville. All addressed the Conference. The Rev. W. H. Golden and Mrs. Arnold, of Tupelo, were elected delegates to attend the Area Council at Waveland, Miss. Forty-two subscriptions were secured to the Southwestern Christian Advocate. The following divines preached during the Conference: W. B. Rogers, W. H. Golden, J. R. Nevils, J. M. Marsh, D. E. McNair, J. L. Glenn, and the writer. The spiritual tide ran high; two souls were converted and fourteen were added to the church through the angelic appeal of the Rev. J. T. Can-

Raised during the Conference about \$600 for all purposes. The Rev. Brown, his people, and others of the community of Smithville, including the white people, who

loaned their piano, are due much praise for the way they cared for the Conference. Thus goes into history one among the best Conferences of the Tupelo District. The next session goes to Aberdeen Second Church.—N. H. Cooperwood, Reporter.

WAYNESBORO

The Waynesboro District Conference met at Sylvania, Ga., with St. Andrew's Methodist Episcopal Church, July 27, 1927. The Conference opened Wednesday night, with the introductory sermon by the Rev. J. R. Wallace. Thursday morning the Rev. J. S. Stripling led the devotions, closing out with the administration of the Lord's Supper to a large number of ministers and delegates. Every charge on the district was well represented and the attendance was good. Reports from all were good and gave much encouragement. Many visitors were present; among them was Dr. H. W. B. Wilson, of Atlanta, Ga., who came in the interest of the American Bible Society and Clark University. Both of these causes were well presented by Dr. Wilson. Dr. J. S. Stripling was president of the Conference; the Rev. R. L. Nunally, secretary; W. T. Lovett, treasurer; M. M. Melton, reporter to the Southwestern Christian Advocate, Savannah Tribune, and Savannah Press.

Splendid services were conducted at each session. Dr. E. B. Davis, M.D., of Savannah, who was attending the Sunday-school convention of the African Methodist Episcopal Church, which was being held here at the time of our Conference, brought to us on Thursday evening fraternal greetings from that body. He was accompanied by Dr. S. F. Andrews, Dr. Jones, of Savannah, and the Rev. Dr. Parker, pastor and host of the convention. The Rev. W. A. Holmes bore fraternal greeting to this body from the District Conference. Sermons were preached by the Rev. S. D. Bankston, district superintendent Savannah District; W. M. Melton, Dr. H. W. B. Wilson, E. D. Giddens, R. L. Nunally. More than \$18,000 had been raised for the year. The Conference was royally entertained by the good people of Sylvania.—Wm. M. Melton, Reporter.

WINSTON

The Winston District Conference met at Elkin, N. C., July 27-31. It was in many ways the greatest session ever held on the district.

The district superintendent, Rev. J. A. Baxter, and the pastor, Rev. E. H. McArthur, in connection with the program committee, planned thoughtfully for a Conference that was inspirational and yet crammed with solid information. The Conference opened with a spiritual note which was continued through all the sessions. Many who have been sighing for a return of the old-time religious fervor were amply blessed at Elkin. One of the features of the Conference was that the topics, texts, and subjects of sermons were assigned beforehand, and they were ably treated by chosen speakers. The welcome address given by Judge Henderson, representing the newer attitude of the South in race relations, was unusually Christian in tone and outlook. The Rev. W. M. Wells responded to the address in customary eloquence.

The high hours of the Conference were the able sermons preached and devotional addresses given every morning by notable clerics from various charges. Yet two of the most interesting addresses heard were by a layman, Mr. Woodland, from Winston, and Miss Chambers, representing Bennett College for Women. The retired members of the Conference were remembered with prayers and cash. Their presence was a benediction to every meeting. The reports from the different points indicated advance along all lines. There was an unusually large number of visitors from other districts. They seemed to have been interested in the Conference, but from the tenor of their addresses and brotherly courtesies, were equally interested in making friends who would help them in their pilgrimage to Kansas City.

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good care that we shall all be glad when our time comes to return.—Reporter.

Obituaries

HAGINS—Mrs. Sallie Hagins was born in Richmond County, Ga., about sixty-eight years ago. At an early age she met and married Mr. Frank Odum. To this union three children were born: Elizabeth, W. H., and Ella. After several years she was left a widow and moved to Screven County, where she was married to Mr. John Hagins, and to this union was born one child, Havanna. Mrs. Hagins was a faithful member of Charles-town Methodist Episcopal Church, and was loyal to all her obligations. She died at Waycross, Ga., August 10, at the home of her son, the Rev. W. H. Odum, after an illness of two months, and was buried at the above-named church, Dover, Ga. The Rev. W. A. Holmes, the pastor, officiated, assisted by the Rev. Wm. Melton.—Reporter.

HARDY—The grim monster, death, visited our church, Hartzell Memorial, Hickory, N. C., three times between August 5 and 12, taking three of our best young folk—Miss Priscilla Hardy, seventeen years of age; Mrs. Bessie Powell, forty-five years, and Mr. J. B. Forney, twenty-six years. Miss Hardy and Mr. Forney both departed this life consciously and in full triumph of faith. Mrs. Powell was in the State's Hospital for the feeble-minded at her death. Her husband, the Rev. E. D. Powell, one of the very splendid supply pastors of our Conference, preceded her by just a few weeks. He had been in declining health for several months. This and other troubles and physical weakness caused Mrs. Powell to have a nervous breakdown from which she never recovered. All of these members were faithful and active in

the church and community, and will be greatly missed in both church and community life. Bros. Powell and Forney were both members of the Fraternal Order of Master Masons. Bro. Forney was also a member of the Knights of Pythias; Mrs. Powell was a member of the Household of Ruth. The fraternities had charge of the bodies. The funeral services were conducted at the local church by the pastor, assisted by the Revs. C. S. Stroud, J. E. Westberry, P. R. D. Groove, J. J. Wells, and Dr. T. Leslie Scott, of Des Moines, Iowa, who was in our city conducting a ten-days' evangelistic service for the churches, under the auspices of the Ministers' Union.—W. T. Lomax, Pastor.

LEBAN—Mrs. Peter Leban, the wife of the Rev. Peter Leban, ascended the throne August 11, 1927, at 4.45 A. M. She bore her suffering patiently for six months. She was confined in the Charity Hospital for five months, and was then removed to her mother's home, 8746 South Claiborne Avenue, New Orleans, at which place she died. Sister Leban was a native of St. John Parish and attended the public school under Mrs. Laura Matthew, Mrs. Ella Dejoie, Prof. A. A. Barry, of the same parish. She studied music under Mrs. Julia Ilse, of New Orleans, and became an accomplished musician. She was never a shirker, but stuck to her husband when the sun shone and when obscurity confronted him. She was a sympathizer. Her whole life was forward march, and she never retreated. She labored with her husband five years at Laplace, La.; two years at Darrow, but was never well enough to visit their present charge at Bayou Goula, La. She leaves father, mother, brothers, and a host of friends to mourn her departure. The following ministers officiated at the funeral: The Revs. H. R. Bernard, of Litcher, La.; J. Wallace, of Reserve, La., and the Goodwill Benevolent Association. The Revs. F. H. Collins and W. B. Buchannon, of New Orleans, rendered faithful service before the body was moved from New Orleans. At Laplace, Bros. D. Young, Willie Adams, and R. C. Ruffin, of the Providence Baptist Church, officiated. She was laid to rest from St. Peter Methodist Episcopal Church. We wish to thank the friends for their kindness and faithfulness to the end.—Reporter.

Cards of Thanks

At the close of one of our revivals at Mt. Zion Church a band of members and friends placed on the table in the parsonage twenty pounds of nice, choice groceries and a purse with cash. Come again; you are welcome.—J. E. Thompson, Reporter.

I wish to thank the sisters and brothers who led the storm which struck Brother Smith's house, where the pastor of New Hope Methodist Episcopal Church lives. It came unexpectedly, and when the excitement was over, there were found on the table many pounds of select groceries. J. King and T. Smith led the party.—A. Marsh, Pastor, Darling, Miss.

We thank our many friends and acquaintances for their deep words of sympathy and the beautiful floral offerings; also for the scores of telegrams, cards of sympathy, and specials resulting from the death of our dear husband and father, especially to our friends in St. Louis, Mo.; Amory, Miss., and Holly Springs, Miss., who so wonderfully helped us with money, fruits, and all kinds of groceries, besides the fowls, during his more than two-years' illness. Again we thank you. May God add a blessing to you each day of your life. Sincerely yours, Mrs. N. R. Clay and family.

Special Notices

To whom it may concern: This is to notify Sister Clara Thurman that her husband, Bro. John Thurman, has been dead for about three months. Pastors will please read this notice from the pulpit. Communicate with W. C. Blaine, R. 3, Box 65, Teague, Texas.

The Hattiesburg District Convention will be held at George Chapel, Pachuta Circuit,

October 6-9, 1927. All delegates to the convention coming on the Southern will get off at Vossburg, Miss.; all on the M. & O., get off at DeSoto. We are going to have things in fine shape.—J. McRee, Pastor.

Ministers and delegates attending the Louisiana Annual Conference, at Shreveport, Oc-

tober 12, will come directly to St. Paul Methodist Episcopal Church, Tuesday, October 11, for directions. There will be a small fee of one dollar a day for lodging, breakfast, and dinner. There will be no serving of meals at the church, other than a café conducted by the trustees.—W. G. Alston, Pastor.

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THE SOUTHWESTERN

CHRISTIAN
ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, OCTOBER 6, 1927

Caste Barriers and Christianity

DOES religion wake people up or does it put them to sleep? The Western World holds stoutly by the former view, and proves it by all the facts of history, ancient, medieval, and modern, from Renaissance and Reformation and Revival. Religion—at least the religion of the Christian Gospels—does not anywhere penetrate to the heart of individuals and nations without touching springs of action and releasing dynamic forces which start that individual, group or nation upon a new career. The Gospel of Christ received and practiced is as revolutionary to-day, wherever the times are ripe for revolution, as it was in Thessalonica when the apostles were banned as revolutionists—"These that have turned the world upside down have come hither also." The explosive, seismic force of the Gospel, as it affects human relations, arises chiefly from its view of mankind as a common brotherhood, the children of a common Father, with no toleration of inequalities due to birth, blood, race, or wealth. It found a world all stratified and partitioned off by lines of caste, and class, and rank, and race. Some men were born to be kept down; some families were aristocrats "by divine right," falsely so called; some races were "inferior," destined to be hewers of wood and drawers of water to the "superior" races. There is nothing in Christ's teaching that justifies these partition walls. He looked on all men as His brothers, the children of His Father. Against despotism, aristocracy, slavery, caste, the tyranny of rich over poor, the waves of Christian teaching and Christian practice have beaten continually. Some of these walls are in ruins, others still defy the storm, but they must inevitably fall, since right is right, and God is God.—Christian Advocate.

Personal and General

—Montclair, N. J., is rapidly completing a Y. M. C. A. building for Negroes at a cost of \$150,000. Soon Dayton, Ohio, will erect one at a cost of \$195,000.

—A young Negro engineer, Archie A. Alexander, of Des Moines, Iowa, has just completed the erection of a \$2,500,000 central heating plant for the University of Iowa.

—The Rev. E. A. Love, A.B., B.D., our pastor at Annapolis, Md., has been appointed by Governor Ritchie, of Maryland, to membership on the State Interracial Commission. This is a timely recognition of ministerial and personal worth.

—Bennett College for Women, Greensboro, N. C., supported by both the Board of Education and The Woman's Home Missionary Society, has added to its faculty for the current school year as dean and principal of the high-school department, respectively Miss Carol Cotton, A.M., of Columbia, and Miss Ruth Lee, A.B., of Atlanta Universities.

—Sad and sympathetic, we record here the recent death of Mrs. Brandon, beloved wife of the Rev. John H. Brandon, our pastor at Hogansville, Ga. Mrs. Brandon was the daughter of Mr. J. T. Hines, a leading layman of our church at Palmetto, Ga. In all Georgia there is no more respectable family, and we record here our sense of grief at their bereavement and loss.

—"The History and Development of Christian Architecture" is the title of an address delivered at the Interdenominational Conference on Church Architecture, October 6, by Mr. E. M. Conover, director of the Bureau of Architecture of the Home Board. He also spoke on "The Present Status of Architectural Education." Our pastors contemplating church erection will do well to keep in touch with the bureau for helpful plans.

—In discriminating appreciation and constant support of the Southwestern Christian Advocate, the Rev. Dr. S. A. Peeler, pastor at Raleigh, N. C., yields first place to none of our pastors. With a long list of renewals he sends the cash and says: "I certainly do enjoy the Southwestern, especially such editorials as 'The True Prophet,' and 'Justice in Georgia.'" One of our best educated and experienced leaders, Dr. Peeler was formerly president of Bennett College, Greensboro, N. C.

—Dr. L. M. Dunton, much beloved and honored for his more than forty years' uplift service among us, is still president emeritus of Claflin College and secretary-treasurer of the Claflin Endowment Fund. Dr. Dunton has an abiding interest in the Southwestern Christian Advocate, and writes us interestingly of his hopes for its future. No man ever loved another group more sincerely or gave to its progress more sacrificially than has Doctor Dunton for every interest of the Negro race.

—"Will the next General Conference give us a definite and specific order for the communion service, and will every Methodist Episcopal minister realize that he is obliged to properly represent the church in this holy service and not garble it to suit his own inclinations, particularly when his thoughtlessness is repellent to many people who have been trained in the proper administration of the service?" This question is propounded by the Rev. E. H. Conover, director of the Bureau of Architecture of our church.

—Dr. George Mecklenburg's new book, "The Last of the Old West," may be had from the Capital Book Company, Washington, D. C. In this book the author maintains the thesis that the West was the most potent force in the making of America, and that the motive that shaped the forces which forged the West was the religious motive. He concludes that the big motive in Americanization has been the religious motive. Bishop H. Lester Smith calls it "a vivid and fascinating story of the throbbing, vibrating, intense life of pioneer days."

—Under President Matthew S. Davage, Clark University has again entered upon what will

be, according to registration outlook, the most prosperous year in its long history. Dr. Davage is the moving cause of so brilliant a chapter in Clark's history. An intelligent, experienced, consecrated young Negro himself, everything that holds promise for the Negro's progress interests him. That the present enrollment is high and the students of

To Our Pastors

Watch the mails closely this week. Search diligently. We are mailing from the office of the Southwestern Christian Advocate a large poster, to be hung in the most conspicuous place in your church. Kindly put it there yourself, and you will be certain it is there. Call the attention of your membership to the poster. We are also mailing a large envelope containing Pastor's Manual, subscription blanks, a confidential and personal letter. Please read carefully and do your best for the Southwestern Christian Advocate. Sunday, October 23, is *Good Literature Day*.

such high quality, is due to this fact. During the last summer, instead of "vacationing," President and Mrs. Davage were traversing Georgia's highways by automobile and train, visiting every District Conference, convention, and young people's gatherings, preaching to them the saving gospel of education. All over Georgia the people know them and honor them, and are sending their children to this institution of pronounced Christian training.

—Dr. Isaac W. Young, president of the Colored Agricultural and Normal University, of Langston, Okla., is proving himself a stalwart educator and a loyal churchman of wide influence among his people throughout the State of Oklahoma. Our Methodism in Oklahoma and throughout the Southland is proud of him and his achievements in the church and educational world. He is a product of one of our Methodist colleges, and this early Christian education is registering in his later career as a public man and leader. A close observer of his present efficiency as an administrator, writes: "His supreme generosity and parental kindness, together with that Christian atmosphere with which he enshrouds the student body, has made them rally to the name of Langston, travel the rugged road to progress with a smile, and do their best to honor Langston and please that beloved 'servant of the people' whom the students term 'father'."

—Alonzo Herndon, millionaire Negro barber and race benefactor, who recently died, was one of the most representative citizens the State of Georgia could boast. Because of progressiveness and thrift, the city Council of Atlanta was invigiled into hurried passage of the notorious Atlanta "barber bill" prohibiting Negro barbers from cutting the hair of white children under fourteen years of age. The bill was sponsored by white barbers and politicians as the last blow to Mr. Herndon's unprecedented success in building his fortune with whisk broom, clippers, and shears. White Georgia's self-respect recoiled at so infamous an injustice and, through the Atlanta Chamber of Commerce, expressed itself as that body took the case to the Supreme Court of the State of Georgia. That court held the "barber bill" contrary to the constitutions of both the State and nation. Ere this decision was rendered, however, the South's premier barber, an honest and honorable man, had become disgusted with his own Georgia, sickened, and passed on before the bar of that Higher Court where men, unmolested and acclaimed, enjoy forever the rewards of their faithful labors.

—The Rev. David Morris Jordan, A.B., B.D., reported at the recent session of the Indianapolis District Conference ten cash subscriptions to the Southwestern. Brother Jordan is pastor of Wesley Methodist Episcopal Church, Rushville, Ind., and says: "I hate to miss an issue." Under his ambitious, intelligent leadership, Wesley concluded on September 18 its golden jubilee. A rich program covering the entire preceding week, was offered. All former district superintendents

and pastors now living were participants. On Friday night Bishop Clair gave the main address of the celebration, District Superintendent S. H. Sweeney presiding. The "Get together—Get-acquainted social" was unique. Sermons were delivered by Dr. E. A. White, of Simpson, Indianapolis; the Revs. B. F. Holloway, J. L. Thompson, P. A. Morrow, J. M. Hayden, J. C. Hayes, A. Marks, Chas. T. Parker, and the pastor. At the Grand memorial services addresses were given by the Revs. T. R. Fletcher, J. T. Leggett, L. M. Hagood, John Ferguson, John L. Coleman. Dr. H. W. Tate gave the address. The program committee were N. P. Fletcher, Prof. J. E. Bean, Mrs. Rebecca Leonard, J. D. Tracy, Mrs. Maletta Bundrant, Royal Wycliffe. Wesley maintains junior and senior boys' clubs, girls' reserves and blue birds, and mothers' club. Especially prepared for and active in community work is Mrs. Naomi H. Jordan, A.B., the pastor's wife. Wesley has entered upon a new day.

—A remarkable historical fact serves as the nucleus of a series of two celebrations just concluded by the Rev. E. D. Giddens, pastor of our Asbury Church, Waynesborough, Ga. This church, located at the Old Church Station, is reputed to have been planted by Bishop Francis Asbury 142 years ago. For the past sixty years this congregation has borne the name of the sainted Gilbert Haven, whose abundant labors for the Freedmen at the beginning of this period will ever be fresh like a sweet incense in the memory of our children's children. In the same vicinity, dedicated to the same purpose of racial uplift and citizenship-making stand also the Haven Home and Academy. The consecrated farsightedness of Bishop Haven gave thus to the community two of its most profitable institutions which for sixty years have enriched that community's life currents. It was very fitting that these facts should be capitalized by Haven's progressive pastor and people in the series of exercises beginning Monday night, September 19, continuing through October 2, with fresh programs each succeeding night emphasizing the religious, educational, civic, industrial values recorded in community building. On these arresting programs appeared local and visiting pastors and congregations of all denominations and of both races. Much was made of the value of interracial co-operation in community building. His Honor, Mayor R. C. Neely, Jr., extended a generous welcome on behalf of the city, as did Judge W. H. Davis for the County of Burke, and Colonels Anderson and Binney for the American Legion. A feature that provoked much innocent amusement was the ministers' popularity contest. Reinforcing the educational value of the entire series was an address by the district superintendent, the Rev. J. S. Stripling, under caption of "Methodism—A World Church." Pastor Giddens is incorporating the essential circumstances and facts of this notable occasion in a "Semi-Centennial Celebration Historical Book."

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Can Christianity Win?

HOWEVER different concepts of Him may be, God is one and the same. Out of differing concepts of God, from which have developed corresponding types of religious experience, mankind have formed themselves into different religious groups. But all types of religion are, after all, the effort of humanity to express its faith in that one Supreme Being whom all believe to be back of and responsible for the existence of our universe. Humanity is characterized by a common spiritual ideal, even though this ideal finds expression in a wide variety of type in creed, in symbol, in conduct.

A study of the history of the human family reveals that the spiritual experience of mankind can be grouped into ten or a dozen systems of religion. Its character and its claims make Christianity most prominent in any classification or study of the world's living religions. In one supreme function it is identical with the religions of the past and of the present—to aid men in finding their supreme satisfactions in relation to the controlling Power or God of the universe. In this task all religions are encountering the obstinate wills of men who persist in living their lives with cold indifference toward the fact of God and His sovereign relation to the world of things and of men. In this sense, vast multitudes of men are unconverted and belong to that large section of the human family who must somehow be reached and brought to a saving knowledge of God, even the God of our fathers. Here is the first formidable outlying trench to be captured by religion: men's faith must be built up to the point of confidence and trust in the Personal Being without whom the universe with all of its parts, processes, and persons is absolutely unintelligible to us. There is a God. Religion, Christianity along with others, must assert, herald, and win men to unfaltering faith in this *Fact*.

In Western civilization, responsibility for winning the individual and society to faith in God rests chiefly with the Christian religion. Though child of the East, Christianity's sphere of activity and propaganda has been in the western part of our world. And here are noted recent and continued outbursts of skepticism and atheism that find favorable soil for growth and expansion in our unprecedented material prosperity; in our acute scientific emphasis; in our exaggerated class and group consciousness; in our growing loss of the sense of personal fellowship with God. In this last statement is to be found the staggering weakness of modern religion to win its way against the principalities and powers of the world and against spiritual wickedness and the appalling spiritual death that possesses so many millions of people everywhere: it is that religion has ceased to express itself in terms of personal fellowship with God and has become a mere formula for mass social service activity. We have accordingly lost the sense of personal sin which makes men "flee from the city of destruction to the city of safety and light." This change in attitude of the

"converted" makes less fervent the zeal of the "unconverted" for finding, knowing, and owning God personally. Here is Christianity's superb function. And the splendor, rapidly slipping, which adorns our Western civilization can be regained and retained in proportion as our Western religion can keep alive and alert in the bosom of our people this religious sense of personal awareness and fellowship of God in our lives. Only thus can we speak authoritatively to the unconverted. Only the living vital personal experience of God can win men to personal faith in Him.

Recent events, multiplying in number and in menace, are making it necessary to question seriously the ability of Christianity to win in another aspect of our world relationships. Clearly, Christianity is being isolated from the group of other religions, and is being thrown back upon the necessity of entering the arena for combat with the other religions of the world. This fact is made evident by the claims of the Christian religion to uniqueness and superiority over all the living religions of mankind. While the function of religion is common to all types, the effectiveness of any system of religion as over against another system is a question which more and more men are holding to be debatable. In the East, to be sure, Christianity is meeting with increased hostility by the native faiths. Between these the warfare is waxing. The much-heralded missionary debacle of the East must be interpreted essentially as a warfare of living faiths. Nations and races of the East are insisting on giving loyalty to their religious systems that admit of expression in native genius and form. In China, Christianity faces Confucianism, which ranks numerically as the next greatest religion. These 250,000,000 of religious Chinese will be increasingly hostile to Christianity because they regard this foreign religion of the West as an interloper doing violence to national dignity, genius, and self-direction. "To discredit Confucianism is to discredit Chinese civilization, Chinese genius, and so the nation itself. And this no Chinese has ever done or will do." Under the circumstances, the Chinese are resolved to hold to their religion as against ours of the West. Leadership in opposition to the foreign encroachment notably is furnished by the intelligent element in the Chinese population.

China is typical of this growing resurgent spirit of the East. India looks askance at Western Christianity. At least two groups of facts make interesting the question of the ability of Christianity to win the world from and against the other great religions. These concern the numbers of adherents and the age of these other religions. Numerically, Christianity is the largest single religious group, but is far outranked by the combined group of other religions. And authentic reports indicate a definite slump in the number of recruits to the Christian ranks in the churches of the West. There is growing complaint of increased difficulty in the ability of Christianity to arrest the attention of the modern mind as in the past. Genuine alarm is widespread concerning the strength of the future

appeal of Christianity. Reluctantly men acknowledge the well-nigh impossibility of successful revival effort to-day. Long ago we were forced from that of mass revival to the method of personal recruit and "win-my-chum" slogan. While helpful, these have lost in utility because accustomed results were not forthcoming through them. Honest students of conditions are frankly facing facts. Every whit true is the following statement:

"The work of successful evangelism cannot be done by any single church. To-day simultaneous and co-operative evangelism are the only means by which success can be guaranteed. No one church can move or save a community. We do not know why this, at the present time, is true. We observe it, however, to prevail throughout the country. Perhaps God Himself is withholding His blessing from the churches because they are so lamentably divided. We cannot save souls, neither can we have a revival of a marked degree of spirituality and salvation under the leadership of a common Saviour unless we get together."

In other years, a single individual could stir and move a whole community Godward. To-day, it is true, in the great fortresses of worldliness, our cities, hardly any single church can carry on a campaign of evangelism sufficient to even ripple the surface of the waters of worldliness on sin's surging sea. Can it be done even by the "get-together" method? Is there not some more fundamental requisite, some more definitely qualifying basis of a new spiritual advance, than that of mere machinery or of technique? Have not we already stressed means, machinery, and technique to the point of glorification? Do we not now see that Christianity cannot win against irreligion or the multitude of religions of the world as things now are? Excepting one, Christianity is youngest of all the world's great religions. Some of these are as old again as is Christianity. Others are from five to ten centuries older. It is not on the program of these religions or in the minds of their hundreds of millions of followers ever to capitulate to the relatively new religion of the West.

If the Christian religion wins in the clearly defined conflict with irreligion and overreligion now agitating the races and nations of the world, Christianity must prove

itself the superior religion. Men's interests are alert, and their souls will strike the levels of satisfaction on the foundations of the religion that offers most for the enrichment of the life of the individual and of society. Christianity will win if it exhibits the qualities of, and functions as, a universal religion. An intensely critical modern world is observant of Christianity's excellencies, but also of its faults. Intelligent devotees of the other religions and antagonists of all religion studiously hunt for and parade the faults of Christianity with microscopic precision. The schisms and divisions of Christianity, more obvious than ever at the Lausanne Conference, will always testify to the inherent weakness of Christianity as an adequate philosophy of life for unifying the theoretical children of God into the actual kingdom and family of God in the earth. The domineering self-righteousness of Western Christianity toward other religions and followers of other faiths is a poor credential with which to qualify for such universal service for which the world waits, on which to posit its faith and hope implicitly. The prostitution of Christianity as a channel and instrument for giving religious sanction to the claims and assertions of inherent superiority of one group of children of the Father-God over another group of the same Father-God is working the inevitable defeat of Christianity in its ambitious task. "Christianity teaches that all human society should be made sacred in moral character, and that every individual and every nation should be brought lovingly into a comprehensive brotherhood of humanity under the universal Father-God." Under the constructive power of this inspiring ideal alone can Christianity hope to win in the future. When it ceases to afford in practice as well as in dogma and theory, a basis, warrant, sanction, and realization of all human beings as children of the common Father-God, some other agency more efficacious will emerge out of human experience that will effect this relation that inheres in the very nature and revelation of God.

Herein lies the challenge of the modern age to the sincerity and inherent worth of Christianity as a religious social force. Many millions think Christianity will not win in the combat of cementing mankind through Jesus the Christ.

Facing General Conference

OHIO CONFERENCE DELEGATES

Ministerial—W. C. Hartinger, district superintendent, Columbus, Ohio; T. H. Campbell, pastor, Columbus, Ohio; C. E. Hill, pastor, Columbus, Ohio; E. R. Stafford, pastor, Worthington, Ohio; J. W. Blair, district superintendent, Chillicothe, Ohio; J. W. Hoffman, president Ohio Wesleyan, Delaware, Ohio.

Reserve—I. E. Miller, pastor, Columbus, Ohio; E. K. Johnson, district superintendent, Newark, Ohio; K. B. Alexander, district superintendent, Portsmouth, Ohio.

Lay—E. H. Cherrington, Westerville, Ohio; James A. Houston, Granville, Ohio; Mrs. O. N. Townsend, Zanesville, Ohio; Mrs. J. H. Morrow, Wellston, Ohio; Bert Gill, Columbus, Ohio; E. T. Morrison, Bidwell, Ohio.

Reserves—Arthur Hufford, Bremen, Ohio; W. F. Hutchinson, Columbus, Ohio; L. G. Wortzel, Athens, Ohio.

WEST WISCONSIN CONFERENCE DELEGATES

Ministerial—Edwin C. Dixon, pastor, Platteville, Wis.; Fred W. Harris, district superintendent, 1145 Rutledge Street, Madison, Wis.; Guy W. Campbell, pastor, Eighth Street, La Crosse, Wis.; John R. Denyes, professor Lawrence College, Appleton, Wis.

Reserve—Fred J. Jordan, district superintendent, Rice Lake, Wis.; J. Walter Harris, pastor, Portage, Wis.

Lay—Oliver E. Gray, banker, Platteville, Wis.; John O. Paulson, shoe merchant, Sparta, Wis.; Frederic W. Draper, justice of peace, Loyal, Wis.; Mrs. Wilbur F. Tomlinson, housewife and Conference Woman's Foreign Missionary Society secretary, Rice Lake, Wis.

Reserve—Frank Bentley, Madison, Wis.; William G. Hosig, banker, Mauston, Wis.; T. O. Mork, banker, Viroqua, Wis.

Contributed Editorial

"Lost Leaders"?

DR. A. C. DIEFFENBACH, the vivacious and choleric editor of the Unitarian religious weekly, The Christian Register, of Boston, has evidently been feeling greatly "peevish" over recent developments in Protestantism and lifts a loud voice of lamentation in The Independent for September 17, in an article called "The Lost Leaders of Protestantism." In that article he impales as traitors to the cause of religious freedom (whatever he means by that) quite a number of the foremost progressive leaders of the various branches of Protestantism. He generously showers upon these brother ministers of his, charges of cowardice and treachery to the truth in a manner which would be quite serious if it were not so predominantly amusing.

Doctor Dieffenbach says that in the cause of religious and political freedom "our Modernist ministers are lost leaders. To their praise be it said these men did make a great adventure these past years, trying to bring a new heaven, and then, God pity them, they retreated. To call the roll would be like a solemn ceremony over the innumerable departed. But there are some names that are well known." Then he proceeds to call the roll of men he styles "lost leaders," including HARRY EMERSON FOSDICK, Bishop FRANCIS J. McCONNELL, HENRY SLOANE COFFIN, S. PARKES CADMAN, CHARLES R. BROWN, WILLIAM P. MERRILL, WILLARD L. SPERRY and JOSEPH FORT NEWTON.

Putting these men in the defendant's box, he launches against them the solemn charge that they are guilty of upholding evangelical Christianity, and he proves his charge. They are guilty of the crime of not rushing pell-mell into the Unitarian Church. Evidently Doctor Dieffenbach expected some such result from the Fundamentalist-Modernist controversy, which was at its height two or three years ago and is now subsiding. He evidently assumed that the position of modern liberal Christianity must coincide with the peculiar tenets of Unitarianism, and when all the men named have refused to be stampeded into waging a polemic warfare and have stood with united emphasis for the essentials of historic Christianity, Doctor Dieffenbach hurls at them all the hard names he can think of in the course of three pages.

The complacency and self-satisfaction with which this Unitarian editor identifies the virtues of liberalism with his own particular views would put the Pope himself to shame. The article is full of things which touch the funny-bone. He makes the implied charge that Bishop F. J. McConnell has been too cowardly to speak out on religious liberty, "taking comfort and exercise in the ministry of the social gospel." To anyone who knows some of the experiences which Bishop McConnell's exercise "in the ministry of the social gospel" has brought in recent years, Doctor Dieffenbach's picture of the Bishop taking comfort in such "retirement" is enough to make the angels laugh!

An article such as this does two large things. It gives a picture of what has been truly called "an arid liberalism," which has little toleration of others of different view, although it is boasting of its toleration all the time. Throughout Doctor Dieffenbach's article there is little attempt to conceal contempt for anyone accepting and proclaiming evangelical Christianity. In the second place his article is a great tribute to these acknowledged leaders. Some of them have been under some suspicion at times

among extreme conservatives. It will be very interesting to these folks to see these same leaders now attacked because they are such "hopeless" conservatives. L.

Shades of Nero!

By John W. Holland

UPON a little eminence in the netherworld were gathered the shades of a band of old Romans. Central in the group was Nero, and around him, sitting or reclining, were the spirits of Caracalla, Cæsar, Hadrian, Pompey, and many others.

Through devices known to the spirit world, similar in action to, but without the material apparatus of the radio, these spirits gained communication with the earth surface. Many strange discussions had taken place among them during two thousand years.

Today the brow of Nero was drawn. A great regret hung like a cloud across his countenance. He seemed like a lost soul who had lost something.

Finally, he was moved to speech. "Gentlemen, we were all born too soon. Our careers on earth were but as the children playing about the Forum in comparison with what is now going on there.

"Machines are the slaves of the giants of the modern world, and wealth piles up like heaps of golden grain. Everyone dreams of inventing something to increase the comfort of human beings. Men, do you remember the cobble-stones over which our golden chariots jolted? Think of our being cheated out of riding on rubber balloons of encased air in machines that cost as much as Claudia's crown. It makes me sick to think of it.

"Think of an amphitheater where one hundred and fifty thousand—half of the freemen of our ancient Rome—gather to see prize-fighters pummel each other's bloody heads, and pay therefor two million dollars! Two million dollars, ye conscript fathers, will the modern world pay for a few drops of blood and a couple of black eyes.

"Think of a ring-side seat, lean Cassius. I would give one hundred sesterii for the privilege and never bat an eye. The gods have played upon us the worst possible of fates:—that of BEING BORN TOO SOON.

"We had our fun, and kicked up our heels for a brief little day, but it would make Hades bearable to me if I could have had a ring-side seat at a prize-fight among the mild mannered Christians.

"Cæsar, your wars were bloody enough; but they were tame and slow. Think of flying in mechanical birds, and dropping hell-fire down upon your Christian brothers, and of wiping out whole cities with chemical bombs. Your cruelties were puerile in comparison.

"They have a device which they call the radio, by which forty million people can tune in and enjoy their prize-fights blow by blow. Tender ladies, who would faint at the sight of blood, little children and pious prelates can sit rocking in their easy chairs and enjoy thrills that we poor dupes here in Hades cannot have. I repeat it, we were cursed by not being allowed to live in a Christian civilization. We were born too soon."

As Nero ceased, there was quiet. Then the company quietly broke up, and each shade wandered away into silence and darkness, cursing his fate that he HAD BEEN BORN TOO SOON!

St. Paul, Minn.



TEN NATIONALITIES IN THIS GANG

This gang of boys—in their natural habitat in Denver—was found by a Methodist pastor and made a part of his unofficial board

Speaking in Tongues

A Glance At the Bi-lingual Mission

By Ezra M. Cox

SPEAKING in tongues was one of the distinctive gifts of the Apostolic Church. But it is not a gift which has passed from the church in America. Much newspaper space has been gained for reports of trance-like seizures which have been called speaking in tongues. But the real present-day parallels for the experiences of Pentecost are not to be found in some incomprehensible jargon uttered under conditions approaching hysteria, but in the ministry of the gospel in the cosmopolitan centers of America, so that each of more than twenty nationalities have the Word in their own tongue.

Methodism is carrying on this genuine apostolic ministry in a quiet, steady manner, unaccompanied by any trumpets or bass drums, but continuously effective, in more than one hundred churches, located in twenty-eight Conferences in all parts of the country.

This work is organized in the bi-lingual mission.

The very word "bi-lingual" may be misleading. We might think of only a two-language church. The work would be much more simple if "bi-lingual" meant simply Italian and English or Polish and English, but in the bi-lingual mission we find many different languages. We find the Italian, the Bohemian, the Slovak, the Finnish, the Hungarian, the Spanish, the Chinese, the Lithuanian, the Portuguese, the Syrian, the French, the Korean, the Russian, and the Polish.

It is the duty of Bishop Thomas Nicholson to gather these groups together, to study their problems, their needs, and their opportunities. Anyone will immediately see the great difficulty that would come in administering a mission of this type. There is no other piece of work

in the Methodist Episcopal Church where it takes so much insight into national traits and temperaments as the field of the bi-lingual missions. Anyone who does not know the facts that go to make up these great national groups in America will little appreciate the task that is before the administrator of this work.

However, with all of its difficulties and all its perplexities, the groups have been gathered together; they have held their group meetings and conferences, and, considering the group as a whole, they have carried on their business in a very creditable manner—fully as well as the average Annual Conference. They have met and discussed problems, such as finance, leadership, educational qualifications, and evangelism.

A Look at the Parish

The experience of gathering such a diversified group has revealed many weak points, but on the whole, the foreign-speaking work has made rapid progress. A few extracts from the files of the reports might help the average layman to see some of the work the bi-lingual mission is trying to do.

Let us first consider the communities:

"Our community has a Polish population of 115,000. About 45,000 of them live in the Fourteenth Ward, where our church is located."

"The Italians of the north end number about 60,000."

"Five years ago there were no Mexicans in this city. To-day we have 15,000."

"About 9,000 Italians live within one-third of a mile of my church."

"There are 8,000 Italians living in the Seventh Ward, which constitutes the parish of our church."

In looking over the dates of the organization of these churches, we find such dates as 1925, 1923, 1920, 1921, 1923, 1926, which reveals immediately the fact that a great amount of our foreign-speaking work has been lately organized. It is one

thing to organize a church with regular old-line American stock, and it is quite another thing to organize one out of raw immigrant material. This fact should lead us to be very patient. A man from Italy asked, "Where are your cathedrals in America?" The reply was, "When America is as old as Italy, we will have our cathedrals."

In looking over the bi-lingual mission, we should also look at its equipment. Here and there we find very good houses of worship, but we often hear a foreign-language pastor of the bi-lingual mission stand up in present-day America and say that he is compelled to meet in a garage, and that the roof leaks on rainy days.

When the immigrant came to America, he learned to adapt himself to American ways. It is noticeable that these foreign pastors are very skillful in adapting their programs to the need of their people. It may be a day nursery or a kindergarten; it may be that they have established a medical clinic or just a plain Ladies' Aid Society; where their women can meet and talk over the affairs of the neighborhood, like any other well-regulated Methodist Church. They have Sunday schools, week-day religious education, vacation Bible schools, and almost everything else that the average American church has.

Where the Preachers Come From

It is also interesting to find out how some of these pastors succeed. There was a young student who came from Korea to Chicago to attend Garrett Biblical Institute. He found that there was no Christian work being carried on among his Korean people. By going to certain Korean students and business men, he learned that there were about 140 Koreans in Chicago. He called on every one of them, and talked to them about forming a church. They formed a church and, in one year, forty-six out of 140 were members of the church, and fifty-six of them were in Sunday school. He also formed a Ladies' Aid Society and a choir. He gathered together a number of books dealing with religion, and carried them from home to home, as a sort of circulating library. Although a student, he visited Friday afternoons, all day Saturday, and



A LEAGUE OF NATIONS IN A NEW ENGLAND
METHODIST CHURCH

Sunday afternoon among his people. In these visits he placed much emphasis upon establishing the family altar.

"Not Counting the Italians?" Why Not Count Them?

We go into Italian churches, where we find every family in the church a subscriber to their Italian paper,

"La Voce." Their pastors are reporting from 250 to 800 calls a year.

We might go on indefinitely, reporting on these one hundred churches, if time, space, and patience were available.

Our object in reporting the work is not to exalt the bi-lingual mission, but to call the attention of the great American Methodist Church to the strangers in their midst. Too often these foreign-language churches are hidden away in some foreign section, where the regular American people seldom go. One man, in talking over the Methodist situation in his city, remarked that they had sixteen Methodist Churches, not counting the Italians. Why not count the Italians? They are proud of our great Methodist organization. They have a minister; they use the Methodist form of worship; they pay at least a part of the World Service assessment. They are proud of our great church.

Our work among the Germans started with a very feeble beginning, but grew into a mighty foreign-speaking church, and we are now living in a day when that church is rapidly becoming entirely English-speaking. May the Methodist Church to-day have enough prophetic vision to see into the future a few years, when the humble work that we are doing to-day will make its mighty contribution to the new America and the new church.

The racial distribution of the churches in the mission is: Italian, 52; Bohemian, 10; Spanish-speaking, 9; churches of several nationalities, 8; Finnish, Polish, and Portuguese, 4 each; Slovak, 3; Chinese, French, Korean, and Russian, 2 each; Japanese, Hungarian, Syrian, and Welsh, 1 each; a total of fifteen nationalities.

The present membership of the churches of the mission is 6,781, 119 having been received during the current year. The number of baptisms for the year is: adults, 208, children, 547. The mission is conducting ninety-two Sunday schools. The mission has forty-four church buildings used exclusively for language work.

—The preacher is a sculptor who makes images of God.



A NEW AMERICA IN THE SHADOW OF THE
OLD

The church at the end of this Boston street is the old North Church, in the belfry of which were hung the lanterns which signalled to Paul Revere. The football team of Italian Americans in the foreground does not date back so far.

Rescuing Stewardship from Materialism

By John M. Versteeg

Pastor Roseville Methodist Episcopal Church, Newark, New Jersey
Author of "The Deeper Meaning of Stewardship."

A WELL-KNOWN Methodist scholar discussed, not long ago, "Materialism In Its Most Subtle Form." He has it in for that branch of psychology known as "behaviorism," and gets more excited about it than most of us could or would. Far be it from me to dispute his right to righteous indignation. But I should like to take issue with the claim his title makes. I doubt if any branch of any science may be designated as materialism in its most subtle form. I beg leave to name a culprit worse by far. This is *the materialistic notion of stewardship*, which as yet is popular. If a more subtle form of materialism exists, in psychology or anywhere else, let the gentle reader, who knows of its whereabouts, trot it out forthwith, or set us on its trail. Until such proof is forthcoming, I contend that this is the worst form of materialism. Mammon toggled out as a steward—when did devil more subtly "suggest . . . with heavenly shows?"

The Indictment

Exactly one year before the article referred to above appeared, Harvey Reeves Calkins, who has done much to bring Christendom to stewardship, and who is the author of a great book on that subject, made there a stirring plea for "The Saving of a Prophetic Movement." He told his readers that stewardship is being wounded in the house of its friends. "The church has inoculated the world with a mild form of Christianity and made it proof against the real thing." Here is a sample of the way this is done. "It was a spiritual thing, was stewardship. Lift it—push it—capitalize it—it would pay! . . . Money was for service, after it had been acquired; business was for acquiring it. Business might also render service, and would be glad to do so, if it did not hinder—business. The business of a Christian business man was to make money. It was his business to take advantage of exceptional opportunities in industry and trade and make all the money he could; after that it was his business to become a good steward of his money. Subtly, almost adroitly, the profit motive of the church for the sake of the kingdom of God—was it not a holy motive?—allied itself to the profit motive of the financial and industrial world. . . . Almost the power of money had prevailed to sanctify the love of it!" In this strain, Dr. Calkins showed that that which might most honor Christ may be made to dishonor Him most.

Why the Church Went Wrong

The reason why it is popularly supposed that a "Christian steward" is "a Christian who pays a tenth of his income to the church," is that we are suffering from *an emergency view of stewardship*. The close of the war opened up a great chance for the church. Our leaders realized this. The church will long regret that it gave them so little heed. The mistake of our leaders—a perfectly human one—was that they succumbed to the temptation of the short-cut. Much is to be said in

extenuation of them. Their intentions were most honorable. There was Christ's chance in the world's change. That chance would not long remain; there was no time to waste! Yet there was the church, once again "slow of heart to understand." So they allied stewardship departments to money-raising campaigns. What I wrote in another connection may be repeated here: "The stewardship departments in the various denominational campaigns were given a difficult task. They were expected, within limited periods, so to emphasize stewardship principles that massive amounts could be raised. What wonder that when time was lacking for the former, only those phases were stressed that were sure to accelerate giving. Hence the tithe was exalted out of all proportion to the subject itself. Now we are able to see that this haste caused waste of both forces, friends, and funds. The church must teach stewardship, not to protect itself, but to save the world. It would be an unspeakable blunder were Protestantism to permit so basic a subject as this to be brought into discredit by those who seize upon it as a quick road to finance."

The Sins of the Writers

Within the past ten years, a flood of pamphlets and books on this subject has appeared. With a unanimity that seems incredible, this literature, while claiming to discuss stewardship, emphasized merely one phase of its expression, the payment of the tithe. Suppose you wrote a book and told your readers that it would discuss Christianity. Then you proceeded to develop *as the main idea* of your book *church attendance*. Suppose that, here and there, you made an occasional, complimentary reference to Christianity. Suppose you even devoted four or five pages of your book to a summary of the real nature, the real teachings, the real meaning of Christianity. But most of your pages and most of your argument went to extol the great virtues of church attendance: How far would you have covered Christianity in your book, and what right would you have to name, or advertise, it as a treatise on Christianity?

So enthusiastic were these writers about the tithe, about the large amount of money its payment would be sure to provide, about the great work that, in consequence, would be amply financed, that man after man of them claimed to write about stewardship, but used most of his space to laud the tithe and to urge its payment. There were honorable exceptions, of course; but the majority of the literature written about stewardship dealt chiefly with one of its by-products!

Most of these writers walked delicately the moment they came within hailing distance of *the real sore spot*, our unchristian social order; not a few of them never got anywhere near its neighborhood. With great éclat and shoutings they set out after the accomplices, while the real thug was given the widest of berths! They indulged in tight-rope stunts of exegesis to increase the benevolent collections, but those white-hot demands of

Jesus which compose real stewardship were shunned as a plague would be.

Taking Stewardship in Earnest

Dr. J. M. M. Gray has well said that "the doctrine of stewardship must not be drawn for ecclesiastical profit." *It must be drawn for economic righteousness.* Stewardship is the recognition and acknowledgment of God in property—in all of it. It is more concerned with property than with the proceeds of property; with economic activity than with church activity; with the social order than with proportionate giving. To put these minor propositions ahead of the major is to give the lesser the place of the greater.

And more! *Stewardship is the practice of property for the purpose of God.* It is the Christian use of things. It must Christianize the function of property as well as the disposal of our share of it. Stewardship has more to do with the making of money than with the giving of money; it deals with the acquisition of funds; it undertakes to Christianize ownership. The main purpose of stewardship is not *spiritual*. That is the main purpose of evangelism; the main purpose of stewardship is *ethical*. Of course, we must not forget that in Christianity these two are combined; separate the spiritual and the ethical, and you may have a religion, but Christianity is gone. They are discussed separately here for the sake of emphasis, and for the sake of making the meaning of stewardship clear. Evangelism concerns itself with man's inner relations; stewardship with man's interpretations. It talks out right, and right out, *about conduct*; that is, *about yours and mine*. It raises four big questions; not to mention others it asks:

1. Where did property come from?
2. What is it doing to others?
3. How are *you* getting *yours*?
4. What are *you* doing with it?

And it insists upon Christian answers to these questions.

"Entire Sanctification"

Let us not molest our leaders, but let us help them to lead all of Christ's church into all the truth about stewardship. Perhaps it would be better were our stewardship departments connected with our departments of evangelism, or with our Federation for Social Service, rather than with our money-raising agencies. For stewardship is the practical end of the social gospel.

Then let us encourage our leaders, our writers and editors in raising unwelcome questions. Permit them to ask about the rules under which property is at present acquired and held; about "property rights" and especially property wrongs; about those enormous inequities in personal possession we see on every hand. Let us not call them bolshevists or heretics because they ask questions that make us uncomfortable. Somebody ought to keep on inquiring concerning our wealth; whether in getting it, *it is not getting us*.

Furthermore, let us quit telling folks that if they will only begin by tithing, they are sure to end with economic righteousness. Mark you, *this does not excuse anyone from tithing*, or from some more generous ratio of support toward Christianizing this world. Tithing is a good method for most of us common folks; and if anyone has devised a better way to be *happily blessed* in the



support of Christ's church, we have not heard of it. Only let your tithe, or whatever proportion you give, *express* and not *repress* your stewardship. Anyone who has been pastor for even a short time knows, if his eyes and his ears have been open more than his mouth, in how many tithers there exists neither social conscience nor consciousness concerning

property as such. Tithing does not create stewardship; it would be more true to say that stewardship, once accepted, creates tithing. *More* true, but not *wholly* true; for there are situations in which, by no Christian standard, the tithe ought to be exacted. Only, most Methodists are *not* in those situations! "Stewardship" that chiefly emphasizes proportionate giving signally fails to disturb those who make money by unchristian methods. Bishop McDowell tells of a man who made one hundred thousand dollars per year, and boasted that he gave one-tenth of that to the Lord. What a sacrificial saint to manage to struggle along on a meager ninety thousand! I should not be surprised if this brother felt that his money-making was evidence of the special favoritism of Providence toward him.

We must be courageous enough to let folks see that stewardship may yet mean the entire reversal of our property views and uses. Some, upon hearing of the possibility of this, will "walk no more with us"; their subscriptions will be withdrawn. But those who remain will be folks worth having! Stewardship is not intended to fill the coffers of the church; it is intended to correct the conscience of the church. It is true that the outcome of our income must be the success of Christ's cause. But it is even more true that property must express and aid that perfect will of God revealed to us in His Son.

The Terrors of the Microscope

THE moving picture is not always a success in rural India. I sat once in the hot darkness of a plains May to listen to an Urdu lantern lecture on the danger of flies and mosquitoes. The villagers squatted in the dust in front of my chair, murmuring of daily affairs as they watched the blank sheet high in the air before them.

The lecturer stepped forward, a suave Bengalie who should have known the limitations of his audience, but was either ignorant or careless. Click upon the screen came a prehistoric peep which might have been some awful monster, but really it was only a common housefly enormously magnified.

"From this animal," said the lecturer earnestly, "comes much harm."

A rustle of terror ran through the squatting rows.

"Without doubt," said the audience, who understood nothing of comparative sizes.

Next came a gigantic mosquito.

"If this animal bites your child," bleated the lecturer, "the child will become ill."

"Without doubt," said the audience, and ran like hares.

The lecturer droned on to an audience of the sahib, the mem sahib, and an Indian lady doctor. Meanwhile at the well the villagers discussed the advent of the new and frightful monsters sent by the British Raj to devastate their families.

Cloth for "The Cloth"

A Plunge Into "Scotch Woolens"

By William K. Anderson

HE BLEW into the front door like a Kansas cyclone and took me off my feet. "You're from the West, aren't you?" (Meant to be a glowing compliment to one's "he-ness!") "You've heard about me, certainly." (Putting me, ignorant of his greatness, into an apologetic frame of mind.) "You know a good thing when you see it. I can see that you are a man of shrewdness and business ability." Under the guidance of such apt flattery was I prepared for the slaughter.

He was indisputably the most subtle salesman that ever profited by my simple credulity. He talked "big-ness." He was not interested in any retail trade. He had a big proposition for big men with big vision. He had further noticed in his meeting with ministers that the timid souls that turned down his unusual offer generally had a consistent lack of initiative which sooner or later landed them in the stagnant waters. He had sold to nearly all the leaders of the church, and whenever he showed up, the biggest of them—whose friendship he proved by the use of their most intimate nicknames—would knock off for the day so as to enjoy his company.

Many of you know him already. He was selling suitings—five or six at a throw: one overcoat, one Prince Albert, one "walking coat," and two or three sacks. Being the representative of a large English woolen firm, he had extras sometimes and liked to do a favor to the preachers by letting them have them at a price which permitted a man on a modest salary to dress like a king.

So what could you do? If you hesitated, the wife, who "always was a good judge of cloth," was summoned to his aid. She generally sided with him, didn't she? Though afterwards she wondered just how it had all happened.

So I fell—as has many a better and cannier man. With some misgivings after the spell of his hypnotism had worn off, I picked out the drabest of suitings and sent it to the far-away house where it was to be made up to my measure. It came back C. O. D. (Crape On the Door.) He had promised a fit—and I had one. For pajamas it would have been all right. But I had hoped to wear this outside the privacy of my own boudoir. The local tailor told me it would cost \$13.50 to alter it. In my simple faith I wrote to my high-powered salesman, asking what he would do about it. That was three years ago, and I still have the answer to get.

With the return of my normal common sense, I cast an appraising eye upon my stock. The overcoating was an old man's piece of goods. I sent it to one several years older than myself. His tailor measured him and reported that the goods would make little more than a pea-jacket. The other pieces I got made up, one by one, paying more than I would have for "hand-me-downs" and as much as for better suits made to order.

A shrewder fellow clergyman some months ago, when called upon by the breezy philanthropist, called in a professional tailor to look the goods over before making the purchase. This same benefactor, who was always ready to meet every emergency, was beaten for once. He cast one glance at the unwelcome visitor as the latter picked up the goods to examine it, and left.

He's still at it. Every once in a while I learn of another unsuspecting victim who has been taken in by his wily tactics. He's such a good salesman that it is too bad he doesn't turn his hand to something better than putting it over on poor preachers.

BUTLER, PA.

When Will It Happen?

By Bishop Charles Edward Locke

"MY FRIEND," said a rather frank but well-informed man of progressive doctrinal thinking, "your orthodox position seems to me untenable, if not unreasonable. I cannot subscribe to your belief in an inspired Bible, nor a blood atonement, nor to the physical resurrection of Jesus, nor to the Deityship of Jesus, and I am not at all secure in my confidence in the immortality of the soul; although I believe firmly that God is good, and that He is a living, heavenly Father."

"My brother," replied the sincere man of rather old-fashioned theological views, "in this world of mysteries, presided over by a God of infinite Personality, it is a wonder that infinitesimal finites like ourselves can understand anything. We should, not any of us, become too dogmatic concerning our beliefs, and should cultivate receptive minds.

"I confidently believe in all of these great doctrines which are puzzling you, but if we differ from each other

in our conscientious interpretations, each of us will be judged according to our honesty and sincerity.

"Every man will have his own Christ, and if he follows his holy ideal, and conforms his life to the truths and spirit of Jesus, he will doubtless share in the salvation which Jesus brought to a dying world, even if he is not sure whether Jesus had one human parent or two, or is uncertain regarding the mysteries of the atonement, or whether he thinks everything in the Holy Bible is wholly inspired."

"And John answered Him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part."

WHEN WILL IT HAPPEN?

Training for Christian Service

Report of the seventh annual Epworth League Institute of the Washington and Delaware Annual Conferences, August 8-16, at Morgan College, Baltimore, Md.

By the Rev. Ralph B. Thompson

THE world is thrilling to-day with new knowledge, new vision, and new hope, not the least of which is the Christian hope, clouded though it be by the menace of materialism and a social order that tends to become pagan. The new social aspiration is part and parcel of the new religious thinking. The modern interpreter of Christ perceives a social task rather than the ecstasies of the mystic, a kingdom of God to be realized in Christian social service. We are discovering God in human life.

The Epworth League institute escapes the technicality of a seminary for preachers on the one hand, and the requirements of scholarship in a strict school of religious education on the other; the institute institutes, it ushers in new and progressive ideas and methods of Christian work. It awakens and fosters a lively awareness of Christian comradeship in the lay worker of the local church; it rescues the lay mind from the limitations of a local viewpoint, and enables one to attain a world view of Christianity with a sense of personal and vital relation to the same. The institute is one grand forum where local problems may be presented and become themes for sympathetic and helpful discussion. A liberal lecture course, with fitting textbooks, has been built up solely in view of the evident practical needs of the average Christian worker, rather than with regard to some formal or theoretic view. There are no examinations; but credits are based upon regular attendance of five periods in each subject pursued. The benefits to be derived are conditioned on the diligence and aptitude of the student. It is eminently an honor system which experience is proving to be an aid to the development of Christian character in our youth, who are attending in strikingly increasing numbers. The course can be completed in three sessions, but its variability (coupled with the fine opportunities for fostering Christian friendships and social culture) makes the institute singularly attractive, as is evidenced in the large percentage of graduates from the course of study, who continue to come and pursue the advanced subjects.

The Institute Staff.—The deanship of the institute has been held by the Rev. W. C. Thompson, S.T.D., since the merger of the institute for the two patronizing Conferences, seven years ago. His dignity and worth as a man has reflected inestimable grace upon his signal position on the staff. Upon his resignation at the annual meeting of the Institute Commission, the Rev. D. H. Hargis was elected as his successor. Dr. Hargis is an alumnus of Morgan College; ex-district superintendent of the Delaware Conference, pastor of Haven Church, Philadelphia. His work as life service secretary marked him for advancement to greater responsibility in the institute.

Dr. Albert J. Mitchell, financial field secretary for Morgan College, is re-elected manager of the institute for the eighth year. His ability in meeting the economic problem of the maintenance of the institute gives as-

urance to those who appreciate the difficulties to be overcome. We can no longer stress a low cost to the student, but a rate sufficient to insure proper board and comfort.

Dr. J. S. Carroll, superintendent Washington Conference, South Baltimore District, was re-elected registrar. Dr. Carroll has also been a valuable member of the institute faculty.

The Rev. L. S. Moore, A.B., pastor St. Daniels Church, Chester, Pa., was elected by the Institute Commission to succeed Dr. Hargis as life service secretary. He is a young man whose modern Christian temper will appeal to youth in quest of guidance in vocational aims.

The Rev. J. T. Wallace, pastor of Mt. Joy Church, Wilmington, Delaware, was re-elected book steward. He has met the exactions of salesmanship of Christian literature with great success.

The dean of women, Mrs. Helen J. Muse, Baltimore City, is a pioneer member of the institute staff. She is an invaluable guardian of the moral and social interest of the institute group.

The Faculty and Subjects.—J. T. Fletcher, D.D., Philadelphia, morning watch and evangelism, invests this early hour with a truly devotional spirit, initiating the day's work. M. J. Naylor, D.D., Baltimore City, stewardship, a subject which is now required for graduation. Dr. Naylor knows the relation of giving to growth in grace, and the relation of the principle of stewardship to the whole of life. Mrs. E. B. King, Washington, D. C., A.M. of University of Pennsylvania, taught a combined class of pageantry and hymnology. Her scholarship and skill as a pianist, plus personal grace and vivacity, enables her to cope easily with the requirements of her task. M. A. Thompson, B.D., district superintendent of New York District, Bible study, meets the requisite of a modern viewpoint seasoned with grace. Miss Florence G. Wilson, Chester, Pa., recreation. Associated with her is Mrs. Louise Maxwell, Atlantic City, N. J., mistress of choral work. J. W. Jewett, D.D., Montclair, N. J., home and foreign missions; R. W. S. Thomas, D.D., Washington, D. C., community service; J. H. Jenkins, D.D., Washington, D. C., Christian citizenship; E. A. Love, S.T.B., Annapolis, Md., church school methods; D. H. Hargis, D.D., Philadelphia, life service; J. H. Scott, D.D., Princess Anne, Md., are all pastors of due training and experience. Miss Carrie Wiggins, Wilmington, Del., Junior League methods, conducts classes of demonstration and discussion. She is well fitted to her work. F. H. Butler, D.D., secretary for Epworth League, Chicago, Ill., conducted climax period of general methods. His alertness and grasp of the institute work is truly admirable.

The Student Council.—The president of the Student Council, Mr. Hermon Brown, Philadelphia, was admitted to membership in the Institute Commission this year. The growing need for greater co-operation between the di-

rectorate and the student group is thus recognized. Enrolled this year, 158.

Inspiration and Recreation.—Monday, August 8, at 8 P. M., introduction of faculty and officers and comradeship meeting. This first meeting is always important for the new student, while it gives the returned students and graduates a chance to present the institute idea in songs, salutations, and hilarity of the occasion.

Tuesday, August 9, 8 P. M., Dr. F. H. Butler, secretary of Epworth League for the colored Conferences, presented a pertinent, modern message, "A Trinity of Interests—The Rights, the Affairs, the Souls of Mankind."

Wednesday, stunt night, conducted by Miss Florence Wilson, proved delightfully suggestive of what the church can do for wholesome amusements.

Thursday evening, institute talent night, directed by Mrs. Louise Maxwell, who still holds the palm for concert work. These annual entertainments, derived from student talent, show a steady advance in quality, which is a tribute to the institute, regarding the sort of folk who make up the group. The admission was twenty-five cents, proceeds dedicated to institute expenses.

Friday, a formal pageant was exhibited under direc-

tion of Mrs. E. B. King. Many students get their first glimpse of religious drama in the institute.

Saturday, 8 P. M., institute camp fire—a climax service, marked by joyous singing and devotional atmosphere. A novel feature was "The Rebuilding of the Bible by Quotations"—First-year students, Psalms and Proverbs; second year, Gospels and the Acts; third year, Epistles and Revelation; the faculty and advanced students, the prophets.

Sunday Services.—7.30 A. M., morning watch, led by Dr. J. T. Fletcher; 11 A. M., sermon by the Rev. W. A. English, pastor Sharp Street Church, Baltimore; 3 P. M., life service address, Prof. P. O'Connell, Ph.D., Morgan College; 7.30 P. M., commencement exercises; address by the Rev. E. A. Haynes, B.D., district superintendent Charleston District, Washington Conference; diplomas awarded; certificates.

Morgan College.—The president and trustees of this institution release its entire facilities for our use and comfort without charge. The registrar and clerks remain to maintain the service and direction usual during the college term. The crusade for endowment is to keep it in A class. It must not fail.

Lincoln Conference Forging Forward

By the Rev. H. T. S. Johnson

AT THE Oklahoma District Conference in July, Dr. L. H. King, editor of the Southwestern Christian Advocate, wrote receipts for more than half a hundred cash subscriptions. While doing so, he said: "I am indeed glad to see you men handing in subscriptions like this. They told me it was not worth while to attend a district meeting in the Lincoln Conference." We did not ask who "they" were, but are of the opinion that "they" refers to general officers who, by virtue of the positions they hold, are jointly responsible with us for the development of our Methodism in the territory covered by the Lincoln Conference. We have long since known that our general officers did not like to give time and service to the work out here; but did not know, if one should show a willingness to visit us, "they" would say to him: "It is not worth while."

Having given twenty-one of the best years of my life to the development of the Methodist Episcopal Church in this hard and neglected field, I felt very keenly the insinuation that men, high officials in the church, should so discount these years of pioneer service, together with those of others, even longer, and no less self-denying, as not worth the encouragement of an occasional visit, especially when that visit could be made without personal expense. Not being able to forget Dr. King's remark and its implications, after getting back home I turned to the record as given in the Methodist Year Book to ascertain how much this estimate of the ministry and membership of the Lincoln Conference is justified. If this record is reliable (nobody will say it is not), the Lincoln Conference has made a most commendable showing. Figures do not lie, so let them talk. Per capita giving of the twenty Negro Conferences during the Centenary period is as follows: Atlanta Conference, \$5; Central Alabama, \$4.66; Central Missouri, \$5.57; Delaware, \$6.11; East Tennessee, \$6.82; Florida, \$4.82; Lexington, \$5.66; Lincoln, \$6.05; Little Rock, \$6.96;

Louisiana, \$6.33; Mississippi, \$5.78; North Carolina, \$4.62; Savannah, \$2.64; South Carolina, \$4.01; South Florida Mission, \$8.39; Tennessee, \$2.42; Texas, \$6.05; Upper Mississippi, \$5.82; Washington, \$6.52; West Texas, \$7.33.

Named in the order of the per capita giving, seven Conferences—South Florida Mission, West Texas, Little Rock, East Tennessee, Washington, Louisiana, Delaware—led the Lincoln Conference. Texas and Lincoln Conferences tied. All others fell behind. Note, if you please, that among these others are such great Conferences as the South Carolina, North Carolina, Mississippi, Upper Mississippi, and Lexington.

The 1927 Year Book reveals that for the first and second World Service years the Lincoln Conference gives leadership to the same number of Conferences, seven—South Florida Mission, Delaware, East Tennessee, West Texas, Florida, Lexington, and Central Alabama—but claims the lead over one more than during the Centenary period, because the Texas Conference, which tied the Lincoln Conference then, falls twenty cents per member behind in the two World Service years recorded. The Florida, Lexington, and Central Alabama Conferences changed fifth, sixth, and seventh places with the Washington, Louisiana, and Delaware. The Delaware advanced to the second leading place, while the Washington and Louisiana are taking dust from the Lincoln Conference. In the face of these facts, is it just to refer in disparaging terms to the labors of the Lincoln Conference? Does not a Conference that for two years has outdistanced other great Conferences in World Service giving, deserve praise rather than censure; attention rather than neglect?

It has been said by church leaders from the episcopacy down that what the Lincoln Conference needs more than anything else is men who can do things. But Dr. Baketel's "Book of Numbers" tells a different story. It says that the men of that Conference, with almost no

episcopal supervision, shunned by the general officers, even in Annual Conference visitation, too far apart to buoy one another in frequent group gatherings, have been able to occupy eighth place among the twenty Negro Conferences in per capita giving for seven of the most strenuous financial years in the history of the church. In other words, the Methodist Year Book says: The Lincoln Conference preachers are the "doingest" ministers in American Methodism, all things considered.

We of the Lincoln Conference have been censured for not having built great churches; yet, not since 1911, as far back as available records show, may be; not since this has been a Conference have we been able to borrow a dime from the Board of Home Missions and Church Extension. We have been encouraged, it is true, by donations, but they have been too small to put through big projects in strategic centers. To do a big job in centers like Kansas City, Omaha, Denver, etc., substantial loans are necessary. Had we been encouraged as other Conferences, there would be some outstanding church buildings to our credit, too. To illustrate: From 1913 to 1926, the Board of Home Missions and Church Extension loaned to churches in the Delaware Conference alone \$53,925.91. All of this but \$13,410.44 at Atlantic City, and \$1,514.47 at Burlington, N. J., was loaned to three churches in Philadelphia, one of which (Zoar) received \$25,000. Other Negro churches were given substantial loans, as follows: Baltimore, Md., St. Paul, \$1,200.51; Bradentown, Fla., \$1,350; Beaumont, Tex., \$2,570.90; New Orleans, People's Church, \$3,290; St. Paul, Minn., \$3,500; Hot Springs, Ark., \$5,000; Fort Smith, Ark., \$7,343.75; New York, Mt. Calvary, \$15,000; St. Petersburg, Fla., \$25,000.

Be it far from me to say that any of these causes were not deserving of even greater consideration. Yet it does seem to me that the Lincoln Conference, covering four great States, including most of the cities of the Middle West, should have been loaned money enough to put through at least one project. Especially do I believe so when I note loans made by the board to white work in our territory. For instance, look at my own State, Oklahoma. Anadarko, an agricultural town of 3,116 souls, was able to borrow \$3,925.80. Chandler, another town depending entirely upon agriculture, with no perceptible growth in twenty years (population, 1,226), borrowed \$2,600 to build a church. Grainola, just a wide place in the road, where only eighty-one people live, borrowed \$3,045.75. Yale, a farming town, population 2,601, secured a loan for \$1,400. Another town of 1,016 souls, with no prospect of future growth—Yukon by name—was loaned \$3,000. I cannot understand the mental processes of those who approved loans to churches in such towns as I have described, and found it unwise to lend a single dollar to any Negro church in the great centers of population within the bounds of the Lincoln Conference.

If the criticisms of this article seem severe, they are no more so than the conditions under which the men of the Lincoln Conference have labored through the years. Measure us by the same standards that the men in other Conferences are measured, and we shall be satisfied. See us in the light of the discouragements, prayers, and tears necessary to the accomplishment of these seemingly small results, and you will, at least, give credit for loyalty under difficulties and for possessing unusual faith in Him whom we serve.

New College of West Africa

WHEN the last General Conference made the Liberia Conference an integral part of the Covington Area at the home base, it was with a view to more efficient administration of that field resulting from the livelier interest necessarily consequent to the closer contact. That anticipation is being translated into fact. A canvass of the educational situation will show that in regard to the College of West Africa. Seven years ago the plan was to move the college out of Monrovia. Bishop Clair was convinced of the wisdom of rebuilding on the old site. This accordingly was agreed upon. A proposition was ratified to the effect that if the home base would promise \$15,000 toward the erection of the new buildings, the remaining \$15,000 would be raised among the constituency on the field. The Le Zoute Conference last fall gave its approval to these plans, and decision was made that the work go immediately forward.

On his last visit to Liberia, Bishop Clair made a beginning of the actual work of wrecking the old building, which had been standing since 1853. Ground-breaking for the new building, to be known as the Cox Memorial Building of the College of West Africa, was held May 25 of the present year. Concerning the success of that auspicious beginning, a letter to Bishop Clair from Mr. R. L. Embree reads as follows:

"Dear Bishop Clair—We had our ground-breaking exercises yesterday, and in the midst of a week's solid rain the Lord gave us a perfectly clear day—we had made

no preparation for rain, and did not expect any. We took up a cash collection of \$1,556 or \$1,565. I can't seem to remember which. We'll send you a printed account later on. This came without a great deal of preparation and on short notice. We are now going to undertake a systematic canvass and campaign that will not leave anybody out nor allow anyone to get away without giving something. Our total amount on hand here in cash raised in Liberia is about \$8,000, and we are out for a total of at least \$15,000, which we expect you folks in America to match dollar for dollar. Best wishes; we are all well, though hard pressed for time and energy, as it is *hot* here this year.

"Sincerely yours, R. L. Embree."

The College of West Africa is the oldest school of the Republic of Liberia, having been founded as the Methodist Seminary in 1839. It was therefore quite appropriate that the government should have been represented at the ground-breaking exercises by His Excellency Edwin Barclay, Liberian Secretary of State, who also was the presiding official of the occasion. The municipal board was represented by Commissioner Aaron J. George, of the District of Monrovia. A formal address was made by Hon. D. E. Howard, vice-chairman trustee board of the college. Dr. R. V. Richards, district superintendent, and President R. L. Embree, of the college, also participated in these notable exercises. The church, with its representatives of the choir, Sunday school, and Ladies'

Aid auxiliaries, assisted in the occasion. Present also were representatives from local steamship agencies and commercial houses. Hon. E. Guyatt, Consul-General for Spain, spoke on behalf of foreign representatives, and Hon. P. F. Simpson was master of ceremonies.

American Methodism owes it to the cause of Christian education abroad to come generously to the help of this far-reaching movement to rebuild the waste places of Liberia's educational enterprise. The government of Liberia is itself awake to the value of this institution as well as of an enlarged and more efficient general system

of education for the country. Dr. B. W. Payne, secretary of public instruction for the Republic of Liberia, has recently been in the States studying methods and conferring with a group of men interested in Liberia looking toward a definite program of state and church school education. Thus begins the dawn of a new day for the enlightenment and Christianization of the neglected thousands in Liberia. Who would withhold their gifts from a mission with such promising results? Let America raise the needed \$15,000. Contributions should go to Bishop M. W. Clair, Covington, Ky., U. S. A.

A Vital Memorial

AT THE last session of New York East Conference, Dr. William M. Carr, of Goodsell Memorial Church, Brooklyn, introduced a memorial, entitled: "The Preparatory Membership Class," the content of which is of vital interest to Methodism generally. It has reference to formal religious training of our youth in the age of adolescence; in that time of character formation when influences for good or ill have the profoundest significance for individual and social well-being.

Following is the memorial intended by its sponsors to become Section 1 under Paragraph 55 as of the Discipline of 1924:

"It shall be the duty of each pastor to organize annually a class for preparatory membership, or 'confirmation,' of boys and girls of the 'teen age, and to instruct them personally or by others under his direction; and at Easter, or some other favorable time, receive the class into full membership into the church according to our rules; a report of this class to be made by the pastor at the Fourth Quarterly Conference," and add the following to Section 8 of Paragraph 108:

"And has a class for preparatory membership been formed among the boys and girls of the 'teen age this year?" —David G. Downey, Otto F. Bartholow, George E. Bishop, A. A. Bouton, J. Lane Miller, Robert M. Moore, Howard V. Ross, William M. Carr, H. H. Meyer.

If adopted by General Conference, the memorial will bring several marked advantages. It will give emphasis to what many pastors are already doing, but will, besides, bring about the more general practice and adoption of this custom throughout all of our Methodist congregations. As the secular schools are more critically emphasizing content and machinery of their educational endeavor, the church must keep abreast of the needs of the religious nature of our youth by making every provision for enriching the vital religious experience of the youth entrusted to her shepherding. Speaking wisely from the standpoint of the church, Dr. Carr, urging adoption of the memorial, says rather aptly: "We are not supposed merely to instruct our boys and girls intellectually, but during the progress of the class, from three to six months, lead each boy and girl into a real experience of conversion and the consciousness of forgiveness of sins."

Certainly the memorial reveals an awareness of the urgent need of stronger emphasis on saving the youth to the kingdom of God. As the church contemplates this need and ponders the inadequacy, if not looseness, of our present method, there must be distress of soul on part of the spiritually minded, with a moving desire to see a way of relief pointed out. This memorial sets out in

the right direction toward a desired goal. With its sponsors, we hope the entire church will carefully consider the advisability of its adoption by the approaching General Conference. Likely it will be presented to the several fall Conferences, and we predict its adoption with the minimum adverse discussion, inasmuch as it meets a most vital need in the life and machinery of the church.

Wins Brilliant Victory

EVERYWHERE there is evidence of growing appreciation of the purposes and accomplishments of The Woman's Home Missionary Society on part of our colored women, for whose benefit the society was organized nearly fifty years ago.

Mrs. Daisy Bulkley Taylor, of Orangeburg, S. C., is in receipt of the following interesting information from the corresponding secretary of The Woman's Home Missionary Society, Evanston, Ill.:

"It is my pleasure to write you that the Orangeburg auxiliary has won the reward in the auxiliary visiting delegate contest, having made a net gain of 1,140 per cent and having met all requirements."

Mrs. Dr. Taylor, as she is now known, put on a membership campaign in the early part of the year. She and Mrs. L. W. McPherson were made captains, with three lieutenants each. As a result, the organization gained fifty-seven new members, this being the largest gain for the year anywhere in Methodism.

The national convention of The Woman's Home Missionary Society is to meet in Baltimore, October 12-19, 1927. Mrs. Daisy Bulkley Taylor, having been long connected with the society as a public speaker, will be an ex-officio member of the convention.

Mrs. L. W. McPherson, whose spotless life and efficient service everybody delights to honor, has been elected visiting delegate, and therefore will be crowned at the convention "Miss Baltimore." Mrs. McPherson, always kind, thoughtful, and dignified, will honor her auxiliary and be admired by the convention.

Mrs. Dr. Taylor has taken a lively interest in South Carolina Methodism, and is proving herself to be not only a good wife, but a brilliant leader and personal worker in social, community, and church enterprises.

What is the matter with the South Carolina Woman's Home Missionary Society? It is all right. Who says so? Everybody. Who is everybody? All of the Methodist women of South Carolina. Rah! Rah!! Rah!!! —L. M. Dunton.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

ELIJAH IN NABOTH'S VINEYARD

FOURTH QUARTER. LESSON III. OCTOBER 16

Scripture Lesson—1 Kings 21.

A Retrospect. Had it not been for Horeb, Elijah might have remained in hiding for the remainder of his life. He was what we would call to-day a fugitive from justice; and the charge against him was a serious one—that of murder which he had committed under a spell of Godly passion or zeal for God. But, judged by the accepted ethics of his day, he was no criminal—his murder was justifiable. He had executed the law which required the death of a blasphemer or of one who tried to lead the Israelites away from Jehovah. If he made any mistake, it was the mistake of taking it upon himself to execute a law which he had not been authorized to execute. Probably he saw his mistake after it had been made. We can almost read his confession of his mistake in the first sentence of verses 10 and 14 of 1 Kings 19. We can also read God's disapproval of his loss of temper in the eleventh and twelfth verses of the same chapter: he should not have been so turbulent and destructive as the first three scenes of the vision, but should have manifested more self-control, as indicated by the last scene. God uses other men, and not His prophets, for that kind of work unless the prophet works in conjunction with those in the authority of the government. And we can read God's punishment of Elijah's mistake in having Elisha ordained in his place, because God would cut Elijah's life short somewhat as He had done to Moses on account of his mistake. After this Elijah became resigned to whatever God should suffer to come upon him. He realized that God was not dependent upon him, but that he was dependent upon God. He returned home to fight the battles of the Lord as before until God should call him—but no more to fight with the sword.

Elijah Defends the Poor Man's Rights. But Elijah did not make himself public again until Jezebel and Ahab had committed another heinous crime. They had not only murdered, but they had murdered for no other reason than that they might come into the possession of the man's property. They had not only killed, but had also taken possession (1 Kings 21. 19).

Naboth was a poor man who had inherited his little homestead, which was adjacent to the palace court, and was unsightly in comparison with the palace and its court. He was not able to beautify it in keeping with the tastes of the community in which he lived. Besides, Ahab just wanted this lot to round out his palace gardens. Naboth had refused a liberal offer from the king. We have similar situations to-day. A certain section of the city becomes a rich man's section with palatial homes, beautiful lawns, and flower gardens, etc., etc. But a poor man has owned property there for a long time when the rich men were not there. He refuses to sell out and move into a community more in keeping with his standard of living. He has a legal right to remain there—it is his property, acquired honorably. But respect for the fitness of things hardly justifies his staying there if he can find a reasonable purchaser and satisfactory property for sale elsewhere. According to our way of looking at things to-day, it would seem that Naboth should have accepted the king's liberal offer and moved elsewhere. But the Israelites did not regard such matters in our way. Had Naboth done that he would have violated an accepted law of the land and of God—the law of inheritance. This law forbade the disposing permanently of an inheritance except to some member of the family (see especially Numbers 36. 7). So Naboth did not only have a legal right to remain where he was, but he had no religious or, which is the same thing, moral

right to do otherwise. So Naboth was murdered because he would not violate the law of his God to satisfy the whims of the king. This was a greater crime than had been committed in killing the prophets of God because they were loyal to God. It is also killing because of religious loyalty, and in addition it is appropriating the dead man's property (21. 19).

Repentance That Didn't Repent. Ahab would have preferred any other man except Elijah to know by what means he was coming into possession of Naboth's property. Those who had committed the murder were his friends, and did not know for what purpose it had been required of them. But Elijah was his inveterate enemy, who did not believe in mincing words in denouncing evil in high places. Others may know and may privately disapprove. But he was the one man who would be most likely to give Ahab's crime the greatest publicity. And if he should make capital of it, even many of Ahab's friends would likely turn against Ahab, seeing that no man's possessions were secure should for any reason they become tempting to the king. This is what Ahab feared—not God, but the political results should Elijah make capital out of his crime. The punishment which the prophet announced to him (21. 21-24) indicated that a bloody revolution would be incited against him or his house. He did penance (21. 27); but he was not penitent because of the crime committed in his name. He was not penitent; but he was simply sorry and scared because his arch-enemy had a good case against him which would take with the public; and he saw no way of answering him or of wiggling out of it. And his fear was well founded. Probably Elijah had nothing to do with it except perhaps to put it into Elisha's heart to instigate the revolution when the time seemed advantageous for it. But his successor did cause a revolution which did not spend itself before it had completely destroyed Ahab's house and had amply avenged the blood of

Naboth and all the men killed unjustly by Ahab's wife. As he sowed, his family reaped. SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, OCTOBER 16, 1927

"Hast thou found me, O mine enemy?"

(By D. D. Martin, D.D.)

The most sinful individual or nation will recognize the presence of God in His servants, and are afraid. Ahab was absolute, as he thought, in his realm, yet when confronted with the man of God, he was helpless. His sin had made him weak. Sin always weakens, and of this we may be sure: our sin will find us out. This is as true of rulers and nations as of the least of individuals. The people without God are free from condemnation as compared with those who know what sin is, and are careless concerning it.

Ahab had known the God of Israel, but had put himself in the hands of a wicked and heathen woman, and she proved his ruin. When he faced God again he was reminded of what he had done. It is one thing to be a missionary and help to save the heathen, and quite another to compromise with them, and thus bring reproach to the cause of Christ. Much depends upon the correctness of the missionaries' life. There are often chances for them to make merchandise of their position and influence for personal gain. But God would find them out.

We cannot hide away from God by hiding behind another's sin or excusing ourselves because of the position we hold. God will find us, and every true-principled man or woman will recognize our sin. Sin leaves its mark on the offender and produces a shock on the observer. The non-Christian world knows the inconsistencies of Christian nations and hold us all responsible for them. When we are confronted with them by these representatives, we may call them enemies or aliens, but they often speak the truth.

Sin in Christian lands is more destructive than in heathen lands, because it is a sin against Jehovah's light, and is without excuse. God is the friend of the heathen world as much as of the civilized races. He will not permit us to wrong them any more than he would permit Ahab to wrong Naboth. God in His Word is an enemy to unrighteousness in dealings as well as any other form, and any advantage we of this nation take of the other nations of earth we shall give account for.

GAMMON SEMINARY.

Epworth League Topic

OCTOBER 16

MY CROWD SEEING CHRIST THROUGH ME

(2 Cor. 3. 3; Gal 2. 20)

On some of the mission fields it is customary to speak of the missionary as the "Jesus Man." Some missionaries therefore become accustomed to this title, "Jesus Man." How perfectly that expresses the ideal of this lesson. We should be Jesus men and women. There is a story of an Englishman who went out to India to live in a little village the kind of life he thought Jesus would live there. He paid his own expenses, and no mission board was responsible for him. A couple of generations after this man had died in that obscure village in the interior, a missionary went to the village and began to speak of Jesus. A man said, "We knew him; he lived with us once. And the story of the life of this man was made known."

In the days of Francis of Assisi a young man entered a monastery. He had been there only five days when he was told that Francis of Assisi was at the gate and desired to speak with him. He was very much frightened, for he imagined that he was to be rebuked for some mistake which he had made. But when Francis told him what he wanted, he was even more frightened. For the older man said, "I want you to go down into the market place with me and preach." He could

not imagine himself preaching in the presence of Francis of Assisi with only five days of preparation. I suppose he must have felt like the young man who found President and Mrs. Coolidge in his congregation in South Dakota this summer. So he went down into the market place with him. For an hour they walked through the narrow, crowded lanes among the shops and bazaars. In all that time Francis said nothing. And, of course, the younger man did not speak, for he had said to himself, "The father is thinking deeply, or he is in prayer. And who am I that I should interrupt the prayer of Francis of Assisi?" So in absolute silence they returned to the monastery. The older man said good-bye, and started away, when the younger man plucked up courage enough to say, "But when are we going into the market place to preach?" That was what the older man was waiting for, and he put his hand on the boy's shoulder and said, "My son, we have been in the market place, and we have preached." That is the kind of preaching that really counts. That is the kind of preaching through which is seen the likeness of Christ.

In the early days of the church there was a dispute as to whether the followers of Jesus

should be called Christians, the followers of Christ, or whether they should be called Chrestians. The second word changes the i to an e, or in the Greek, the iota to an epsilon. The controversy reached Rome itself, and we have contemporary records of how serious it became. The word Christian means those who live the useful lives. It is a testimonial to the impression they made on their contemporaries that such a title seemed appropriate. We are proud to be called Christians; we should also be worthy of being called Chrestians. The great trouble with Methuselah was that he had a life with only one dimension, length. We should not be content with lives of but a single dimension. There should be depth sufficient to present through them the likeness of Christ.

Christ must cease being an idea with us and

become an experience. It is possible to have Him in the mind by agreeing to the fact of an historical Jesus, and then never knowing Him in the personal life. If the center is right, the circumference will take care of itself. By putting Christ at the center of life, all other relationships will adjust themselves properly. Thus it is necessary truly to know Christ.

Thus there comes back upon us the necessity of being that kind of a person who is able to represent the Christ life. The most effective or the most useless interview made in the win-my-chum campaign will be made long before you open your mouth to invite someone else to start upon the Jesus way. It will be made by the life and character which you have been showing.—Bruce Baxter, Epworth League Quarterly.

Clair as residents among us, and they in turn are very appreciative and gracious of the courtesies shown them.—M. C. Broadbuss, Reporter.

Lawrenceburg, Tenn.—St. John Methodist Episcopal Church: The following members paid in the rally which was conducted September 4 for the pastor. We have less than fifty members, and only one third of these are active workers: R. M. Parker, O. J. Summerhill, and J. A. Bumpers, \$2 each; Mrs. M. Davls, \$1.25; Mrs. I. Parker, \$1.80; Mesdames B. Parker, E. Neal, B. Jefferson, H. Davis, A. Buchannon, A. Wigfall, A. Morton, \$1 each; Miss F. Welch, \$1; Mr. J. Welch, \$1; Mr. L. Bumpers, 50 cents; Mrs. S. Craig, 75 cents; several paid 25 cents; total raised, \$37.93. This was a joint rally with West Point and Lawrenceburg. We regret that this charge is not able to pay our beloved pastor full salary, as he should be getting more than \$1,000 per year. He looks after every cause of the church, and we are hoping that the bishop will return him to us and his good wife, who helps him in every effort. The Ladies' Aid gave him \$5 in the rally.—R. M. Parker, Reporter.

Abingdon, Va.—The Charles Wesley Methodist Episcopal Church: As the close of the Conference year is at hand, we, as members and friends of the church, feel like the Pilgrims felt when they landed upon America's soil. They set apart a day of thanksgiving; in that day they knelt and thanked the Almighty for allowing them to meet with grand and noble success. We certainly have had a pleasant year's work; every auxiliary has shown its colors, and we have made great accomplishments, spiritually and financially. We often remember the words of the Almighty when He said, "Seek ye first the kingdom of heaven and his righteousness, and all these things shall be added unto you." We first sought the ones that needed Christ; after being successful, we began to improve our church. Our conscientious pastor made plans, and we kindly catered to them, and we have made unspeakable improvements. As the end draws near we happily look over this as being a well-spent year—a year of historical events that will long ring in the minds of Charles Wesley's members and friends. We do not desire the credit ourselves, but attribute it to our dear, beloved pastor, the Rev. F. D. Thomas. We have worked all the year, but it has been a work very much needed. Sunday, September 11, was set apart by the officials of the church for a rally. This rally was to get sufficient funds to close the year with all claims paid up. In this effort we were very successful, and funds collected amounted to \$200, which will permit us to square up the year financially. As this has been such an excellent year, we trust the coming one will be even better.—Reporter.

Biloxi, Miss.—The opening night of our fall drive was a high time in Zion. Never in the history of our church in Biloxi have we had a meeting to excel the fall opening night, September 14. Our hard-working, hustling pastor, the Rev. P. H. Rembert, had succeeded in bringing folks to Biloxi from one end of the coast to the other, and even from New Orleans, La. The Scripture lesson was read by the Rev. J. A. Leach, of Handsboro; prayer by the Rev. Alexander, of the First Baptist Church of Biloxi. The church was packed from pulpit to the door, and both choirs rendered excellent music, with Mrs. A. B. Pittard presiding at the organ. Prof. Nichols, the principal of our city school, delivered the welcome address in his usual eloquent way. In his able address, the Rev. J. M. Shumpert, our great pastor of Pass Christian, said many commendable things about the fall drive. Dr. Shumpert is a great man, and is much loved. The Rev. A. L. Holland, our brilliant pastor of Bay St. Louis, was introduced, and in well chosen words the Rev. Holland introduced Bishop R. E. Jones. We are delighted to say our beloved bishop preached the sermon of his life, using for his subject, "The Christian Warfare." May the Lord continue to bless Bishop Jones. The Rev. J. B. Campbell, our pastor at Ocean Springs, made a fine impression in his address. Dr. Kyle, our city physician, said many good things. The Williams quartet rendered fine

Little Stories of Achievement

What the Churches Are Doing

Canton, Miss.—We have closed our revival, which was a great success. Twenty souls were saved. The meeting was conducted by the pastor, Rev. J. E. Thompson, and the members only. Collection for the painting of two churches, \$51; for pastor, \$31; total, \$82.—Rev. J. E. Thompson, Pastor.

Montgomery, Ala.—The vacation Bible school of St. Paul Methodist Episcopal Church was conducted by Mrs. A. B. Jones, assisted by Mrs. L. A. Jacobs, Misses Jaunita and Annie Jones, and Miss Caldora Thompson. The school was very successfully carried on for three weeks; fifty-five pupils were enrolled, and each pupil was greatly benefited. A delightful program was rendered on the closing night.—Maxine Jacobs, Reporter.

Bay Springs, Miss.—Bethlehem Methodist Episcopal Church: Our revival closed with a great success. Ten members were added to the church. The meeting was conducted by the Rev. W. P. Ward, who assisted the pastor. The Rev. J. H. Hendrix, pastor, preached a great sermon Sunday morning and night from Isa. 40. 3. Sunday morning's collection was \$56.74. The Rev. Ward remained with us until Friday night, the closing of the meeting. He preached some strong and soul-stirring sermons. Grand total collection was \$100.88. Music was furnished by Mrs. L. B. Richards, of Sandersville, Miss.—J. M. Griffin, Jr., Reporter.

Enondale, Miss.—A grand rally was conducted at Bethel church on the Tamola charge. This was given for the purpose of repairing our church. Dinner was served at the church. We had two services during the day, and were glad to have with us our ex-pastors, the Revs. H. K. Roberts and F. L. Williams. Both brought inspiring messages. The Rev. Williams preached at 11 A. M. from Matt. 3. 7. The Rev. H. K. Roberts preached at 3 P. M. from Luke 10. 31, 32. Collection for the day's services was \$20; Sunday school, \$2.46; total for the rally, \$22.46. The Revs. Roberts and Williams are always welcome; come again.—W. A. Wiggins, Pastor; M. J. Blanks, Reporter.

Preston, Miss.—Bethlehem Methodist Episcopal Church: August 7 was the beginning of our revival. We had with us our beloved district superintendent, Dr. D. L. Morgan, who preached two able sermons. He was paid in full for the quarter. The meeting was conducted by the pastor, Rev. G. W. Vaughan, and the Rev. E. D. Smith, of the Baptist Church. The meeting was a success spiritually and financially, and we are always glad to have the men of God with us. Eight souls were added to the church. Amount raised throughout the quarter and revival was \$72.11. A nice shirt was given the pastor. Pray for our success.—Arleana Coleman, Reporter.

Booth, Ala.—Booth and Lomax: Our revival began the third Sunday in August at Lomax, and was largely attended each night.

The Christians were revived. Four persons were converted and joined the church. At Booth the revival began the fourth Sunday in August with a good old-time class meeting, which was led by the pastor. At night, Dr. W. M. Jones preached a wonderful sermon. Monday night, the Rev. J. W. Knox, our pastor at Benson, Ala., preached, and preached through the remainder of the week. He is a great preacher. This meeting will live long in the hearts of the people. Thirteen were saved from sin and joined the church. We are trying to get ready to meet the Annual Conference with a good report. We are building a new church at Booth.—J. T. M. Willis, Pastor.

Springfield, Tenn.—Springfield Circuit: The Rev. Johnson is ending up a very successful year's work. He has just closed revivals at all the churches. The third Sunday in August was a high day at New Bethel, Coopertown. This Sunday was rally day, and dinner was served to a large crowd. A large crowd was present from Nashville, and among the distinguished visitors were Dean Sutton, of Walden College, who preached at 11 A. M. Prof. Hawkins and Mrs. Sutton gave interesting talks in the afternoon. The Misses Sutton and Miss Chavis were also present. The Rev. Johnson has labored very hard the three years he has been pastor, and has brought the circuit to the front. He is especially interested in the young people, and is giving his people the best there is in him, and he is loved by all.—Amy L. Porter, Reporter.

Ehrhardt, S. C.—The following is the result of the Rev. L. S. Selmore's summer work on the Ehrhardt charge: At each church, services only lasted eight days. Mt. Nebo: Baptisms, 18; collection, \$62.85. Friendship: Baptisms, 36; collection, \$108.63. St. Luke: Baptisms, 24; collection, \$121.95; accessions from other denominations, 24; other accessions, 38; total, 62; total baptized from the families of the church, 78, adding to our full membership roll, 140; total collection, \$293.43. This charge is planning to pay the Rev. Selmore his full salary, \$1,500, two months before Conference. The Rev. Selmore is the right man in the right place. He is now beautifying the churches on the charge as they never were before, having just completed the painting of Friendship Methodist Episcopal Church at a cost of \$560. A strong membership is at his side.—Reporter.

Covington, Ky.—Bishop and Mrs. M. W. Clair are comfortably and happily located in their beautiful new home at 1040 Russell St., Covington, Ky. On Tuesday evening, September 20, from 8.30 to 10.30, they were given a reception at their home by the members of Ninth Street Methodist Episcopal Church, to which Bishop and Mrs. Clair belong and of which the Rev. R. F. Broadbuss is pastor. About 200 persons, representatives from all the churches in Covington, as well as our own membership, came and went during receiving hours. Bishop and Mrs. Clair received much beautiful silver from the church, as well as presents from individual members. Delicious refreshments were served. We as citizens are very glad to have Bishop and Mrs.

music. The Revs. Smith, Andrews, and Stepto, of the Baptist Church, added much to our service. Dr. Simms, of the Colored Methodist Episcopal Church, helped to push things on. Bros. Jacob, of Gautier; Hon.

Thomas I. Keys, of Ocean Springs; and Wm. Robinson, of New Orleans, played well their parts. Our pastor, the Rev. Rembert, knows how to put the program over the top.—Reporter.

District Activities

Quarterly Conferences

BENTON, LA.

Newlight Methodist Episcopal Church: Our fourth Quarterly Conference was held September 7, with the district superintendent in the chair. The roll was called, and all officers were present except three, the same being ill. Paid district superintendent in full for the year, \$490; paid for building and improvements this quarter, \$970; raised this quarter for all purposes, \$650. The district superintendent was well pleased with the work done, and the church is in fine shape. We had the pleasure of having with us the Rev. Dr. G. W. Alston, who delivered an able sermon. We have closed with a good year's work, and the Lord has been with us. The pastor's wife has been ill for five months, but is very much improved at this writing.—Rev. A. B. Venable, Pastor.

BILOXI, MISS.

Our third Quarterly Conference, August 30, was a great success. All officers and members were present with written reports which showed the charge to be in a progressive condition. Our beloved district superintendent, Rev. E. A. Wilson, was on time, held the quarter, and preached the same night. His sermon on the Christian life was fine. We raised on Tuesday night during the Quarterly Conference, \$40; paid the pastor for the quarter, \$310; district superintendent, \$32; total for all causes, \$563. Pension and Relief and Episcopal Fund, paid in full. Our pastor, Rev. P. H. Rembert, knows how to put the program over and our church is moving by leaps and bounds, and we are proud of him.—Reporter.

FORT LAUDERDALE, FLA.

St. John's Methodist Episcopal Church: Our third Quarterly Conference was held September 16-18, with the district superintendent, Rev. John W. Wesley, D.D., presiding. Notwithstanding the illness of the pastor, the officers were present and rendered splendid reports. Fort Lauderdale is proud of her district superintendent, and showed it in the treatment accorded him. Our new church is moving along nicely, and when completed, we

will have one of the best on the east coast. Sunday will be long remembered. The district superintendent preached an able and profound sermon. At night the Rev. A. McCoy favored us with a splendid message. The leaders and officers are to be commended for the way they handled the affairs of the Conference: Mesdames S. Aldridge, E. McCoy, E. Robinson, and A. Williams. Paid district superintendent in full, \$30.—Eliza Robinson, Reporter.

HOLLY SPRINGS, MISS.

A community welfare convention was held in connection with our third Quarterly Conference, September 7-11; preaching each day at 11 A. M. and 8 P. M. Many stirring sermons were delivered by our beloved pastor, the Rev. J. W. Jones. From 1.30 to 3 P. M. was given to discussion and reading of papers, as follows: Wednesday, Miss Ruby Ross presiding; subject, "Are Church Services What They Should Be? Why Not?" Thursday, Miss Nina V. Taylor presiding; subject, "Who Is Responsible for the Training of the Leaders of the Future Church?" Friday, Prof. Berry presiding; subject, "Are the Young Folk as Good as They Were Ten Years Ago? If Not, Why Not?" The many very excellent papers read and inspiring talks made will not soon be forgotten. The Rev. A. G. Cole, district superintendent, presided at the Quarterly Conference in a brotherly manner. Raised during the Conference, \$75.—Miss Nina V. Taylor, Reporter.

PHILADELPHIA, MISS.

Our third Quarterly Conference was held at Mt. Zion, September 18 and 19, Dr. D. L. Morgan, district superintendent, presiding. The Conference was opened by the Rev. C. W. Walker. The district superintendent made some touching remarks concerning the district. The roll was called, and every member was present. The district superintendent was paid in full. We raised in the Quarterly Conference, \$50; total raised this quarter, \$300. This was one of the best Conferences held on the circuit. Dr. Morgan preached at 11 A. M., Sunday, to a crowded house. Forty-five partook of the communion.—Rev. F. L. Woods, Pastor; C. L. Hopson, Reporter.

the Conference: the Revs. B. F. Woolfolk, J. H. Talbert, district superintendent Starkville District; J. W. Byrd, E. D. Montgomery, L. V. Kinard. All spoke words of greeting to the Conference. This was one of the best Conferences in the history of the Durant District. The Rev. L. D. Campbell and his good people, together with the members of the Baptist Church, know how to make things pleasant for visitors. The writer acted as evangelist during the Conference, and two persons were converted and joined the church. The following ministers preached strong sermons during the Conference: the Revs. A. Wilson, R. B. Adams, J. H. Wesley, J. P. Watson, J. C. Weatherly, J. H. Everett, J. M. Walton, and the writer, G. W. Hunt. This closed one of the best District Conferences the Durant District has witnessed since its organization. The next session goes to Kosciusko.—G. W. Hunt, Reporter.

FORT SMITH

The twenty-sixth session of the Fort Smith District Conference, Sunday-school, and Epworth League Convention convened in Adams Chapel, North Little Rock, August 31 to September 4. The Rev. J. L. Bryan, district superintendent, presided, who also conducted the devotions. The communion was administered by the Revs. A. R. Ray, W. McIntosh, P. F. Scruggs, and M. McCrosky; nineteen communed. Truly this was a great session. All pastors answered to their names except three, one of whom, the Rev. W. D. Evans, had wrapped his mantle about him and passed to the other shore. The morning hours were devoted to District Conference work, and the afternoon to the convention work. The Conference was organized as follows: the Rev. M. McCrosky, secretary; P. F. Scruggs, assistant; the Rev. B. F. Neal, treasurer; Mrs. Minnie Moses, assistant; the Rev. A. R. Ray, statistician; the Rev. A. L. Buchanan, assistant. The secretary was chosen as reporter to the Southwestern. The reports of the pastors and all district officers showed that the kingdom of God had not been neglected. Despite the crisis this year we were in advance along all lines. Our Conference was graced with many distinguished visitors: Drs. W. S. Sherrill, of the Little Rock District; J. H. Hatchett, Forest City

Reports of District Conferences

COLUMBUS

The annual session of the Columbus District Conference convened in Wiley Methodist Episcopal Church, Springfield, Ohio, August 2-7, with our beloved brother and district superintendent, Rev. T. L. Ferguson, presiding. This annual session is asserted by many as being the best ever held in the history of the Columbus District. There were many factors which contributed to the great success. Realizing the wonderful ministerial career of our district superintendent, Rev. T. L. Ferguson, many notes of appreciation were sounded on behalf of his most excellent brotherly leadership. Dr. Ferguson had served as district superintendent on the old Bowling Green District in 1894; Columbus District in 1897 for six years, and again in 1922. He is now serving his sixth year on this district. The district has grown rapidly under his leadership.

The various addresses, papers, and lectures were very inspirational, full of thought and power. The reports from the pastors and the various secretaries representing each department of the churches showed that every interest of the church had been well cared for in every respect.

It was indeed a great privilege to have with us as our distinguished guest the Rev.

John W. Robinson, D.D., pastor St. Mark Methodist Episcopal Church, New York City. His presence added to the success of the Conference. On Thursday evening Dr. Robinson gave a very timely and wonderful lecture to a crowded audience. The Conference extended a vote of thanks to the Rev. J. W. Crook, pastor of Wiley Methodist Episcopal Church, and his good, faithful members for the splendid entertainment which was received by all.—John W. Patton, Reporter.

DURANT

The Durant District Conference convened August 9 on the Louisville circuit. The district superintendent, Rev. C. V. Heffner, brought us a very inspiring message. After the devotional service the roll was called and most of the pastors were present. The Conference was organized by electing G. W. Hunt, secretary. The Rev. J. W. Walton, by request of the district superintendent, read a very carefully prepared report on the work of the district. Several pastors also presented reports. On Thursday morning the Conference was favored with the presence of Dr. L. M. McCoy, president of Rust College, who addressed the Conference. A collection of \$115 was given him for the school by the charges on the district.

The following ministers were introduced to

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District; W. C. Rivers, Texarkana District; C. L. Hill, of the Texas Conference; S. McDonald, White's Memorial; J. A. Brock, Sweet Home; Osberne Ntisiko, a native of Africa, accompanied by the Rev. Thomas Brown, of the African Methodist Episcopal Church. All reflected credit upon themselves. Other distinguished visitors were Dr. R. H. McAllister, manager of the Southwestern Christian Advocate, who laid the paper on the hearts of many, and twenty cash subscriptions were taken. The mayor of the city brought to us a burning message which vouchsafed for the Conference. Last, but not least, the Conference felt that it had awakened from a long night of sleep when our own Bishop M. W. Clair, of the Covington Area, addressed us. He spoke out of his heart. Truly he is a big brother.

Philander Smith College was well represented by Dr. J. M. Cox; \$132 was received from the district. The convention work was a record-breaker, under the leadership of M. McCrosky. All officers were re-elected with the exception of two: Miss Lucy Bulenton, corresponding secretary; Mrs. Minnie Moses, district Junior League superintendent. Great gospel messages were delivered by the Revs. B. F. Littlejohn, G. W. Perry, W. L. Turner, A. R. Ray, P. H. Myers, and the writer.

Thus closed a great session, to meet at Roland, Ark., 1928.—M. McCrosky, Reporter.

LEXINGTON

The seventieth session of the Lexington District Conference, together with The Woman's Home Missionary Society, met at Gunn Tabernacle, Lexington, Ky., August 3, with the Rev. L. E. Jordan, district superintendent, in the chair. Monday and Tuesday of the same week were devoted to the work of The Woman's Home Missionary Society, Mrs. Mollie Redmond presiding. Wednesday morning the district superintendent took the chair, and after devotions, conducted by the Revs. F. H. Bunton and John Saunders, the roll was called and most of the pastors were present. The Conference was then organized and the Rev. Eugene Flournoy was elected secretary, and Mrs. C. D. C. Mebane and the Rev. E. E. Hamblen, assistants; the Rev. F. H. Bunton, reporter to the W. C. A., and the Rev. R. L. Dickerson, reporter and representative of the Southwestern Christian Advocate; the Revs. R. E. Skelton and M. L. Bellinger, reporters to the local papers.

The following visitors were present and stimulated the Conference with their inspiring addresses: the Rev. F. P. Fielding, former pastor; Mrs. Daisy Bulkley Taylor; the Rev. G. W. Tindull, district superintendent Louisville District; the Rev. N. D. Shamborguer, R. E. Jones Temple, Louisville; Dr. D. D. Martin, representing the Stewart Foundation Fund of Gammon, and Dr. B. F. Smith, of Detroit, and many other local visitors. The holy communion was administered by the district superintendent and ministers. The Rev. L. W. E. Watson, of Versailles, preached the opening sermon of the Conference; subject, "Exceeding the Speed Limit." The reception given in honor of the Conference was all that could be desired. Welcome addresses were given by Dr. J. K. Polk, Mrs. T. T. Wendull, Miss Mary Buckner, and Mr. Samuel McDonald; response in behalf of the Conference by the Rev. J. W. Chinn, pastor at Georgetown, Ky.; greetings from Bishop M. W. Clair were read and a suitable response ordered sent by the secretary.

Thursday morning, at 11 A. M., Dr. D. D. Martin, of Gammon Theological Seminary, delivered an excellent address on "The Power of the Gospel." The Conference was one of the best in the history of the district. The reports of the pastors, district superintendent, and auxiliaries showed an increase over last year up to the present time in most items. Dr. R. F. Broadus, of Covington, preached Friday morning on "The Long Meet." Dr. N. D. Shamborguer, of Louisville, preached Thursday night on the subject, "The Man and the Book"; the Rev. E. E. Hamblin, on Saturday, from the subject, "The King's Highway." The Rev. F. H. Bunton, of Maysville, represented the Epworth League in an address, and the Rev. R. E. Skelton represented the Sunday school. Dr. B. F. Smith delivered the lecture of the Conference on "Enlightenment of the Negro

Race." It was a masterly address. Saturday evening was devoted to sight-seeing, directed by the Rev. H. E. Chatman and Mr. J. C. Johnson, which was greatly enjoyed. Sunday was a high day in Zion. The Rev. L. E. Jordan, district superintendent, preached at 11 A. M.; the Rev. D. E. Skelton, 3 P. M., and at 8 P. M. the Rev. R. L. Dickerson gave way to Mrs. Daisy Bulkley Taylor, who delivered the message. Too much credit cannot be given to the pastor, Rev. M. L. J. Bellinger, and his good wife and people for their ideal entertainment and accommodations. The next session will be held in Paris, Ky., 1928. Eight subscriptions were secured for the Southwestern.—R. L. Dickerson, Reporter.

MONROE

The ninth session of the Monroe District Conference, the Louisiana Annual Conference, convened at St. Paul Methodist Episcopal Church, Monroe, La., August 17-21, 1927, the Rev. C. Spears, district superintendent, presiding. The sacrament of the Lord's Supper was administered by the district superintendent, assisted by the Revs. A. Booker, J. E. Brown, I. E. Badie, S. Robinson, and R. E. White.

The Conference was organized by the election of the Rev. J. E. Brown, secretary, J. L. Jackson, assisting; Mrs. L. Howard, statistician; Mrs. J. E. Brown, reporter to the Southwestern Christian Advocate; B. R. Jackson, treasurer.

The opening address by the district superintendent was filled with inspiration and showed marked progress made during the three years of his administration.

A very cordial welcome was extended the Conference by the following: Mrs. B. R. Jackson, on behalf of the local church; Dr. J. T. Miller, on behalf of the professional men. The Rev. A. Booker, of Monroe, La., in a scholarly manner made the response on behalf of the District Conference.

On Thursday the business of the Conference proper began by listening to the district superintendent's report, which showed that he had not been idle. Some of the pastors' reports showed a decrease, nevertheless they were not altogether discouraged.

The following visitors were present and addressed the Conference: Prof. Robt. B. Hayes, dean of New Orleans University; Prof. A. L. McAllister, business manager of the Southwestern Christian Advocate. The dean of New Orleans University told of the good work done by the school toward helping relieve the world of ignorance. The business manager of the Southwestern Christian Advocate told of the good work done by the paper toward helping relieve the world of prejudice.

The following ministers preached wonderful sermons: the Revs. J. E. Brown, R. E. White, S. Robinson, A. Booker, J. L. Jackson.

The following topics were discussed: "How Can We Train Young People for Mission Work?" "Relation of the Pastor and His Wife to the Sunday School"; "How to Interest Young People in Church Work"; "Pulpit Decorum"; "The Duties of Class Leaders."

The following delegates were elected to the Area Council, to accompany the district superintendent: the Rev. C. Spears, the Rev. and Mrs. J. E. Brown, delegates of Lake Providence, La.

The Rev. B. R. Jackson, members, and friends deserve great praise for the way they entertained the Conference. The 1928 session goes to Sterlington, La.—Mrs. J. E. Brown, Reporter.

DALLAS DISTRICT SUNDAY-SCHOOL CONVENTION

The Dallas District Sunday school, Ladies' Aid, Woman's Home and Foreign Missionary Societies Convention, and Epworth League Institute met in Qualls Chapel Methodist Episcopal Church at Ferris, Texas, August 16. The Rev. J. B. Phoenix, pastor, and the Rev. J. Henry Childs, district superintendent, were present Monday night, August 15, and took part in the local program, which marked the opening of one of the best conventions and institutes ever held on the Dallas District.

The faculty was the best that the church had to give: Dr. Davis, Fort Worth, dean;

Drs. R. N. Brooks, Gammon Theological Seminary, Atlanta, Ga.; T. B. Echols, Sam Houston; G. A. Deslandes, Dallas; S. E. Jones, Fort Worth; J. L. Wattlely, Dallas, and J. B. Phoenix; Dr. J. Henry Childs, manager; the Revs. P. Rice and C. E. Connor, conductors of the morning watch, and S. N. Harvey, reporter to the paper. The welcome addresses in behalf of the various churches were very fine indeed. Mrs. I. Stratford delivered words of welcome in behalf of the Methodist Episcopal Church; Mrs. Bessie Bobo, of Dallas, and Mrs. A. J. Harvey, of Mexia, responded.

This convention was marked by an unusually large attendance, punctuality, interest manifested in regular periods for instruction, and liberal giving to the various causes. The distinguished divines present were: the Revs. J. W. Weakley, J. W. Warren, S. D. Mosely, B. F. Lee, A. M. Mason, Whitaker, Featherston, the Rev. and Mrs. K. W. McMillan, the Revs. J. W. Downs, H. A. Jones, W. B. Lott. The following preached excellent sermons: J. B. Eggleston, S. E. Jones, J. W. Downs. Friday night Drs. R. N. Brooks and T. B. Echols worked hard with the district superintendent, pastors, and delegates to put over a creditable showing on Sam Houston Night. Prof. L. J. Wheatley was the principal speaker. A musicale was rendered on Saturday night, under the direction of Miss Featherston. The Rev. K. W. McMillan, district superintendent San Antonio District, preached at the morning service on Sunday; at 3 P. M. the choir rendered a special program, and the closing sermon was preached by the Rev. J. L. Wattlely. Our own Dr. R. N. Brooks preached the consecration sermon.

Invitations to attend Gulfside were given out in this meeting, and resolutions of thanks to the bishop were expressed. We raised more than \$1,200 for all causes; \$227.25 for Sam Houston College.

Dr. Phoenix had everything well in hand. Too much praise cannot be given A. N. Carry, S. P. Gabriel, Fannie Newson, Lillie Clark, O. Martin, M. Thomas, D. L. Littles, Bro. Sanders, and others, of Lancaster. The Rev. J. H. Childs knows how to get results. Just watch his lead. The Dallas District stands ahead of all the districts, and has her head turned toward North Fort Worth, Thompson Chapel, for the next convention.—S. N. Harvey, Reporter.

SPARTANBURG DISTRICT SUNDAY-SCHOOL CONVENTION

The Spartanburg District, Sunday school, and Epworth League Convention convened in Wesley Chapel Methodist Episcopal Church, at York, S. C., September 7-11, 1927. This church has been under the leadership of the very efficient pastor, Rev. A. P. Jenkins, and his wife for three years. The opening sermon was preached by the Rev. E. P. Bruce, of Cowpen, S. C. Organization and the business sessions were carried out in admirable style. Financial reports from the various charges have shown a marked improvement over last year.

The condition of the district proved that with a few exceptions the pastors and our district superintendent have the work at heart and have been spending their time to improve and develop the Master's kingdom. The literary features of the convention consisted of high-class essays and papers delivered by the delegates. The sermons preached and the papers read were far above the average, and too much cannot be said in praise of those who participated on the program. Sermons were preached by the Revs. E. P. Bruce, R. E. Bethea, S. M. Miller, T. H. Fisher, G. A. Thomas, H. L. Davis, C. I. Withrow, and Dr. L. W. Williams. All who heard these men of God cannot but have a deeper knowledge of his duty to man and obligations to God.

The convention feels grateful to the local entertainment committee for the splendid manner in which the delegates were taken care of. Many thanks to them. All honor to the Rev. A. P. Jenkins and his members and friends; unstinting applause to our beloved district superintendent, Dr. L. W. Williams for his service and leadership on the Spartanburg District. We must say that he is a man of God's own heart.—G. A. Thomas, Reporter.

Schedule of Annual Conferences, Fall, 1927

Conference	Place	Date	Bishop
Louisiana	Shreveport, La.	October 12	Jones
Tennessee	Martin, Tenn.	October 12	Clair
Central Alabama	Anniston, Ala.	October 20	Jones
Lincoln	Ardmore, Okla.	October 26	Clair
North Carolina	Greensboro, N. C.	October 26	Jones
Texas	Galveston, Tex.	November 23	Jones
West Texas	San Antonio, Tex.	November 30	Jones
Little Rock	Little Rock, Ark.	November 30	Clair
Savannah	Blackshear, Ga.	December 1	Richardson
South Carolina	Charleston, S. C.	December 6	Richardson
Atlanta	McDonough, Ga.	December 14	Richardson

Obituaries

BRANDON—Sister Leona Brandon was born in Palmetto, Ga., in 1893. She was converted and joined Harris Chapel Methodist Episcopal Church at the age of eleven; was a very faithful member, always glad and willing to do whatever was assigned to her hand. Having finished her course in the public school in this county, she entered Clark University, and while there, was a faithful and hard-working student. During her course in Clark University she joined Warren Chapel Methodist Episcopal Church, Atlanta, Ga., and was there seen and known as a bright and shining star. In the Sunday school and class meetings and in every avenue of the church work there, her light was seen shining, and the church was blessed because of her work. On the 7th day of February, 1918, she married the Rev. J. H. Brandon, who was then pastor of Ariel Bowen Church, Atlanta, Ga., who at this hour mourns her passing. God gave to them four precious children. With him as a loving, faithful, and devoted wife, she remained until the day of her death. At Ariel Bowen Church, Atlanta, Ga., on the River Town circuit, Brantville, Temple, Austell, and on the Hogansville circuit, with him as a loving, faithful, and devoted wife she labored. It was from the last place mentioned where she left him to join the heavenly band. Friday evening, August 26, bidding her husband, her loved ones, her troubles, and everything in this world farewell, she stepped into the sweet chariot which from heaven had swung low; and in it went rejoicing to join the heavenly host. She leaves to mourn her death a loving husband, a devoted mother and father, one child, three step-children, three sisters, four brothers, and a host of relatives and friends. The funeral service was held at Harris Chapel Methodist Episcopal Church, Palmetto, Ga. Remarks were made by the following ministers and laymen: Rev. B. F. Barkley, Rev. Joseph Griffith, Rev. J. F. Demery, Prof. W. C. Strickland, Prof. J. H. Clark, Mr. J. H. Thompson, J. H. Coverson, and C. H. Lee. The last three mentioned are members of the charge on which the deceased finished her course. A letter of sympathy, sent by Ariel Bowen Church, was read by Mrs. G. M. Holliday; also a letter of sympathy from the Ministers' Wives' Association was read by the Rev. H. E. Burns. The sermon was preached by Dr. J. W. Queen, district superintendent of Atlanta District, Atlanta Conference. He used for his text Isaiah 66. 13. In a very touching way he spoke words of comfort and consolation to the bereaved family.—E. P. Shanks.

DYSON—John L. Dyson, the son of the Rev. and Mrs. T. C. Dyson, born August 12, 1892; died August 27, 1927, aged thirty-five years. He was reared in the church and Sunday school. He saw service in the World War and became ill on his return. He entered the Marine Hospital, at which place he died. His body was brought home, Franklinton, La., for burial. The funeral was conducted by his pastor, the Rev. T. J. Bridgett, assisted by the Revs. A. J. Scarborough, John Burris, and the writer. The funeral was largely attended. He leaves a mother, father, two brothers, one sister, grandmother, and other relatives to mourn his passing.—C. D. C. Bryan, Reporter.

TATE—Mrs. Phoebe Tate, beloved wife of the Rev. H. W. Tate, D.D., departed this life Sunday, July 17, 1927, at 11.30 P. M., at her

home, 920 Lincoln Avenue, after an illness of ten days. Mrs. Tate was born in Flemingsburg, Ky., August 28, 1861. After the loss of her mother, she was reared by her sainted grandmother, Mrs. Phoebe Brown. She was married to the Rev. H. W. Tate, September 10, 1892, then a widower, whose five small children she mothered and reared. Of their union one child was born, Henry Ernest Tate, who, with the others, survive her. The devotion of her step-children was very marked as the result of her tenderness and patience to them while in their tender years. She was a faithful and loyal minister's wife, traveling with her husband in his service in the Lexington Conference of the Methodist Episcopal Church for thirty-five consecutive years. She rendered great assistance in every charge and endeared herself to all fortunate enough to know her. She professed religion in the early part of her married life, connecting herself with the various charges of which her husband was pastor. She was a member of the following organizations: The Ministers' Wives' Association, Woman's Home Missionary Society, the Woman's Christian Temperance Union, and was at the time of her death treasurer of the Friendship Home of the Lexington Conference. Mrs. Tate was fully prepared to meet her Master, holding sweet communion with Him during her illness. Realizing the end was near, she turned to her husband and said, "Farewell." The last song she was heard to sing was "Jesus Is All the World to Me." She leaves to mourn their loss a devoted husband, one son, two step-daughters, three stepsons, several relatives, and many friends. In the words of Charles Wesley:

"Servant of God, well done,
Thy glorious warfare's past;
The battle's fought, the race's won,
And thou art crowned at last."
—Reporter.

Cards of Thanks

The pastor and wife take this method of thanking the members of Lee Chapel Methodist Episcopal Church for the quiet reception and the tokens of respect tendered them on the night of August 23, on leaving for a few weeks' vacation. Many, many thanks.—The Rev. and Mrs. John L. Blue, Bryan, Texas.

We take this method of thanking the good members of Weem's Chapel Methodist Episcopal Church for the cash purse and a nice basket of choice groceries to comfort the pastor and family. This movement was led by Mrs. Caroline Bayliss and Mrs. Mattie Johnson. May God's blessing ever be upon these good people.—Rev. J. J. Ford, Pastor, Picayune, Miss.

We take this method of thanking our friends for the many kindnesses shown us during the recent illness and death of our mother, Mrs. Sallie Hagins, and for the beautiful floral designs.—Rev. and Mrs. Odum, Mr. and Mrs. W. W. Hendrix, Mr. and Mrs. H. W. Daughtry, Mr. and Mrs. J. W. Cooper, Mrs. Jessie B. Brown, W. H., Jr., and J. T. Odum.

We thank the members of Spencer Memorial Methodist Episcopal Church, Muskogee, Okla., for ninety pounds of choice groceries and a small cash purse brought to us in a surprise pound party the evening of August 29. The presentation speech was made by Mr. W. H. Takins, who fostered the move-

ment. Pastor and wife responded in choice words and invited them to come again.—The Rev. and Mrs. LeRoy Fields.

We take this method to thank the members and friends of Grace Methodist Episcopal Church, Covington, Ga., for the many pounds of groceries brought to the parsonage, led by Sister Minnie Rakestraw and others. The Ladies' Aid board is a real blessing to this charge. On August 29 the former president, Mrs. Maud Morris, now of Chicago, visited the meeting and gave a talk which was enjoyed by all present. The Friendly Twelve Auxiliary gave the pastor a pair of shoes and other articles for the District Conference. God bless these good people.—Mrs. F. I. Swain, Reporter.

Marriages

JONES—SMITH. The marriage of Miss Aurora Smith and Mr. James E. Jones was solemnized on Saturday evening, September 3, 1927, at 8 P. M., Taylor Chapel Methodist Episcopal Church, Sedalia, Mo. The ceremony was performed by the Rev. W. L. Lee. Before the ceremony, Mrs. C. Richards sang "O Promise Me," accompanied by Mrs. V. Ferguson, who also played the wedding march. The bride, who was given in marriage by her father, Mr. Thomas Smith, wore a gown of white, flat crepe, and carried a shower bouquet of pink roses. Her veil was caught with orange blossoms. Mrs. E. Scott was matron of honor, and was accompanied by Dr. T. Smith, Jr., of Chicago, brother of the bride. The bridesmaids were: Misses E. Hubbard, Z. Layne, E. Brown, R. Hadden; groomsmen: G. Gravitt, D. Holmes, R. Smith, and E. Ireland. Mrs. Jones is a young woman of culture and refinement, and formerly taught at George R. Smith College, Sedalia, and later in the public schools of Parsons, Kans. May the dove the peace long hover o'er their heads.—Reporter.

PAYTON—PAYTON. Mr. Kallie Payton and Miss Myra Payton were joined in holy wedlock at the bride's residence, September 4, 1927. Both are prominent young people of Bay Springs, Miss. We wish for them a happy voyage over life's sea. The Rev. J. H. Hendrix officiated.—J. M. Griffin, Reporter.

VAUGHN—HOUSTON. On Thursday, September 8, 1927, the Rev. G. W. Vaughn and Miss Iva Houston were united in holy wedlock at the home of her parents. The Rev. Vaughn is our energetic pastor on the Preston (Miss.) circuit, and he is loved by all. Mrs. Vaughn is the daughter of Mr. and Mrs. V. Houston, and was a student of Shulak High School. They will make their home in Electric Mills, Miss., for awhile. We wish them a long and happy life.—Reporter.

Crescent City Note

Williams Methodist Episcopal Church—On Sunday August 18, District Superintendent M. R. Walker preached his farewell sermon from the subject, "Go a Little Farther." The sermon, so beautifully illustrated, was enjoyed by all present. The officers of the board of directors of the Wilson-Messiah Free Clinic were installed by Dean R. B. Hayes, of New Orleans University. The clinic is doing effective work for those who are not able to pay for treatments. Dr. Thad. Taylor has given free treatment amounting to \$910 during the past nine months; Mrs. Anna Messiah, R.N., rendered service to the amount of \$180; and the Rev. J. Wesley Turner, pastor of Williams Church and president of the board of directors, rendered service to the amount of \$360. Four patients were treated in Flint-Goodridge Hospital through the kindness of Dr. Heath free of charge. Services rendered by others amounted to \$76. Donations from Broadway Baptist Church, through Mrs. M. H. Brown, \$12; entertainment by Mrs. Brown, \$10. The grand total in services rendered and other expenses amounted to \$2,258.30. On September 21, the fourth Quarterly Conference was held. The following visitors were present: Revs. J. B. Johnson, H. B. F. Charles, W. H. Lang, R. B. Hayes, Rev. and Mrs. M. R. Walker, Rev. and Mrs.

C. S. Stanley, Rev. and Mrs. W. C. Hayward, Brother R. Armstead, and Deaconess M. Jones. A paper on the ministerial work of the Rev. Walker was read by Elsie C. Charles. A delicious cake was presented the Rev. Walker, and refreshments were served. The officers and members of Williams are asking for the return of pastor. All are welcome to worship with us.—Miss E. C. Charles, Reporter.

Woman's Column

Jeanerette, La.—To the Presidents and Members of the Ladies' Aid of the Lake Charles District: The time is fast approaching when our pastors will go to the Annual Conference. Let us do our bit to help them in every way we can. I have made a few rounds, and will make more later.—Mrs. Frances Alexander, District President, Box 497, Jeanerette, La.

Paris, Ky.—Report of Lexington Conference, Woman's Foreign Missionary Society, for quarter ending September 15, 1927: Chicago District, \$81.55; Columbus, \$158.70; Hawesville, \$31.27; Indianapolis, \$67.66; Lexington, \$73.55; Louisville, \$9.10; total for quarter, with \$18 sent by Annual Conference treasurer, is \$439.88. Banner district, Columbus; second honor, Chicago; third place, Lexington. Banner auxiliary for quarter is Cory, \$51.70; second honor, St. Mark, \$45; third place, Springfield, \$44.50; grand total raised during year by all districts, \$1,504.39.—Mrs. C. D. C. Mebane, Conference Treasurer, 134 West Eighth Street, Paris, Ky.

East Mexia, Texas—The Woman's Home Missionary Society of the Palestine District met with the District Conference, Launza Chapel, Friday afternoon, August 5, with the president, Mrs. M. D. Robinson, presiding. After the business session the visitors were introduced by the district superintendent, Rev. C. S. Williams, of the West Texas Conference, delivered an able address on the strength of love and union. Dr. Brooks, of Gammon, brought greetings to the Conference. Prof. Echols, of Sam Huston College, made an excellent address on the training of young people for church work. The Rev. Wesson made a short but timely address. Report of auxiliaries by charges: Bryan Station, \$14.75; Bethlehem, 50c.; Thornton, \$1; Jacksonville, East Calvert, \$3.35; Fairfield, \$3.85; Hearne, \$1; East Mexia, \$1.50; Leona, \$3; Lovelady, \$2; Buffalo, 50c.; Oakwood, \$2; Palestine, \$16.75; Palestine circuit, \$1; Streetman, \$1; Teague, \$12.35; Home Economics from Teague, \$2; public collection, \$3.15. Echoes from Deaconess R. Simpson. A bean party was conducted by Deaconess R. Simpson, which was enjoyed by all. In this party \$1.45 was raised. The session closed with everyone inspired to do a greater work.—Reporter.

The Palestine District Woman's Home and Foreign Missionary Societies met in their second joint anniversary in Launza's Chapel, Mexia, Texas, August 2. After singing by the congregation, the district superintendent, Rev. W. R. Robinson, introduced the Rev. John L. Blue, who in turn introduced the presidents of each auxiliary: Mrs. Dora Gray, Woman's Foreign Missionary Society president, of East Calvert, Texas, and Mrs. M. D. Robinson, Woman's Home Missionary Society president, Palestine, Texas. After a few remarks from Mrs. Robinson, we were favored with an address by the secretary of the junior work of The Woman's Home Missionary Society, Miss F. Butler, which was quite inspiring as usual. Bro. Frank Osborn, of the Baptist Church of Bryan, Texas, rendered a solo. A sermonette was delivered by the Rev. L. V. Harrison; subject, "Unselfish Service to All." Our Conference was also graced with the presence of our beloved Deaconess Rosa Simpson, who at all times brings some new feature to us. The following subjects were discussed during this Conference session: "The Task That Faces Us in the Foreign Fields"; "Is There Any Real Reason Why These Two Auxiliaries or Organizations Cannot Operate in the Same Charge?" The consensus of opinion seemed to be only for lack of trained leaders and lack of consecrated women. Financial situa-

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NEW ORLEANS, LA.

tion somewhat below that of previous year, but a promise to make good by Annual Conference.—Ella Mae Blue, Reporter.

Moberly, Mo.—The District Woman's Foreign Missionary Society of the Hannibal District, Central Missouri Conference, held their annual session with Gilliam Memorial Methodist Episcopal Church, Moberly, Mo., August 3-7, 1927. The sessions were both helpful and inspiring. Reports from the different charges show that The Woman's Foreign Missionary Society is doing its best to advance the kingdom of God. The officers elected for the year were as follows: District President, Mrs. F. Webster, Hannibal, Mo.; first vice-president, Mrs. G. B. Davis, Louisiana, Mo.; second vice-president, Mrs. Ella Norton, Bowling Green, Mo.; recording secretary, Mrs. L. Carrington, New Bloomfield, Mo.; district treasurer, Mrs. L. Mackey, Clarksville, Mo.; superintendent of Young People's Work, Mrs. N. D. Higgs, Mexico, Mo.; superintendent Children's Work, Mrs. N. J. Cooper, Mexico, Mo.; secretary of literature, Mrs. C. G. Glaspie, Sturgeon, Mo.; mite box secretary, Mrs. Lula Cato, Ellsberry, Mo.; secretary of evangelism, Mrs. L. Carrington, New Bloomfield, Mo. The officers were installed by the Rev. E. F. Pate, of Moberly. The Woman's Foreign Missionary Society closed a great session. All bills were fully paid, and we parted to go out in the Master's name to do more for His cause and kingdom.—Mrs. Lula Carrington, Reporter.

Special Notice

To the Undergraduates and Graduates of Gammon Theological Seminary of the Louisiana Conference: You are requested to meet the committee of examiners, Tuesday, October 11, at 2 P. M., at St James Methodist Episcopal Church, Shreveport, La.—A. W. M. Obee, Registrar; C. S. Stanley, Chairman.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, OCTOBER 13, 1927

Presidents and Data of Approaching Annual Conferences

AREA STATISTICS: (1) COMPOSITION

	Conferences	Preachers	Districts	Full Members
Atlanta: Resident Bishop, Richardson	Atlanta.....	69	4	14,832
	Florida.....	61	4	5,240
	Savannah.....	58	4	7,695
	South Carolina.....	173	8	48,038
	South Florida.....	36	2	3,539
	Totals.....	397	22	79,364
Covington: Resident Bishop, Clair	Central Missouri.....	77	4	10,557
	Lexington.....	145	5	25,251
	Liberia.....	44	4	7,388
	Lincoln.....	55	3	3,758
	Little Rock.....	71	4	5,854
	Totals.....	392	20	52,808
New Orleans: Resident Bishop, Jones	Central Alabama.....	92	5	13,598
	Louisiana.....	158	7	16,158
	Mississippi.....	124	6	21,174
	Tennessee.....	52	4	8,522
	Texas.....	116	6	17,581
	Upper Mississippi.....	108	6	19,508
Totals.....	West Texas.....	105	6	14,041
	Conferences, 7.....	755	40	110,582
Grand Totals.....	Conferences, 17.....	1,544	82	242,754

AREA STATISTICS: (2) PROPERTY AND SUPPORT

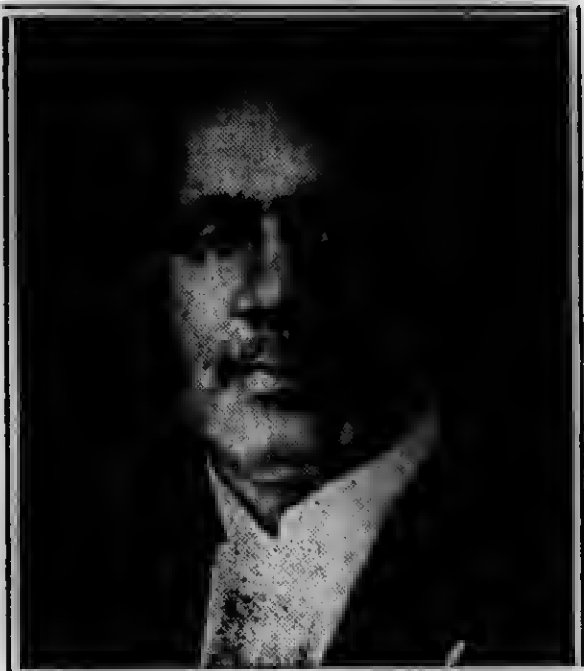
	Conferences	Churches	Par-son-ages	Property Value	Schools	Minis-terial Support
Atlanta—	Atlanta.....	151	45	\$606,398	2	\$46,225
	Florida.....	82	21	397,875	1	28,890
	Savannah.....	123	41	382,850	..	34,024
	South Carolina...	392	104	1,583,325	1	184,003
	South Florida....	38	15	648,300	..	28,767
	Totals.....	786	226	3,373,578	4	\$321,909
Covington—	Central Missouri.	105	63	\$700,950	..	\$64,252
	Lexington.....	175	106	2,119,475	..	173,306
	Lincoln.....	66	37	426,600	..	33,022
	Liberia.....	76	17	221,873	..	..
	Little Rock.....	106	45	345,320	..	34,497
	Totals.....	528	268	\$3,814,218	1	\$305,077
New Orleans—	Central Alabama.	168	59	\$556,225	..	\$60,016
	Louisiana.....	181	126	994,670	2	88,811
	Mississippi.....	269	93	627,055	1	87,854
	Tennessee.....	102	38	402,015	2	36,812
	Texas.....	225	83	742,205	1	90,436
	Upper Mississippi	246	56	523,550	1	74,205
Totals.....	West Texas.....	176	79	861,528	1	79,936
	Conferences, 7.....	1,367	534	\$4,707,248	8	\$517,070
Grand Totals.	Conferences, 17.....	2,681	1,028	\$11,895,044	13	\$1,144,056

AREA STATISTICS: (3) WORLD SERVICE RECEIPTS

Area	Per Capita	First Year, '25	Second Year, '26	Gain	Loss
Atlanta.....	\$1.04	\$46,414.35	\$49,850.90	\$3,436.55	.....
Covington.....	.94	41,227.21	40,574.80	.....	\$652.41
New Orleans.....	.72	92,348.63	76,277.00	.....	16,071.63
Grand Totals.....	.....	\$179,990.19	\$166,702.70	\$3,436.55	\$16,724.03



Bishop Ernest G. Richardson



Bishop Matthew W. Clair



Bishop Robert E. Jones

Government Watches Trend of Immigration

Smuggling of Human Beings

By Harry E. Woolever

Editor, *The National Methodist Press*

THE policy adopted by the United States Congress three years ago to restrict permanently the numbers of immigrants to our shores, was a decided change from the practice of this Government in the past. For more than a century after the birth of this nation aliens came freely with far less restriction than was imposed on those who settled the original thirteen colonies. With the beginning of this century, the thousands admitted annually mounted toward a million, and at the time of the World War the yearly average had risen to above a million. At first the immigrants came from northeastern Europe, and these made up the basis of our population, but later great masses came from the countries of southeastern and eastern Europe. These latter had for the most part meager educational background, and their religious and political conceptions differed from those upon which this nation was founded. Thus their assimilation into the citizenry of the country has been difficult. They are slow to comprehend and understand the ideals and customs of the land to which they have come, and millions of them are as alien in spirit as before they landed. Their presence, in spite of the hundreds who took steps early to become naturalized Americans, resulted in the establishment of great foreign-born sections in our larger cities and industrial centers, and these continue to exist to-day. Following the war, Congress effected temporary restriction and thereby saved the country from a great problem of unemployment which would have arisen had millions of aliens been allowed to come here. The time had come when it was recognized that to admit all who desired to enter was to deny the opportunity here to those who could adopt American standards and ideals. This was also a first step toward a policy protecting the quality of the nation's citizenship, concerning which the Commissioner General of Immigration recently said: "A country can rise to no greater heights than its citizens, as individuals, are able to attain. Not only that, a country in which the quality of citizenship is sinking, is sure to decline. The greatest nation in the world must suffer that fate if it permits decline in the quality of its people."

At present, under the quota system, the immigration from nations of the eastern hemisphere totals about 164,000 each year. To this number, nearly 100,000 is added by arrivals from the countries of the western hemisphere, chiefly Mexico and Canada. The net increase in the population of the United States from immigrants who have legally entered the country since 1924 has averaged 250,000 annually. This is in great contrast to the increase of former years. In the selection of the number admitted during a twelve month period, the Immigration Bureau passes on the admissibility of more than 35,000,000 persons.

EFFORTS TO NULLIFY LAW

The adoption of a policy of restrictive immigration was radical because necessity required that it be so. It was to be expected that efforts would be made by many to nullify the law, but the practice of bootlegging immigrants into the country has grown to immense proportions, and the patrols, consisting of 700 government officials stationed along the Canadian and Mexican borders, as well as numbers of the Coast Guard, have proven unable to stop the smuggling in of thousands of foreigners. During the past year it is estimated that fully half of the 100,000 Mexicans who have taken up residence in the United States came in by stealth, and would not have

been able to pass the entrance test, nor pay the visa fee nor the head tax. Besides, since bootlegging of immigrants has become an underground business of international scope, thousands from Europe and the Orient are secreted in by those who make gain from traffic in smuggled immigrants. It is a profitable business! Often these aliens are more victims than criminals, in that they are deceived by those who take their money, land them on some isolated coast, or else turn them over to accomplices in the crime who make virtual slaves of them by controlling their labor and all their movements for years.

Those who administer the law are constantly contending with the criminal groups, but they are handicapped because of the need of further legislation. However, when Congress has this matter before it, there are those who still are more alien than American, or who seek a return to cheap labor, who will oppose restrictive immigration and will use every opportunity to foster legislation which would weaken the law and let down the bars. On this account it is difficult to effect those changes in the law which would lessen the hardship of the aliens who have legal permission to come here. In the Congress soon to convene, a permanent basis upon which to determine a quota of immigrants from each country will have to be established, and other issues having to do with the deportation of undesirables and the protection of law-abiding aliens, will be up for consideration. A minority of the legislators will make considerable opposition, attempt to change the restrictive character of the law and, if possible, thwart progress in constructive legislation upon this question. Steps must be taken, however, to protect the American standards of labor and of living and at the same time permit the most worthy and deserving from other lands to come here and make their contribution to our nation. Our forefathers, all, came from foreign lands; but there is a desirable type and an undesirable type.

The Methodist Review

NOVEMBER-DECEMBER, 1927

The last issue for this year being for the Thanksgiving and Advent season, its frontispiece will be a beautiful but not well-known picture of the "Virgin Mother Adoring Her Holy Child." The editor also furnishes a Thanksgiving article entitled, "The Chain of Providence," based on a marvelous message from Hosea. Christmas as a festival of world peace will find both literary and historical material in an article by Mrs. Mary Beal Housel, of Vienna, Austria, on "The Purple Testament."

An interesting address made before the Newark Conference by Prof. Herman Harrell Horne, of New York University, on the subject, "The Ministry of Teaching," appears in this number; and those popular addresses of President George H. Trever on "The Old Gospel and the New Science," come to their eloquent conclusion in this number.

Dr. Spencer D. Meeser, a distinguished Baptist professor of systematic theology, discusses very ably "Divorce and Remarriage," almost wholly based on the ethical teachings of Jesus.

"The New Idealism in Poetry," with many illustrative quotations from current literature, is presented by Prof. Earl B. Marlatt, of Boston, and an Iowa journalism professor, Calvin T. Ryan, furnishes an article on "The Place of Imagination in Religion."

Recently a union historical meeting of both our own and Southern Methodism was held in Fluvanna, Va., with the presence and guidance of Bishops Wilson and Denny. A central feature was an address by Dr. William Allen Harper, president of Elon College, N. C., here given to readers of the *Review*.

Mrs. Lucia Ames Mead contributes "The Use of Armed Force," ably showing the difference between police power and military methods in the establishment of justice.

In the House of the Interpreter, concluding expositions are given of the last two of the Seven Words of the Cross, and in the Biblical Research Department the editor discusses "Symbolical and Sacred Numbers in the Scriptures."

The Bookshelf is superior in this issue. First comes Dr. Knudson's *The Philosophy of Personality*, other philosophical works, a dozen Abingdon books, and many more valuable books in current literature. The Reading Course treats *The Ideas of the Fall and Original Sin*, that big book by Dr. Norman P. Williams. The editor gives a little attention to the same subject in his editorial notes.

The January-February number of 1928 will begin with a historical article by Prof. George C. Cell on "The First Foundation of American Methodism," which contains a friendly fight on the priority question. All who read this last issue of the present year will certainly desire to subscribe for and read all of 1928.

Personal and General

—Mr. Thomas Turner, the youngest brother of the Rev. J. Wesley Turner, our pastor at Williams Chapel, New Orleans, died Tuesday, September 27, and was buried in Algiers, La.

—Approving the efforts of President Young, the recent session of the General Assembly of Oklahoma appropriated to the Colored Agricultural and Normal University for the ensuing two years \$265,000, and we understand the General Education Board is supplementing this with an additional sum of \$50,000. Dr. Young is rendering immeasurable service to the progress of his race and to mutual amity and co-operation between the races.

—Mrs. K. W. McMillan, wife of the district superintendent of San Antonio District, West Texas Conference, and corresponding secretary of The Woman's Foreign Missionary Society of the same Conference, attended the Branch meeting of the society this week in Dodge City, Kan., October 4-9. This organization in the West Texas Conference was put on its feet and the work re-established just two years ago, and has had considerable growth under the direction of Mrs. McMillan. Forty-seven auxiliaries are now at work in the Conference as a result of this new stimulus.

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Volume 54

No. 41

L. H. KING, Editor
H. E. LUCCOCK, Contributing Editor

October 13, 1927

Published weekly by
THE METHODIST BOOK CONCERN

Mobilizing the Nation's Conscience

THE nation is approaching its great period of political discussion and decision. The crisis in constitutional government demands a national offensive. Organization must be made adequate for the occasion. We call for a re-alignment of our forces and for a unified command.

"Prohibition is not a theory; it is a fact. The practicability of its enforcement where not vitiated by corrupt policies has been proved. That it is a good law has been demonstrated. By it labor has been enriched, business enlarged, and the public's savings vastly increased. Morally it is the greatest social adventure in history. Politically it challenges a free people to carry out their own mandates. At its worst prohibition is immeasurably better than legalized liquor at its best, and it is the settled conviction of a large majority of the nation's voters that it shall be carried into full effect.

"We stand for the enforcement of all law. The issue joins in the Eighteenth Amendment. The personal liberty argument is specious. Personal liberty must wait on public weal and walk with law. To concede that enforcement is impracticable is to condone nullification. The alternative is ordered government or anarchy, and the Constitution of the United States is not a jest.

"The friends of prohibition and law enforcement demand positive declarations in party platforms. They will strive to defeat office seekers who are either negative or silent. Representative leaders of twenty-five million women who have been added to the electorate since the Eighteenth Amendment came into force have joined in the declaration of three million organized young people that 'No candidate not outspokenly committed to the Eighteenth Amendment and its enforcement can have our support or votes.'

"We call upon the American people to repudiate all State and National party platforms that deal only in glittering generalities with law enforcement. We will oppose and vote against candidates in both parties whose promise is fair and dry but whose official performance is wet.

"The matter is more than a domestic issue. The hope of every other people awaits the outcome of our struggle, and the organized 'trade' abroad unites with the illicit traffic at home to destroy our achievement. In this, when we strengthen America we serve the world.

"Let propaganda be answered with truth. Release the facts. Let complacency make way for militancy. Mobilize the public conscience.

"Then shall Lincoln's aspiration become a reality in Government and 'reverence for law the political religion of the nation.' And with Lincoln we invoke upon this cause 'the considerate judgment of mankind and the favor of Almighty God.'"

(Signed) Dr. Daniel A. Poling, Chairman; Fred B. Smith, Charles H. Strong, the Rev. J. J. Curran, Mrs. Henry W. Peabody, Dr. William Hiram Foulkes, Dr. John R. Mott, Canon Charles K. Gilbert, C. M. Rodefer, Harry N. Holmes, and Carlton M. Sherwood.

"Mobilize the Public Conscience"

NEITHER Pontius Pilate nor Macbeth could wash the crimson stain from his hand or the blood-guilt from his soul, having betrayed the helpless and innocent victim. Nor can anyone else absolve himself from the guilt that always accompanies the *betrayal of a moral issue*.

Debauch of the character of this nation at the hands and by the wanton commercialism of the liquor industry was, for decades, the monstrous moral evil of our times. To stop that traffic, education and moral suasion proved futile. As an effective means of control, the nation resorted to political expediency. Sovereign public opinion, long outraged, made regulation and suppression of the liquor traffic a constitutional function of the Federal Government. Not only was the traffic outlawed by statutory enactment, but the power to enforce observance of the law was, by deliberate choice, removed from local and State authority and lodged with the Federal Government. Evidently there was national distrust of the ability of the States individually to secure observance of the law. Clearly involved also was the relative sovereignty of the Federal and several State governments.

Suppression of the liquor interests was a matter of so grave concern for the public moral welfare as to warrant Federal rather than local State control. Whatever may be said for local State sovereignty in our form of

government, the States'-rights dogma is ever open to the possibility of corruption by an ascendent local provincialism that reckons in terms of local class and self-interests rather than of the weal of the general public good. It was thus, because far superior to local control, that the plan of Federal control of the liquor traffic, the only plan commensurate with the extent of both the ravages of the evil to be corrected and the moral good to be conserved, was calmly and overwhelmingly adopted by the nation.

At the head of our first editorial page we are carrying an appeal to the "Mobilizing of the Nation's Conscience." It is a ringing, high-purposed, and opportune challenge for favorable response to which there exists every reason that can appeal to Christian men and women and to every high-souled patriotic American citizen. It is sent forth to the nation from a committee of seventy-five national leaders in the business and sociological worlds. The signatures as given are typical of the complexion of the callers to prohibition's defense. Occasion for the appeal lies in the subtle constant propaganda being waged by the liquor interests in their pre-election activity. And among those adherents are to be found quite a few of the nation's strongest leaders. In counter tactics and combat we who are upholders of the nation's moral standards must rally ourselves and arouse every

available unit of human strength to perpetuate the moral gains which Federal prohibition has brought to this nation.

Two major reasons underlie the singularly tragic fact of a nation divided in its loyalties to this great ideal. The one is a widespread honest opinion that the nation's attitude on prohibition is wrong in principle and tactics. Such differences of opinion would likely exist on any issue, political or moral. Discussion of this fact is useless here since, as long as the majority opinion of the nation sanctions the present status, we will have prohibition as it is. Much more grave is the other consideration that haunts the nation's conscience like a gaunt spectre and puts to shame the moral pretensions of the nation.

More than any other consideration, it makes vulnerable the nation's defenses of prohibition for the viewpoint of moral effectiveness. Its own sanctions have been weakened by the nation itself in our failure to invoke these sanctions in other momentous moral issues. This concerns the moral and political right of one tenth of the nation's population to share such opportunities as the franchise procures under constitutional provision. Though citizens of the country, enfranchised by Constitutional amendments similar to the prohibition amendment, nine million Negroes are prevented by subterfuge and force from wielding the ballot. This state of affairs has existed for more than sixty years! Both law and high moral sentiment are therefore flouted and thwarted. Nobody seems sufficiently aware of this grossest of national lapses to call for mobilization of the moral forces of the nation to vigorously maintain our defenses of the Fourteenth and Fifteenth Amendments.

To uphold prohibition, the nation spends huge millions, maintains large land forces with wide liberties of investigation and search, besides its rum running fleet on the seas. In addition, Mr. McAdoo advocates calling into service the regular militia of the Government to enforce, by force, the mandates of the prohibition amendment. Not even a serious thought during sixty years, it seems, has crossed the mind or found expression in any collective form from the nation's leaders in church or state looking toward bringing up the moral reserves of the nation's organizations and institutions to enforce those amendments guarding the moral rights to citizenship recognition of the Negro American. That the nation's conscience, keen on prohibition, is deliberately dull on Negro rights as citizens is bluntly betrayed by an editorial comment in a recent issue of The New York Times:

"The one clear right which States have kept for themselves in the rush of Federal control in America is supervision of their own elections. In the South this is particularly true. What happened to Senator Lodge's Force Bill in the '90s proved that finally. The South, however zealous it may be about the enforcement of other constitutional amendments, may be expected to resist with emphasis any Federal attempt to carry out the letter of the Fifteenth. And no Republican administration since the days of Grant has shown any disposition to do so."

It is not the attitude of the South, but of the nation that gives us concern as to the consistency and vitality of the nation's moral sense, apparently so keen in the matter of prohibition enforcement. In their own customary tactics of despoiling the Negro of his vote a recent city election in Louisville, Ky., developed a split and a furore between the two parties of Southern politicians. An appeal was made by the Republicans to the Federal Government for election supervision. Southern

senators are up in the air. By way of comment on the situation, "The New York Telegram" editorially says:

"One would have more sympathy for these Southern senators had they not been so enthusiastic in support of the Eighteenth Amendment and the Volstead Act. *If the Federal Government has a right to stand between the white man and his glass of beer, why has it not a right to guarantee the black man his vote?* The trouble with our champions of State sovereignty is that they want it only in such ways as serve their pet prejudices."

Whether the "Telegram" is or is not a wet paper does not affect the big moral fact alluded to, which the nation ignoring for sixty years, finds has awakened the moral position of the nation regarding enforcement of the prohibition amendment. Not to enforce it would be a monumental slur and injustice to the moral rights of the people. Equally indefensible is the nation's attitude in deliberately winking at the South's lawlessness in withholding, contrary to constitutional law, the moral right of the Negro to the ballot. Why will the nation continue to pamper the pet prejudices of the South against the Negro, even at the nation's loss of moral power and self-respect?

As the nation does so, it lends itself to the murder process. Whatever impairs an individual's self-respect is unsocial and murderous in its consequences. And upon the hands of those who indulge in such an unsocial procedure falls and rests the blood of the helpless. Not only does the Negro suffer, but the nation itself is losing moral stamina by its advocacy of prohibition while it winks at the selective anarchy of the South.

But the Negro is on the strongest side of the conflict for moral right. If right is right, and it is, subterfuges and injustices will collapse, and upon the heads of those who maintain them. In the shadows the Negro sees the armies of God standing; the cohorts of right will bring to regnancy the moral order out of every situation. Though there is no call by the nation's leaders to rally to the moral rights of the Negro in the nation, the Negro still will rally to prohibition; his cause will be vindicated *when the nation discovers its moral self.*

General Conference Delegates

KENTUCKY CONFERENCE

Ministerial—Edward P. Hall, pastor, Harlan, Ky.; Emery R. Overlay, district superintendent, Ashland, Ky. *Reserve*—John L. Fort, pastor, Louisville, Ky.; John O. Gross, district superintendent, Barbourville, Ky.

Lay—J. Harry Richardson, mail carrier, Maysville, Ky.; Alvis A. Bennett, educator, Barbourville, Ky. *Reserve*—James D. Black, Barbourville, Ky.; Colletta A. Godbey, housewife, 722 West Maxwell Street, Lexington, Ky.

ILLINOIS CONFERENCE

Ministerial—H. A. Keck, pastor, 407 West Hill Street, Champaign, Ill.; William J. Davidson, college president, Bloomington, Ill.; James C. Baker, pastor, 1209 West Green Street, Urbana, Ill.; Thomas N. Ewing, pastor, 418 Franklin Street, Danville, Ill.; E. G. Sandmeyer, district superintendent, 1581 South Third Street, Charleston, Ill.; A. M. Wells, district superintendent, 1714 North Main Street, Jacksonville, Ill.; E. L. Tobie, pastor, 381 East State Street, Jacksonville, Ill.; H. W. McPherson, pastor, 704 South Fifth Street, Springfield, Ill. *Reserve*—A. K. Byrns, district superintendent, 1203 West Green Street, Urbana, Ill.; F. A. Havighurst, district superintendent, 420 East Grove Street, Bloomington, Ill.

Lay—Ira B. Blackstock, farmer, 1016 South 6th Street, Springfield, Ill.; Hershel R. Snively, judge, Marshall, Ill.; Mrs. Emma F. Wells, secretary Woman's Foreign Missionary Society, Illinois Conference, Pittsfield, Ill.; Henry S. Wiley, lumber, Buffalo, Ill.; Thomas V. Hopper, merchant, Jacksonville, Ill.; Isaac E. Merritt, banker, Hoopeston, Ill.; Charles W. Groves, educator, Champaign, Ill.; De Lafayette Musselman, business college, Quincy, Ill. *Reserve*—Alj R. Crook, chief State museum, Centennial Bldg., Springfield, Ill.; Cliff Guild, educator, Illinois Wesleyan University, Bloomington, Ill.; Thomas J. Prentice, merchant, Decatur, Ill.

The Coming Year in the Advocates

A Few Feature Articles which will appear in the Advocates during the Next Few Months are listed below. These and Other Articles will help to make a Journal Unsurpassed in Timely Interest and Lasting Value.

IDEALISM AND PROSPERITY

By William Allen White

Is billion-dollar America losing her soul? Mr. White, one of the most far-sighted leaders of opinion, diagnoses the present state of idealism.

A FORGOTTEN USE OF THE EPISCOPACY

THE PULPIT COMMITTEE

Two articles by Bishop F. J. McConnell

Discusses the working of some phases of Methodist machinery not mentioned in the Discipline. Articles no Methodist can afford to miss.

TRY THESE TESTS ON YOUR CHURCH

By Professor H. A. Overstreet

Perhaps you remember Professor Overstreet's stimulating article last spring on "Psychology for Better Preaching." Here he brings together some significant tests by which to measure the real working power of a Church. His tests are not superficial. They deal with the vital workings of the Church in its community and the world.

THE SEVEN WONDERS OF THE WORLD

By Stanley High

How many of the seven wonders of the ancient world can you remember? It does not matter much today what they were. What does matter is the seven wonders of the modern world—the notable currents of thought and action. Stanley High has traveled around the world during the last year and records in a series of three articles what he regards as the seven greatest wonders of the modern world.

TWENTY YEARS ON THE BOWERY

By John Callahan

Chaplain of the Tombs Prison, New York City

For years John Callahan has been the intimate friend of thousands of criminals who have passed through the Tombs Prison in New York. In addition, he is and has been for years, superintendent of the Hadley Rescue Hall on the Bowery. He records in this series of articles some interesting experiences and recollections.

AMERICA FACING THE FUTURE

By John Langdon Davies

The author of *The New Age of Faith* here records the impressions made by a year of close observance of life in America.

THOUGHTS FOR AN AGE OF AVIATION

By P. Whitwell Wilson

Mr. Wilson, of the New York Times, who has contributed many illuminating articles to the Advocates, writes on the Limits of Locomotion.

SCIENCE AND HUMAN LIFE

By William Lyon Phelps

Professor Phelps, of Yale, one of the most popular critics and lecturers in the country, here discusses the place of science and romance in life from an unusual and interesting angle.

IF I WERE THE PREACHER

(A sales manager's views)

By B. J. Williams

WHERE MAIN STREET ENDS

By Lewis T. Guild

A close-up view of life in Los Angeles. A mirror, however, in which other parts of the country can see their own portraits.

WHAT THE MOVIES ARE DOING TO AMERICA

By Professor Earl Barnes

Professor Barnes has been for many years one of the favorite lecturers on the Chautauqua platform. Needless to say, this article is not propaganda for the movies. It is an estimate by a keen mind of the intellectual and moral effects which the movies are having in the country today.

ON THE WINGS OF THE DOLLAR

By Carrie Chapman Catt

A message for an age of prosperity.

WHAT I LIKE ABOUT OUR PREACHER

THINGS I WISH OUR PASTORS WOULD NOT DO

A dozen laymen speak out in meeting

THE CHURCH AND THE NEGRO

By Dr. Mordecai W. Johnson

Dr. Johnson is president of Howard University, Washington, D. C. In this frank and outspoken article he does not mince matters when it comes to the crucial issues which the Church faces in dealing with race questions.

HIGH SPOTS ON THE MISSIONARY HORIZON

Articles containing news and interpretations from the ends of the earth in the present great days of transition in the Christian enterprise throughout the world.

EFFECTIVE EVANGELISM

By Bishop T. S. Henderson

Giving a glimpse of some of the most fruitful evangelistic undertakings now going forward in Methodism.

LETTERS FROM ENGLAND

By Arthur D. Belden

Pastor of Whitefield's Church, London, England.

TWO SERIES OF ARTICLES

I. PROHIBITION—A group of authoritative articles including

NEXT STEP IN PROHIBITION

By Ernest H. Cherrington

INDUSTRIAL RESULTS OF PROHIBITION

By Professor H. Feldman

Dartmouth College

And other Articles.

II. COUNTRY LIFE AND THE COUNTRY CHURCH

THE COUNTRY VERSUS THE CITY

By Arthur E. Holt

THE RURAL CHURCH AND THE FUTURE

By Charles J. Galpin

(United States Department of Agriculture)

THE FARMER'S BURDENS AND HANDICAPS

By Benson Y. Landis

THE SCRIPTURAL LIFE

Stimulating articles on religion and the life of the spirit by

John A. Hutton

M. S. Rice

Richard Roberts

Joseph Fort Newton

Wilfred T. Grenfell

Lynn H. Hough

E. F. Tittle

A. B. Austin

Dean Inge

Maude Royden

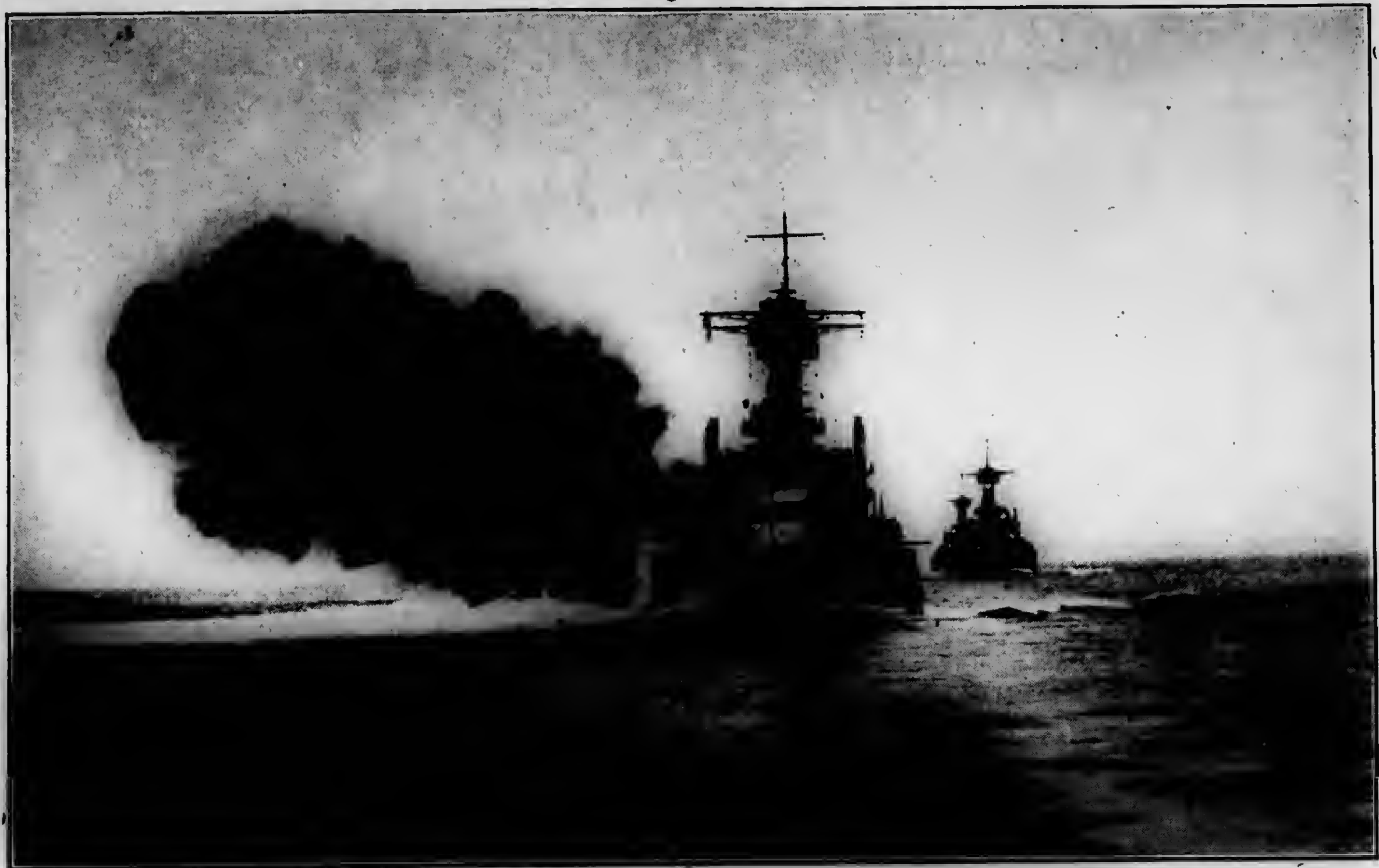
and others

THE PREACHER AND HIS MESSAGE TODAY

By President James A. Beebe

GENERAL CONFERENCE QUESTIONS

The great issues before the Church in the coming General Conference discussed from many angles by members and ministers of the Church in all parts of the world.



UNITED STATES BATTLESHIP TENNESSEE FIRING A BROADSIDE

Has the United States a Peace Program?

Shall the Geneva Fiasco Be Followed By an Era of Competitive Militarism?

By Bishop Edgar Blake

GENEVA was a fiasco. Begun in hope, it ended in despair. The American delegates declared the business would be finished within forty-eight hours. After nearly forty-eight days they folded their tents and silently stole away amid the scoffings of a continent.

The failure of the conference was evident even before it began. The lack of preparation, the caliber of its membership, the point of approach to the problem, the failure to grasp the fundamental issue made success impossible. It was not the fault of Japan, or France, or Italy. Europe placed no obstacles in the way of its success. Neither did Asia. Even the Bolsheviks have thus far escaped responsibility. Nobody but the American and English delegates and the governments they represented are to blame for the Geneva impasse. The two great Anglo-Saxon powers wrangling over minor matters, squabbling over petty issues, airing their grievances in the public press, exhibiting their diplomatic linen to the world, was a spectacle to make the gods merry at the foolishness of men.

The whole affair would be laughable if it were not for its consequences. Already the demand for increased armaments has made its way into public print. A bigger and better navy is the rallying cry of the patriots. The press announces that six new cruisers are to be constructed at once, with more to follow. Later a demand will be made for a bigger and better army—"one com-

mensurate with our national dignity and strength." The gods of war are never satisfied, no matter what or how much you feed them.

Some months ago Brigadier-General Henry J. Reilly, O.R.C., wrote a series of articles for *The Century*, under the alarmist caption, "Our Crumbling National Defense." His aim was to show that our military and naval strength was in imminent danger of collapse for want of adequate financial support. It was a plea for more money from Congress for our war program, especially for the army.

The "Bigger and Better Army and Navy" Propaganda

In the National Defense Act of 1920, Congress made provision for the creation of a military force of approximately 800,000 officers and men, including the regular army, the National Guard, and the organized reserve, under the control of the National Government. This did not include the personnel of the navy, or the young men under military instruction in our schools and colleges. Taking all of the groups together, our country under the Defense Act would have a peace strength of more than a million men. All this was done when the world was exhausted by war, when there was not an enemy in sight, or a nation that could attack us if it would. The security of America was never more assured than when this colossal military program was launched upon an unsuspecting nation.

General Reilly complains that this adventure in militarism has never been carried out; that our forces have never been recruited to the strength contemplated by Congress. "Our national defense on land, in and under sea, and in the air does not in any way fulfill the program Congress laid down as adequate." The conditions under which officers and men must live are bad and their morale is low. "In a majority of cases the men must live in tumble-down shacks, built as temporary structures when we entered the war ten years ago. Frequently they must go into their own pockets if their barracks are to be made really comfortable. The officers are as badly off as the men. They have been compelled, even to a greater extent than the men, to reach into their own pockets to make their quarters habitable.

"The men spend most of their time repairing barracks, stables, roads, outworn plumbing and water systems, and other odd jobs which have nothing to do with soldiering. Instead of a dashing cavalryman or field artilleryman, as shown by recruiting posters, he finds himself a combination of an ordinary laborer and a livery stable groom." As a result the regular officer, discouraged over present conditions, is beginning to lose heart in his work. While the enlisted men, disgusted with army life, are deserting it at the rate of thirteen per cent a year.

The Present Status of National Defense

In view of the fact that the Government is spending \$360,000,000 annually for the maintenance of the army, one wonders where the money is going. Who is getting it? Who is profiting from the huge expenditures the Government is making? Clearly it is not the officers and men. Is it possible the citizen on the side lines is benefiting at the army's expense? Have we still among us those super-patriots of 1917-18 who believe in war "for revenue only"?

It should be said, however, that General Reilly writes with much of the emotional abandon of a journalist. Those who want the facts, and nothing but the facts, uncolored by the writer's prejudices, will find him somewhat disappointing. His style is that of a propagandist who has an idea to sell to the public. Occasionally his facts appear to be colored to suit the exigencies of his argument. Comparing the military expenditure of the United States with those of France, he says the former spends \$2.20 per capita on its army while the latter spends approximately \$22.33. If this statement were true, it would raise the annual expenditures of France to the enormous total of \$900,000,000, whereas France spends a little less than \$200,000,000 on its army. It is evident that the general translated his French francs into dollars at their normal value when, as a matter of fact, they are worth only 3.93 cents. He complains rather bitterly against the pacifists, whom he charges with twisting and distorting the facts when they are dealing with military expenditures.

What are the facts? What is the status of our national defense? Is it really caving in as the general asserts? Have we no adequate assurance of our security? According to his own admissions, we have a military force of 400,000 men, including the regular army, the National Guard, and the organized reserve. In the last group alone he states that we have 96,242 officers. If we include our naval personnel and the 112,000 men under military instruction in our educational institutions, we have

200,000 men to add to our "crumbling defense." As a matter of fact, according to President Coolidge, "Our entire permanent and reserve land and sea force trained and in training consists of a personnel of about 610,000—the largest we ever maintained in time of peace."

The Milwaukee Journal quotes General Hines as saying that the United States has more officers—brigadier-generals, colonels, lieutenant-colonels, majors, captains, and lieutenants—than it had in our army in France when peace was declared. The total officers in June, 1926, were 128,275, as against 83,006 in the American Expeditionary Force. According to General Hines, we could put into the field at short notice an army one third larger than that which "moved to victory in the Argonne." It would appear from the statements of President Coolidge and General Hines that our military defense is not crumbling very rapidly. Never in our history, except in actual war, did the United States have so many men under arms as at the present time. Why we need a force of 600,000 men, trained and in training, has not been made clear by those who advocate the strengthening of our national defense. There may be good reasons for such a military adventure, but if they exist they are the possession of the few, and not of the general public.

Our expenditures for military and naval purposes are even more impressive than the strength of our military and naval forces. The facts certainly do not warrant the charge that Congress has been niggardly parsimonious in its financial support of our defense program. The present yearly appropriations are: army, \$366,722,122; navy, \$313,815,500, a grand total of \$680,537,622. This amount is two and one half times as much as France is spending on her army and navy. Many Americans who think of France as militaristic would be shocked beyond measure if a similar charge were laid at America's door. Yet France's expenditures seem petty as compared with ours.

What the United States is Spending for War Preparation

The annual expenditures of the United States for war preparation exceed the combined expenditures of France, Italy, Germany, Turkey, and Russia.

The United States is spending \$20,000,000 more on its air program alone (\$82,000,000) than Mexico is spending on its entire war budget (\$63,238,895). And yet we have many hysterical patriots who speak of Mexico as a menace. Even our State Department suffers from periodic "nerves" at the "doings" of our Southern neighbor.

In the last six years our appropriations for military and naval purposes have amounted to \$4,000,000,000. Our present expenditures for war preparation, if applied to constructive enterprises, would be sufficient to rebuild and equip the entire railroad system of the United States in ten years. They could recreate and endow all the colleges and universities of the land in a single decade. And all this expenditure and preparation for war is being made at a time when, according to President Coolidge, "No threatening cloud darkens the sky"; and in spite of his declaration that "the American Government and people are convinced that competitive armaments constitute one of the most dangerous and contributing causes of international suspicion and discord, and are calculated eventually to lead to war."

The only nation whose military and naval expendi-

tures exceed those of the United States is the British empire, whose annual budget amounts to \$864,149,296. These two nations, that are supposed to stand as the great exponents of peace, are spending more money for preparation for war than all the nations of continental Europe and Asia, with the exception of China, and South America combined. Approximately fifty per cent of the world's total military and naval expenditures are chargeable to the British empire and the United States. Together these two great English-speaking peoples will spend \$15,000,000,000 during the present decade to prepare for war. Is it any wonder that the other peoples of the world scoff at Anglo-Saxon pretensions to peace;

that they derisively sneer when Americans and English speak of disarmament?

How long will the taxpayers of the United States and Great Britain stand the strain of their governments' colossal expenditures for militaristic purposes? How long will these nations remain content with a political leadership whose blindness and folly not only waste the wealth of the people, but whose policies will eventually plunge them into war again?

PARIS, FRANCE.

(NOTE.—Except as otherwise noted, the statistical data in the foregoing article is taken from figures furnished by the Statistics Branch of the United States War Department and other official sources.—E. B.)

“The Future of the Eighteenth Amendment”

By Bishop James Cannon, Jr.

Bishop of the Methodist Episcopal Church, South

SENATOR WILLIAM E. BORAH has written an article with the above title which has been printed in the *Christian Advocates*. This article begins with the following statement:

“Bishop James Cannon, Jr., Chairman of the Board of Temperance of the Methodist Episcopal Church, South, gave out an interview on April 15 last in which he declared that the Eighteenth Amendment and its enforcement could not and should not become a party question, and that no effort should be made to make it a party question. With great respect for Bishop Cannon, I venture the opinion that if that course is effectually pursued and becomes the settled policy of the supporters of the amendment, then the maintenance and enforcement of the Eighteenth Amendment becomes an utter impossibility.”

The interview to which Senator Borah refers was given out in Paris immediately following the statement made by Senator Robinson concerning the attitude of the Democratic senatorial caucus on the prohibition question. My exact language in that interview as published in the *New York Times* was as follows:

“Senator Robinson's statement that in the very nature of the question prohibition cannot be made a party issue, exactly agrees with the facts and with the position which the Board of Temperance of my own church and also the Anti-Saloon League of America have consistently taken. Prohibition has not been and is not to-day a partisan political issue. The Prohibition Party endeavored to handle prohibition as a partisan political question and utterly failed.”

“Neither the Eighteenth Amendment nor State-wide prohibition laws have been endorsed in platforms or by any conventions of the two great political parties. They have been proposed, advocated, and finally adopted as non-partisan legislation on which it was clearly recognized that the Democrats and Republicans alike were hopelessly divided. At both the San Francisco and New York conventions Mr. Bryan favored a prohibition plank in the platform, and at San Francisco fought strenuously on the committee and in the convention for its insertion. It fell to my lot to lead the opposition to such action by the Platform Committee and to insist instead upon the law enforcement plank, which action was recommended by the committee and was approved by the convention.

“Efforts (by Senators Bruce, Edwards, and others) to brand the Democratic Party as wet, have been flatly repudiated by the Democratic senatorial caucus (according to Senator Robinson's statement), and the position of the caucus in favor of a law enforcement plank will logically eliminate both Smith and Ritchie, for both have favored practically non-enforcement policies.

“The nomination of either Smith or Ritchie would make the paramount issue of the campaign neither Democracy nor Republicanism, nor even prohibition. The issue would be Nullification versus Ob- servance of the Constitution, Lawlessness versus Law Enforcement.”

This quotation from the Paris interview indicates very clearly that I did not declare, as Senator Borah states, “that the Eighteenth Amendment *and its enforcement* could not and should not become a party question,” etc.

I did declare that the *Eighteenth Amendment itself* should not become a party question, but the wording of the interview clearly indicates that I did at San Francisco insist upon a law enforcement plank, which plank was adopted by the convention. It is absolutely necessary for any proper understanding of the position of myself and those who agree with me, that the advocacy of the Eighteenth Amendment as embodying a belief in the principle of prohibition should be carefully discriminated from insistence upon the *enforcement* of the Eighteenth Amendment as the supreme law of the land.

I have great respect for Senator Borah, and I usually find myself in agreement with his position on constitutional and moral questions. And I am in full agreement with the purpose of his recent article. We both desire the upholding and the enforcement of the Eighteenth Amendment. We agree in our opposition not only to ordinary law-breaking, but to that special form of law-breaking which attempts to surround itself with a halo of courage and even of conscience in openly defying a statute which inconveniently thwarts the legal gratification of a sensual appetite. This advocacy of nullification is practically the same, whether it takes the form advocated and successfully carried out by Governor Smith of repealing the New York State Prohibition Enforcement Code, or by Governor Ritchie of successfully opposing the passage of any State enforcement prohibition law for Maryland, which action gives free rein to liquor lawbreakers in New York and Maryland with little possibility of arrest or punishment; or whether it is in the form of more open defiant declarations quoted by Senator Borah such as “Nullification is the safety valve which helps a self-governing community to avoid the alternative between tyranny and revolution.”

Furthermore, I am in full agreement with Senator Borah that the question, “Can the Constitution as deliberately written be upheld and enforced until it is repealed?” is a very much greater question than “Wet or

dry?" But I must submit that there are two very distinct questions to be considered, both of which ultimately must be considered, and that any far-reaching, constructive policy must have both these questions in mind. The first question is somewhat as Senator Borah has stated it: "Shall the Consitution of the United States be upheld and enforced until it is repealed?" But there is also the *second* question, as Senator Borah well knows from his debat with President Butler, namely: "Shall the Eighteenth Amendment be repealed?" The first question is a question of law enforcement pure and simple, the second question is constitutional, namely: "After a trial of the Eighteenth Amendment, shall it be repealed?"

I think a careful reading of the Paris interview, as quoted above, concerning the statement of Senator Robinson, chairman of the Democratic caucus, clearly differentiates between these two questions. Senator Robinson stated that the Democratic caucus favored a law enforcement plank in the Democratic platform, but did not favor a deliverance on the question of whether the Democratic party, as a party, approved of the principle of prohibition to such an extent that no Democrat could oppose the Eighteenth Amendment or attempt to have it repealed and retain his standing as a Democrat. I think that Senator Borah does minimize, if he does not ignore, the very great difference there is between these two positions. A man may be honest and law-abiding and stand for the enforcement of the Eighteenth Amendment as long as it is the law of the land, and yet that same man may refuse absolutely to endorse the principle contained in the Eighteenth Amendment, stating his reasons for his opposition thereto and his insistence that it is a bad law and should be repealed.

Shall Political Parties Be Asked to Endorse the Prohibition Principle?

The practical question is: "Shall it be demanded that the Democratic Party or the Republican Party adopt a plank which declares the party to be in favor of the *principle* contained in the Eighteenth Amendment, or shall it adopt a plank demanding that the Eighteenth Amendment be enforced equally with all other provisions in the Constitution?" The two great parties did in 1920 and again in 1924 adopt practically the same kind of Law Enforcement plank, but neither party adopted a plank approving the principle involved in the Eighteenth Amendment. Senator Robinson in his statement certainly intimated that he agreed the Democratic Party should reiterate its previous pledge for the enforcement of the Eighteenth Amendment, but that it should not adopt a plank which should bind the members of the Democratic Party to a belief in the principle of prohibition.

I agreed on April 15, and do now agree with that position, and having read Senator Borah's article with great care, I find in it no reason advanced to change my views; but, on the contrary, Senator Borah presents facts and arguments which support my position.

Senator Borah declares: "After fifty years of effort, after trying small units and large units, after licensing and local option, after traveling back and forth over the ground, and really getting nowhere, the people concluded to outlaw the manufacture and sale of intoxicating liquors for beverage purposes and to write the terms of outlawry in the supreme law of the land. It was an extraordinary thing to do. Never before had a great nation undertaken a similar task, but the people were for the undertaking. Forty-six out of the forty-eight States approved and ratified the amendment!"

The Non-Partisan Prohibition Policy

Though disagreeing with Senator Borah's statement about "really getting nowhere" (for prohibition by local option and State-wide prohibition laws made national prohibition possible), it is pertinent to ask the question, How was that "extraordinary thing" done? The effort has been made to do it by making it a partisan political issue, as Senator Borah now suggests, even to the extent of organizing a third party with a prohibition platform and partisan candidates. That method was a flat failure except in so far as it stirred the public conscience. But what was the method which was proposed and has been followed for thirty-five years by the Anti-Saloon League of America? It was the non-partisan, the omni-partisan policy of asking for no political party platforms, but of advocating and demanding the election of individual candidates in both parties who favored the prohibition policy. This non-partisan policy was approved by the people, and the Eighteenth Amendment is the result of the adoption and the successful carrying out of that very policy which Senator Borah would now discard.

Even the enemies of prohibition admit that the non-partisan, omni-partisan policy was successful in securing the adoption of the Eighteenth Amendment, and Senator Borah's statement itself indicates the same thing. Senator Borah himself states very forcibly that the present issue is *not* the Eighteenth Amendment itself, but the enforcement of the Eighteenth Amendment. He says:

"If the proposal was to repeal the proposition politically, it would be wholly different. But that is not the proposal. Nullification is to be accepted as a just and wise rule of conduct for communities, States, and the nation. It is proposed to adopt nullification as a method of legislation as it were. Are we, with such a proposal confronting us, to be told that this is not to be made a party question—that there may be some in our party who do not believe in upholding the Constitution until it is repealed? What kind of a cowardly, political expediency is that?"

The Lessons of Prohibition History

I submit that there is not one word in my interview of April 15 which even intimates that nullification cannot and should not be very properly denounced in party platforms and that law enforcement should not be demanded in the strongest possible terms. On the contrary, that is exactly what I did demand at San Francisco, and that is what should be contained in the platform of both the great parties in 1928, as a direct reply to the advocates of nullification in both parties. But that is not demanding that political parties adopt a plank declaring in favor of the *principle of prohibition* contained in the Eighteenth Amendment. Moreover, I venture to assert that if a declaration in a party platform demanding law enforcement, including the enforcement of the Eighteenth Amendment, is not "a stand that means anything" (as Senator Borah asserted), why should it be thought by Senator Borah that a declaration in a party platform, by a convention composed of the same men, in favor of the prohibition principle of the Eighteenth Amendment would "mean anything"?

As it was not by the adoption of planks in political party platforms that State-wide prohibition laws and finally the Eighteenth Amendment were adopted, but by the election of members of Legislatures and of members of Congress, in both the Democratic and the Republican parties, who voted for such legislation, so exactly in the same way will the enforcement of prohibition laws be

secured, namely: first, by the election of members of Legislatures and of Congress who will vote for law enforcement codes and for such appropriations as may be necessary for efficient enforcement; and secondly, by the election and the appointment of administrative officials who will enforce the law. That is the historic policy of the Anti-Saloon League of America. It centers its activities upon the appointment and the election of men who may fairly be considered as "dry" from their past records and present pledges.

If I might change slightly one of Senator Borah's sentences, I would say "that while you are passing party platforms, those who are opposed to the Eighteenth Amendment will be naming the officials and tampering with the machinery through and by means of which alone your plea can be made effective." It is because of the recognition of that very fact, stated so forcibly by Senator Borah, that the Anti-Saloon League of America does not concern itself primarily with party platforms, but primarily with the matter of securing the appointment and the election of officials through and by means of whom alone the demand for law enforcement can be made effective. Senator Borah's plan might secure the adoption of a prohibition plank in a party platform, but that plank would be practically worthless unless the nominees of the party should be favorable to enforcement of the prohibition law. And that very prohibition plank of a party might result in the election of a "lukewarm" candidate of that party instead of a genuinely "dry" candidate of a party which had not adopted a prohibition plank.

No! We should not abandon the policy which put

the Eighteenth Amendment into the Constitution. One of the most significantly interesting things in congressional history has been the lining up of Democrats and Republicans, Northerners and Southerners, Easterners and Westerners, in both Houses of Congress, in favor of the Eighteenth Amendment and the statutory legislation needed for the enforcement of the same. Why should this alliance of "dry" representatives from every section and from both parties be discarded for partisan political action? Victory for effective law enforcement will not result from that policy. Let us elect, in the future as in the past, supporters of prohibition in both parties, and let us demand from these "dry" legislators, Congressmen and Senators, whatever amendments to the present law, and whatever appropriations may be necessary to enforce the Eighteenth Amendment. And let us demand that officials appointed to enforce the law shall be friendly to the law and eager and active to enforce it.

Finally, I would say that I value very highly the great service which Senator Borah is rendering to the cause of prohibition by his positive, uncompromising, unanswerable advocacy of its maintenance and enforcement as a wise, beneficent law. But I must say that I do not think he is discriminating, accurate, or warranted in describing as "cowardly political expediency" a policy which resulted in the ratification of the Eighteenth Amendment, and a policy which, if carried out as successfully in the future as in the past, will secure the election and the appointment of "dry" officials, and through them the enforcement of the prohibition law.

RICHMOND, VIRGINIA.

When Asbury Rode With Christ

By Harry Pressfield

There were two rode forth:
Christ and His cavalier.

When the earth voices called, Come! O Come!
Heart's ease is ours! And superlative treasure.
So rare is the gift of our leisured peace.
Here is the hearth when candle time has come,
When blaze of log and merry cheer of friend
Is walled within a snug content,
With well-accustomed round slip through the years—
Happy to walk the old familiar ways.
Now till the fields, now sow, now reap, now store,
And make more sure the confidence of age.
Then, at the last, with kin and comfort near,
See all our pageantry of time grow gray—
And bid farewell to all the heart holds dear.

There were two rode forth:
Christ and His cavalier.

Christ said to the one: See now the realm!
Here are the high hills and there the great sea.
But still yet more this vision top shall thrill
If but you see a nation yet to be.
Here sons and daughters over all the earth
Shall corporate their high hopes with their toil,
And build them here upon the virgin soil
Such commonweal that ne'er before had birth.

If thou, good knight, will ride along with Me,
Then shall that ancient wonder come to be
Of happy hearts made flame and burning tongue;
Old men dream dreams as knowing all things new,
The young men see as those now born again.
And we shall see within the wilderness—
(If thou proclaim to these who newly build,
One Stone be Corner for their mighty stress)—
The triumph of My righteousness endure.
And issue from our travail and our pain,
The joy and splendor of the high crusade.

There were two rode forth:
Christ and His cavalier.

The Cost of a Vital Faith

"THERE are very few things in this world worth having which can be had cheaply. What we have come to call the strenuous life is essential to all acquisition. One cannot get his living for the asking; he must work for his living. Why should it require less persistency and alertness to find a God than is necessary to find a dollar? I once heard a young man remark that the name of God had lost to him all significance. When, however, he was asked whether his interests, reading, and companionships had been such as to keep the spiritual life real and near, he was frank enough to answer that he had never given a thought to such matters for years. He had been living in quite another world, but he fancied that if religion were real, it would somehow break into his world by force."—FRANCIS G. PEABODY.

Lincoln Conference, Ardmore, Oklahoma

Bishop M. W. Clair. Presiding

THE Rev. Alexander Talbert is a pastor who does things. Bishop F. T. Keeney appointed him in October, 1925, to his present charge at Ardmore, Okla. This is one of those charges that require first a building up of the physical plant before much else can be accomplished. Bro. Talbert promptly sensed this fact, his church officials acquiescing with him in the needs and the remedy. Agreeing upon the wisest procedure, the entire membership and pastor launched with enthusiasm the plan for a much-needed parsonage.

That the time was opportune and the pastor had his congregation in "a mind to work" is shown by the facts. In March, 1926, ground was broken for the new parsonage. Funds for building were meager; nevertheless in April, just one month after ground-breaking, the new structure was completed. It is a beautiful, modern, six-room house, costing \$3,500. Its furniture throughout is of heavy oak, the whole carrying upon it ample insurance with premium paid over the three-year period. When Pastor Talbert and family moved into the newly built parsonage, the night air was made clamorous with the songs of the happy church throng who came to "warm" the house, for members and friends had come to "storm" the parsonage with 150 pounds of choice groceries.

Last year's achievement were but an earnest of what the following year should see accomplished. Bishop Clair reappointed Bro. Talbert to Warren Church. Besides the winning of souls, two goals loomed big. One was to pay off a balance of \$386 due on the parsonage. The other was to provide entertainment for the approaching session of the Conference which had voted to be the guest of this church. A sixty-day rally easily netted money to dispose of the parsonage debt. For this was done, and a snug balance was left to begin necessary renovations on the church building. As Bishop Clair calls the Conference to order in the comfortable church prepared for the coming of the Conference, he does so amid the rejoicing and shouts of the people that they are so favorably blessed to entertain their Conference. "Warren was classed as fourth best," says Pastor Talbert, "but at our last District Conference we took the banner, putting our church the best in Oklahoma District. We led in everything except the district parsonage. Our World Service is ten per cent in advance of last year. We have more members reading the Southwestern Christian Advocate than ever before, and will double the number at this Conference if Dr. King, the editor, be present." This is the language of conscious strength. And there is every evidence that this will be, as it ought, the grandest session of the Conference history. An attractive ten-page folder of the program of the Conference reveals the resourcefulness of the pastor:

Tuesday, October 25

2 P. M.—Meeting of the Board of Examiners. 8 P. M.—Sermon and evangelistic service, the Rev. N. J. Johnson, B.D., D.D.

Wednesday, October 26

10 A. M.—All undergraduates and candidates for admission on trial and local orders will meet the Board of Examiners. 2 P. M.—Holy communion; roll call; calling roll of deceased members; organization; memorial service, the Rev. D. G. Franklin presiding; statistical report; addresses, "Stewardship and Evangelism"; adjournment. 8 P. M.—Anniversary of the Board of Temperance, the Rev. W. C. Conwell presiding; devotions, the Revs. Dudley Smith and E. P. Phelps; welcome addresses: on behalf of city, the Hon. Kirk Dyer, city manager; on behalf of the Ministerial Alliance, Dr. D. A. Dawson (white); the Rev. J. J. Webb (colored); on behalf



The Rev. Alexander Talbert, Entertaining Pastor

of Warren Church, Mrs. C. G. Graham; response, the Rev. H. T. S. Johnson; address, Dr. Geo. Mecklenburg.

Thursday, October 27

9 A. M.—Conference session; address, Bishop Matthew W. Clair, D.D., LL.D. 9.30 A. M.—Conference business. 12.10 P. M.—Address, "Stewardship and Evangelism." 12.30 P. M.—Adjournment. 2.30 P. M.—Anniversary of hospitals and homes and the quarter centennial of the Lincoln Conference, the Rev. B. R. Booker presiding; devotions, the Rev. J. J. Cabbell; organization of Conference (ten minutes), the Rev. D. G. Franklin; The Growth of the Conference, the Rev. Dudley Smith; A Greater Lincoln Conference, the Rev. M. W. Clair, Jr., S.T.M., the Rev. S. L. Deas (ten minutes each); Pensions and Relief—Why and How, the Rev. G. G. Logan, D.D. (ten minutes); remarks, Bishop Matthew W. Clair, D.D., LL.D.; adjournment. 7.15 P. M.—Young people's hour; addresses, the Rev. F. H. Butler, D.D., Mr. L. H. Lightner. 8 P. M.—Anniversary of the Board of Foreign Missions and Southwestern Christian Advocate, the Rev. M. W. Clair, Jr., S.T.M., presiding; devotions, the Revs. A. G. Russell and Willis Johnson; addresses, the Revs. R. I. Faucett, D.D., and L. H. King, D.D.

Friday, October 28

9 A. M.—Conference session; address, Bishop Matthew W. Clair, D.D., LL.D. 9.30 A. M.—Conference business. 12.10 P. M.—Addresses, "Stewardship and Evangelism." 2 P. M.—Joint session with Lay Electoral Conference; devotions, the Revs. J. E. Williams and J. O. Murphy; report of Lay Electoral Conference; introduction of General Conference delegates; resolutions. 3 P. M.—Anniversary of Board of Pensions and Relief, the Rev. G. G. Logan, D.D., presiding; address, the Rev. B. M. Powell, D.D. 8 P. M.—Lecture, "Liberia—Our Responsibility," Bishop Matthew W. Clair, D.D., LL.D., the Rev. G. F. Tipton presiding; invocation, the Rev. T. B. Oville.

Saturday, October 29

9 A. M.—Conference session; address, Bishop Matthew W. Clair, D.D., LL.D. 12.10 P. M.—Address, "Stewardship and Evangelism." 2 P. M.—Anniversary Woman's Foreign and Home Missionary Societies, Mrs. Covinghouse presiding; address, Mrs. G. T. Saxton. 8 P. M.—Anniversary of Board of Education, the Rev. G. S. Sawyer presiding; devotions, the Revs. W. B. Curtis and S. H. Johnson; addresses, the Revs. W. S. Bovard, D.D., and I. G. Penn, Litt.D.

Sunday, October 30

9 A. M.—Model Sunday school. 9.45 A. M.—Conference love feast, the Rev. N. J. Johnson and retired ministers. 11 A. M.—Sermon, the Rev. L. H. King, D.D. 3 P. M.—The ordination service (Convention Hall); sermon, Bishop Matthew W. Clair, D.D., LL.D. 7.15 P. M.—Epworth League; address, the Rev. J. F. Bryant, B.D. 8.15 P. M.—Anniversary of Board of Home Missions and Church Extension, the Rev. H. T. S. Johnson presiding; prayer, the Rev. P. W. Webb; address, the Rev. W. A. C. Hughes, D.D.; reading of the appointments; benediction.

NOTE.—Representatives of stewardship, evangelism, and World Service will have a space in each day's program.

Clair's Chapel Cornerstone Laying

Home-coming and Re-dedication, Omaha, Nebraska



Rev. T. B. Oville

FORMERLY Grove Methodist Episcopal Church, now Clair Methodist Episcopal Church, Omaha, Nebr., is blessed with having the Rev. T. B. Oville, formerly of the Central Alabama Conference, as its pastor. He was appointed to this charge by Bishop M. W. Clair at the annual session of the Lincoln Conference, held at Wichita, Kans., October, 1926. Bishop

Clair had spied the location and asked the Rev. Oville if he would take charge of the soldiers and capture the location. Oville replied, "I will, God being my helper." He went directly to his work; found everything at low ebb. He rented a house to live in and got on the job. The citizenship of Omaha, irrespective of denomination, soon found that he was a gospel preacher and a Christian gentleman. He made quite a few friends and organized his work well. District Superintendent B. R. Booker held his first Quarterly Conference, endorsed his plans and organization, and the work went forward. Bishop Clair was soon found on the ground to help out. This he did in a masterly way. The Rev. Oville secured an attorney for the church and everything moved legally.

Dr. W. A. C. Hughes, of the Board of Home Missions and Church Extension, brought words of encouragement and a challenge from the board. The Rev. Oville and his people accepted the challenge and marched. Plans were well laid and pressure was brought to bear from every angle. Oville went after \$1,500; \$800 was raised in the first battle; then they withdrew and made plans

to recharge. A splendid program was arranged for August 14. On August 8 the district superintendent, B. R. Booker, moved into the city and set up headquarters at the parsonage. He and the pastor and the good members worked all the week among white and colored people, all helping in a friendly way. During the week they were receiving word from the bishop to push forward.



CORNERSTONE LAYING

Saturday morning, August 13, Bishop and Mrs. Clair arrived in the city from California, where they had been spending two or three weeks. With renewed energy the pastor and members rallied. On Sunday morning, at 9.45, Attorney W. G. Morgan, superintendent of the Sunday school, was on the ground with the children and

young people. Bishop and Mrs. Clair spoke fitting words to the Sunday school. At 11 A. M. the district superintendent conducted the farewell service in the old church, and in the presence of the bishop the superintendents and presidents of each auxiliary pledged to carry into the new church the best they had in talent, money, and time. At 1 P. M. Prof. Waddell was on the ground with the brass band, almost entirely made up of ladies. The chief of police granted an escort of colored policemen. The Rev. Oville gave orders, the band struck up a lively song, and all fell in line. Pedestrians first. Mrs. King drove the leading car, with the bishop, Mrs. Clair, the district superintendent, and Willie Peebles. You should have seen that crowd marching down 22d



CLAIR'S CHAPEL METHODIST EPISCOPAL CHURCH, OMAHA, NEBRASKA
Formerly Grove Methodist Episcopal Church

Street to Miami! It grew larger as they passed every street corner. They marched to the new Clair Methodist Episcopal Church, and Bishop Clair was introduced by Dr. Peebles and preached to the delight of his hearers. That sermon was a masterpiece. The bishop called the roll and quite a few captains responded with the cash. At 3 P. M. the congregation assembled outside and the cornerstone was laid by the Masons. This was indeed a great service. Bishop J. A. Hamlet, of the Colored Methodist Episcopal Church, stood with Bishop Clair during this service. The choir, under the leadership of Mrs. Halloway, rendered splendid music all day. At 4.30 the call was made for dinner. In the basement were all kinds of good things, and the Rev. Oville and his good people fed the crowd and there was some left.

Mrs. T. B. Oville stood nobly by her husband in this drive. At 8 P. M. the Rev. S. H. Johnson, who had come

from our church at Lincoln and brought his members and many friends from Lincoln, Nebr., preached the sermon suited to the occasion. The offering was taken and the secretary reported that more than \$400 had been received during the day.

We are very grateful to the members and friends, irrespective of denominations, for the help they gave. The membership has been located in one of the finest sections of the great city of Omaha. This location is a strategic point, and we are in a position to make this one of the greatest churches in our Methodism. God bless Bishop Clair, Dr. Hughes, the board, the Rev. Oville, the Rev. Booker, the members and friends, and all concerned.

It is our prayer finally that all causes will have been presented, the collections taken, and the Rev. Oville will go to Annual Conference with a great report.

Building Womanhood

IT IS an ill wind that blows good to nobody. Out of the adverse circumstances that enveloped the Negro consequent to emancipation, this race has gotten much positive good. Foremost in assisting us to a point of vantage were the churches of the Northland. Pioneering in this ministry of Christian home missions, the Methodist Episcopal Church held the front-line trenches. It was unique in her program of uplift that she developed a special type of ministry to alleviate the ills and remove the handicaps which the cruel Southern civilization had made the heritage of the freedwomen.

The radiating center of this work, as it was for much more of our pioneer Southern work of that period, was in and around New Orleans. This was because here were two consecrated creative personalities: the Rev. Joseph C. Hartzell, at that time—1870—pastor of Ames Methodist Episcopal Church, New Orleans; of course the other was his self-denying wife, Mrs. Jennie C. Hartzell, who voluntarily became the first Methodist Episcopal home missionary to the freedwomen of the South. It was she who began making the rounds of regular visitation and ministry in the homes of these belated dejected women which resulted in one of the most helpful uplift movements of modern times for the elevation of womanhood.

Driven from the Southland by reason of feeble health, during that notable epidemic of yellow fever in New Orleans, while her husband continued here at his post of duty, Mrs. Hartzell retired to Chicago, where she told the pathetic story of the neglected Negro women of the South. Again she told it, and again she kept pleading with the leaders of the general church until from many sections and influential persons she had wide approval of the work which she had initiated in unpretentious ways in New Orleans. After five years of such endeavor, out of considerations for her health it became necessary to lay the responsibilities of the task on other shoulders. Effort was made to allocate it to some other regular



DETROIT FRIENDSHIP HOME

church organization. The Woman's Foreign Missionary Society would not, and the Freedmen's Aid Society could not because of the nature of its charter.

While the General Conference which met in Cincinnati in 1880 was debating and deciding the inadvisability of creating another organization to do this work in the South, the late Dr. A. B. Leonard, who was subsequently the very efficient and beloved secretary of the Board of Foreign Missions, called together at Cincinnati such ladies of Methodism as might be interested. At that meeting Mrs. Elizabeth Rust presided. Mrs. Hartzell, resolute in purpose, made the telling speech. Her undaunted courage and her unlimited zeal sold to the Methodist Episcopal Church the obligation to answer the call to relieve the distressing condition of the freedwomen of the South. In 1880, in historic old Trinity Church, Cincinnati, The Woman's Home Missionary Society became the newborn child of Providence for ministering to needy womanhood.

The society sought first to give our women in the South training in homemaking. Adapted to this purpose was the splendid chain of model homes built and maintained in connection with the colleges for the youth. In these model homes for girls are taught domestic art and science. For more than forty years thus our girls have

been learning how to make their homes models of cleanliness, skill, thrift, and Christian culture. And the results are very evident in the home life of the people in all sections of the Southland.

Another type of work carried on by the society is featured by the accompanying illustration. These are the friendship homes. They are Christian homes established in industrial centers of great cities for the girl without a home. Social service workers and policemen reveal, in their testimony of poverty, congestion, and vice, the appalling need of these "cities of refuge" and "havens of rest" such as friendship homes are to girls who are strangers and friendless in our great cities. The cut referred to is that of the Detroit Friendship Home. It is a gift outright of The Woman's Home Missionary Society of Detroit (white) Conference. Besides the friendly offices shown toward it by Dr. Lynn H. Hough and Dr. Merton S. Rice, the home enjoys the support of all Detroit Methodism. It was dedicated this year,

Dr. Howard A. Field, district superintendent, conducting the dedicatory exercises. The cost of the property was \$20,575.

It rejoices and strengthens our colored congregations in Detroit to know that Bishop Nicholson, resident bishop, is so vitally interested, together with Bishop Clair, in development of this outlying post of the Covington Area. Through the courtesy of Miss McGee, superintendent of the home, and the kindness of the Rev. Dr. B. F. Smith, pastor of our Scott Church, Detroit, we were privileged to go through the beautiful plant. It is indeed a magnificent illustration in fact of the ideal purpose and Christian social spirit of the society. It is in turn setting standards of home life and creating in its inmates beautiful Christian ideals. Young women going to Detroit will do well to correspond with the superintendent of Detroit Friendship Home, at 6100 Scotten Avenue, Detroit, Mich., or with the Rev. Dr. B. F. Smith, pastor, 3404 St. Antoine Street.

Gulfside Dedication

By J. T. B. Smith

GULFSIDE ASSEMBLY and campmeeting ground at Waveland, Miss., was dedicated August 31 with imposing ceremonies and with songs of praise, fervent prayers, and several addresses. Two thousand Negroes from Louisiana, Mississippi, and Alabama attended the services, which lasted from early morning until late at night. A special train from New Orleans and auto busses brought the pastors, members, and friends of the New Orleans Area to the exercises. Under an oak tree two thousand years old in the new assembly auditorium, Bishop Wilbur P. Thirkield dedicated the grounds. He was assisted by Bishop Robert E. Jones, under whose guidance and episcopal jurisdiction Gulfside originated.

Others present were the Right Reverend T. D. Bratton, Protestant Episcopal bishop of the diocese of Mississippi; Bishop M. W. Clair, of Covington, Ky.; Bishop I. B. Scott, Nashville, Tenn.; Bishop W. J. Walls, of Charlotte, N. C.; Reverend Father Christman, of the Catholic Seminary, Bay St. Louis; Prof. Frank L. Williams, of St. Louis, Mo.; Dr. J. T. B. Smith, and Dr. W. W. Wiant, representing the World Service Commission of the Methodist Episcopal Church, Chicago; Dr. J. S. Clark, Baton Rouge; Dr. M. W. Dogan, Marshall, Tex.; Dr. I. G. Penn, of the Board of Education of the Methodist Episcopal Church; Dr. M. W. Davage, president Clark University, Atlanta, Ga.; President O. E. Kriege, New Orleans; L. J. Darter, New Orleans; the Rev. E. W. White, New Orleans; and the following county officials: E. J. Gex, E. Van Whitfield, C. J. Carreo, A. G. Favre, and Joseph V. Bontemps. Those present included many white people, leaders in church and state.

Bishop Thirkield in his dedicatory address said Gulfside stood for two things—education and religion—that these were the foundation for the church and human well-being and progress. He said that religion and education created peace, good will, race adjustment, and solid and insured prosperity; that Gulfside represented the spirit and interpretation of good will and intellectual fellowship. The Right Reverend T. D. Bratton, speak-

ing for the Protestant Episcopal Church, congratulated Bishop R. E. Jones, founder of the enterprise, for having the vision to establish a center where the Negro race would be taught the highest and noblest ideals of life.

Speaking for the officials of the county in which the Chautauqua is, E. J. Gex, county attorney, promised assistance in making the institution one of rare merit and helpfulness to the Negroes of the South. Bishop Jones said the major motive for the establishment at Gulfside was first to reach Negro leadership, and through them the large Negro population adjacent to Waveland, in the interest of better homes, better schools, better churches, and better citizenship. Gulfside is building a system of educational training for rural and city pastors, Sunday school and institute workers, deaconesses and social settlement workers. It is a Christian educational system which will offer to Negroes of the entire country such advantages as are offered in the Chautauquas under Christian auspices in the North. The present equipment consists of three general buildings—the old Jackson House; an academic building containing classrooms and an assembly hall; and Graff Hall, a dormitory of twenty-eight rooms, just completed. The association owns 600 acres of land, with a mile and a quarter beach front on the Gulf of Mexico. The site is adjacent to Waveland and Bay St. Louis. Co-operating with Bishop Jones is the Board of Home Missions and Church Extension of the Methodist Episcopal Church. In the summer, besides educational and religious activities, there was a camp for tired Negro mothers.

Waveland is very strategic for reaching the great Negro population. The site is superb, and a new sea wall, which has been built by the State, will pass in front of the buildings. It is one of the greatest undertakings amongst the Negro race by any church. Bishop Jones and his good workers have labored laboriously for four years to make Gulfside Assembly a Christian Chautauqua and educational institution for the Negro race. It is as Bishop Thirkield said, "a broad human program of mutual co-operation between the races in educational,

religious, and civic work that shall bring a spirit of peace, good will, and mutual helpfulness among all men."

The yearning desire of the Negro preachers and people present was passionately expressed in the hymn sang with emotion, "I Want to Be a Christian In My Heart." The hope of the race is in that prayer, and Gulfside purposes to bring that holy desire to fruition.

Wiley College Has Auspicious Opening

YOUNG people from eight States sat in the audience that heard President Dogan give his opening chapel talk Wednesday morning, September 14, formally setting in operation the machinery of the fifty-fifth annual session of Wiley College. The big auditorium had very few vacant seats that morning, such was the crowd that came to witness the exercises. More than 300 students had arrived on the Wiley specials, which reached Marshall the day before from all sections of Texas and adjacent States.

In the course of his remarks, Dr. Dogan stated that he laid no claims to perfection, either for himself or for Wiley, but that both had striven earnestly to benefit by mistakes which doubtless had been made. Through error and correction, he said, all human achievements have been possible. President Dogan declared the fact that humanity must be afflicted with critics whose sole purpose apparently always is to destroy rather than build up; but even they have a salutary effect, whether they intend it or not, because they serve to keep us on our guard, he said. The president also referred to the complete transformation through which Wiley has passed during the last decade, reversing the composition of its student personnel from an 80 per cent sub-college to an 85 per cent college base, while at the same time holding the general index number as to total enrollment.

Dr. J. O. Williams, vice-president of the trustee board, lauded the work of the administration, and said that other people recognize and appreciate the worth of President Dogan as an educator, mentioning in this connection that the State of Oklahoma had proffered him the presidency of its State School for Negroes. Dr. Williams also suggested that Wiley is attracting the attention of people all over the country because of the many points of contact which it has established with the outside world through extra-curricular activities and because its graduates are locating in and projecting their influence into every section of the country where human needs exist. Speaking of the esteem in which President Dogan is held by the people among whom he has worked for the past thirty-one years, Dr. Williams said nothing could better illustrate this than his being returned to the General Conference of the church six consecutive quadrenniums—five times at the head of the delegation. It certainly is to the everlasting credit of President Dogan, said Dr. Williams, carping critics to the contrary notwithstanding, that he is the only president in the connection who has led his forces through every stage, from educational chaos to such heights of academic attainment as has enabled the school to firmly establish itself in the ranks of leading institutions. Other men who have been more or less instrumental in building Wiley are Dr. I. G. Penn, of Cincinnati, member of the Board of Education, and Bishop R. E. Jones, general superintendent of the New Orleans Area and chairman of the educational commit-

tee in charge of Negro schools and colleges of the Methodist Episcopal Church. Even greater things are in store for Wiley, remarked Dr. Williams, if the hands of these men are not tied by the selfishness of inordinately ambitious men or an utterly indifferent constituency.

New appointments to the faculty were announced by President Dogan as follows: J. R. Houchins, Cornell, English; O. W. Crump, Kansas, education; F. P. Muldrew, Columbia, biology; J. H. Morton, Indiana, physics; Miss M. M. Perea, Radcliffe, romance languages; E. W. Dean, Boston, religious education. Other positions filled were assistant dean of women, Mrs. Brawley; matron of boys' hall, Mrs. Harper; high school, Miss Miriam Blanche Dogan, graduate student of Northwestern.

A Generous and Just Tribute

[EDITOR'S NOTE.—Because of his open sincerity in his every contact with the colored group in the church, and his consistent efforts for a long period of years to contribute to their progress, the writer of the following glowing tribute to one of the best workmen who ever labored in our group ranks, has warmly endeared himself to our entire colored constituency as one of the tallest trees in God's forest of souls. His estimate of the character and labors of Dr. Clay reflects the mind of our Methodism.]

My dear Brother King: These are busy and crowded days for me, but I like to keep in touch with the work that you represent by reading the Southwestern Christian Advocate, not the contributed matter which appears in all the Advocates, but your own striking editorials and notices of the brethren.

I see by the Southwestern that Dr. N. R. Clay has passed. He always interested me; but his evident efficiency as a district superintendent and his fine brotherliness and the story of his life and of hundreds of others like him gives me the key that unlocks the mystery of the unparalleled growth that has come to the group he represents. There is nothing like it in all history, and when we review it, so much of the uplift has been with the limitations and conditions of a man who seeks "to lift himself with his boot straps"—a phrase which may need explanation to-day, but which was quite familiar in the days when the fathers wore high boots and the little boys wore red-top boots.

When we thoroughly understand the situation, the mystery of the rights of the Negro race disappears. It was not lifted up by uplifters outside, but by the uplifting influence of the few dreamers who desired and sought and found the kind of leadership that befits men for leadership.

Born in Mississippi at the close of the Civil War, pushing his way through the public schools and teaching in the country schools, Dr. Clay entered the ranks of the Christian ministry, saw his children through Rust College and into the theological schools, and finally graduated at Rust and Gammon. For three times I was associated with him in the work of the General Conference, and to-day I desire to pay tribute to his memory. A race that has produced such men as Dr. Clay need not look back on a trying past, but can look forward with radiant hopes to a glorious future, for in the ranks of the youth of to-day are hundreds of men and women with like interests and holy purpose who will multiply in the fruitage of their own lives the virtues and achievements of this humble, earnest, and diligent, and now glorified, son of God. With very best wishes, I am, truly yours, J. B. Hingeley, Corresponding Secretary Board of Pensions and Relief Methodist Episcopal Church.

CHICAGO, ILL.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE CALL OF THE PROPHET

FOURTH QUARTER. LESSON IV. OCTOBER 23

Scripture Lesson—1 Kings 19. 19, 20; Amos 7. 10-15; Isa. 6. 1-8.

Types of Prophetic Calls. There were two classes of prophets in Israel—the "true" and the "false" prophets. We do not know the manner in which the false prophets were called. But they were either self-called or man-called. Their motive was mercenary and selfish. We are here concerned with the call of the true prophets.

In the Old Testament, as well as in the New, there are but two types of prophetic calls. Both come from God, and are inspiring and impelling. But the first type is sounded by another prophet who awakens within the hearer the prophetic impulse. It was rare except in the earlier prophetic schools, where effort was made to train men for the prophetic office. It may be dramatic as in the case of Elijah's call of Elisha; and it may be undramatic as in the case of Samuel's call of Saul, though Saul turned out to be false. And in this type of call there is always the possibility of a mistake in judgment of the proper man to be called to the prophetic office. The second type comes directly from God, who immediately awakens the prophetic impulse. This may be done through some sort of a vision, as in the case of Isaiah (6. 1-8), Jeremiah (1. 1-10), and Ezekiel (1. 1 to 3. 14), in which case it is attended with strong emotions; and it may be done without a vision, as in the case of Amos and probably also all the literary prophets who have not described their call. This was the usual way for a prophet to be called; and when it comes in this way it is not usually described—the only reason Amos described his was because his right to preach had been questioned. During the literary period, when the call came in any other way, the prophet volunteered to tell of it (for instance, Isaiah, Jeremiah, and Ezekiel). The case of Moses is also to the point (Gen. 3. 2-6). This unusual way of calling through visions was probably due in part to the peculiarly emotional nature of the prophet, and the particular imagery of the vision was due to his literary culture. But this unusual way of calling was certainly due for the greater part to the volitional attitude of the man being called, the strength of will to be overcome, and the difficulty of convincing him of the prophetic call. In each of the three instances of it there is manifestly at first a disinclination toward the task. Isaiah implies an objection on the grounds of his sinfulness (6. 5); Jeremiah objects on the grounds of his youth (1. 6), and Ezekiel says that he was *bitter* and *hot*, but God prevailed over him (3. 14). His objection was doubtless due to fear of incurring the ill will of his people. The case of Saul of Tarsus is an outstanding one in the New Testament. He kicked against the pricks as long as he could.

We may, therefore, outline the prophetic calls of the Old Testament according to the following rubric:

Prophetic Call: Inspirational, Divine.	1 Mediate, indirect (unusual)	1 Dramatic, suggestive
		2 Undramatic, predictive
	2 Immediate direct (usual)	1 Visionary, emotional, voluntary. (exceptional)
		2 Visionless, unemotional, involuntary. (regular)

The Prophet and the Preacher. In a general way the prophet and the preacher are one and the same. The modern prophets are called preachers, while the ancient preachers were called prophets. In practice, however, there is some difference between them. The modern preacher performs the work of the ancient prophet and priest. He must, therefore, be less independent in his ideas than the ancient prophet, and he is not understood as speaking with the same authority unless he is saying the same things as he. The modern preacher is less a *maker* and more an *interpreter* of Scriptures than the ancient prophet. He is usually thought of as less inspired than the ancient prophet, though not less than the ancient prophet was thought of in his day. For some reasons we have come to believe that God spoke His last word through the ancient prophet, and that the modern preacher's task is chiefly to reinterpret and reapply to modern life and conditions what has been said. The modern preacher is more formal in his work than the ancient prophet. And so modern preaching has come to be regarded more of a profession than ancient prophesying as a rule was. Where ancient prophesying was regarded as a profession, endeavor was made to train men for it.

The Call of Modern Preachers. Consequently we have come to stress the first type of prophetic call outlined above more than the second type. A generation or so ago in the evangelical churches the second type of prophetic call received the predominant emphasis. This was generally considered the only "orthodox" type. The candidate for admittance into the prophetic circle was usually required to have heard the voice of God calling directly and immediately to him to preach. But now more often we try to persuade men that God wants them to preach. Many of our most outstanding and successful preachers to-day have been called in that way. This does not mean that they were only man-called. But it does mean that they were called of God mediately through some other man who first unstopped their spiritual ears so that they could hear the call of God. Of course, as we have said above, there are chances for mistakes in this method; and we doubtless have some preachers who were merely man-called or self-called like the false prophets of Israel. But, also like these prophets, they are false preachers, who are never successful representatives of God. In the Bible, when this mediate call is given, the mediator always takes care afterwards to prepare the new prophet for his task. There are Samuel and Saul, Elijah and Elisha, and there are Jesus and His disciples, Paul and Timothy, etc., etc. Likewise when we to-day serve as a mediator for God

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to call a man to the Christian ministry, we should by all means see to it that he gets into a school for preachers where he can be prepared intellectually, socially, spiritually, and emotionally for the successful realization of his high calling. But no amount of training can take the place of the call of God.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, OCTOBER 23, 1927

"Here am I, send me"

(By D. D. Martin, D.D.)

This lesson brings to us several of the missionaries of the Old Testament. Elisha was called to be the successor of Elijah in bringing warning and hope to Israel. He was a champion of the idea of one God, and only one in Israel. His ministry was fruitful only with the small group who gathered about him, for Israel did not turn again to God, and was soon lost in the ruin of its own sin. Elijah and Elisha were real missionaries trying to win Israel and the peoples about them to God.

About a century after Elisha, God called a shepherd and a fruit grower to the work of preaching to Israel. He was called from his own people in Judah to go into Samaria, really a foreign missionary. He delivered his message with force and carried conviction until he was besought to return to his home and cease giving the message, but he declared God had called him, and that he must deliver the messages; this he did, and we have something of them now in the book of Amos.

Isaiah was called later to deliver God's message to Judah. In this lesson he gives the story of his call. The sense of his own unworthiness, and the vision of the Lord in His holiness, and the song of victory when one cried to another that the "Whole earth was full of His glory." Then comes the live-coal experience so essential to every representative of God, who is to bear His message to a world in sin. Then when God asked, "Whom shall I send, and who will go for us?" Isaiah is ready to answer, "Here am I, send me."

We do not know just who God will call. Elisha was a farmer; Amos was a shepherd; Isaiah was a prince in a royal family—each had a definite call; each answered the call, which makes the Old Testament a missionary book of great interest. The calls of God are still extended to those who may carry His message as ministers in this land or to foreign fields. The call usually follows a profound conviction of the need of the work to which one is called. Only those who see the needs, and whose ears are alert, will have a call.

GAMMON SEMINARY.

Epworth League Topic

OCTOBER 23

CHRIST WINNING HIS COMRADES

(Mark 1. 16-20; Mark 2. 13, 14; John 1. 43-51)

Our Scripture passages tell of Jesus' choosing His first six disciples: Peter and Andrew, James and John, Philip and Nathanael. There are some valuable lessons to be learned from this matter of Jesus' choosing His companions.

His Method. It is significant that Jesus did not try to win these men to His cause by preaching to them in a crowd. There is perfectly good ground for believing that Je-

sus had interviewed most of them personally before He finally called them to follow Him. They had doubtless had time to think through His proposal and count the cost of accepting. James and John, you will recall, were prosperous fishermen. This is indicated by the fact that they had hired servants. Leaving their business was certainly no "spur-of-the-moment" affair. Jesus had, without doubt, spoken previously to these men and

won them by the challenge of His cause and by the challenge of His fine personality. There is no sort of doubt in my mind that this personal method is the best for winning people to a cause. No man would think of trying to win a girl for a wife by making a public speech to her. The big task of our church to-day is that of making each member a personal evangelist. It has been repeatedly shown that people won by the revival usually have to be won over again every time there is a revival.

Didn't Choose "High Brows." I am thinking now particularly of Christ's choice of Matthew, who is called in one of our Scripture passages Levi. If Jesus had made a special effort, He could not have chosen a man who was in worse repute in the community than was Matthew. Matthew was a tax collector, and these men were not only considered grafters, but renegades. Jesus was nothing daunted by the facts of the situation. He saw deeper in Matthew than the other folks; He saw inner goodness in Matthew, and knew that His own irresistible goodness would nurture the goodness in Mat-

thew and make Matthew one of God's noble men.

Didn't Choose Old Folks. Jesus chose young men for the venture He proposed. Let our churches take heed. I am sure we are making the mistake of putting too much stress on old people. The church is not a spiritual infirmary; it is spiritual dynamo. Its power must be hooked up to people who are able and willing to dare big tasks. Jesus had an idea that this world could be made a more decent place for people to live in, and He was determined, at any cost, to make it better. He knew most of the old people would be too set in their way of thinking to sympathize with His point of view. He chose young men whose minds would be ready for new ideas and whose hands would be eager for new tasks. If the church is to continue the task committed it by Jesus, young life must be enlisted. Old folks will sit still and complain; these young people, if we win them, will, like the young men of the lakeside, "Leave all, and follow."

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Couparle, Miss.—We are glad to report that Couparle Methodist Episcopal Church is on the upward march. On the 8th of September, Bro. J. H. Walters was with us and preached an able sermon on the subject, "Stay There." He preached to the delight of all who heard him.—M. J. Massey, Reporter.

Fayetteville, Ga.—We have just closed out a very successful revival on the Fayetteville charge. The Rev. P. L. Inman, our pastor of Heck's Chapel Methodist Episcopal Church, Griffin, Ga., was at his best in helping us make it a success; also the Rev. Williams, one of the students of Gammon Theological Seminary. Twenty-three souls were added to the church. Amount raised during the meeting was \$197.38.—I. C. Rucker, Pastor.

Shubuta, Miss.—Our revival at Liberty Methodist Episcopal Church began the second Sunday in September. The Rev. W. R. Walker and the Rev. G. W. Arnold were with us Sunday night. The meeting was conducted by the Rev. T. A. Carter, of Waynesboro. We are glad to say that we were successful, spiritually and financially. Two members were added to the church. We raised \$45.15. We ask your prayers for our continued success.—The Rev. H. Bivins, Pastor; Carrie Blakley, Reporter.

Lorine, Texas.—Sunday, September 18, was a big day with us. At 2.30 P. M. our pastor, the Rev. D. S. Moseley, preached a stirring sermon. This sermon will ever live in our memory. We thank the visiting friends from Ellinger and Kendleton, Texas, for their presence, and ask them to call again. At night the Rev. Moseley was at his best and preached a wonderful sermon; text, "Be not afraid; it is I." We are doing splendid work under the leadership of the Rev. Moseley. Collection, \$12.10.—Miss Vivian Johnson, Reporter.

Garlandville, Miss.—A wonderful revival was held at Mt. Zion Methodist Episcopal Church from September 4-8. Our pastor had everything well in hand. Eight souls were added to the church. Three were baptized and also one infant. Mt. Zion is making its way to the front, and we are indeed proud of our pastor, the Rev. A. D. Wright. We are praying that he will be sent back to us another year. The collection during the meeting was \$50. Our motto is, "Let the church roll on." We are expecting to pay more World Service by Annual Conference time.—Prof. F. L. Jones, Reporter.

Grand Bayou, La.—Corinth Methodist Episcopal Church is spiritually alive. We have just closed a revival that will go down in the history of the church as being one of

the best ever held. Nine persons were converted and three reclaimed; all joined the church. There is a better spirit pervading the community now than in previous years. Friends of both races are loud in their praise of the revival services. Many were present to witness the baptism, and the pastor was commended for his able baptismal sermon, which left a lasting impression upon all who heard him.—The Rev. C. C. Smith, Pastor; Buster Jones, Reporter.

Carthage, Miss.—Our revival at Wesley Methodist Episcopal Church began on Sunday, September 11, and ran until Friday night, September 16. The meeting was conducted by the Rev. G. W. Adams, of Forest, Miss. He was at his best in every sermon. We are glad to report that we were successful, spiritually and financially. Five souls were added to the church, and we raised during the week, \$85.44. The Rev. Adams is one of the best preachers on the Jackson District, and we thank our pastor, the Rev. J. C. Gillispie, for securing the services of this good man. The meeting was the best in twenty years.—W. H. Smith, Reporter.

Augusta, Ark.—We are proud to say that St. James Methodist Episcopal Church is progressing nicely. On September 16 our Sunday school gave a basket supper, under the direction of Mrs. Samathy Wilson and Master Robert Willingham, in which a number of the good people of Augusta participated. We raised the sum of \$9 on that occasion. We feel that Dr. McGinnie, our new Sunday-school superintendent, is going to make this a wonderful year for the school. Our pastor is doing his best to get us lined up, and he has done so much for the progress of the church, we hope the Conference will send him to us again next year.—Susie Douglass, Reporter.

Meridian, Miss.—Tuesday night, September 6, our district superintendent, the Rev. D. L. Morgan, was with us and preached a very inspiring sermon. His subject was, "If every member in the church was just like me, what kind of church would our church be?" After the sermon the trustees' rally came off. The captains reported as follows: Mesdames L. Larkins, \$11; P. Bordeaux, \$10.50; G. Emerson, \$8.15; M. B. Parks, \$6.75; D. Smith, \$6.95; D. Hardy, \$6; Miss A. Hardy, \$9; total, \$74. The Rev. A. Nelson, pastor at Lauderdale, was with us and made a splendid talk. We can do great work with a leader like the Rev. A. L. Bohanon.—Miss Lillian Larkins, Reporter.

Magda, La.—St. Mark Methodist Episcopal Church: A grand campmeeting was held by the stewards and trustees, which began September 6 and closed September 11. Our souls were revived during this meeting, and much good was accomplished. An excellent paper was read on Sunday by Miss Malinda

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Bowie; subject, "Darkness and Light." The Rev. S. Robinson, of Lecompte, La., preached a great sermon. Sister E. H. Reed rendered a solo. The closing sermon was preached by the Rev. C. Watson, of the Baptist Church. Raised in the meeting, \$57.75. The pastor was paid \$4. Members of the Baptist Church took an active part in the services and helped us to put the program over.—Rev. J. Dotson, Pastor; A. Bowie, Reporter.

Pontiac, Mich.—Pontiac's greatest revival was held at St. John's Methodist Episcopal Church. The meeting lasted fifteen days, and was conducted by Mrs. Elizabeth Wilson Dudley, one of the world's greatest speakers and a noted singer. There were 203 souls reconsecrated, forty-eight were converted and taken into the church, and \$438.56 was raised. At the close of the revival the churches gave a grand reception in honor of Mrs. Dudley, and many nice presents were presented to her. St. John's Church gave a nice dress; Macedonia Baptist Church, a hat costing \$8; Newman African Methodist Episcopal Church, a gold coin. Great work is being done by the Rev. C. J. Johnson, pastor of St. John's Church.—Mrs. Jennie Montague, Reporter.

Benson, Ala.—On September 19, the good people of Benson circuit gave a mock Conference for the purpose of raising the pastor's salary, as they were in arrears with same. Brother C. A. Brown, who was the general manager, was styled as "bishop." Too much praise cannot be given Brother Brown; he is the man for the job, and a fine leader. There were eighteen pastors. First prize, \$5, was won by Mrs. Vera Brown, who raised \$16.20; second prize, Mrs. Ora Geeler, who raised \$13.62; Mrs. Roxie Thomas, Mary Banks, Mrs. Maria Brown, Mrs. J. W. Knox, the pastor's wife, Brother M. E. Brown, Brother Melvin Riley, and

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other members made good reports. Total raised for the pastor, \$117.20. We wish to thank all friends for their support. May God bless these good people.—Mrs. H. Thompson, Reporter.

Montrrose, Miss.—From August 20-26 we were honored with the presence of the Rev. G. W. Brown, of Marion, Ala., who ran one of the most successful revivals ever witnessed in the history of Spring Hill Methodist Episcopal Church. The Rev. Brown made every service interesting by giving wonderful lectures designed for the young people in the afternoon, and gospel sermons in the evening. Haven Teachers College was represented by Prof. C. N. Berry, of the Haven College faculty, on Monday, and he gave a splendid lecture which was enjoyed by all present. Many distinguished guests were present at the services. Nine souls were added to the Kingdom and \$112 was raised. Gifts of appreciation were presented to the Rev. Brown on the last evening.—Mrs. Elizabeth Moore, Reporter.

Lake, Miss.—A great revival began at Pleasant Valley Methodist Episcopal Church, Sunday, September 11. Our pastor preached a stirring sermon at 11 A. M., and the spiritual fire burned upon the altar of our hearts. We had with us the Revs. H. K. Roberts and E. W. Rogers. The revival continued until Friday night. Seventeen souls were added to the church. On Friday night the Rev. H. K. Roberts preached from Luke 10: 31-33. His sermons will live long in the minds of the people. We had with us also Mrs. D. A. Houston, the evangelist, who assisted in the great meeting. The sum of \$154 was raised at the close of the meeting. A great storm also came to our pastor, leaving about fifty pounds of choice groceries. This party was led by Mrs. Pennie Gray, Mrs. Nannie Monroe, and Mrs. Mamie Smith.—Rev. T. H. Johnson, Pastor; Rubie Gray, Reporter.

Ailey, Ga.—The members of Nepsis Chapel were made to feel happy when our pastor, the Rev. D. G. Greer, preached to us the second Sunday in September, at 11 A. M., and again at 8 P. M. The church was packed day and night. The pastor is laboring to get all claims paid before the Annual Conference. We had on a church contest between the brothers and sisters, and the amount raised by the sisters was \$25.61; brothers, \$17; total, \$42.61; for light, \$1.45; grand total, \$43.06. We are doing our best to pay our pastor and district superintendent, and we ask God's blessing upon this charge. We also held our election of delegates to the Annual Conference. The following were candidates: Sister Laura B. Collins, eleven votes; Sister L. A. Pierce, nine votes; Brother C. Wiggs, seventeen votes. Brother Wiggs was unanimously elected as delegate.—C. Wiggs, Reporter.

Bristol, Va.—As the Conference year draws to a close, we, the members and friends of John Wesley Methodist Episcopal Church, are proud of the accomplishments of the past year. The spiritual life of the church has been better and a larger attendance on the part of the members has been noticed; also the financial side of the church has been better than in previous years. This church goes to the Annual Conference with a good report from the church in general. The members of the church wish to thank each one who took part in the programs during the summer months. The Over-Top Quartet has paid John Wesley a visit or two. We wish to commend them for such splendid selections they have given us, under the direction of Bro. Eugene Brown. We trust the district superintendent will ask the Conference to return our pastor for another year.—The Rev. E. H. Forrest, Pastor; Clarence Burley, Reporter.

Springfield, Ohio—Broadus Chapel, East Springfield: We have just closed one of the best revivals in the history of the church. Our meeting was well attended each night. Christians were revived, backsliders reclaimed, sinners saved, and some transfers whom we are happy to claim. Sister Zora Bloomer Clark, of Shelbyville, was with us and brought us a gospel message in song. She will live long in the hearts of those to whom she has endeared herself. The junior choir assisted in the singing during the entire meeting and we are proud of them. The pastor, Rev. Wm. Britt, his own evangelist, brought to us some soul-stirring and uplifting sermons. Too much credit cannot be given to our pastor for the wonderful way in which he is putting over the program of the church. The Sunday school is well organized. The revival was a success, both spiritually and financially. Broadus is putting over a financial campaign, and we prayerfully hope for the largest possible success.—Reporter.

Sayreton, Ala.—Mt. Pleasant Methodist Episcopal Church records another year of success in that it has been able to meet every obligation with some degree of pride. The forces within the church are well organized and all hard at work. Every auxiliary has done its best to help carry forward the work of the church. It is the common opinion that the Epworth League was never better, and for these three years, under the leadership of Bro. Carson, it has held its own and continued to grow. Both old and young now gladly take part. The Sunday school has its departments and every department tries to excel. The class in teacher training, under the instruction of the pastor, has finished two courses this year. The audience is quite as large as ever and interest as good. The district superintendent was paid up in full at the session of the fourth Quarterly Conference, and he expressed his high appreciation of the year's work. All claims have been cared for and the pastor will be paid by Conference. The debt of the church has been substantially reduced, and the notes paid up to June of 1928, with a neat sum paid on that note. Total raised in the church this year for all causes, \$2,845.59, and we hope to make it at least \$3,000 by Confer-

ence, and we think we will.—Wm. Norton, Recording Steward.

Bradenton, Fla.—One of the most interesting rallies of the entire summer came off at Mt. Pleasant Methodist Episcopal Church, Tuesday night, September 18, 1927. This rally was staged about thirty days before it came off. Ten of the best workers in the church were selected as captains, with ten of the male workers at lieutenants. The rest of the workers were selected from the membership from slips placed in a hat with the names on them. By this method no one could be charged with placing all of the best workers on any one club. Prizes were offered to each of the ten captains raising above \$15. The one raising the highest amount above the set amount would receive a ladies' wrist watch; the second would receive a wrist watch also; and so on down to a box of Parisian perfume. The following ladies headed the clubs: Mrs. Frances Doby, \$38.80; Mrs. Mamie Hamilton, \$35.25; Mrs. Maggie B. Jones, \$35; Mrs. Minnie L. Rogers, \$27; Mrs. Laura Williams, \$22.50; Mrs. Daisy Bennett, \$20.80; Mrs. Bertha DeBose, \$20.65; Mrs. Nathalia L. Pickens, \$16.53; Mrs. Elizabeth Devine, \$12.58; Mrs. Sadie E. Young, \$10.25; grand total for all clubs, \$240.20. These good women were ably backed by some of the best men as lieutenants. When it is remembered that these folks have been working hard and faithfully for about five years following the entire destruction of the old church by a fire, and that they have raised several thousands of dollars to put them in the present tile-brick church, which is now occupied by them, a two-story building with the modern conveniences, having a concrete floor, the entire church being heated with modern gas fixtures, a gas range installed in the kitchen, lavatories for ladies and gentlemen, and other conveniences for an up-to-date church, and considering the woeful lack of work for the past several months; and too, the membership does not number over 100 persons, including the children, they are hard to equal as church workers. We take this method to thank them most heartily for their faithfulness during our nearly two years among them. Much more is planned to be done during their Conference year. Let us do it, and God will be pleased with our efforts for the year.—W. Pericles Pickens, Pastor.

District Activities

Quarterly Conferences

DEKALB, MISS.

Our third Quarterly Conference was held August 21 and 22, Dr. D. L. Morgan presiding. The roll was called, and most of the officers were present; others were hindered by illness. All made good reports. Sunday was a high day at St. Mark. At 11 A. M. the district superintendent preached the funeral of Sister L. V. Crawford. We were graced with the presence of Dr. W. H. Williams, pastor of the Methodist Episcopal Church at Wheeling, W. Va.; and Mr. J. S. Williams, district superintendent of the Jackson District, both brothers of our pastor, the Rev. E. H. Williams. At night Dr. W. H. Williams preached a soul-stirring sermon to a packed house. Collection, \$56. Total collection during the quarter, \$290.94. The pastor and his people are working well together, and we are looking for nothing but success. The future will tell the story.—Reporter.

GRAND BAYOU, LA.

On September 23, the fourth Quarterly Conference was held, with the district superintendent, Rev. J. D. David, presiding. The reports showed that there were marked improvements along all lines of church work. Sixteen members had been added to the church, and there has been an increase in all claims. The Rev. J. McKee was with us and gave an encouraging talk. Dr. W. G. Alston, the prince among men, was present, and in a happy way brought us a message on "Africa." He swayed the audience from start to finish, and were made to realize the

needs of Africa. We paid the district superintendent in full, \$20, and gave Dr. Alston the price of a fine shirt, and asked him to come again. The members of our church and of the Baptist Church are loud in their praise of our pastor, the Rev. C. C. Smith, and the work that he has done this Conference year. The church has taken on new life under his leadership, and all causes have been carefully looked after. His return is desired by not only the membership, but by the entire community.—Mrs. Nancy Jones, Reporter.

GRAND ISLAND, NEB.

July 30 was Quarterly Conference day at St. Paul Methodist Episcopal Church. The Rev. B. R. Booker, district superintendent, and Pastor S. H. Johnson were on hand. The Rev. Johnson has taken hold of the work with a determination to win. Brother Fears, one of the oldest citizens of the town and a member of the church, had died, and the Rev. G. N. Jones, ex-pastor, was present to attend the funeral. The Rev. Jones is now the pastor at Scott Methodist Episcopal Church, Pueblo, Colo. He eulogized the life of Brother Fears with dignity. All said he preached a great sermon. He was very much at home among his old-time friends. The Rev. Johnson arranged for a rally for souls and finance. The Rev. T. B. Quille will assist in the meeting.—Reporter.

MARSHALL, MO.

Our second Quarterly Conference meeting deserves special mentioning. Notwithstanding the fact that the pastor was away from his charge four consecutive Sundays, the or-

Schedule of Annual Conferences, Fall, 1927

Conference	Place	Date	Bishop
Central Alabama	Anniston, Ala.	October 20	Jones
Lincoln	Ardmore, Okla.	October 26	Clair
North Carolina	Greensboro, N. C.	October 26	Jones
Texas	Galveston, Tex.	November 23	Jones
West Texas	San Antonio, Tex.	November 30	Jones
Little Rock	Little Rock, Ark.	November 30	Clair
Savannah	Blackshear, Ga.	December 1	Richardson
South Carolina	Charleston, S. C.	December 6	Richardson
Atlanta	McDonough, Ga.	December 14	Richardson

ganization was such that the church was kept together. The quarterly offering, \$84, was the highest as far as records show in the history of the church. District Superintendent E. W. Hannah held a very instructive and interesting Quarterly Conference, and gave us three inspiring and informing sermons. Number of communicants, including sick, seventy-two. Our splendid choir gave two high-class musicales while the pastor was away. At the request of the district superintendent et al, Mrs. Gertrude M. B. Bibbs, daughter of the pastor, sang the "Holy City" to the delight of the hearers.—Reporter.

REDDICK, FLA.

The third Quarterly Conference of the Ocala District was held at Reddick, September 11, with the district superintendent, Rev. F. E. Welch, presiding. After the devotional exercises the roll was called, and all members responded. At 7 P. M. the district superintendent preached an able sermon; subject, "Christ's Brand." The church was crowded, and all enjoyed the sermon. Collection for the night was \$20.95.—Rev. G. M. Hearst, Pastor; K. L. Simmons, Reporter.

SALLIS, MISS.

The Sallis and Durant Quarterly Conference was a success financially and spiritually. The district superintendent was at Pickens charge, Saturday, September 9, and the Rev. R. B. Adams held this quarter. The reports showed some advancement. Sunday night, the Rev. C. V. Heffner came and preached a great sermon and administered the Lord's Supper to a large number. He preached at Readwell Grove Thursday night, which is one of the churches on the Sallis and Durant circuit. When the cotton season closes we will begin covering our church. Total collected, \$18.90.—Rev. G. W. Hunt, Pastor; Mrs. P. L. Harmon, Reporter.

TEXARKANA, TEXAS

The fourth Quarterly Conference convened at St. Paul Methodist Episcopal Church, September 9-11, the Rev. E. H. Holden, district superintendent, presiding. The pastor and officials made splendid reports. We wish to commend the Ladies' Aid Society, of which Mrs. Sarah Jones is president, and Mrs. Essie Washington, the efficient secretary, for being a wide-awake organization. During the year they raised \$92, furnished the parsonage with two gas heaters, one congoeum rug, one kitchen cabinet, paid organist from November, 1926, to August 14, 1927, donated \$10 to World Service. Just a few faithful sisters put this part of the program over. May God inspire them to do greater work in the future. The Woman's Home Missionary Society, Mrs. C. D. Johnson, president, and Mrs. B. S. Inghram, secretary, with a few consecrated workers, made a creditable report at the District Conference in August, which was received with much applause. Sunday, the 11th, our district superintendent was at his best and delivered two able sermons, which were inspiring to his hearers. Last, but not least, we have paid the district superintendent in full at each quarter.—Reporter.

WAYCROSS, GA.

The fourth quarter at King Solomon Methodist Episcopal Church was a great occasion. The district superintendent, Dr. W. H. Odum, brought to his hearers two great sermons, which were enjoyed. One was added to the church, making a total of twenty this Conference year. The sum of \$31.32 was raised, and the district superintendent was paid in full, \$25. The remaining amount was turned over to the stewards.—Mrs. Mary Reece, Reporter.

Obituaries

COLLINS—Mrs. Sallie Ann Collins, of Richmond, Ky., departed this life August 11, 1927, at 11 A. M., in Detroit, Mich., at the home of her daughters, Mrs. Mary Fife and Mrs. Nannie Evans. She was the daughter of Milo and Margaret Bush, and was born in Madison County, December 20, 1865, aged sixty-two years. She had spent her entire life in Madison County until about four months ago when she went to Detroit to be with her daughters. She professed Christ and joined the Providence Methodist Episcopal Church in 1880, under the pastorate of the Rev. Arthur Jimmerson. After she moved to this city she united with the Methodist Episcopal Church and proved a faithful member at all times. She was married to Dan Collins, August 24, 1882, who passed to the beyond several years ago. She is survived by three daughters, one son, one sister, three brothers, eight grandchildren, and many friends. The funeral was conducted by the pastor, Rev. E. E. Hamblen, assisted by the Revs. Thomas Brown (who delivered the sermon), Wade Thompson, J. W. Broadus, and others.—Reporter.

HARRIS—On September 11, 1927, after a long illness, Sister Mary Ann Harris answered the roll call. She was a faithful member of John Wesley Church, Grantville, Ga. Sister Harris held many prominent offices in the church, and she was a special guide to children. She lived to a ripe old age, and all her life was spent in service to the church. The floral offerings were beautiful, expressing deepest sympathy of many friends, who will miss her. The funeral was conducted by her pastor, the Rev. B. F. Barkley, assisted by the Rev. J. W. Caldwell, of the Baptist Church. The pallbearers were: E. Leigh, A. J. Reese, W. A. Jackson, L. S. Bullocks, O. E. Jones, and J. H. Lowe. She leaves to mourn her passing one daughter, Mrs. M. E. Smith, and a number of relatives and friends.—Myrtle Reid, Reporter.

JACKSON—Mrs. Lettie Jackson died at her home, August 22, 1926. She was born in Handsboro, Miss., in 1861, and became a member of Riley Chapel Methodist Episcopal Church at the age of fifteen years, and was a very active and dutiful member. She was married to Lem Jackson, with whom she lived forty-three years, until his death. She leaves to mourn five brothers, five daughters, three sons, sixteen grandchildren, six great-grandchildren, and a host of relatives and friends. The funeral was conducted by the pastor, Rev. A. H. Lathan. Sister Jackson was also a member of the Y. M. B. A. The sermon was delivered by the Rev. J. A. Leach; paper by Sister Bertha Lee on the life of the deceased.—Reporter.

LEWIS—Bro. G. W. Lewis, of Florence, Miss., departed this life in full triumph of faith, August 21, 1927. He was born June 7, 1873. For more than twenty years he was a faithful member of Spring Hill Methodist Episcopal Church. Many friends spoke words of praise, and Mrs. E. A. Hicks sang a solo. Bro. Lewis' place in the church and community will be hard to fill. The funeral was conducted by the Rev. R. S. Hammond, pastor. Bro. Lewis leaves a mother, three sisters, three aunts, and quite a host of other relatives and friends to mourn their loss.—Reporter.

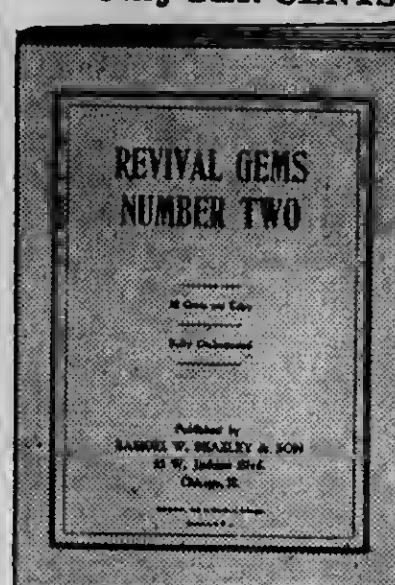
LOUIS—Sister Lucy Louis answered the roll call on high, August 22, 1927. She was a loving mother and a faithful member of Bethlehem (Miss.) Methodist Episcopal Church.

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She was a member of the church for more than fifty years. Her funeral was conducted by the Rev. L. V. Harrison, assisted by the Revs. R. B. Reed and F. D. Mayes.—Reporter.

McGOWAN—Mrs. Annie E. McGowan died at Grenada, Miss., Thursday, September 8, 1927, and was buried at Terry, Miss., Fri-

day afternoon. The funeral services were conducted in the Methodist Episcopal Church by the following ministers: Revs. R. E. Rutledge, local pastor; Dr. B. H. Lovelace, of Clinton; J. O. Ware, of Edwards; and the Rev. Moore, of Bolton. All of these bore eloquent testimony to her worth. Mrs. McGowan was on her way to Carolina with Prof. Walter Taylor and family, of Clinton (Mrs. Clinton being her niece), but upon reaching Grenada she was stricken with pneumonia. Though immediately placed in the hospital and given every attention that science and love could bestow, complications set in from which she could not rally. In her passing Terry has lost one of its most beloved and worthy citizens. In 1910 she was married to Mr. Charles McGowan, and was a devoted mother to his two daughters: Ruby, who is now Mrs. J. O. Ware, of Edwards; and Mattie, who married C. L. King, of Bovina. She is survived by three sisters, four brothers, and many other relatives and friends. Mrs. McGowan's last words, whispered to her devoted sister, Miss Clara Ervin, were: "Yes, I am ready to go."—Rebecca D. Hubbard, Reporter.

PARHAM—On July 10, 1927, Brother J. S. Parham died as he lived. He was converted under the pastorate of the Rev. G. W. Gill in 1918. Brother Parham leaves a wife, three sons, one daughter, three sisters, one brother, nine grandchildren, two daughters-in-law to mourn. The funeral was conducted by the pastor, Rev. C. L. Hill. The Masonic brothers took charge of the body.—Reporter.

Marriages

BOYD—RAINEY. Mr. and Mrs. Milton Boyd, of Handsboro, Miss., announce the marriage of their son, Eldred M., to Miss Mary Magdalene Rainey, of New York City, August 1, 1927.—Edward Smith, Reporter.

BUNDAY—WATERS. April 12, at the residence of the bride's father, the Rev. Dr. J. R. Waters, Lawnside, N. J., Mr. George F. Bunday, Jr., of Philadelphia, Pa., and Miss Mary Lilly Waters were united in holy wedlock by the Rev. D. H. Hargis, D.D., of Philadelphia. The bride was given away by her father. Only the immediate relatives and friends of the bride and groom were in attendance. After a delightful luncheon, Mr. and Mrs. Bunday took their departure for Newport, R. I. After an extended trip they were "at home" at their residence, 125 N. Fifty-seventh St., Philadelphia, Pa.

PITMON—PETIES. Mr. Willie Pitmon and Miss Auela Peties were united in holy wedlock at the Pearl River courthouse, Picayune, Miss., September 10, 1927. The Rev. J. J. Ford officiated. We wish for them long life and much success.—J. J. Ford, Reporter.

WATERS—GASKINS. The Rev. J. R. Waters, D.D., the agent for Conference Claimants' Endowment Fund of the Delaware Conference, and Mrs. Sarah R. Gaskins were united in holy matrimony by the Rev. W. C. Thompson, D.D., superintendent of the Philadelphia District. The bride was given away by her mother, Mrs. Emma Robinson, of Waterford, Va. The groom was attended by the Rev. D. H. Hargis, D.D. The home was beautifully decorated for the occasion. The bride was the recipient of many useful and costly gifts. Many friends came from New York; Washington, D. C.; Wilmington, Del.; Philadelphia, Pa., and Waterford, Va. After partaking of a sumptuous repast, a unique gay auto party accompanied the bride and groom to the Pennsylvania Station, where they took the train for Atlantic City, N. J., to spend their honeymoon. Dr. and Mrs. Waters will be at home to their many friends after October 1 at their residence, 221 N. Farson St., Philadelphia, Pa. We wish for them the largest possible happiness.—Reporter.

Woman's Column

Dear Sisters of the Tupelo District of The Woman's Home Missionary Society: This is to notify you that each local president be up

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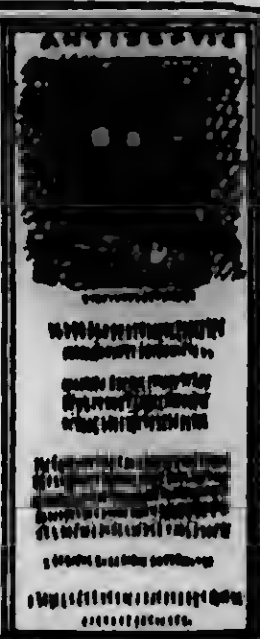
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and doing. I ask that the pastors stand by the president of their charge and give them their support. As the Fall Conference is swiftly approaching, we hope to be able to make a round report. Let us not shrink from duty, but press forward for the upbuilding of Christ's kingdom here on earth.—Mrs. Mary F. Crawford, President.

Eclectic, Ala.—The Ladies' Aid rendered a splendid program, celebrating Labor Day, September 5, with a splendid play for "grown-ups" and a beautiful pageant, conducted by our pastor's wife, Mrs. Minnie L. Knox. All enjoyed the program, and \$14 was raised. We have paid \$5 on World Service, and have rendered service and given financially to the pastor, parsonage, and church. We expect to send our pastor to the Conference paid in full, with a round report in every cause. The pastor and his wife have our interest at heart, and with their hearty co-operation we expect to do great things for the Master. Pray for us.—Z. Riley, President Ladies' Aid; M. Thompson, Reporter.

Dear Sisters of the Central Alabama Conference: Your task is still on for a new year's work. The months are passing and we must let each day count for something as they pass. I am asking each district junior secretary to organize the Home Guards and Mothers' Jewels on each charge. Sisters, if we don't work with our young people and train them for missionary work, what will become of our future missionaries? We must work while it is yet day, for the night cometh when no man can work. The task is large but pleasant. It is the Master's cause. Let us go at our task with courage and zeal. We must have nothing less than complete success, spiritually and financially. I would like to get in touch with each district junior secretary, because we want to put over another big program this year. The junior department had a very good report last year. There

were fifteen life members added to the junior department. We want to have a net gain of fifteen more this year. We could do so if we would begin now. I ask that each district junior secretary do her best. If there is any literature you need in this department, write me at once. I will be glad to send it. We cannot do this work if we do not read the literature. Let us do better work this year, using as our motto, "Faithful and True."—Mrs. M. E. Ogletree, Conference Junior Secretary, 1512 Brown Avenue, Aniston, Ala.

Special Notices

The fall District Conference of the Starkville District will convene at St. James Church, Columbus, Miss., November 15-19, 1927.—Rev. J. H. Talbert, District Superintendent.

Meridian, Miss.—To the Brethren and Sisters of the Mississippi Conference Brotherhood: Dear Coworkers: Our next Annual Conference is fast approaching. Quite a few failed to pay your assessments at our last Annual Conference, and ninety days were given you to send in your assessments for the brotherhood. You who failed to send in your assessment, please do so at once. Send to our treasurer, the Rev. D. L. Morgan, No. 2716 Twelfth Street, Meridian, Miss. He will give you receipt for same.—R. N. Jones, President; the Rev. J. W. Gabel, Secretary.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, OCTOBER 20, 1927

"Nothing Is Impossible"

BY ROY L. SMITH

SIR ISAAC NEWTON had discovered the law of gravitation, the reason for the spherical shape of the earth, the cause of the tides of the sea, and the seven component colors of the sunlight.

As he stepped out of his laboratory, thrilled by the glory of the miracles that nature had confessed to him, he was convinced of the power of the human mind to discover even the most intimate secrets of the universe and in a moment of enthusiasm exclaimed, "*Nothing is impossible!*"

But Sir Isaac Newton was now the enthusiast and not the scientist. Therefore he overstated himself.

This sublime assertion of faith in the power of the human intellect has been prostituted to mean that nothing in the world of morals, laws, conduct, or ethics is impossible.

But life is full of impossibilities!

Justice can never be put up for sale and continue to be justice.

No brilliancy of intellect can ever atone for a lack of moral character; as witness Napoleon, Louis XIV, Pilate, and Cleopatra.

No guillotine, burning fagots, assassin's bullet, cup of hemlock, or cross can stop the onward march of truth and right; as witness Joan of Arc, John Huss, Abraham Lincoln, Socrates, and Jesus of Nazareth.

No legislation, church decree, popular election, military despotism, newspaper ridicule, clever cartoon, or diplomatic intrigue can ever make a wrong right or injustice tolerable.

No chemistry can make gold out of lead; no logic can make truth out of hypocrisy; no cunning can ever deceive God.

The mills of the gods may grind slowly—but *they grind*.

No man can serve two masters, preserve two supreme loyalties, love two flags equally well, or give his best to two women at the same time.

No man can be a good man and a bad citizen, nor can he demand a higher type of honor in a public official than he is willing to exemplify as a private citizen.

No man can despoil his own conscience and be happy.

No man can lead his son to higher ideals and more worthy achievements than he himself has attained. He can direct him and indicate the means by which higher goals may be reached, but he cannot lead him higher than he has gone.

No man can get something for nothing without it costing him too much.

No man can ignore God and truly live!

—From "*Some Wild Notions I Have Known*."

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PULASKI DISTRICT

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910 West May Street, Bristol, Va.

Abingdon, F. D. Thomas. Big Stone Gap and Derby, W. H. Bewley. Bristol, E. H. Forrest. Christiansburg, J. T. Wilson. Draper Ct., H. G. Harrison. Glade Spring Ct., H. L. Johnson. Independence Ct., J. W. Johnson. Kingsport, L. P. Whitten. Marion, Amos H. Carnegie. New River Ct., A. S. Mitchell. Pulaski Ct., Moses Malone. Pulaski, W. S. Hight. Radford Ct., R. M. Green.

Rural Retreat and Chilhowie, J. E. Harris. Wytheville, J. G. McBrossi. C. B. Holoway left without appointment to attend school. Wherever the names are missing the charges are to be supplied.

A Call to World Service Treasurers

An urgent appeal is made to all local churches and their World Service treasurers by the co-operating administrative staff of the World Service Commission that all World Service pledges due by the end of October be collected, and that all World Service funds in local church treasuries be remitted to 740 Rush Street, Chicago, Ill., in order that they may be in the hands of Treasurer O. W. Auman before October 31. This request is made because the receipts between now and October 31 will determine whether any further cut in the appropriations of the Board of Foreign Missions, and the Board of Home Missions and Church Extension, will be necessary for 1928.

The staff points out that next year's appropriations are dependent upon this year's income; and since the fiscal year of both these boards ends October 31, it is vitally necessary that they be credited with as large a sum as possible before that date.

The first ten days of October registered a considerable decrease in World Service income as compared with the same period in October a year ago. If every church will make prompt remittance of World Service money in its treasury, it will be possible to bring the October receipts up to what they were a year ago, thus preventing further crippling of our missionary enterprises.

Personal and General

—Bishop Francis J. McConnell, of Pittsburgh, Pa., will be the chief speaker at the Methodist Social Union banquet at Hotel Sherman, Chicago, Thursday evening, October 20. The Methodist Social Union is co-operating with The Methodist Book Concern in commemorating the seventy-fifth anniversary of the Northwestern Christian Advocate. Special music will be furnished by the Glen Ellyn Methodist choir, which recently won first prize in a contest of the church choirs of Chicago and vicinity. Because of the un-

usual character of the banquet, plates will be reserved in advance, according to announcement by the secretary, Mr. Charles J. Medler, 740 Rush Street, Chicago.

—It is reported in Sebastopol that Japanese divers who were searching for half a million sterling in gold (\$2,500,000) aboard the British cruiser, Black Prince, have discovered the first gold coin. The coin bears the inscription of George IV, and the date 1821. The coin was discovered after twenty tons of stone had been removed from the cruiser, which was wrecked in Balaklava Bay during the Crimean War.

—Canada, Cuba, and Finland have been elected to membership in the League of Nations Council. Canada, Cuba, and Finland will sit for three years on the council, which now is composed of fourteen members. The other members are: Great Britain, France, Italy, Japan, and Germany, which hold permanent seats in perpetuity, and China, Colombia, Chile, Roumania, Poland, and Holland, which are non-permanent members.

—Dr. Hingeley, corresponding secretary of the Board of Pensions and Relief, desires to call the attention of delegates-elect to the General Conference to the fact that two separate committees will consider matters related to Conference Claimants and to the Board of Pensions and Relief. Rule 40 is as follows:

"(12) To the Committee on Pensions and Relief (shall be referred) all memorials, petitions, and other documents relating to the subject of pensions and relief for our preachers, missionaries, deaconesses, and other church workers." Please note that matters concerning the general legislation for Conference claimants and the local preachers is assigned to the Committee on Itinerancy.

Paragraph 40 (3) reads as follows:

"(3) To the Committee on Itinerancy (shall be referred) all memorials, petitions, and other documents relating to the pastorate, the district superintendency, Annual Conference membership, *Conference claimants*, and the local ministry (except the matter of Pensions and Relief), and also Annual Conference Journals."

Doubtless some matters referred to these committees will be sent also to other committees, but matters relating to Paragraphs 484-489 and to the new pension plan all go to the Committee on Pensions and Relief.

Paragraph 334 concerns the Board of Pensions and Relief, and should be transferred to Paragraph 487 without change.

Paragraph 344 (c), modified to meet the conditions of the new plan, clearly belongs to the legislation of the Board of Pensions and Relief, and should be transferred to Paragraph 488. Some changes in the details concerning reports, etc., will be needed in order to adjust the local administration to the new pension fund.

SOUTHWESTERN CHRISTIAN ADVOCATE

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No. 42

L. H. KING, Editor

H. E. Luccock, Contributing Editor

October 20, 1927

Published weekly by
THE METHODIST BOOK CONCERN

Good Literature Vs. Bad

FOLLOWING in causal sequence to the World War, one of the most definite social reactions has been the intellectual renaissance now evident in all lands. A revival in both the production and reading of books has set in generally. Disillusioned by the great war, the public mind has set itself to speculation. A readjustment to the newly revealed facts of our environment and an effort to give expression to new discoveries and re-statement to old values have given rise to a new and fresh literary output.

Giving impulse also to this activity is the sense of freedom which everywhere colors the social atmosphere. Magnifying the "freedom of the press" and "freedom of speech dogma" to undue and disastrous proportions, writers and speakers of every shade and no shade of moral opinion are flooding our times with an outburst and floodtide of literary slush that bids fair to do vast violence to the moral ideals and the intellectual standards of the times.

Bookshops, newsstands, and agencies are vending vicious volumes of volatile stuff from the most prosaic, time-wasting, speculative, inane theories to the most obscene, erotic, poetic paintings of their immoral sensuous imaginings in the subtle effort to subvert our established and proven standards of individual character and social conduct. To corrupt, capture, and carry away the youth seems to be the chief desire of these irresponsibles. The other day a case of this criminal intrusion upon society came up before Federal Judge Knox in the United States District Court of the State of New York. Counsel for the defense argued as follows: "What is obscene to-day is not what the customs and the law books of the '90s define it." But this is a lame argument. Virtue and morality in themselves are not synonymous with legalistic virtue and morality. From the point of view of the state even a book may be within the bounds of legal right in its subject matter and treatment thereof, and yet be grossly immoral and subversive of the fine ethical idealism of virtuous souls. The prosecuting attorney pertinently said: "I have heard of the freedom of the age, but don't we want to protect the morals of the young? The hearth, the family, are what we are saving in seizing this book. We have as much

right to do it in this way as we have to seize obscene literature in the mails. It is not a question of censorship or freedom of the press, but of the enforcement of one of the oldest statutes on the books."

That is it. Panderers to vice through the output of salacious books, magazines, and other periodicals may find it relatively easy to evade the laws; many find even lapses of moral taste in certain individuals and strata of society. But this does not give to them the right to turn loose their flood waters of degrading social dogmas upon the whole of society. To offset this tendency of the times, library commissions and civil courts are making a hopeful beginning in setting up a strict censorship of the printed product of these diseased minds that put out such degrading stuff and in haling them before the courts. Our homes and teachers in our grammar and high schools must come to the rescue if we would save the coming generation from total moral pollution. Young people's organizations must become active in this battle for good reading in the making of good character.

In the interest of character formation and cultural advancement, happily, Methodism maintains annually *Good Literature Day*, when the whole machinery of the church is focused on the distribution and reading of the best literature from all sources. Of course, none better can be found for the purpose than that put out by our own publishers. *The Methodist Book Concern*, called "The House of Good Books," distributes among thousands of people everywhere good books of every kind on ennobling themes. Pastors of our churches are official agents, and any book of *The Methodist Book Concern* may be had through them.

Our *Advocate* family looks forward likewise for wide distribution among the congregations as a result of pastoral emphasis on *Good Literature Day*. Thousands of members and friends who have been resolving to do so will find this day the best opportunity for handing their subscription for *The Southwestern Christian Advocate* to their pastor or for sending it direct to this office. We await with expectancy reports from our two thousand pastors and churches as to their *Advocate* drive on *Good Literature Day*, October 23. Help Methodism "swat" the producers of vile literature.

The Rev. Harry Andrews King

AN APPRECIATION

OUR loved one sleeps in Jesus. We have no doubts or misgivings about him. Already he has entered into the joy of his Lord, and great is the contrast between the gloom of our mourning and the gladness of his glory." Here in meditative mood is expressed the emotional reaction experienced by his Conference colleagues of Indiana Conference to the unex-

pected death of Dr. Harry Andrews King, beloved district superintendent of Indianapolis District.

Strikingly pathetic were the circumstances of his untimely passing. In Morris Street Church, Indianapolis, on the sultry morning of August 7, in the regular round of his duties as district superintendent, Dr. King was delivering the morning sermon. His text was, "Be ye

perfect, even as your Father in heaven is perfect." Alluding to the frailty and uncertainty of human life, evidently as a motive to incite to attainment of the goal of perfection in personal character, he was quoting the familiar passage of Scripture: "As for man, his days are as grass: as a flower of the field so he flourisheth. For the wind passeth over it and it is gone, and the place thereof shall know it no more," when abruptly the expression was broken off, and Dr. King, suddenly stricken with apoplexy, sank toward the floor, enacting in grim reality in his own experience the very finale of life which he by word of mouth was in the act of describing.

Indianapolis Preachers' Association in their sympathetic appraisal of the worthwhile life and untimely death of Dr. King, spoke not for themselves alone or for the immediate constituency being served by Dr. King at the time he was stricken. For in character and labors he was a man of such broad proportions as to have encompassed within the sphere of his influence for good many thousands who would have regarded it a sacred privilege to have placed upon his bier a similar flower of gratitude and real affection because of the inherent merits of this nobleman of God.

The two marked periods of his life were those of preparation and of princely service in his Lord's kingdom process. In both periods, spurred forward by untarnished motives for helpfulness to others, he evinced the most remarkable loyalty and indefatigable labor. Likely his struggles to procure his educational preparation created in his nature those genial impulses of sympathetic consideration which he at all times evidenced toward those whom he knew to be struggling under handicaps to attain honorable goals of character and service. Everywhere he was known as the man of the warm heart, whose altruistic soul-breathings created that companionable spirit of comradeship which made men draw near to him as toward a brother beloved for counsel and friendship.

A combination of natural endowment and cultural preparation for his life work gave to him that personal worth of character which constituted his greatest asset in his life work. Dr. E. A. Robertson, pastor of Henninger Methodist Episcopal Church, chosen by Indianapolis Preachers' Association to write the memoirs read at the funeral, with clear analytical insight, made this fine descriptive statement of the man as we knew him over a period of a dozen years:

"Dr. King's character was not marked by any one conspicuous overshadowing excellency, but by the blending of many; so that there was symmetry in his life. There was in him the grace of proportion. His life was orderly, systematic, harmonious, and balanced. The intellectual did not overtop the moral and emotional. Strength blended with gentleness. Strictness was softened by charity. Self-assurance, which is an element in every successful life, was allied with humility. Fervor was controlled by sobriety. He was, therefore, not an enthusiast, but an earnest man; he was not a reformer sent to destroy, but a wise builder. He was not isolated from his fellow men by reason of any great, extraordinary gift—like a high mountain peak standing apart from the lesser hills—but he touched them at many points, and walked with them in familiar fellowship, for he had so much in common with other men."

Such a type of man throwing the weight of his symmetrical, purposeful personality as he did into his life-work, always effected telling results in the direction of his towering purpose. For seven years he gave himself to the service of Negro education as president of the leading school in that field maintained by his church in Atlanta. His record of labors and achievement there mirror

most creditably the motive, the ability, and the worth of Dr. King. He wrought a transformation in the physical plant that put the institution in the front rank of institutions for Negroes in the entire section. The personnel of the student body and faculty was substantially improved. Both facts making it possible for the school's graduates to qualify easily and automatically as teachers in the schools of the State. A transformation was wrought in the spirit of the student body which improved the general morale and increased the school's efficiency in a remarkable way. From this new progressive epoch inaugurated by President King, except for a brief period of unfavorable interruption, Clark University has been enjoying continuously one of the most flourishing periods of development since its founding.

Nothing gave to him such poise of character and such a guarantee of successful achievement as did his clear, steady, evangelical faith. Whatever else he may have been—educator, business man, comrade, church administrator—through it all Dr. King was thoroughly Christian in faith and in the underlying motives of his life. His Lord could count on him to guard the faith from encroachments of scoffers, agnostics, atheists, or infidels. His faith was steadfast and determined the quality of the life he lived. "Continually he was emphasizing as in his very last message on earth the vital inner loyalties of our faith to Christ and His kingdom. In his view the outstanding need of the church was a spiritual anointing of Pentecostal power."

Concerning his faithfulness and worth in the last post of honorable service he rendered the church, we repeat here for emphasis what his colleagues, within the range of closer contacts, say with genuine appreciation:

"He was elected or appointed to many and honorable positions involving either pastoral, educational, or administrative labor. He was a pastor in Kansas City and in Kent's Hill, Maine, for five years. He was educational secretary of Baker University for two years; president of Moores Hill College for six years, and president of Clark University, Atlanta, Ga., for seven years, thus devoting fifteen years, during the prime of his life, to the higher Christian education of our youth for service in Christ's kingdom. But among all the high duties to which he was called, none did he discharge with more distinguished ability than those of the superintendency of Indianapolis District, to which he was appointed in 1922, having lacked one year of completing his term of six years. During the past five years of his administration of the many difficult and delicate problems of this great metropolitan district, including fifty-two pastoral charges, the healthy expansion, the increasing prosperity of the churches under his care, have attracted attention and elicited favorable comment far and wide. Dr. King, a modern fundamentalist, succeeded in large measure in sustaining a strong evangelistic type of Christian faith in the churches. By his own positive preaching he set the example of constructive interpretation of the old faith with a new and optimistic outlook. He constantly urged a policy of aggressive evangelism, of expansion in church building, of developing greater efficiency in all the work of the churches, and he especially emphasized the importance of a denominational consciousness and a practical exhibition of old-time Methodist hospitality and fraternalism throughout the district."

No description, however exhaustive, could comprehend the vast sweep for good of such a life. Hearts may sorrow as thousands do on hearing of his all too early going, but at most the best we can do, which we most assuredly are doing, is to cherish the memory of his beautiful Christian life, whose power for good was made possible by his lofty Christian motive and his undimmed and undiminished zeal for the cause of the Christ he loved and honored.

To his family, who shared with him faithfully the cares and responsibilities encountered in his services among us, our entire group of colored Methodists extend our genuine sympathy in the bereavement which is theirs.

Contributed Editorial

The Church Nobody Knows

BRUCE BARTON has certainly lived up to Shakespeare's definition of man—"A creature of large discourse looking before and after." He is unquestionably a man of "large discourse," and in his latest book he looks into the future as well as into the past.

In his widely read volume, "The Man Nobody Knows," he looked into the past. That book presented many truths stated in arresting fashion, but many have felt that the central figure of Jesus, which Mr. Barton drew as "the world's greatest organizer," "the founder of modern business," "the high-powered executive," was truly a figure whom nobody knew until Mr. Barton contributed him to modern fiction.

In his recently published book, "What Can a Man Believe?" Mr. Barton looks into the future in a chapter called appropriately "The Church Nobody Knows." Concerning this book it can be said with the heartiest sincerity that there are many very effective presentations of the reasonableness of faith put in a way to influence the business man of the modern world. It is in no spirit of captious criticism that Mr. Barton's vision of the church of the future is here questioned. It is because such a picture as he draws is evidence of a widespread tendency to superficial and sloppy thinking about the work of the church and the world. Here, without exaggeration, is Mr. Barton's picture. It is a community church (Oh! that blessed word *community*! To many people all that is needed to free a church from all ills is to baptize it "*community*"). It is, of course, an undenominational church. It is largely, if not wholly, without doctrine. It is almost without sermons. Sermons are hopelessly dull things. To use the author's own words, "On Sunday the pastor conducts three short services in the morning, beginning at six o'clock, and three in the later afternoon and evening. One may go at any time, and having bowed his head and knelt and listened to the organ and the prayers, may pass out into the sunshine and rejoice in the day. On rare occasions, such as Christmas and Easter, he preaches, and his sermons are masterpieces."

The church is also open for rest, meditation, and prayer. The pastor's main function seems to be to have his image and voice broadcast by sort of Vitaphone to the breakfast table and to the office so that his benign figure can be seen and his voice heard as he makes what Mr. Barton calls the ideal prayer, "Prosper, I pray thee, thy servant this day." No doubt the business man will get a fine uplift from that word "prosper." The principal activity of the church is welfare work, physical, economic, mental, and spiritual.

Isn't it lovely? Such a church resembles nothing so much as a sun parlor of a country club, or the perfumed rose room of a large hotel. It is the church with the engine lifted entirely out of it. It shows a remarkable lack of penetration into the real issues of life in the world to-day, to imagine that such a little esthetic paradise can ever speak healingly to the world's need and tragedy. The widespread mood of disillusion in the world to-day can never be met by blowing on a penny whistle or a few moments of silence. The gospel which is to redeem the world must be a stout gospel. It must work through the lives of men and women who will go to the Cross in sacrificial

warfare against the malignant powers of evil and exploitation.

A pink-tea church will never do that. The picture Mr. Barton paints is just exactly the kind of church that every reactionary and Grand Duke of special privilege would like to see. They would like to be sure that the church is to be chloroformed with beauty and soft music. They do not want any of the harsh words of Jesus against the lust of greed which spoils and mangles life. Handel's "Largo" is so much more pleasant. Many people do not want the rebuke which the gospel of Jesus brings. A business-like prayer, "Prosper me to-day," is so much more uplifting. Perhaps it is an omission, but it is a fatal one, that nowhere in Mr. Barton's whole chapter is there any place left for the church's touching the conscience and creating the conviction of sin.

It is a very "pretty" religion, and that is just what is the matter with it. The world is not saved by "pretty" religion. Jesus died on a Cross, and men who have carried His spirit into the world are men who had a profound religion, based on the proclamation of great truths that went to the very center of life.

The current disparagement of doctrine and preaching is a very superficial mood. A church such as is pictured here would be in a true sense of the word in fifty years "a church that nobody knew." If the Church is to survive at all, it must be as it has always survived—through the commanding utterance of a great doctrine of God and a great experience of God.

The Intermediate State

THE subject of an address at a preachers' meeting in an eastern city a few years ago was the rather obscure theological topic, "The Intermediate State." The speaker began by saying that no one knew very much about the subject, whereupon a young minister arose and contradicted him. The minister who interrupted said that he had been an active pastor for ten years and knew all about the intermediate state, because during that time most of *the members of his official board had been in it*. He said: "I could not exactly call them alive and they were not exactly dead—they were in the intermediate state."

Churches whose leaders and members are in the "intermediate state" do not get very far. That comatose condition is too much like the neutral position for the lever of an automobile. The only way in which an automobile in neutral can run—is down hill. A church whose officials and members are in neutral runs in the same direction.

All of which is a text for Good Literature Day. The final argument for a large subscription list to the Advocate in every church is that it will help the church to get out of the "intermediate state" into a state of grace, which can only be marked by an exclamation point.

When RALPH WALDO EMERSON left the ministry, some one said that his attitude to it had been "something like a yawn."

Now the attitude of a great many church members to the work and tasks of the Church at large is, unfortunately, sometimes something like a yawn. It is the purpose of the Advocate to help the pastor to exorcise the yawn. The Advocate will be useful in that holy office if it is fairly presented and given a chance in the Church. L.

A Tale of Two Cities

A Visit to Two Little English Villages Where Two Centuries Found Their Souls

By Sidney D. Eva

*Pastor Cass Avenue Methodist Episcopal Church,
Detroit, Michigan*

"**G**REAT characters make little places great" is a Shakespearean sentiment which can be appropriately applied to more than one village in the fen district of north-eastern England. These lowlands have been represented in many a national crisis in English history by illustrious sons serving with signal distinction in high enterprises of sacrifice and service. Two villages in this low-lying area in particular have come into renown by furnishing leaders of two memorable movements in Christian history—Scrooby, the home of William Brewster and the Pilgrim Church, and Epworth, fourteen miles distant, the birthplace of John Wesley, the founder of Methodism.

Scrooby is the birthplace of a movement, a movement destined to become the fostering influence of a new era of Christian freedom in faith and practice, and the foundation of a new moral and social order. Epworth is the birthplace of a man, a man small in physical stature, but of expansive mind, and in whose soul was nourished a passion for the spiritual freedom of the individual, and whose consecration brought forth the impulse of a great revival of Christianity, which won conquests similar to those recorded in the Acts of the Apostles.

To journey from Scrooby to Epworth is to traverse a century. The old farmhouse at Scrooby, the principal point of interest there, is the place where Puritanism launched a new venture which brought about a transformation in the ideas and order of civilization, and generated the spirit which was to mould a new race on a new shore. To stand in the shadow of the old Brewster house with its background of rural simplicity and the remnants of an ancient glory, and paint into them the figures and fullness of its majestic past, is a spiritual adventure of no mean account and certainly well worth the trip.



THE MANOR HOUSE, SCROOBY

At Epworth we stand in a new century, gloomy with the lingering shadows of the spiritual decline and moral deadness which followed the brief reign of Puritanism in the seventeenth century, and out of which came the embodiment and messenger of a regenerating faith and fervent gospel, the person of John Wesley and the birth of Methodism.

The road from Scrooby to Epworth runs through fer-



ST. ANDREW'S CHURCH, EPWORTH

tile fields, quaint villages, and across dykes and rivers made by man and nature which provide drainage for the lowlands of the fen country. Passing through the little village of Austerfield, en route, we paused long enough to take a glimpse at the birthplace and home of William Bradford, which was once a stately manor house, but now a cottager's simple dwelling beside the road.

We hope, some day, America's pride in her spiritual and political fathers will arise to mark this historic spot and house with a fitting token of its devotion to the memory of this Puritan governor, and thus save it from decay and oblivion.

The fine old spired church of Tudor design first lured us to the village, saving the best morsel as the last and chief joy. Historic ground always thrills us, and this village, the home of William Brewster and the birthplace of the spirit of the real America, stirred us greatly.

In the old church we found the Brewster pew, the sole relic of the Brewster family to be found there.

The little village, with its red-tiled houses, of about two hundred people, seemed to have no particular pride or interest in this American shrine, save the old postmaster who sells you picture postcards and solicits your name for his visitors' book, which he has kept for more than twenty-five years. The little book contains some distinguished names of American visitors, but one is surprised at the scant number of American signatures.

Now for the old manor house, which we approached through a field. We paused for a moment to muster our feelings and facts, which quickly blended in an emotion of pleasure and pride. We are at the home of William Brewster, and the house in which the Pilgrim Church was organized, and from which the little Pilgrim band set forth upon its journeyings which led ultimately to American shores.

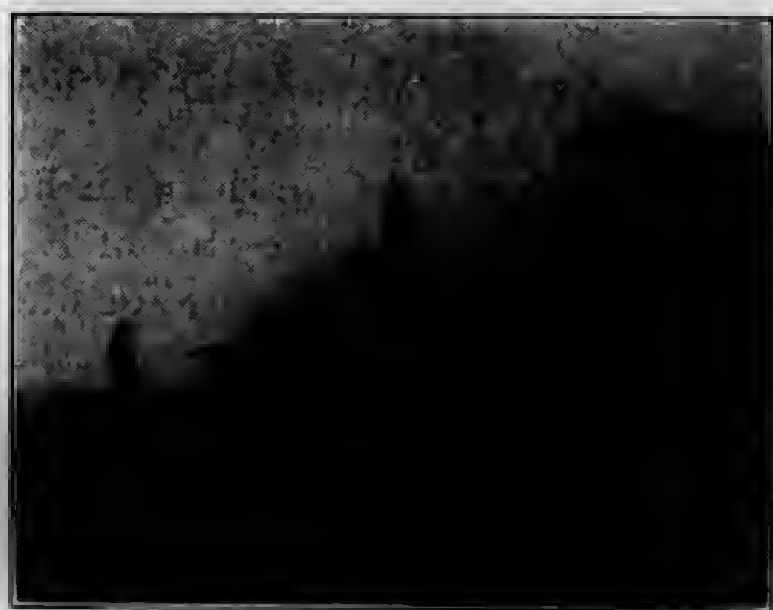
As we looked at the old farmhouse around which the cattle grazed and the chickens scratched and other aspects of farm life appeared, a passing shadow fell across our feeling of pleasure and pride.

Here is the birthplace of America—the true America, reduced from a palace to a poor farmhouse. Within these ancient walls, now covered with a red tile roof; men wrestled with destiny; great souls planned a kingdom; a harrassed but heroic group of men and women labored in prayer, covenanted in faith, and dreamed of liberties long

denied them. If Mosaic practices were in order, we would have removed our shoes; we were on holy ground.

Holy Ground

In the wall beside the front door we found two bronze tablets indicating the historic importance of the house. One read:



THE PARSONAGE AT EPWORTH

"On the Three Hundredth Anniversary of the sailing of the MAYFLOWER with the PILGRIM FATHERS to New England, this Tablet was unveiled by the representatives of the Anglo-American Society in commemoration of the heroic virtues of the little band of lovers of Truth and Freedom which first met in this place.
September 2, 1920."

The lower tablet recorded the following sentiment:

"This tablet is erected by the Pilgrim Society of Plymouth, Massachusetts, United States of America, to mark the site of the ancient manor house where lived WILLIAM BREWSTER from 1588 to 1608, and where was organized the Pilgrim Church of which he became ruling Elder, and with which in 1608 he removed to Amsterdam, in 1609 to Leyden, and in 1620 to Plymouth, where he died April 16, 1644."

Age and use are imprinted upon the walls of the old house; its former glory has departed, nothing but a shell remains. But for the bronze tablets nothing would indicate its noble past and worthy history. Perhaps, some day, America will find her pride in this illustrious spot and grant it the honor and distinction she has bestowed upon Sulgrave Manor, where the ancestral connections of George Washington are appropriately recognized. America cannot now look with pride upon this hallowed place—the shrine of American liberty.

Archbishop Grindal in 1576 granted "to our trusty and well beloved servant, William Brewster, the office of receiver of our lordship at Scrooby Manor to hold, enjoy, and exercise the said offices by himself or his sufficient deputy or deputies to the end of his life." William Brewster was a farmer, and the esteem and confidence in which he was held are indicated by the important duties of this office, that of collecting rents and exercising certain authority in seventeen parishes.

William Brewster did not long occupy this station, for within two years he sickened and died, and young William Brewster, his son, a student at Peterhouse College at Cambridge, came home to take his father's place as postmaster of Scrooby Manor. The duties of this office were reduced when the new incumbent took charge. For the most part they included the supplying of horses, servants, and inn accommodation for royal and government officials traveling on the great highway between London and the north, as well as forwarding government dispatches and documents.

The Pilgrim Church

It was during this time, and under the leadership of William Brewster the younger, that meetings were held in this house and were attended by kindred spirits who met for the study of the Bible, prayer, and fellowship. A revival of religion now took place in the hearts of the

people, of which William Bradford, a regular attendant and neighbor, has left record. Ridicule and persecution followed, resulting in the tightening of the ties of fellowship, the organization of the Pilgrim Church, and ultimate flight.

The old place held us in its charm as we walked over the ground and under the shadow of the house where more than three hundred years ago world forces were at work and great souls were being molded.

Epworth

To a Methodist with imagination, a visit to Epworth is an emotional adventure, to say nothing of gratifying a long cherished desire and hope. Lacking, as Epworth is, in picturesqueness, and wholly destitute of charm as a town, the birthplace of John Wesley is nevertheless full of romantic interest. One approaches Epworth with a feeling of personal pleasure—one seems kin to the place; it seems to be our home as well as John Wesley's.

The old parish church on the hilltop first invites us. As we approach it through a long avenue of trees, we see a quaint old Norman church with simple touches of Gothic beauty, all bearing the marks of the centuries and some neglect. The building as a whole is much the same as in Wesley's day. We enter the church with a reverent and appreciative mind. Here the Wesley family worshipped, and the saintly father ministered. One regrets the disrepair and neglect which are apparent everywhere, both on the inside and outside, including the graveyard. But one must not criticize; these are hard days for churches and clergy, especially the old parish churches and their ministers. It was, nevertheless, a joy to be in Wesley's church.

Here is the baptismal font at which the numerous Wesley progeny were christened. We touch it reverently. The pulpit, with its stamp of antiquity, is not without charm. In this pulpit the scholarly Samuel Wesley preached for thirty-nine years, and John Wesley occupied it often during his incumbency of two years as his father's curate. For a moment we stood in it and heard our own voice preach the gospel in one embracing text of Scripture.

At the altar the Wesleys — father and sons—administered the holy communion during the long years of the father's ministry. One wondered if the dull, damp walls of the church held the echoes of their voices among their precious possessions of sight and sound!



THE SQUARE AT EPWORTH

The grave of the Rev. Samuel Wesley is, no doubt, the outstanding object of interest at St. Andrew's Church in Epworth. It is located just outside the chancel door, beside the path, both of which were used so long and often by the faithful minister. It is a well-kept tomb of stone about three feet high, with a low iron railing around it. The epitaph was written by Susannah Wesley herself, and is a tender and eloquent tribute to her godly husband. It was upon this tomb that John Wesley stood and preached to the crowds in the day of his power, when the Anglican clergy refused

him admission to their churches. One is strongly moved by sentiment to disobey the request which hangs on the iron rail asking visitors not to stand on the sacred slab!

The Parsonage Shrine

We turn away from this shrine to seek the parsonage home, which is about a quarter of a mile distant through the village. Within this old Queen Anne structure of simple aspect and ample proportions, one of the noblest mothers the world has ever known ministered in love, patience, and wisdom—Susannah Wesley. Her singular powers and womanly genius moulded the minds and souls of the men who were to become the agents of destiny and the makers of history. In the personality of Susannah Wesley was blended the best elements of Anglicanism and Puritanism; inheriting the traditions and spirit of both from a long and noble line of great souls. To her children she imparted, by precept and practice, these high spiritual gifts and graces.

In this old house the nineteen children of Samuel and Susannah Wesley spent their childhood days, and were carefully prepared for the larger schools of learning and life. In this house the father, Samuel Wesley, died in



ON THE ROAD FROM SCROOBY TO
EPWORTH

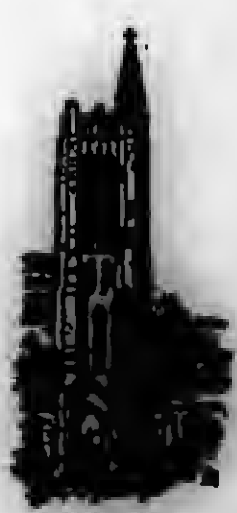
1735, committing his noble sons in prophetic benedictions to the enterprises of the Spirit and the gospel. To Charles he said, laying his hands upon his head, "Be steady! The Christian faith will surely revive in this kingdom. You shall see it, though I shall not." His dying words to John were, "The inward witness, son; the inward witness! That is the strongest proof of Christianity."

Only a portion of this house is being used by the present rector of Epworth. The Wesley family needed nearly a score of bedrooms and spacious living rooms. So the greater part of the building is falling into ruin and decay, which presents a forlorn aspect from the east. Not that the rector would not keep the house from destruction, but the cost of upkeep is almost prohibitive. This old home, the church, and the Wesley Memorial Chapel comprise the total of physical reminders of the Wesleys at Epworth. One would like to have seen a statue or equally prominent memorial to John Wesley in the village square, as fitting a tribute as one finds in front of Wesley Chapel in City Road, London. Such a service on the part of Methodism would further honor the name of Wesley at his birthplace, and become an inspiration to all who behold it.

Values in Worship and How to Lose Them

By Karl K. Quimby

Pastor Methodist Episcopal Church, Ridgewood, N. J.



"**H**E RESTORETH my soul!" is the testimony of the psalmist. It is limited with no qualification. It is a simple statement of fact. Evidently it was true in that day! Is it true now? Does God "restore" our souls to-day? The restorative powers in divine worship should be as much a reality now as then. A brief survey of some of the ways in which worship restores the soul may prove helpful.

Renewed Life

Worship is an outstanding method for renewing our moral and spiritual powers. The life of the spirit in man requires nourishment as imperatively as his body demands food. You nourish the weak patient to give him strength. You feed the mind in school or college to give intelligence and culture. You cultivate and develop your knowledge of art by frequenting the galleries. The more you attend to music the better you understand it and the greater is the inspiration which you receive from it. Likewise with the spirit—by connecting yourself with spiritual influences, you do for your soul what the school does for your mind, what the art gallery does for your sense of appreciation, and what the opera does for your musical taste. There is development through contact.

Restoring the Confused Mind

Worship clarifies the confused mind. Men not only grow weary, but they become confused and lose their way. "They require not only means for refreshment, but instru-

ments for ascertaining their moral and spiritual bearings." Worship proves competent for this. Multitudes have testified that prayer brings to the perplexed mind a feeling of quiet and assurance. Dr. Cabot, in "What Men Live By," writes that "prayer in the life of the spirit is like the woodsman lost in the thick forest. He climbs the tree. From the top he is able to see where he came from, and where he should go next. The best way to get ahead is sometimes to stop and see where we are. The best way to advance our work is, sometimes, to lay it aside and go to bed. On the whole, all things considered, we may find ourselves on the wrong track. Then our pause will prove to be time well spent."

One does not usually turn to H. G. Wells for traditional views of religion, but in his book, "God, the Invisible King," he has a classic paragraph on the values which worship imparts to life. He says: "Then suddenly, in His own time, God comes. This cardinal experience is an undoubting, immediate sense of God. It is the attainment of an absolute certainty that one is not alone in oneself. After it has come, our lives are changed. God is with us and there is no more doubt of God. Thereafter one goes about the world like one who was lonely and has found a lover, like one who was perplexed and has found a solution. One is assured that there is a Power that fights with us and against the confusion and evil within us and without. There comes into the heart an essential and enduring happiness and courage." Is not this the same reality which the mystics called the illumination of the soul? Amid the widespread confusion and shifting standards of to-day, is there anything more

needful than a clear sense of the Way? In the midst of the world's ferment there is urgent need to multiply the steadying forces if our life is not to lose its sense of direction. Dr. Gilkey's word is timely. "No generation has had to adjust itself to so much new truth nor face such titanic difficulties as our present generation." Clearly our age needs direction. Worship fills this need because it calms the soul and guides the willing spirit.

Worship and Social Problems



Worship brings definite aid to the solution of our social problems. Mutuality has had a rapid growth in the last two decades. Men were never so dependent upon each other as now. Prof. Ross speaks of "the water main as my well, the trolley car as my carriage, the banker's safe as my old stocking, and the policeman's billy as my fist. I rely upon others to look after my drains, invest my savings, and heal my sick." Never in human history did so many people look to other people for the opportunity to earn a livelihood. The tools of modern industry are so expensive that the user must ask from others the privilege of working. Men are in each other's power as never before, and at each other's mercy to a degree altogether unprecedented. Therefore it must be clear that our social organization will not grow more simple, but rather more complex. Life is becoming daily more intricate. Where is the solution? Not alone in the increase of technical skill nor the wider use of the imagination. These will help, but *the greatest need is for more good will*. That our problems are in evidence is not so much due to a lack of knowledge as to a lack of brotherliness. A little selfishness now, as the world's life is organized, may work greater hardship than much selfishness in a simple social order. Ways must be found to increase our altruism and to generate a deeper sense of brotherhood. In our search for this agent for spiritual transmutation, we find nothing more promising than worship.



Worship is invaluable as an aid in the solution of personal difficulties. There are many problems in life which admit of no intellectual solution. Their roots run far down into the soul of the individual. Wisdom may, of course, help, but the vision of the saint alone has curative powers. The real cure lies in the change of the inner attitude. Here is a man who has suffered great financial loss. What shall he do? No amount of praying will restore his fortune to him. Where is his hope? In addition to the financial defeat, he has also suffered a great personal loss. His confidence in men, his trust in economic procedure, his sense of pride, his concern for his family, his deep disappointment have given his soul a severe shock. His personal problem must be solved before his financial condition can be met. His pre-eminent need is not for funds, but for faith. Prayer and worship can bring to that man a rearrangement of his sense of values until he catches hold of himself again, recovers from his shock, and regains his old-time confidence. His spiritual powers become replenished. His soul is restored!

Worship and Health

Worship is also a distinct aid to the return to health. The wholesome person does not neglect worship. He who does is anemic in spirit. The early church had much to do with health, and has abundantly justified the thera-

peutic value of faith and prayer. This is quite simple when we recall that the mind and body constitute a unity. Whatever affects the one influences the other. Physical conditions affect the mind, and mental states influence the body. Fear, anger, and worry interfere with the perfect functioning of organs of the body, whereas hope, confidence, faith, trust, and love stimulate helpfully every organ. Every physician and preacher knows of numerous instances when prayer contributed greatly to the patient's recovery. We are suggesting nothing specious, nothing fantastic. We are urging only what we know—that a sense of peace and rest and confident hope that is inspired through worship greatly assist the physician in his work and facilitates the patient's recovery. Dr. Mayo, under recent date, says, "I cannot speak too highly of the work done by churches in hospitals, and I consider it would be better for the world if more time were given to endeavors of this kind."

We conclude that worship is helpful, that it is invaluable. He who worships is both receiving and giving practical service. Dr. Coffin says, "It is patent that at no point is Protestant Christianity more in need of enrichment than in conscious intercourse, both private and public, with the living God."

Destroying the Fruits of Worship



It must be apparent, therefore, to thoughtful people that we ought to make more of our worship. Does it occur to anyone to ask why it is that our people regard worship so lightly? If the perfect worship experience is so replete with spiritual values, why have we been so remiss in our practice? Perhaps we will find our answer in some of the factors which prevent a satisfying worship experience:

1. *Overmagnifying the Sermon.* In our church services we have overmagnified the sermon. All that precedes the sermon is regarded as "preliminary," and therefore incidental rather than an integral part of the service. Many devout individuals feel that the service is complete if they arrive in time for the sermon. The center of many of our Protestant services is in the preacher. Unfortunately he becomes the center of the service. Bishop Hughes puts his finger on the point in saying: "We do not go to church primarily to listen to a sermon. Even if there should be no voice in the pulpit, the duty of worship remains. Our tribute is not to a man, but to God." A Catholic lad wrote home from college that his Protestant friends always seemed to be going on Sundays to hear someone—Dr. Jones, Dr. Smith, or Dr. Wise—whereas, he went to church to worship God. If we had this spirit, the preacher, with his no less effective and needed message, would become less an object of carping criticism and more of an aid to the worshipping congregation. He could illuminate the thought, give wings to the imagination, and stir the depths of the soul.

2. *Late Comers.* The late comers rob some of the finest fruits of worship from those who entered the sanctuary before them, as well as losing those very fruits themselves. The "second congregation" always breaks up the spirit of unity in the service. They thrust themselves upon those worshipping. They break in upon the service. The unity is disrupted, the atmosphere is changed, the attention is distracted. The whole service is interrupted until the late comers are assimilated into the atmosphere

of the service. If the tardy ones even faintly realized the damaging psychological and spiritual influence of their lateness, they would be more prompt. For every one case of necessary lateness, there are a dozen due to mere habit or ennui.

3. *Killed by Announcements.* There are those awful announcements! Every preacher has to take a section out of the middle of the service to talk about the doings of the church. In that act he forgets that he is leading a congregation in worship and proceeds to exhort them about the features of the coming week. He ceases to act as priest and becomes a promoter. He turns aside for the time from worshiping God and talks about serving tables. Bishop Quayle's wise remark that a service should have one idea suggests much. If the service is a unity around one idea, then all irrelevant matters must be excluded. Let the announcements be printed in the bulletin for general information. That ought to be sufficient; yet some people are so unloyal to their church that unless their fancy is appealed to or their duty personally stressed by the minister they will consider the week's routine of the church as apart from their responsibility.

4. *Churches Not Built for Worship.* Comparatively few of our churches are built for worship. Most of them are for congregations. They are mere auditoriums for lectures rather than houses for worship. They neither inspire worship nor bring to the worshiper the holy atmosphere in which the highest moods of the soul take wing. The well-known Gothic style is far more than another type of architecture. It is the result of centuries of experience in which the race has found certain types of building especially conducive to the spirit of worship. It is the testimony of history that the Gothic style is the most effective for worship the world has yet found. Proper architecture aids the preacher in his work. It creates an atmosphere which demands his best. The history of preaching clearly indicates that architecture is the aid and not the hindrance of the preacher. When our people come to understand more perfectly the true meaning of worship, we shall make more rapid advance.

5. *Irregularity of Attendance.* What shall we say about the irregularity with which our people attend worship? This comes largely from their unworshipping attitudes. If they go to hear a man preach, they find a satisfactory substitute in the radio or the magazine. But if they are going to worship God, to feel the uplift of worship, to fellowship with Christian people in Christian things, they will have to attend the worship service. Not only in the large city church, but in the more exclusive suburban community it is the same. About thirty per cent of the membership is pathetically indifferent to their church. The infrequency of their attendance is almost unbelievable. Their absence is a definite liability to the spirit of worship. The effectiveness of the service is always enhanced by the presence of numbers. Fellowship finds its inspiration in the crowd. A full house always brings to the surface the best in the minister and enriches the sense of satisfaction and delight for every individual. Irregularity is a wet blanket to inspiring worship!

6. *No Instruction in Worship.* Lastly, we have made no attempt anywhere in the church to give instruction upon the nature and duty of worship. While it is implied everywhere, it is definitely taught nowhere. There is a grave danger that the whole art of worship will pass because our youth have not been taught how to worship, why they should worship, nor instructed in the values to be expected from worship. A teacher of a class of high-school students set out to ascertain why his pupils did not attend church. After brushing aside several superficial answers, one thoughtful person said, "I guess the real reason is because we have never been taught the importance of church worship!" It is true that about ninety per cent of the recruits for the church come from the school, but it is also true that very few of those recruits have any intelligent reason why they should regularly attend divine worship. And they will continue to absent themselves until the church experiences a new vision of its duty to train in worship. The newer emphasis which the church school is placing on this matter is indeed one of the most hopeful signs of the present day.

The Most Popular Words in the Language

By M. S. Rice

I WAS interested in the report recently made by a committee that had been selected to discover, if possible, what are to-day the most popular words in the English language. That committee, after much thought and planning, decided to count and classify the words in a cross-section of present-day popular literature. They took representative parts of all the literature our day is constantly interested in, from the Bible to the sporting page of the newspapers. They counted and listed somewhat more than four million words.

Out of the not very extensive vocabulary of popular use, the first six words came in the following order: Time—Day—Man—Place—Year, and Work.

Look carefully at that list. It is thought producing. It is not frivolous. It is not wicked. It is a stubborn testimony of our day. It reflects our eager, hurrying, ambitious day. Its omissions are as impressive as are its inclusions.

May we not choose a list of words that will breathe a bit more religious meaning into life? There is a heaviness in that list that needs the encouragement of a great living hope.

Brass Tacks

By John Andrew Holmes

—The use of fresh, green ideas, with more repetition than either order or grammar, makes sermon preparation a light matter. It also makes a preacher a light man.

—Church etiquette note: In case of an appeal for funds which touches one's heart, one reaches down deep into one's pocket, takes out one's handkerchief, and weeps.

—The man who can look forward without a feeling of high concern to standing in a pulpit and speaking for God—that man has been built of too light materials.

Bishop R. E. Jones

Holds Sessions of North Carolina Conference, October 26-30

THE North Carolina Conference bears the historic distinction of having given to the church its first Negro general superintendent, Bishop Robert E. Jones. The Washington Conference, at the same General Conference, gave one of its distinguished sons likewise to the bishopric of the church. Though their residential assignments are within other areas, both Bishop Jones and Clair have presided over their own home Conferences at some time since their consecration.

For Bishop Jones, his presidency of the present session of North Carolina Conference will be his second time. His visit to the early scenes of his boyhood at Greensboro, even to the church at whose altars in the past he worshiped in company with other members of the family of his now sainted mother, will revive tender memories. In Greensboro that mother's remains lie, and her spirit, from the land of eternal day, must smile on the return of her favored son to those scenes of yesteryear. Here, too, stands old Bennett College, in whose halls he was educated, now transformed by the church into Bennett College for Women. As president here also is David Jones, brother to the bishop. These coincidences will be among the wealth of fortunate circumstances contributing to make this one of the most pleasant and profitable of the bishop's Conferences to be held.

Typical hospitality will abound throughout the entire period of the sitting of the Conference. St. Matthew's Church claims to share primacy with no other church in the Conference. Their record and capacity for superior entertainment and for maintaining a classic program of church activities is claimed, under the leadership of the Rev. R. T. Weatherby, D.D., whose likeness appears herewith.

Dr. Weatherby is one of the best and most favorably known pastors of our Methodism throughout the entire country. There are few men of our connection who have had the varied experience with so uniform success as has been his good fortune. He has served in every phase and field of the Young Men's Christian Association, in which work is carried on for our men—city, county, student, industrial, and army. He went from a local secretaryship of seven years' service in Atlanta to the Industrial Department on the International Committee of New York City. He served our own Home Mission Board in the field of evangelism until the slump in funds unfortunately necessitated the discontinuance. Dr. Dean wrote him a letter of thanks and appreciation "for the fine way in which you have raised the standard of evangelism wherever you have gone."

Dr. Weatherby is serving his third year of a second term at this present charge. He served here for six years, and was then called into the war service and, after an absence of six years, was again returned. He carries a continuous community-wide program, and is connected with almost every organization affecting the welfare and interests of our people of the city. This has been the best of all the years during his pastorate with this people. In addition to an increase in membership, the World Service givings have been raised to \$1,000 per year. As is always true, increase in World Service contributions

means also an increase in salary, and in this case the rule has been followed. This church pays the best salary of the Conference.

An evidence of progressiveness is the broadcasting feature maintained by the third department of the Epworth League, the notably large attendance at the week-



THE REV. R. T. WEATHERBY

night prayer meeting, and the comprehensive program of community activities maintained by St. Matthew's. In these and in interracial co-operation, this church leads in that entire section of the State. Its unrivaled success with young people is accounted for by the motto of the church, "Hold them, and you won't have to hunt them."

North Carolina Conference, organized in 1870, is one of the group of older and stronger of our Conferences. Its four districts are manned by strong men—men of experience and, every one of them, trained in our schools. Drs. N. J. Pass, G. M. Phelps, and J. A. Baxter preside, respectively, over the Western, Wilmington, and Winston Districts. At the last Conference session, Dr. H. L. Ashe, by reason of the time limit, was succeeded by Dr. J. P. Morris, veteran leader of the Conference, on the Greensboro District. Other officials of the Conference are the Revs. S. A. Peeler, D.D., secretary; P. I. Wells, statistician; R. W. Winchester, D.D., treasurer; J. M. Harris, registrar; R. G. Morris, secretary Board of Stewards. Besides these, a score more of stalwart men will enter into debate on questions of local and general significance with an intelligence that would be worthy of any of our Conferences.

Chattanooga Area claims this Conference, its only other colored Conference being East Tennessee. Its inspiring and highly esteemed resident general superintendent is Bishop W. P. Thirkield. Though he will be absent from the session this year, the Conference will strive to improve on its World Service record, of course, but will carry out in spirit that sentiment which, to him, is paramount, viz., "The Annual Conference, a mount of vision."

World Conference On Faith and Order

Lausanne, Switzerland, August 3-21, 1927

By Professor Edmund D. Soper

Duke University, Durham, N. C.

WE ARE at the close of the conference, and we are physically and mentally tired. Mr. Athelstan Riley, the layman leader of the Anglo-Catholic party in the Church of England, said to me a day or so ago, "I have been interested in theology all my life, but I confess that I have had so much of it here that I am tired of it." These were his words as nearly as I can remember them, and he was expressing what many feel. We have given concentrated attention to the questions involved in this conference for over two weeks. There was one break on Wednesday afternoon of this week when as guests of the authorities of the city of Lausanne and the Canton of Vaud the conference went on an excursion of five or six hours on Lake Geneva to the Castle of Chillon, made famous by Lord Byron, but even there we could not get away completely from the subjects which were in the minds of all.

The main work of the week has been upon three subjects, on each of which a section of the conference spent parts of five or six days. They must be given here:

1. The church's ministry, under Dr. Arthur D. Headlam, the Bishop of Gloucester, as chairman.
2. The sacraments, with Bishop James Cannon, Jr., as chairman.
3. The unity of Christendom and the relation thereto of existing churches, with Archbishop Soderblom, of Sweden, as chairman.

It has become more and more evident as the conference has proceeded that much of the most important work is being done in these sections and the sub-sections into which they were divided. Here every delegate could take part and have his views considered. In the fuller sessions of the whole conference comparatively few speeches could be delivered, and for the most part they were of a more general character.

If the sections of the week previous had difficulty, what must be said of those who were given the task of reporting on the subjects just given? Everyone acknowledged that the thorniest questions with which the conference had to deal were the ministry and the sacrament. Contrary to the judgment of many, they were assigned to different sections so that it was necessary to consider them separately. This had its advantages, but its disadvantages were most evident. One of the most significant questions to be asked about the sacraments is, Who shall administer them? And there you are poaching in the field of the other section, but we got along as best we could.

The surprising thing was that with all the differences we found so many points which are held in common by all Christian bodies. I may use the discussion of the sacraments as the illustration, because I was in this section and saw its work from beginning to end, and because of the comprehensiveness of what was involved in the discussion. It was bound to touch on the theory both of the church and the ministry.

The difficulties we faced are at once evident when it is realized that our task was to bring in a report which could be subscribed by the members of the Holy Orthodox Church and Quakers, by Lutherans and Presbyterians, by Baptists and Methodists. "Impossible" is the inevitable word which escapes from our lips. It is true that on a number of most important questions all we could do was to record our differences, and this we did frankly and freely. It has been the very genius of this conference to speak out. As one member put it, we have spoken the truth in love. There were, however, several important points of agreement. We could all say that in the sacrament of the Lord's Supper Jesus Christ is present. Of course, we could not go one step beyond that without the most serious differences as the manner of His presence, but all could unite in the thought that it was the table of our Lord and that He was present so that the soul might come into relationship with Him there.

To recount the full proceedings would weary any reader, so I desist, but it will become evident that we worked hard to arrive at our conclusions when I tell of the sessions spent on this one report alone. The whole section met on Friday and Saturday afternoons, sub-sections were in session Monday afternoon and Tuesday morning; the full section met again Tuesday afternoon, and finally committed the report to a committee of nineteen, which met until midnight Tuesday and for four hours Wednesday morning. They had by that time reached unanimity, that is all but the "Greeks," as we called them, the members of the Holy Orthodox Church. Their whole idea of the sacraments and of the ministry is such that not at one point or five, but seemingly at a hundred points they felt it necessary to enter a protest. To them there is no sacrament without a valid ministry; or, to put it drastically, to them one cannot be saved outside the one true church. When pressed at this point, dear Bishop Iriney, of Novi Sad, Servia, whom we all came to love, could only state the inflexible doctrine of his church. When asked whether under any circumstance, as covered in Roman Catholicism by "the uncovenanted mercies of

God," God could not receive a man who was not in communion with the church, all he could say was that he did not know, that there was no provision in his doctrine for such a case. Too bad, too bad; his heart is much larger than his creed. He had genuine affection for us, but could not count us as among the saved! But I think he does, nevertheless.

The other side was represented by the Quakers. They have shown the finest spirit. They have even gone to the length of saying that they did not want to be considered outside the pale of the sacraments, even though for reasons well understood by themselves they abstain from the use of any outward forms or visible signs. This caused little difficulty to the other members of the conference, even the Anglo-Catholics, who are glad to believe that the Friends are Christians even though they do not have sacraments in their sense. They hold that spiritual communion is possible even without visible signs or forms. But the Greeks could acknowledge no such thing, and so unanimity was not possible. In fact, they almost threw a bombshell into the full conference yesterday morning by presenting a statement through Metropolitan Germanos in which they said that their views were so different from those of the other churches represented in the conference that they could not give their assent to any of the reports except that on the message of Christianity to the world. This was serious, because all the reports had been framed with the thought in mind that the Greeks might agree with them. Had it not been for that, more might have been said in many cases and far more satisfactory results reached. But it was a remarkable thing that they should say they could make our statement of the gospel their own, and that they did not withdraw, but declared their desire to co-operate with the other churches in every way possible.

I have allowed myself to go into these details as the only method I know to give the reader some idea of what has actually taken place during these days. The last two or three days are being spent on these reports as they come from the sections, first merely receiving them and then taking what action was agreed upon in finally disposing of them. What is this action? Much disagreement exists, one group desiring to adopt them as the expression of the mind of the conference, and another urging that we ought merely to receive them and send them out to the churches for consideration and action—and this latter group has won the day.

And now the question must be faced, What has the conference accomplished? Are we any nearer the goal of unity than we were before? Of course, it is too early to answer questions such as these. Only the years before us will bring out the full meaning of what has taken place.

Yet one thing is sure, the atmosphere has been cleared, and this has taken place under conditions of the utmost cordiality. We know how the others feel, and what they think. Everyone knows that the real crux of the conference is the relation between the Anglican communion in England and America and the other Protestant bodies. The Orthodox Church was represented, but it is well known that the slightest thought of unity in any real sense between them and Protestants is an impossibility.

Is it also impossible to think of union between the Anglicans and our own Methodism? to bring the question home directly. The only answer one can truthfully make is to acknowledge that impossibility. The only way it could be accomplished, and this has become amply clear in the conference, would be for us to acknowledge that our ministry is not a valid ministry, and to submit to reordination at the hands of Episcopal bishops and thus enter the stream of the apostolic succession. Merely to state this condition is to show its utter impossibility.

Why, then, some would say, was the conference held, when we knew this already? Could it have been that lurking back in the minds of the Anglicans might have been the thought that the full and frank discussion of the whole question might have led their brethren in the Protestant denominations to see the episcopacy in a new light and that they might be open for a more rapid movement in the direction in which they desired to lead? This question cannot be answered; but if it had been present, it no longer exists. It has been made as plain as it could be made that any such thought is abhorrent to all those out of communion with the Episcopal Church, and that there is not even the beginning of a movement in that direction. This much has been accomplished. The position of the Free Churchman in England and the Protestant, other than those in the Protestant Episcopal Church, in America is really stronger and more clearly manifest than ever before.

But is this all? By no means. No one here would have this conference close without a strong and representative Continuation Committee to follow up its work and to seek every opportunity to promote that spirit of unity and brotherly love which have been so manifest here and which ultimately are the foundations on which the unity of the church must be built.

LAUSANNE, SWITZERLAND.

Facing General Conference

Delegates

CALIFORNIA CONFERENCE

Ministerial—Tully C. Knowls, president College of Pacific, Stockton, Calif.; Don O. Colegrave, pastor, 1525 Waller Street, San Francisco, Calif.; Edward P. Dennett, editor, 3 City Hall Ave., San Francisco, Calif.; John W. Winkley, pastor, Marysville, Calif.; Leon L. Loofbourn, district superintendent, 1387 Scenic Ave., Berkeley, Calif.; Walter J. Sherman, pastor, Whitecomb Hotel, San Francisco, Calif. *Reserve*—Frank K. Baker, district superintendent, 912 27th Street, Sacramento, Calif.; Carl M. Warner, district superintendent, 3 City Hall Ave., San Francisco, Calif.; James H. N. Williams, district superintendent, Reno, Nevada.

Lay—John Tunncliffe, 3 City Hall Ave., San Francisco, Calif.; Judge E. H. King, Ivory Rodda, Fred D. Parr, J. H. McCallum, Mrs. R. Rose.

CHICAGO-NORTHWEST CONFERENCE

Ministerial—A. J. Loeppert, district superintendent, 913 Belden Ave., Chicago, Ill.; F. H. Thiel, district superintendent, 104 Maple Ave., Charles City, Iowa. *Reserve*—J. J. Hoffman, pastor, 6409 Sangamon Street, Chicago, Ill.; F. W. Schneider, vice-president Morningside College, Sioux City, Iowa.

Lay—C. E. Waterman, Dolton, Ill.; H. R. Boese, attorney, Milwaukee, Wis. *Reserve*—Gustav Gelhaus, farmer, Rockford, Iowa; Samuel H. Melcher, postoffice employee, 904 Blunt Street, Charles City, Iowa.

COLUMBIA RIVER CONFERENCE

Ministerial—A. A. Callender, district superintendent, Yakima, Wash.; Thomas E. Jeffery, pastor, 444 23rd Street, Spokane, Wash.; Charles E. Miller, district superintendent, Moscow, Idaho. *Reserve*—Harold O. Perry, pastor, Wenatchee, Wash.; Fred N. Morton, pastor, Kennewick, Wash.

Lay—Grant E. Hunt, insurance, Spokane, Wash.; Charles M. Holtzinger, fruit shipper, Yakima, Wash.; Fermen L. Pickett, teacher, Pullman, Wash. *Reserve*—Charles T. Borg, lawyer, Pateros, Wash.; Ira R. Boyd, dentist, Moscow, Idaho; Charles L. Chamberlin, lawyer, Colfax, Wash.

DES MOINES CONFERENCE

Ministerial—R. M. Shipman, pastor, Ames, Iowa; John L. Hillman, president Simpson College, Indianola, Iowa; Levi P. Goodwin, pastor, Shenandoah, Iowa; F. W. Simpson, pastor, 1653 East Grand, Des Moines, Iowa; Frank Bean, district superintendent, Clarinda, Iowa. *Reserve*—D. J. Shenton, pastor, Winterset, Iowa; F. M. Willis, district superintendent, Boone, Iowa; M. A. Gable, district superintendent, Council Bluffs, Iowa.

Lay—Walter Hutton, secretary Iowa State Sunday School Association, Des Moines, Iowa; E. L. MacMichael, postmaster, Shenandoah, Iowa; Mark B. Nelson, bank cashier, Atlantic, Iowa; A. V. Proudfoot, attorney, Indianola, Iowa; E. W. Weeks, attorney, Guthrie Center, Iowa. *Reserve*—J. H. Darling, physician, Odgen, Iowa; Orville M. Howard, farmer, Shenandoah, Iowa; H. M. Haver, attorney, Des Moines, Iowa.

ERIE CONFERENCE

Ministerial—R. F. Howe, district superintendent, DuBois, Pa.; J. E. Roberts, pastor, Dunkirk, N. Y.; A. B. Smith, pastor, Greenville, Pa.; W. P. Murray, district superintendent, Meadville, Pa.; R. J. Montgomery, pastor, North East, Pa. *Reserve*—J. A. Beebe, president Allegheny College, Meadville, Pa.; B. A. Ginader, district superintendent, 229 East 30th Street, Erie, Pa.

Lay—E. T. Welch, Westfield, N. Y.; Dr. W. A. Elliott, Allegheny College, Meadville, Pa.; A. L. Bell, Ridgeway, Pa.; Dr. W. A. Womer, New Castle, Pa.; Dr. S. W. McDowell, Rockland, Pa. *Reserve*—H. G. Eaton, Warren, Pa.; W. C. Briggs, Jamestown, N. Y.

FINLAND CONFERENCE

Ministerial—T. Rajaliuna, district superintendent. *Reserve*—J. W. Flagg, rector Theological Seminary.

Lay—Yrjo Hyvari, manager Book Concern.

INDIANA CONFERENCE

Ministerial—O. W. Fifer, district superintendent, c. o. Central Avenue Methodist Episcopal Church, Indianapolis, Ind.; W. B. Farmer, agent Preachers' Aid, 626 People's Bank Bldg., Indianapolis, Ind.; J. T. Scull, district superintendent, 504 Morgan Street, Rushville, Ind.; John M. Walker, pastor, 908 Blackford Street, Evansville, Ind.; W. S. Bovard, corresponding secretary Board of Education, 740 Rush Street, Chicago, Ill.; John W. McFall, pastor, 2157 Park Avenue, Indianapolis, Ind.; J. E. Murr, district superintendent, Rasmussen Court, New Albany, Ind. *Reserve*—C. E. Flynn, pastor, 414 South College Avenue, Bloomington, Ind.; A. E. Craig, pastor, 510 Upper 2d Street, Evansville, Ind.; George H. Murphy, district superintendent, 813 Adams Ave., Evansville, Ind.

Lay—T. J. Sayre, attorney, Bloomington, Ind.; Dwight S. Ritter, secretary-treasurer Grassyfork Fisheries, 12th floor People's Bank Bldg., Indianapolis, Ind.; Judge Heuring, Corydon, Ind.; Mrs. Hattie L. Asbury, pastor's wife, Indianapolis, Ind.; Raymond R. Tash, attorney, Salem, Ind.; J. W. Morrow, merchant, Charleston, Ind.;

E. L. McGraw, merchant, Connersville, Ind. *Reserve*—Doctor O. E. Baker, Indianapolis, Ind.; T. E. O'Brien; T. M. McDonald, attorney, Princeton, Ind.

INTER-MOUNTAIN CONFERENCE

Ministerial—H. S. Hamilton, district superintendent, Boise, Idaho; C. W. Tenney, pastor, Gooding, Idaho. *Reserve*—E. L. White, district superintendent, Twin Falls, Idaho; C. E. Helman, pastor, Buhl, Idaho.

Lay—Hans J. Roan, insurance, Boise, Idaho; John W. Peter, attorney, Pocatello, Idaho. *Reserve*—W. O. Cotton, insurance, Idaho Falls, Idaho; Mrs. W. A. Winters, minister's wife, Cascade, Idaho.

MISSOURI CONFERENCE

Ministerial—E. J. Gale, Cameron, Mo.; H. J. Bane, pastor, 1237 Bird Street, Hannibal, Mo.; E. L. Robinson, district superintendent, 2221 Felix Street, St. Joseph, Mo. *Reserve*—E. C. Morgan, district superintendent, Brookfield, Mo.; H. McNamee, pastor, Tarkio, Mo.

Lay—Roderick E. Riddle, steel construction, St. Joseph, Mo.; Oscar D. Kochan, banker, Maysville, Mo.; Joseph J. Shy, attorney, Chillicothe, Mo. *Reserve*—John L. Beagler, traveling salesman, Savannah, Mo.; Arthur M. Hyde, Trenton, Mo.; Miss Maud McMurray, Bolckow, Mo.

NORTH-EAST OHIO CONFERENCE

Ministerial—W. E. Hammaker, pastor, 283 West Madison Ave., Youngstown, Ohio; S. B. Salmon, district superintendent, 791 Arcade Bldg., Cleveland, Ohio; A. E. Piper, district superintendent, 44 Byers Ave., Akron, Ohio; W. N. Roberts, pastor, Centerburg, Ohio; L. C. Wright, pastor, Prospect and East 55th Street, Cleveland, Ohio; F. C. Anderson, district superintendent, 445 North Sandusky, Delaware, Ohio; E. S. Collier, pastor, 89 Lincoln Street, Salem, Ohio; W. H. McMaster, president Mount Union College, Alliance, Ohio; J. J. Wallace, editor Pittsburgh Advocate, 524 Penn Ave., Pittsburgh, Pa.; E. S. Kirby, pastor Elyria, Ohio; H. S. Powell, district superintendent, 426 North Street, Steubenville, Ohio. *Reserve*—B. M. McCarty, pastor, Euclid and Holyoke Ave., Cleveland, Ohio; E. R. Slutz, district superintendent, Lock Box 118, Cambridge, Ohio; F. I. Johnson assistant, Church Cultivation, Board of Foreign Missions, 150 Fifth Ave., New York City.

Lay—F. A. Arter, Cleveland, Ohio; C. P. Lynch, Lakewood, Ohio; H. H. Murphy, Barnesville, Ohio; W. D. Archer, Cambridge, Ohio; W. B. Robinson, Mount Gilead, Ohio; H. J. Cole, Norwalk, Ohio; R. P. Buchanan, Carrollton, Ohio; F. L. Wells, Wellsville, Ohio; W. A. Walls, Kent, Ohio; J. A. Fithian, Youngstown, Ohio; G. H. Reed, Uhrichsville, Ohio.

NORTHERN SWEDISH CONFERENCE

Ministerial—Elmer F. Lund, district superintendent, 1306 Garfield Ave., Marinette, Wis. *Reserve*—Axel G. Pearson, pastor, 517 East McLeod Ave., Ironwood, Mich.

Lay—Andrew Alm, Bank of Dresser Junction, Dresser Junction, Wis. *Reserve*—August Hagberg, 1225 10th Avenue South, Minneapolis, Minn.

NORWAY CONFERENCE

Lay—Magnus Sagedahl, Elegate 34, Oslo, Norway. *Reserve*—Peder Larsen, bricklayer, Bergen, Norway.

SWEDEN CONFERENCE

Ministerial—Theodor Arvidson, district superintendent, Svcagatan 27 B., Goteborg; Axel Engstrom, director of Book Concern, Sibyllegatan 18, Stockholm; Herbert Lihndaker, district superintendent, Norrbackagat 26, Stockholm. *Reserve*—Walter Hulphers, district superintendent, Kommendorsg 20 B., Stockholm; Josef Ruther, teacher, Hanneberg, Goteborg; August Stromstedt, pastor, V. Nygat. 5, Norrkopsing.

WESTERN SWEDISH CONFERENCE

Ministerial—Iver F. Pearson, pastor, 1212 Guthrie Ave., Des Moines, Iowa. *Reserve*—Alfred W. Carlson, pastor, 1111 Ninth Street, Sioux City, Iowa.

Lay—John W. Ekwall, general merchandise, Ong, Neb.; Charles H. Swanson, merchant, Harcourt, Iowa.

WEST OHIO CONFERENCE

Ministerial—Arba Martin, Cincinnati, Ohio; J. C. Roberts, Blanchester, Ohio; Jesse Swank, Dayton, Ohio; J. H. Denney, Hamilton, Ohio; E. L. Motter, Lima, Ohio; D. F. Helms, Lima, Ohio; B. F. Reading, Toledo, Ohio; E. S. Weaver, Lima, Ohio; V. F. Brown, Xenia, Ohio; C. W. Brashares, Dayton, Ohio. *Reserve*—H. E. Armacost, Delaware, Ohio; A. E. Smith, Ada, Ohio; C. A. Rowand, Toledo, Ohio.

Lay—Roy A. Haynes, former Federal Prohibition Commissioner, Hillsboro, Ohio; Amos L. Conn, Toledo, Ohio; Foss Zartman, Lima, Ohio; Miss Alice P. Thatcher, superintendent of Christ Hospital, Cincinnati, Ohio; W. H. Gardner, Bryan, Ohio; John H. Clark, Marion, Ohio; E. Dow Bancroft, Urbana, Ohio; Mrs. W. H. C. Goode, Sidney, Ohio; R. E. Parks, Franklin, Ohio; B. C. Ballinger, West Mansfield, Ohio. *Reserve*—Miss Helen C. Barnes, Findlay, Ohio; Leonard J. Garver, Cincinnati, Ohio; A. L. Hannah, Blanchester, Ohio.

OREGON CONFERENCE

Ministerial—Carl G. Doney, college president, Salem, Ore.; A. L. Howarth, district superintendent, Artisans Building, Portland, Ore.; Sydney W. Hall, pastor, McMinnville, Ore.; Thomas Acheson, pastor, Salem, Ore. **Reserve**—Clarence T. Wilson, corresponding secretary Board of Temperance, Prohibition, and Public Morals, 100 Maryland Avenue, N. E., Washington, D. C.; Charles C. Rarick, pastor, Grants Pass, Ore.

WESTERN NORWEGIAN-DANISH CONFERENCE

Ministerial—H. P. Nelson, pastor, 587 Hoyt Street, Portland, Ore. **Reserve**—R. B. Langness, pastor, 608 20th Street, Oakland, Calif. **Lay**—Andreas M. Ipsen, business man, 95 Fourth Street, San Francisco, Calif. **Reserve**—C. Bergheim, business man, 1116 South 12th Street, Tacoma, Wash.

WISCONSIN CONFERENCE

Ministerial—Jay A. Holmes, pastor, Appleton, Wis.; Richard Evans, district superintendent, 819 North Lawe Street, Appleton, Wis.; Robert B. Stansell, pastor First Methodist Episcopal Church, Milwaukee, Wis.; Ira E. Schlagenhauf, pastor First Methodist Episcopal Church, Beloit, Wis. **Reserve**—Frederick J. Turner, pastor, Wausau, Wis.; Harland C. Logan, district superintendent, Milwaukee, Wis.

Lay—Julius J. Bellin, Bellin Memorial Hospital, Green Bay, Wis.; George A. Jacobs, Janesville, Wis.; George Moss, Milwaukee, Wis.; Henry W. Wriston, 212 South Union Street, Appleton, Wis. **Reserve**—Mrs. Maud Williams, merchant, Whitewater, Wis.; W. R. Woodmansee, professor in school, Ripon, Wis.; Mrs. W. H. Wones, housewife, Milwaukee, Wis.

WYOMING STATE CONFERENCE

Lay—Aven Nelson, college professor, 816 Fremont Street, Laramie, Wyo.; Mrs. W. C. Hoskins, 2012 Evans Ave., Cheyenne, Wyo.

The World Moves

By Jay S. Stowell

IN ILLINOIS the General Assembly has passed a bill refusing to consider as reputable and in good standing any school in the State which refuses applicants solely on account of race, color, or creed. Introduced by Representative Charles A. Griffin, the bill was prompted by the continual refusal of admission to Negroes by several specialized institutions throughout the State.

In Detroit, fifty Negro policemen were recently added to the force, making a total of seventy-five Negro policemen for Detroit, with others in training at the police school.

In Bowie, Maryland, Dr. D. L. Washington has been elected one of the town commissioners. He is the first colored man in the county ever to be elected to such a position.

The Young Women's Christian Association has refused to hold its conference in Portland, Ore., because the hotels there will not admit their Negro members.

The Congregational National Council recently voted that "no future meetings of the Council or its subsidiary bodies shall be held where any race discrimination is shown." The Federal Council of Churches has expressed itself in this same vein.

The New York *News*, one of that much discussed and widely popular class of periodicals, the tabloids, devoted a page of a Sunday issue in June to brief biographies of twelve distinguished Negroes selected from *Who's Who in Colored America*, including such notables as George Carver; Mrs. Maggie Walker, bank president; Matt Henson, an Arctic explorer with Peary; along with Roland Hayes, for his accomplished, artistic singing; and De Hart Hubbard, for his setting of a new national broad jump record.

At Galveston, the Negroes of Texas are holding a State Fair from August until November, with the primary purpose of displaying the progress of the Negro in science and art. Miss Augusta Savage, noted sculptress, is serving as art director, and the committee offers

\$5,000 in prizes for the best contributions received in art and music.

To Miss Lois Gertrude Taylor, colored, were awarded three distinctive honors of the class of 1927 of William Memorial Institute at New London, Conn. Besides being chosen class poet, Miss Taylor gained the Williams prize for excellence in French; and the Fenner prize, one awarded annually to the senior writing and speaking the best English.

The Rev. S. S. Stone Passes

By the Rev. C. T. Parker

ANOTHER one of God's servants reported and received his reward for faithful service over a period of forty-seven years in the active ministry. The passing of the Rev. Simeon S. Stone, of Newcastle, Ind., was not unexpected. He had been ill for more than eighteen months, and early Friday morning, July 29, at 2.25 o'clock, he quit the walks of men and took up his abode with his Master.

The Rev. S. S. Stone was born near Taylorville, Ky., February 14, 1847, of slave parents, Leonard and Narcisley Stone. During the last year of the Civil War he became eighteen years of age. At that time he ran away and joined the Union forces, shouldered his musket, and offered his life in the defense of liberty, justice, and freedom. The high ideal that prompted Simeon S. Stone when a youth to break away from the old plantation and routine of slave life and join with the forces that were fighting for the freedom and liberation of his race never waned in his life. After the close of the war he returned to quiet life; a little later he was converted at the altar in Jeffersonville, Ind., in 1869. He became a faithful worker in the church. Steadily he rose from class leader to exhorter, local preacher, and in 1880 he was graduated from the Conference course of study and elected into full membership in the Lexington Conference, coming in with the largest class that has ever been admitted in the Conference at one time.

The Rev. Stone served the following appointments: Newcastle, Ind.; Pittsfield, Ill.; Terre Haute, Ind.; Smithland, Ky.; Hartford, Ky.; Louisville, Ky.; New Haven circuit, Shelbyville, Ind.; Bowling Green, Ky.; Falmouth circuit, and Moorefield, Ky., where in 1912 he retired from the active relation to the Conference. The Rev. Stone moved to Spiceland, Ind., and later to Newcastle, Ind., where he made his home until his death. He was a faithful and industrious man, ever loyal to his church; kept a beautiful home, often referred to by the passers-by as the pride of the community in which he lived.

Mention must be made of Mrs. Ada Stone, the wife of the deceased, who was an untiring helper of the Rev. Stone for thirty-seven years, and who figures largely in the success of his long ministerial career. She was faithful to him until death did them part. Mrs. Stone is living at her home in Newcastle, Ind. The funeral of the Rev. Stone was conducted by the Rev. C. T. Parker, pastor of the Wiley Methodist Episcopal Church, Newcastle, and an interesting feature of the service was that conducted by Captain Tyner, of the G. A. R. Chapter of Henry County, assisted by the D. A. R. and the Women's Relief Corps of Newcastle and Henry County. The visiting ministers present at the funeral and taking part in the services were: Dr. L. M. Hagood, retired, of In-

dianapolis; the Rev. W. C. Statesman, retired, of Indianapolis; Dr. E. A. White, pastor of the Simpson Methodist Episcopal Church, Indianapolis; the Rev. J. C. Hayes, pastor of the Barnes Methodist Episcopal Church, Indianapolis; the Rev. S. H. Sweeney, superintendent of the Indianapolis District, of Cincinnati, Ohio; the Rev. T. S. McMorris, pastor of the Second Methodist Episcopal Church, Anderson, Ind.; the Rev. T. R. Prentiss, pastor of the Trinity Methodist Episcopal Church, Muncie, Ind., and the Rev. H. J. Thompson, pastor of the Bethel African Methodist Episcopal Church, Newcastle, Ind. By special request, Mrs. Cora Thurman rendered a very beautiful selection; Mrs. Nellie Strong served as organist. The Wiley choir rendered appropriate music.

Unheralded Greatness

By Mrs. Susie C. Love

TRUE greatness is determined on the basis of achievement, of service rendered. Sometimes "only the Master sees, and only the Master praises." Through the happy chance of visiting my son, the Rev. E. A. Love, who pastors in Annapolis, Md., I had the good fortune of discovering two of God's truly great workmen. In my forty-six years as the wife of a Methodist minister, I have never discovered a greater couple in the service of Jesus Christ than the Rev. Columbus C. Brown and his wife, Mary E. Brown, of Eastport, Md. Briefly told, this is the story: The Rev. Brown was sent to Eastport in March, 1919. He was not there long before he suffered a stroke of paralysis, which deprived him of the use of his right leg below the knee and his right hand. Not daunted by this handicap, he threw himself fervently and faithfully into his work. In 1925 he remodeled the church at a cost of \$7,000, nearly all of which has been paid. The church now includes a basement, kitchen, dining room, a lecture room, several classrooms, and a main auditorium abutting upon a large vestibule. It is a monument to his efforts; but greater than this is the monument he has erected in the imperishable life about him. In his revival last year, conducted solely by himself, 102 persons were converted. Of that number fifty-one young persons were assigned to the class of which Mrs. Brown is the leader. These persons ranged in age from ten to eighteen years. Using the little book, "At the Door of the Church," she tirelessly instructed them in the doctrine of the Methodist Episcopal Church and how to be real Christians.

I was invited to visit and address this class. It was one of the finest experiences of my life sitting there and listening to those young folks sing and testify for Jesus Christ. One little girl in particular testified and sang so fervently and with such sincerity that tears ran down her cheeks, and the eyes of everyone present were moist. Forty of the members of the class were present, and as I looked out upon them I thought, "There is a bright future for the church at Eastport."

Recently this class was taken into full membership in the church. They marched from the basement dressed in white, led by Mrs. Brown. The Rev. Brown, dressed in a flowing white gown, met them at the altar and questioned them upon the church manual. Dr. Julius S. Carroll, the district superintendent, who was present, said that he had never seen anything of its kind which was finer, and that he was sure that very few of his ministers could answer the questions asked as well as did those

children. Besides leading a class, Mrs. Brown carries on the following activities: she is chorister for the junior choir; plays for the church; teaches in the Sunday school; is president of The Woman's Home Missionary Society; plans Mothers' Day, Woman's Day, and Children's Day, and is secretary for her husband. Can you think of a more useful woman?

Eastport is a small town, but here is much good accomplished, the Kingdom advanced, men and women saved from sin, and children conserved for the Master's use. Here, it seems to me, is true greatness.

Clark University Opens

By George W. McCorkle

WITH a student body of 450 young men and women, representing twenty States of the Union, on Monday morning, October 3, Clark University, one of the most outstanding schools of the nation for higher education of colored youth, threw open its doors for the sixtieth school term.

Dr. M. S. Davage, who has stood at the head of this institution for the past three years, putting over a program which has been a marvel to the country, informed the alumni and friends of the grand opening and succeeded in marshaling an immense throng to witness an exercise which was said to have been the best in the history of the school.

Under the superior direction of Prof. Frederick Hall, one of the leading musicians of the race, the Clark University orchestra and chorus united to inspire that great audience with music. In his opening remarks, President Davage made special mention of the freshmen class, which numbers 135. He commended the student body for its splendid behavior during the past two weeks, and further stated that he hoped that the close of the school year would also allow him to express a hearty approval of the conduct of the student body.

Dr. William Crogman, who served as professor in Clark University for thirty-seven years, and as president for seven years, was present and was called upon by President Davage to make a talk. As Dr. Crogman rose, the vast audience also rose, remained standing and listened with abated breath while "the noblest Roman of them all" spoke out of the depths of his soul, as he stood in the magnificent Crogman Chapel, which was named in his honor.

Dr. W. W. Alexander, executive secretary of the Interracial Commission, and also winner of the Harmon award for 1927, was the principal speaker for the occasion. With an earnestness which beamed from his countenance, and a love for all humanity which could not be concealed, Dr. Alexander brought a message of hope, cheer, and good will which is destined to work wonders in the lives of all those who were fortunate enough to hear him.

Dr. C. K. Brown, pastor of Wiley Memorial Methodist Episcopal Church, Chattanooga, Tenn., and Dr. Jackson, district superintendent of the Rome District of the Methodist Episcopal Church, made short talks, representing the visitors.

The singing of "Rocks and Mountains" by Clark University Glee Club, thrilled the audience. The meeting, which was illuminating and inspiring in every way, marked another milestone reached in the progress of Clark University.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

AMOS DENOUNCES SIN

(World's Temperance Sunday)

FOURTH QUARTER. LESSON V. OCTOBER 30

Scripture Lesson—Amos 2. 4 to 3. 15.

Historical Importance of Amos. Before the establishment of the monarchy in Israel prophecy was given chiefly to clairvoyance and to the inspiration of the people to heroism in conflict with the surrounding enemies. With the establishment of the monarchy the prophets were chiefly spiritual advisers to the kings. And after the kings had developed the disposition to ignore the spiritual advice of the prophets, prophecy became confined chiefly to denouncing the graver sins of the kings. The fight was between the prophets and kings, with the people as spectators. The cases of Samuel and of Elijah are the most outstanding ones which we have thus far studied. But Amos initiated a new development of prophecy, and gave prophecy a character which it has kept until this day—that of attacking all the graver sins of the people. Henceforth there will be a conflict, not merely between prophets and kings, but between prophets and people—the prophets and their sympathizers on one side, and the rest of the people on the other side.

Accordingly, Amos may be considered the first preacher among the prophets in any strict sense of the term. And he bears the distinction of being the first preacher who reduced his sermons to written form after their extemporaneous delivery. He is therefore called the first of the literary prophets.

To-day, when a preacher writes his sermons out after their oral delivery it is done either to preserve them for his future use, that is, he expects to preach them again, or to give them in their written form a larger audience than they had when orally delivered—he intends to publish them. We are not sure of Amos' motive for writing his sermons. He did not intend to preach them again. Preachers then depended largely on the inspiration of the moment for the message which they would deliver. They did not take texts from the Scriptures and develop them. They were themselves rather makers of Scriptures. And it is hardly probable that Amos merely desired to give his sermons a larger audience for the good that they might do. He belonged to one nation, while his sermons were preached chiefly against another nation. It is very probable that Amos wrote his sermons as a permanent testimony against the people to whom he preached. He felt sure that the doom which he announced would come; and he wished to vindicate God in advance by showing to the future that he had forewarned of the impending but conditional doom (Amos 3. 7). At any rate, by writing out his sermons he made his memory immortal. Had he not written them, we would not know that he had ever lived. For he is nowhere mentioned in the Bible outside of his own book. And yet when his sermons are divested of their local coloring and imagery they have an important message for any people in any age. The sins of Israel which he denounced are much the same as may be found in any Christian country even to-day. His sermons will always be very timely.

The Sins Which Amos Denounced. Amos' attack was especially against the official and commercial classes—against the monied people on behalf of the simple and unfortunate poor. The wealthy were trying to become wealthier, and the middle class was trying to become wealthy by every hook and crook. No moral restraints checked their avariciousness. And they "panted after" this wealth, not for the good they might do society with it, but simply for the life of ease which it afforded, and for the selfish indulgence in luxury, dissipation, and debauchery.

Their specific sins which Amos singled out for his most fiery invectives in to-day's les-

son are the taking of bribes to defeat justice, the selling of poor debtors into slavery for the small debt of only the price of a pair of shoes, trying to become richer by cheating and otherwise reducing the poor into a more wretched misery; taking advantage of the meekness of the meek and making meekness detrimental to prosperity; appropriating of public funds to private use; selfish use of goods of the poor held in pawn, and general disrespect for the religion of Jehovah shown by sexual immorality in the church; drinking intoxicating liquors in the church, trying to induce those who have signed the teetotal-abstinence pledge to break their vow, and by trying to muzzle God's messengers, the prophets (Amos 2. 6, 7, 8, 12; 3. 10; see also 8. 5). Elsewhere he accuses them of sickening luxury, dissipation, and debauchery (6. 4-6). One would wonder if a people could sink any lower in moral and social degeneracy than that people—Israel. If ever wealth or the craving for wealth has destroyed the moral conscience of a people, it seems certainly to have done so in Israel. This people was not one whit better than the Romans immediately preceding the fall of Rome. The late Professor Bowne used to speak of having God fattened out of one's life. If ever God was in the life of this people, He certainly became fattened out of it. They preferred the "dust of the earth" to God. Therefore there was no man with a moral conscience and with moral courage who could but prophesy (3. 8).

Ancient and Modern Amos. Amos did not denounce wealth as such; but he denounced the use made of wealth, and the ways by which it was realized. He stood for wealth honorably got and temperately used. With him the modern Amos will wholeheartedly agree. Amos did not denounce wine drinking as such; but he denounced the way by which the wine was got, and the drinking of it intemperately in the wrong place. But the modern Amos goes beyond him there. He denounces the way by which intoxicating liquors are secured, and also the drinking of

it at all, no matter how secured and where drunk. But the ancient Amos would be the modern one if he lived to-day. The times are different.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, OCTOBER 30, 1927

"They have rejected the law of Jehovah"

(By D. D. Martin, D.D.)

Israel lost their standing in the earth and before God by disregarding the law of God in their everyday life. This was manifest in the appointed times of worship, in the manner of their eating, in the social life maintained, and the indulgences which brutalized and destroyed the finer elements in their nature. This is a world temperance lesson, and the message of Amos to Israel fits well the situation of the hour so far as intemperance and its effect on the life of the people is concerned.

Resulting from long years of careful study of the best interests of all the people, and after generations of trying to regulate the liquor traffic, this nation has enacted a prohibition law so far as indulgence in strong drink is concerned. There is no one who will doubt that it is the will of God and approved of heaven. Yet there is a large element of the people who are openly violating this law, and multitudes more who disobey it in secret; and because of this, many are asking that the law be repealed or commuted so as to permit indulgence in strong drink legally.

If the prohibition law is the law of Jehovah, any move to change or reject it is a sin against God which will bring ruin to this nation even as it did to the northern tribes in the days of Amos. It may well be doubted if there can be any weakening of the law which now we have without a serious moral slump in the habits of all the people, and the quick ruin of those disposed to indulge in these things.

The whole question of temperance is intimately related to the cause of Christian missions. It does not pay to send both rum and missionaries to Africa, Asia, or the islands of the sea. One way to save the world is to make the whole world temperate by international prohibition, then would the door be well opened to every form of missionary endeavor. If all from America and other Christian lands would practice temperance, sobriety, and chastity toward peoples of other lands, the way of the missionary would be made easy.

GAMMON SEMINARY.

Epworth League Topic

OCTOBER 30

THE EQUIPMENT OF A CHUM-WINNER

(Mark 1. 17; Acts 1. 8)

Last Sunday night we saw how Jesus won His own comrades, calling them to never dying service and glory. He called them to a maximum and not a minimum life. As we think of chum winning, we must remember that it is not a question of what is taken away from life, but as to what is added to life. Christ is always a multiple, and the way to have the power which is spoken of in Acts 1. 8 is to put Jesus into life's equation. Thus we are talking about far more than a "be good and you'll be happy" philosophy. We are getting down to the fundamentals of living.

As we think of our own equipment as chum-winners, and some of the possible difficulties which lie ahead, it may be well to remember that people may be method hardened and all the time imagine that they are gospel hardened. For our own encouragement we should recall that most of the prophets have been laymen, who were God's servants in summoning people to a sense of their responsibilities. "Thy kingdom come" does not mean dying to get to heaven. It means crowding the best of which we are capable into living. As we look forward to our win-

my-chum campaign there are three verbs and three prepositions which we should have in mind. "Plan through; pray down; work up." This would be an excellent motto for the local chapter.

THE EQUIPMENT

There are at least a half dozen elements of equipment of a soul winner. The leader might assign each one as a topic, with any others that occur to him.

Energy is the first requirement. That means directed energy and not an aimless expenditure of energy. You remember the verse, "As thy servant was busy here and there he was gone." We may lose sight of the true objectives in just hurrying from one thing to another. We must be willing first of all to employ the time and effort necessary to success. It is far better to make a mistake and then correct it, than never to have tried. "Inactivity is always activity on the wrong side." Not doing is the worst of doing. Clark said, "You cannot save yourself superficially, and save others deeply." As those who stood at the cross of Jesus mocking Him, said, "He saved others, himself he cannot save," they spoke far more correctly than

they could possibly know. For in a deeper sense than they could ever understand, He could not save Himself. It is only as a candle is burned up and consumed that you have light in the room. It is only as the coal beneath a locomotive boiler is burned up and consumed that a Twentieth Century Limited speeds across the continent. It is only as a life is burned up and consumed in the best that we know, that genuine accomplishment for Him who could not save Himself is possible. Bishop Quayle once said that the angel would ask a man, "Did you spend all your estate?" We are willing to put forth energy in almost everything else, why not try to use some of it in the work of the Lord?

Then we need *enthusiasm*. There are some older people who seem to be afraid of this word and its associations. The fact is that the word has about the noblest ancestry of any word in our language. It comes from the Greek, "en Theos," which means in or among the gods. That is just about as royal a family connection as the language makers could possibly figure out. You do not need to be afraid of enthusiasm if properly applied. Jesus always gave the impression of great enthusiasm for His cause. There was a lift to the message which everybody senses. Emerson once said, "A movement tends to become an institution." He meant that it loses its power when it loses the enthusiasm which made it a movement. Then the juice is taken out of it and it becomes hard and set and formal, and soon it has become an institution. The glory of the church in general and the glory of the Methodist Church in particular is that it began as a movement. It rests upon us to keep that life and vitality as its characteristic. Let us keep that genuine enthusiasm as a part of our equipment as chum-winners. We should be willing to apply some of the enthusiasm we now use in

school and community interests to Christ's plans and purposes.

A chum-winner must have *naturalness* in his approach and general attitude. It should be as natural to talk about religion as any other subject. Why should it be otherwise? "Man is incurably religious." Religion does lie at the very heart of humanity, and is the common possession of all. It is the result of a deeply implanted human instinct. A man once tried to prove in no uncertain manner that he was an atheist, and said in a loud tone of voice, "Thank God, I'm an atheist." Much so-called atheism is as illogical as that statement.

The chum winner must be possessed of *goodness*. Just plain garden variety goodness. This does not mean smug, complacent self-righteousness. See Romans 5. 7. A synonym of the goodness here discussed is sincerity. You cannot give that which you yourself do not possess. If you do not have the measles you cannot give them to anybody else. You must have a religious experience yourself before you can share it with another. That does not mean that everyone of us shall have the same type of experience. That depends upon the individual, and we are not all alike. You cannot duplicate Paul's religious experience in all of its details for the reason that you cannot duplicate Paul. We should test the experience, whatever its type may be, by the genuine goodness which it produces in the everyday life and conduct of the person. Conviction always breeds conviction. The most effective invitation which will be given during the win-my-chum campaign will be by those whose words of invitation are accompanied by the kind of living which serves as a perpetual recommendation of the Christian life. Other requirements are tact and faith.—Epworth League Quarterly.

Have you ever seen
folks on the road without a
spare tire?

Certainly they cannot be planning to go
very far.

It is just as unwise to expect
to get very far without

The
Church School Journal

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Little Stories of Achievement

What the Churches Are Doing

Inverness, Miss.—Union Grove Methodist Episcopal Church is still moving on toward its goal in spite of the many handicaps. Under the leadership of the Rev. M. J. Stalling, who was recently sent to us, the church has taken on new life, and the spiritual life has been awakened. On Sunday, October 2, we enjoyed a great sermon from the pastor, and \$83.95 was laid upon the table as a token of our appreciation for his service. Our sail is set for greater things in the future.—Jim Payne, Reporter.

Wetumpka, Ala.—The 25th day of September was a high day at Mallalieu Chapel Methodist Episcopal Church. We had an excellent rally, and the Rev. Price, of Zion Church, preached for us at 11 A. M. from the subject, "Pulling Them Out of the Fire" (Jude 1. 23). Collection in the morning was \$50.35. His sermon was enjoyed by all. At 4 P. M. he preached another soul-stirring sermon from the text found in Acts 26. 19. Collection, \$9. Total for the day, \$59.35.—The Rev. H. H. Nunn, Pastor; H. Z. Zeigler, Reporter.

Carrollton, Ga.—We have just closed a great religious campaign at Moore's Chapel Methodist Episcopal Church, conducted by the Rev. J. W. Tharpe, who came in full power of the Spirit with wonderful sermons that will live long in our hearts. Everyone that heard him was thrilled with happiness. The good people of Carrollton made it very pleasant for the Rev. Tharpe and for the people attending the meeting. There were eighteen souls added to the church. The stewards reported \$110.35 for the week's meeting.—Rev. M. W. Burch, Pastor.

Shuqualak, Miss.—This has been a year of jubilee at Asbury Methodist Episcopal Church. We had the best revival we have had in many years. The Rev. W. C. Hilliard, our pastor, understands just how to manage a revival. We had sixteen conversions and eleven accessions. The pastor was assisted by the local preachers and members, and we had a great success, of which we are proud. This

is our pastor's first year, and we are proud of him. He is loved by all the people of our town as well as the members of our church, and we hope to have him remain with us. Our church is alive along all lines under his efficient leadership.—R. L. Ballard, Reporter.

Maben, Miss.—Our revival meeting closed on Sunday, September 18, with wonderful results spiritually and financially. We added fifteen members to the church. The Rev. P. A. Lemon, from the Clarksdale District, pastor at Minter City, helped in the meeting. He preached some very soul-stirring sermons. May God bless the Rev. Lemon. The Rev. L. D. Campbell, from Durant District, pastor of Louisville circuit, was present. We closed with our third Quarterly Conference. Dr. J. H. Talbert preached two able sermons on Sunday. Raised for our superintendent, \$23.50; raised in revival meeting, \$101.60; total amount raised, \$125.10. The good people of Maben presented the pastor a hat costing \$4. May God bless them. We are striving to close out an over-the-top year.—I. R. Butler, Pastor.

Heidelberg, Miss.—A touching revival was held during the week, beginning Sunday, September 11, at Oak Bowery Church. Service was conducted by the Rev. W. H. Smith, district superintendent, who spoke to a packed house Sunday morning and every night throughout the meeting. Day service was conducted by our beloved pastor, the Rev. W. H. Nicholson. Six members were added to the church, and \$106 was raised on pastor's salary. The Rev. Smith's sound doctrine did much toward normalizing morals and Christianity in our community. Our Quarterly Conference convened on September 10 and 11, and we were fortunate to have the Rev. Smith with us. A brilliant and heart-searching sermon was delivered Friday night by the Rev. Grangent, of the Baptist Church. Amount raised for district superintendent was \$26.17; on pastor's salary, \$106.17; for sick, \$1.10; total, \$133.44.

Gulfport, Miss.—Mt. Pleasant Methodist Episcopal Church: A contest was given under the auspices of the Epworth League for church purposes. Those who participated and

the amount raised, are as follows: Misses Fannie L. Gant, \$39.32; W. A. Abrams, \$33; D. A. Flowers, \$26.30; Mesdames L. Jackson, \$18.18; Myoma Godline, \$15.66; total, \$132.46. Miss Fannie L. Gant received the first prize, a five-dollar gold piece; Miss Willie A. Abrams, second, \$2.50, for raising the highest amounts. They were assisted in their undertaking by the League president, Mrs. A. Tuggle, who is an able worker, and willing to work at all times. A new library has been placed in the church, given by the Sunday school, of which everyone is proud. Miss Arnett Hines was appointed librarian. On Sunday night, September 25, we had with us the Rev. Wilks, who preached a splendid sermon, "Thy kingdom come, thy will be done," which was very much enjoyed. We are glad to have the Rev. Wilks and family, who moved into our midst a few days ago from Waveland, Miss. He is principal of the Turkey Creek school.—Frank Smith, Pastor; Hannah Mae Hines, Reporter.

Hubbard, Texas.—We, the pastor and members of Pelham circuit, are filled with good tidings, and we can only express our gratefulness by saying, "Praise God from whom all blessings flow." The dark nights are past, and the sun of success is shining. We had a successful rally on September 11. Paid our pastor, the Rev. L. E. Muse, \$127.10 on salary. On September 18 a call was made over the circuit for World Service. The reports are as follows: St. Delight, \$25.12; Antioch, \$73.20; Wesley Chapel, \$58.58; total for the day, \$156.89. There were leaders and captains rallying for this cause. Two subscriptions to the church paper and one Discipline were given to the successful contestants. Bro. Nate Nelson, \$3.40; J. Curry, \$4.95; J. S. Burns, \$9.55; A. Hunt, \$10. Bro. A. Hunt won the paper. Antioch: Captain, M. Wilson, \$17.50; John Cartez, \$34.15; and many others. Mr. John Cartez won the Discipline, and Mr. Jim Sweeney one year's subscription to the Southwestern Christian Advocate. We have paid our World Service in full; Area Council Fund, Minute Fund, \$20; for Pensions and Relief, \$25; to Sam Huston College, \$17; Episcopal Fund paid in full. We are glad to report that Mrs. S. E. Jones, our West Texas Conference Woman's Home Missionary Society secretary, was with us on

September 18 and gave us a wonderful lecture on the Woman's Home missionary work, and what it means to our church. Raised for Sister Jones, \$9.—Rev. L. E. Muse, Pastor.

Woodlawn, Pa.—We, the captains, officers, and members of Jones Chapel Methodist Episcopal Church, wish to thank the many friends of the city, and especially our many churches of the city, for their hearty support and co-operation in our rally that closed Sunday night, September 25. There were over \$500 raised, and we give thanks to the Lord for this blessing. Our aim in the near future is to erect a church on our vacant lot, corner Davis and Return Streets. The following captains deserve much credit for the success of the rally. The church membership was divided into eight clubs, with a captain at the head of each club. The reports were as follows: Club No. 1, Clarence Tyson, captain, \$123.81; No. 2, Sister Texas Strozier, captain, \$52.12; No. 3, Sister M. E. Ross, captain, \$50; No. 4, Luther Thompson, captain, \$36.70; No. 5, Sister S. L. Wood, captain, \$25; No. 6, Sister Alice Pinkard, captain, \$119.20; No. 7, Peter Hanks, captain, \$45.90; No. 8, Wm. Perdue, captain, \$59.09; special offering, \$9.25; total, \$512.17. The rally closed with C. Tyson and Miss Alice Pinkard \$70 in lead of the others. The closing song brought joy to the congregation, "Praise God, from whom all blessings flow."—Rev. F. J. Frye, Pastor; Henry Tyson, John Ross, Luther Thompson, C. Tyson, Peter Hanks, Board of Trustees.

Atlanta, Ga.—The evangelistic fire is still burning at Ariel Bowen Methodist Episcopal Church. Men and women, boys and girls are being converted and added to the church regularly. We have just closed a successful revival meeting. The Rev. J. W. Queen, our efficient district superintendent, and the Rev. W. A. Neeley, our pastor at Athens, Ga., conducted this meeting for two weeks. There were eight conversions and accessions during these services. There were fifty-nine conversions and accessions before the meeting began, making a total of sixty-seven added to the church during the year. We have not reached our goal for this year, but by keeping the program of evangelism continually before the people, much good is being accomplished for our church and community. There are others who were affected by the strong gospel sermons delivered by these men of God, and we pray that they will soon be saved and added to our Zion before another year. The church has made wonderful advances in most of its interests and activities. We are working to make a round report along all lines at the coming Annual Conference. The pastor, Rev. H. E. Burns, is very grateful to the officers, members, and friends for loyal support and service rendered, without which he could not have done the work that has been accomplished. We also thank the Revs.

Queen and Neely for the inspiring messages given to us during this special meeting. We pray the richest blessings of God upon them, and wish for them happiness and prosperity in their work and long lives to preach the gospel and win souls for the Master.—J. M. Ellison, Reporter.

Omaha, Neb.—Sunday, October 2, was a day of great rejoicing in Clair's Chapel when the first installment of \$5,000 on our newly purchased property was completed. The membership has worked and sacrificed in a fine way, while many of our friends, both white and colored, have helped us. We acknowledge same and compliment and thank all. In the morning service the Revs. White and Jamison preached. In the evening service the Rev. Harris delivered a splendid sermon, while J. W. Stapleton and the pastor, T. B. Oville, assisted in the service. The choir was at its best all day, supplemented by the new quintet, a powerful organization of men pushing forward in singing songs of praise. The trustees are pleased with the success attained in the new enterprise. The clubs are to be congratulated for their work, and especially the young people's Happy Time Club. The boosters' club, Sunday school, and other organizations came in for much praise. The church is well attended, warm and comfortable, seats free, location beautiful and convenient. All are cordially invited to worship with us. Pastor T. B. Oville is leaving for the Annual Conference, which convenes in Ardmore, Okla., October 26, 1927. He will deliver his closing sermon Sunday, October 23. The ministry of this pastor has been a wonderful success in Omaha this year. He has made many friends among citizens and churches in Omaha. It can be truly said that he is the people's preacher and servant, a booster for the Omaha Guide and the Monitor, as well as all other enterprises and uplifting movements. Report of the donations follow: Mesdames Minnie Solomon, \$34; Tenola Gray, \$27.50; L. B. Wilks, \$13.50; B. A. Bostic, \$12.50; P. Beckman, \$1.50; Sarah Brown, \$19.50; Lucy Mae Collins, \$17.50; Susie Broadnax, \$12.50; Tena Dison, \$7; Alice Jones, \$1; Mattie Jennings, \$12; Ethel Kirtley, \$12.50; McKeever Moore, \$1; Elanora Oville, \$13.50; Bertha Smith, \$14; Ida Banks, \$6; Sally Simpson, \$5.50; Estella Titus, \$2; B. Webster, \$5; Rosa Trimble, \$14; Kitty Armstrong, \$4; Betty Hastings, \$8; Ella Anderson, \$10; Eva Gains, \$5; Eva Livingston, \$7; Fannie Jones, \$12.85; Elizabeth Anderson, \$3; Jessie Scott, \$13; Mattie Smith, \$5; C. C. King, \$5. Donations are hereby acknowledged from the Armour & Swift Packing Co., McBrady Store, Dave's Market and Buck Store, and many other friends. The above results enabled us to close our first installment of \$5,000, and we now go forward with a new program and with higher hopes for a greater future for the church and the people.—Chas. R. Trimble, Reporter.

the spiritual tide by an onrush of the Holy Spirit. May God bless Dr. Wilson, and may the Spirit of God continue to guide him in times like this.—Miss Caroline Bolton, Reporter.

HUNTSVILLE, TEXAS

Our fourth Quarterly Conference was a record breaker on the Huntsville circuit. We held our business session in St. James Methodist Episcopal Church, Huntsville Station; nearly all the Quarterly Conference members were present. Our own beloved superintendent, the Rev. J. W. Gilder, preached with dignity and eloquence. He brought a message of cheer as to the standing of the Beaumont District with other districts, which put new life into us. Every phase of the work was reviewed with much scrutiny and care. The class leaders paid over to the stewards the sum of \$57.50. Sunday morning found us in our newly built church at Mt. Prairie, with an excellent Sunday-school lesson. The Rev. J. W. Gilder preached from St. John 22: 22; subject, "Following Jesus." The superintendent was at his best, and his sermon was a masterpiece. May God's choice blessings be upon the Rev. Gilder. The superintendent was paid in full.—J. W. Walker, Reporter.

JEANERETTE, LA.

St. Peter Methodist Episcopal Church: The fourth Quarterly Conference was held September 23-25. The Lord blessed us with fine weather, and the leaders made excellent reports. The business of the Conference was carried out briefly by our district superintendent, the Rev. Hubbard Daniels. Though our work has been retarded by the flood, yet the reports were good. The Rev. Daniels preached a great sermon from the text, "Many are the afflictions of the righteous, but the Lord will deliver them out of them all." It was really a spiritual benediction. The committee, composed of Sisters Edna Little, Susie Payton, Ella Alexander, Pennie Lander, Rosa Evans, Doretha Martin, and others, manifested great interest in the reception that was given. Club No. 1, Sister Mary Edwards, reported \$8.60; No. 6, Sister Rosa Evans, \$10. A week's campmeeting ended in success. The Quarterly Conference requested the return of the pastor for another year. He is working hard to make the church what it ought to be.—Charlie Carroll, Reporter.

PALMETTO, GA.

The fourth Quarterly Conference was held in Harris Chapel Methodist Episcopal Church, October 1 and 2, 1927, with our beloved district superintendent, the Rev. R. T. Jackson, in the chair. All reports were in advance of 1926. The superintendent preached a soul-stirring sermon Sunday morning from the Book of John; subject, "The Only Remedy for Sin: the Blood of Christ." The sermon filled our hearts. After which the doors of the church were opened, and three joined the church. We paid our district superintendent in full. During the meeting we raised \$53.36. Our pastor, the Rev. J. J. Jones, is busy on his work.—Mrs. Alice H. Kling-Jackson, Reporter.

PHILADELPHIA, MISS.

The third Quarterly Conference of the Philadelphia charge was held at St. Mark Methodist Episcopal Church, Stallo, Miss., September 17. Dr. D. L. Morgan, district superintendent, called the Conference to order at 2 P. M. After timely remarks were made on the program of the church, Prof. W. E. Perryman was elected secretary. The roll was called and most of the officers were present with good reports, which showed the charge to be in good condition. The stewards' report showed that they had paid the pastor this quarter \$419.89; raised during the business session, \$72.50. Dr. Morgan was at his best and preached a wonderful sermon.—The Rev. E. W. Rogers, Pastor; Maggie Moten, Reporter.

RICHMOND, KY.

The second Quarterly Conference of the East End Methodist Episcopal Church was held at Richmond, Ky., September 21. The district superintendent, Rev. L. E. Jordan, was present and preached an excellent sermon. A representative audience was present,

District Activities

District Round

PULASKI DISTRICT

First Round—Kingsport, October 15, 16; Big Stone Gap, 22, 23; Bristol, 29, 30; Abingdon, 30, 31; Glade Spring Ct., November 5, 6; Marion, 6, 7; Wytheville, 12, 13; Christiansburg, 19, 20; Dublin, 20, 21; Galax, 26, 27; New River, December 3, 4; Radford, 4, 5; Draper, 10, 11; North Pulaski, 11, 12; Rural Retreat, 17, 18; Pulaski City, 18, 19.

Dear Fellow Workmen: Our Annual Conference has become history. Our reports, while not what desired, were very gratifying. Let us take advantage of the beginning of the Conference year to raise the World Service monies and other benevolences before the winter closes in. I suggest that we use November 6 as Sunday-school rally day, since the regular day, October 2, was so close to the date of our Conference it could not be used. Remember that you get World Service credits for all money raised on rally day. Our district takes the lead of the Conference, and I am depending on every last one of you to pull up this year and keep it in first place.—Anderson Davis, District Superintendent.

Quarterly Conferences

BEAUMONT, MISS.

The fourth Quarterly Conference of the Richton charge was held October 1 and 2 with Dr. E. A. Wilson, district superintendent, in the chair. Although the church was in mourning because of the death of our beloved pastor, the Rev. David Ray, who departed this life September 22, the Conference was in every sense of the word a success. The district superintendent made some timely remarks touching the life and labors of the pastor, and gave many words of cheer and comfort to the widow and the bereaved congregation. His lecture to the church and Conference was very helpful and uplifting, after which he went into the business session of the Conference. Most of the officers were present with good reports. The Conference was pervaded with a spirit unusual for this charge. We raised during the session \$98.81; paid district superintendent \$57.65, including back salary on previous quarter, and raised \$41.16 on the other claims of the church. The district superintendent preached as never before, it seems, and the people were swept into

Schedule of Annual Conferences, Fall, 1927

Conference	Place	Date	Bishop
Lincoln	Ardmore, Okla.	October 26	Clair
North Carolina	Greensboro, N. C.	October 26	Jones
Texas	Galveston, Tex.	November 23	Jones
West Texas	San Antonio, Tex.	November 80	Jones
Little Rock	Little Rock, Ark.	November 80	Clair
Savannah	Blackshear, Ga.	December 1	Richardson
South Carolina	Charleston, S. C.	December 6	Richardson
Atlanta	McDonough, Ga.	December 14	Richardson

and all were lifted upon a higher plain, spiritually, when he had finished speaking. On the third Sunday in last month, the annual rally was conducted at the East End Methodist Episcopal Church, at which time the trustees were able to meet their payment on the parsonage debt. The largest amount was raised by Club No. 1, of which Mr. Arthur Reid was captain, assisted by Mrs. Laura Chenault. The stewards had a series of preaching services for the benefit of the parsonage, September 27, promoted by Miss Sallie C. White, which was quite successful.—Rev. E. E. Hamblen, Pastor.

STATE LINE, MISS.

Our third Quarterly Conference was held at Pleasant Ridge Methodist Episcopal Church with the pastor, Rev. Sam Harris, presiding. Owing to a mistake in the date, the district superintendent could not be present, but we had with us Mrs. Smith, the wife of the superintendent, who made a splendid address on "Co-operation." Most of the officers were present with splendid reports. The district superintendent's salary was raised in full. Total amount raised during the quarter was \$291.17.—V. Harris, Reporter.

TITUS, ALA.

The fourth Quarterly Conference was held at Rivers Chapel Methodist Episcopal Church, September 17 and 18, with the district superintendent, Rev. J. C. Chuman, in the chair. The good members spared no pains in entertaining the Conference. Seemingly, the brethren have taken on new inspiration toward the good cause. On Sunday the Rev. Chuman preached a soul-stirring sermon that

will outlive his name, using for a text, "Father, forgive them, for they know not what they do." Fifty-five partook of the Lord's Supper. We also had many visitors from other charges and circuits, among whom were Mr. Chuman, Miss Finley, the Rev. F. A. Thomas, and Prof. Roberson, principal at Coosa County Training School. Collection for the session was \$51. Pray for our success.—Miss Sarah Holt, Reporter.

TYLERTOWN, MISS.

The third Quarterly Conference was held October 1, 2, with Dr. G. W. Coleman presiding. On October 1, at 2 P. M., the business session was held and most of the officers were present and made good reports. On Sunday the superintendent preached an inspiring sermon at 11 A. M. at Oak Grove Church. After the sermon he made some timely remarks concerning the benevolence of the church. Raised during the quarterly meeting, \$40.30; paid superintendent in full; raised during the quarter, \$314.49. Our revival was conducted at Pratt's Chapel Church, Tylertown, the fourth Sunday in September. The Rev. E. W. Middleton, who always stands ready to plead with the unsaved, preached great sermons during the meeting. On Tuesday the Rev. H. E. Morgan, pastor of Summitt and Magnolia Methodist Episcopal Church, arrived and joined in the meeting, and there was a great revival in Tylertown. He preached great sermons, which were enjoyed by all who heard him. Five precious souls were added to the church. Total amount raised was \$50. We thank all the visiting churches for their co-operation.—The Rev. E. W. Middleton, Pastor; Thomasine Middleton, Reporter.

Reports of District Conferences

GREENSBORO

The Greensboro District of the North Carolina Conference is having a prosperous year under the leadership of Dr. J. P. Morris. He enjoys the hearty support of the pastors and the membership. This is his second time to serve the district, and the people know him and trust him. His life and counsel are such that all feel safe in following him. The district is rallying to put itself in the very front rank of all the districts of this area.

Revivals, World Service—in fact, all phases of church life come in for their full share of emphasis. When our District Conference was held at Wesley Chapel in July, the reported World Service collection was then almost \$2,000. The Conference was a great evangelistic movement. Sermons were preached that moved the people to high resolves and deep determinations. A galaxy of visitors from the other districts were present and gave value to the good impressions which were made on that fine and wide-awake rural church. R. G. Morris, son of the superintendent, was present with a full stock of information about the field work, and he furnished us with much matter for local use. His airplane view of the disastrous flood certainly must have increased the aid for the sufferers.

There are three churches on this district that deserve special mention. These churches need help. They should get it not only from the other churches of this district, but from the districts of the whole Conference. First, Warren Chapel, situated in West Greensboro, a section of the city rapidly being occupied by wealthy white people whom our people serve, should be completed and paid for. It will serve those people who, on account of the kind of work they do, cannot go long

distances to services, and who will certainly show their appreciation of the gospel.

Second, the church in East Greensboro has been recently reconstructed, and already, because of its attractive building and increased facilities, is causing the people to flock to it. There is no reason why this church should not grow rapidly, as our people are, for the most part, buying and building homes all around it. It is really the Negroes' section of the city.

Third, the church at Norfolk, Va., costing \$30,000, should be encouraged. This church gives us an opening in the great tide-water section, where our people live in hundreds of thousands, and where for years we have done very little to get hold of them and help them. Our next District Conference will convene in this church, and we hope it will be the biggest and best one we have ever held.

There are others worthy of mention, but these three seem to come first in the order of consideration. Our hope is to lead the districts of the Conference in the advance of World Service collections, the number of Southwesterns taken, and the growth in membership.—S. A. Peeler, Reporter.

PHILADELPHIA

On the 4th, 5th, and 6th of October, in the Franklin Street Church, Cape May, N. J., the sixth Annual District Conference of the Philadelphia District of the Delaware Conference convened.

Words fail us when we attempt to tell of the inspiration we received there or fully evaluate the information which was given. All the devotional services were of a high spiritual nature. Truly for awhile we did abide on the mount.

The first business session was devoted to

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organization, roll call, and appointment of committees, followed by reports from local preachers and exhorters. A great deal of information was received from the papers read by the Rev. L. S. Moore and Mrs. Lulu Wilson on the subject, "The Conditions Necessary to Qualify One for Local Deacons' or Local Elders' Orders." Discussion was opened by Mr. Wm. M. Williams.

At the evening session the Rev. A. L. Martin presided. Devotions were conducted by the Rev. J. N. C. Davis. Next the following addresses of welcome were given: On behalf of the church, Mrs. Alice Johnson; on behalf of other denominations, the Rev. A. J. Casper, pastor of Allen African Methodist Episcopal Church; on behalf of Cape May City, City Manager P. A. Volcker. The response to these addresses was made by the Rev. D. S. Hargis, D.D. At this hour we listened with rapt attention to the annual sermon by Dr. J. T. Fletcher, from the text found in Matt. 16. 24. Music was furnished by Franklin Street Methodist Episcopal Church choir. District Superintendent W. C. Thompson made a very fervent appeal for someone to surrender his or her life to Jesus Christ and others to more fully consecrate their lives to His service. This service was accompanied by a glorious outpouring of the Holy Spirit.

We began the second day with morning watch, led by Miss Laura Jones and Mrs. Lola Arrington. After breakfast the holy communion was conducted by Dr. W. C. Thompson, after which we felt better fitted for the day's work. Reports from the district superintendents and pastors were read.

The paper read by the Rev. D. W. Henry on "Proper Kind of Religious Education and Training for the Youth of To-day" was intensely interesting, and contained a great deal of valuable information for those who are concerned about the religious training of the youth. The discussion was opened in a very efficient and intelligent way by the Rev. E. H. Crampton. This discussion, because of its nature, was a very lively one. Reports were heard from Sunday-school superintendents, Epworth League presidents, directors of

religious education, and social and recreational directors.

The afternoon devotions were conducted by the Rev. J. L. Sawyer, followed by reports from The Woman's Home Missionary Societies, class leaders, and district stewards. We were favored with an address by the Rev. Dr. Levitt, who represented the Board of Home Missions and Church Extension. The next hour was given to The Woman's Home Missionary Society for a special program. In the absence of the president, Mrs. L. Bundy, Mrs. A. B. Clark presided. Addresses were delivered by Mrs. Frances Minus, who used "Friendship Home" as her theme, and Miss E. F. Magee, who stressed the financial side of the work. The Rev. J. W. Bond's address on the subject, "The Class Leader a Necessity for the Ideal Church," was indeed illuminating, and proved to us that the class leader's work is of vital importance.

The evening session began with devotions, led by Mr. O. F. Barton, with the Rev. W. B. Perry, Ph.D., presiding; address by Principal T. H. Kiah, of Princess Ann Junior College. The Rev. A. J. Mitchell, D.D., spoke on the subject, "The Morgan College Crusade." The music by Allen African Methodist Episcopal Church choir was soul-stirring and inspiring.

The last day of our Conference began with heartfelt devotions, led by the Rev. E. F. Morris. Morning message, delivered by the Rev. L. S. Perry, was from the subject, "The Potter and the Clay."

"Christian Stewardship of Possessions" was presented by the Rev. F. J. Handy, D.D., in a very forceful manner. The Rev. T. H. Woody, superintendent of the Wilmington District, spoke on "Stewardship of Personality." The subject of "Evangelism" was presented to us from four different angles—"Personal Evangelism," by the Rev. J. R. H. Matthews; "Mass Evangelism," by the Rev. Wm. Goldsborough; "Evangelism in Social Service," by Miss Rosalie L. Green; "Evangelism Among Young People," by the Rev. F. H. Butler, D.D.

In the afternoon an inspirational address was given by the Rev. Gibbs, missionary to China. Fraternal addresses were delivered by the delegates from the various districts: the Rev. F. H. Quinn, Eastern District; the Rev. F. O. T. Laws, Wilmington District; Dr. J. H. Scott, Salisbury District; the Rev. H. T. Johnson, New York District. The response was made by the Rev. W. P. Perry, Ph.D., of Atlantic City, N. J. The cause of the Delaware Conference home was brought before us by Mr. W. F. Simmons. After three busy and inspiring days we came to our closing session, with the Rev. C. S. Sprigg presiding. As it should be, a very high spiritual note was sounded in the devotions of this hour, conducted by the Rev. H. R. Coleman. The cause of Pensions and Relief was presented to us by the Rev. J. R. Waters, D.D., Conference agent for this board.

The closing sermon was delivered by that matchless orator of the race, the Rev. Charles A. Tindley, D.D. The report of a committee on resolutions was heard and adopted. Music was furnished by the Franklin Street Methodist Episcopal Church choir, which inspired our hearts and encouraged us to go forth to render more and better service for our Lord and Master.—Mrs. Clarice Walker, Reporter.

Obituaries

BRYANT—Luella Bryant, a faithful member of Union Grove Methodist Episcopal Church, Inverness, Miss., died May 30, 1927, in full triumph of faith. Sally Hopkins, also a member of Union Grove, died August 18, 1927. Both were consistent Christians and faithful to their church. Servants of God, well done!—M. Coleman, Reporter.

FRANKLIN—Sister Nannie Franklin, a faithful member of Dailey Methodist Episcopal Church, departed this life August 26, 1927. She died as she lived, a consistent Christian. The funeral was preached by the pastor, assisted by the Rev. I. Jackson, of the Baptist Church.—The Rev. Peter P. Wright, Pastor; Miss Bulah Woods, Reporter.

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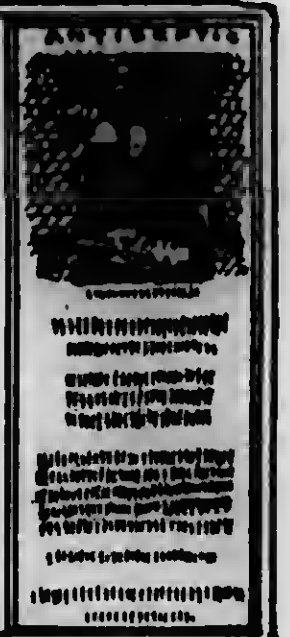
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433 Bourbon St.

NEW ORLEANS, LA.

GIBSON—Malveria Gibson was born August 12, 1909; was converted and joined the church in 1916, and was graduated from the high school in 1926. She was a worthy student and was loved by all of her classmates and friends. She lived a consistent Christian life and was the ideal of her home. Miss Gibson passed from labor to reward June 30, 1927, at Smithville, Miss. The pastor, Rev. Brown, was absent at the time of her death, and the funeral was conducted by Dr. J. M. Marsh. She leaves to mourn her passing a father, four sisters, five brothers, and a host of friends.—The Rev. S. S. Brown, Pastor.

SMITH—The Rev. J. W. Smith, a faithful member of Locust Bluff Methodist Episcopal Church, Booth, Ala., fell asleep in Jesus August 10, 1927. He was a local deacon for fifteen years, and was used as a supply pastor for seven years, and gave great satisfaction. He died in full triumph of faith, leaving a wife, one son, nine grandchildren, four brothers, two sisters, and a host of friends to mourn their loss. The pastor, Rev. J. T. M. Willis, officiated.—H. B. Smith.

WILLIAMS—Brother Willie Williams, aged fifty-seven years, died August 11, 1927, at his home, Pelahatchie, Miss. He leaves father, mother, wife, daughter, two sons, two sisters, brother, and a host of other relatives and friends to mourn his passing. He was a faithful member of Little Zion Methodist Episcopal Church for many years, and a local preacher, district steward, and trustee when he died. He was highly respected by all who knew him. He was ill for about four months, and was given the best possible care, but death took him from his labors. The funeral was conducted by his pastor, the Rev. J. A. Patterson, and the Rev. H. Lacy, of the Baptist Church.—Reporter.

Marriage

HART-PERRY. Mr. Willard I. Hart, of Chicago, Ill., son of the late Dr. H. B. Hart, was happily married to Miss Annie L. Perry, daughter of the Rev. M. E. Perry, of the Upper Mississippi Conference, September 21, 1927, at the home of the bride's father. Mr. Hart is postal employee at the Chicago (Ill.) post office, and Miss Perry is a public school teacher in Leflore County, Miss. They left for their future home, Chicago, Ill., immediately after the marriage. A large number of friends were present, white and colored. Quite a large number of presents were given. The Rev. J. W. Winbush was the officiating minister.—Hattie L. Winbush, Reporter.

Special Notices

The amount raised at the Forest City District Conference was \$761, instead of \$161, as previously reported.

The Clarksdale District Conference will convene at Minter City, Miss., November 8-13, 1927.—Rev. C. W. Butler, District Superintendent.

The second session of the Holly Springs District Conference, Sunday school, laymen, Woman's Home and Foreign Missionary Convention will convene in St. Paul Methodist Episcopal Church, Sardis, Miss., November 14-19, 1927, the Rev. N. O. Griffin, pastor; the Rev. A. D. Cole, district superintendent.

The second semi-annual District Conference, Woman's Home Missionary Society, Sunday School and Laymen's Conventions of the Tupelo District, Upper Mississippi Conference, will be held in Lifeboat Methodist Episcopal Church, Aberdeen, Miss., November 8-13, 1927.—Rev. B. W. Wynn, District Superintendent.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, OCTOBER 27, 1927

We Would See Jesus

We would see Jesus! We would look upon
The light in that divinely human face,
Where lofty majesty and tender grace
In blended beauty shone.

We would see Jesus, and would hear again
The voice that charmed the thousands by the sea,
Spoke peace to sinners, set the captives free,
And eased the sufferers' pain.

We would see Jesus, yet not Him alone—
But see ourselves as in our Maker's plan;
And in the beauty of the Son of man
See man upon his throne.

We would see Jesus, and let Him impart
The truth He came among us to reveal,
Till in the gracious message we should feel
The beating of God's heart.

—W. J. SUCKOW, IN "The Christian Century."

Tennessee Conference Appointments

DIXON DISTRICT

R. A. DOWELL, *District Superintendent*,
Shelbyville, Tenn.

Clifton, J. F. Neal. Columbia, B. J. Meredith. Cumberland Furnace, Wm. Harris. Dickson, T. B. Blackman. Dover, E. T. Ervin. Farmington, H. J. Johnson. Franklin, D. J. Mitchell. Howard Ct., L. C. Maple. Lawrenceburg, Wm. Neal. Lewisburg, B. J. Hudson. Lexington, Azariah Hansom. Mansfield, S. P. McDonald. Mount Pleasant, W. H. Jackson. Paris Ct., Monzell Smith. Shelbyville, D. T. Burch. Spring Hill, Andrew Springer. Springfield Ct., T. T. Teague.

NASHVILLE DISTRICT

W. B. CRENSHAW, *District Superintendent*,
140 Hermitage Ave., Nashville, Tenn.

Brentwood, J. B. Booth. Brierville, Samuel Redmond. Gallatin, J. H. Houston. Hartsville, J. H. Johnson. Lebanon, J. W. Saterfield. Lebanon Ct., S. M. Carmichael. Mitchellville, P. B. Tyree. Mt. Pisgah, J. W. Wade. Nashville: Braden Memorial, F. N. Colier; Clark Memorial, G. W. Lewis; Gordon Memorial, H. P. Gordon; Gordon Mission, S. W. Cothran; Hubbard Chapel, W. D. Frierson; John Wesley, H. H. Jones; Patterson Memorial, J. D. McCord; Seay Chapel, W. E. Mitchell. Nolensville, S. T. Miller. North Lebanon Ct., M. D. Dillhunter. Springfield, W. T. C. Travis.

Springfield Ct., M. S. Johnson. (All appointments are in Tennessee.) S. M. Utley, professor in Meharry Medical College, member of John Wesley Quarterly Conference.

MEMPHIS DISTRICT

J. O. DIXON, *District Superintendent*,
653 Alston Ave., Memphis, Tenn.

Alamo, E. F. Douglass. Capleville, S. P. Walker; Dyersburg, I. R. Sumner. Fulks, J. D. Moore. Gallaway, Frenk Teele. Hudson Grove, L. P. M. Robinson. Kenton and Sherron, J. H. Walker. Lucy, D. E. Simmons. Martin, J. S. Hughlett. Mason, A. D. Butler. Memphis: Bethel, A. L. Nelson; Centenary, E. J. Cox; Warren and Jackson Mission, T. W. Davis. Pleasant Grove, J. E. Ford. Selma, A. B. Thompson. Union City, J. P. Price.

MURFREESBORO DISTRICT

J. T. PATILLO, *District Superintendent*

Cherry Valley, Reuben Robinson. Cookeville, J. C. Nance. Deckerd, J. W. Betty. Dilton Ct., J. R. Gray. Gordonville, R. D. Granville. Lancaster and Rock Springs, A. C. Hicks. Liberty and Alexandria, J. A. W. Moore. Livingston, T. S. Wood. McMinnville, H. E. Erwin. McMinnville Ct., E. F. Carter. Manchester, D. L. Edwards. Murfreesboro, L. A. Armstrong. Murfreesboro Ct., Nathaniel Smith. Smyrna Ct., L. K. Hawkins. Sparta, W. F. Waters. Sparta Ct., J. H. Devilin. Tullahoma, J. A. Burnley.

Personal and General

—Mrs. J. R. Ross, wife of the Rev. J. R. Ross, district superintendent of Vicksburg District, Mississippi Conference, has recently been elected to the principalship of the Prince Street School, Natchez, Miss.

—The Rev. and Mrs. W. E. Rucker have issued invitations announcing the approaching marriage of their daughter Hattie, to Mr. Kermit Smith, Sunday evening, November 20, 1927, at 7:30 o'clock at King's Chapel Church, Edwards, Miss.

—The Central Alabama Conference, in session at Anniston, Ala., October 20-23, elected the following General Conference delegates: Ministerial—E. M. Jones, representative Board of Pensions and Relief, New Orleans, La.; J. W. Thomas, pastor, Huntsville, Ala. Reserves—C. L. Dunn, S. C. Walker. Lay—W. L. Brown, M.D., L. W. Lynn. Reserves—Mrs. I. B. Points, W. J. Echols.

—Delegates elected to forthcoming General Conference thus far from colored Conferences held up to this writing, are: East Tennessee Conference—President Judson S. Hill, Morristown Normal and Industrial College; Mrs. E. H. Forrest. Tennessee Conference—Dr. Geo. W. Lewis, pastor Clark Memorial; Dr. S. M. Utley, W. M. Copeland, and W. D. Hawkins. Louisiana Conference—Dr. Calvin S. Stanley, pastor First Church; District Superintendent H. Daniels; and Dr. W. S. Chinn, pastor Wesley; Thaddens Taylor, M.D., A. L. Fleet, and President Matthew S. Davage, of Clark University.

—An evidence of Christian fraternity is shown by Southern California Conference in its election of the Rev. A. P. Shaw, pastor of Wesley Chapel, Los Angeles, one of the delegates to General Conference in Kansas City next May. Evidently that section of the church does not believe in color discrimination against ability and character. Bishop Francis J. McConnell was presiding. As far as he was concerned the bishop would have welcomed the election of even another colored member of the Conference of Dr. Shaw's general fitness had the Conference chosen to do so. We recall that one other Conference, the New York, did a similar thing in 1920. It sent the late Dr. W. H. Brooks to Des Moines, and he wore the honor with becoming dignity and culture.

—Drew Theological Seminary will be sixty years old Sunday, November 6. That the seminary, after its brilliant history during threescore years, may be equipped for largest usefulness to the church, its birthday is to be used for the opening of the campaign for two million dollars for additional buildings and endowment. By faithfulness and successes in the work for which she was called into being by the church, Drew merits the heartiest and most generous support of the church at large that the campaign may realize the endowment goal. Methodism has no more devoted and worthy workman in any of her institutions than President Tipple. May the crushing financial handicap be forever removed from his shoulders by the successful issue of this campaign.

—At the General Conference held in Boston in 1852, four men were consecrated bishops. These were Levi Scott, Matthew Simpson, Osmon C. Baker, and Edward R. Ames. One of that number, Bishop Osmon C. Baker, in the year 1866 organized the South Carolina Conference in Zion Presbyterian Church on Calhoun, Street, Charleston, S. C. In commemoration of that historic fact, the Conference will observe the sixtieth anniversary of its organization, December 8, in conjunction with its regular annual session at Charleston, commencing December 6. The program, which provides for morning, afternoon, and evening exercises, promises to be a rare historical treat. Bishop E. G. Richardson delivers the devotional address at the opening exercise at old Bethel Church, the Rev. J. A. Curry, pastor. At Wesley Church in the afternoon, President Randolph and Dean Pearson will speak on the Claflin College in the life of the Conference. Quite appropriately Dr. Dunton will preside and make the appeal for the endowment rally for Claflin. Dr. M. J. Holmes, educational director of colored schools, is also expected to address the meeting. At this church also will occur the anniversary banquet. The Rev. J. C. Gibbes is entertaining pastor. The evening section of the anniversary program bristles with interest. It will be held at Centenary Church, the Rev. Dr. J. F. Page, pastor, with District Superintendent L. G. Gregg presiding. The roll of the honored pioneers, now dead, who composed the membership of

that first session of the Conference, will be called. It is a short list and sacred, so we give it here: The Revs. L. Willard Lewis, Alonzo Webster, Joseph Sasportas, H. D. Owens, Francis Smith, Thomas Phillips, William J. Cole, and W. J. E. Fripp. Prominent visitors present at the organization were the Hon. Lee Claflin, of Boston, whose name is perpetuated in the splendid college bearing it; and Chaplain Mansfield French, U. S. A. Bishop Richardson's introductory address will give a most happy setting and outline for the following addresses of the evening by Dr. Dunton, Miss Morrison, Doctors Townsend, Mouzon, Lowery. "The Future of the South Carolina Conference" is the title of addresses by the Revs. S. A. Funches and S. M. Miller.

—Dr. Ernest Lyon, pastor of Ames Methodist Episcopal Church, Baltimore, is also Liberian Consul-General to the United States of America. In this latter capacity he represented the Liberian Government at the International Radio-Telegraph Convention, held October 4, 1927, in the Chamber of Commerce Building at Washington. The convention was formulated in London in 1912 and, until the present session, has never before met outside of the continent of Europe. At the present conference were delegates from more than seventy nations and representatives from forty-one communication companies. The program provided for receptions by President and Mrs. Coolidge, also by the Secretary of State; sight-seeing tours of Washington; visit to New York as guests of the Radio Corporation and the National Broadcasting Company; visit to United States Naval Academy. On Saturday, October 29, visit again to New York as guests of American Telephone Co. and Postal Telegraph Co. On November 5, visit to Mount Vernon and Christ Church, where Washington worshipped. On Tuesday, November 15, 8.30 P. M., the conference concludes its sessions with a farewell banquet offered by Mr. Hoover, president of the conference and the American delegation. Welcoming the conference, President Coolidge in his address said: "This conference recognizes that the radio has become a great influence in the world. Like every invention which increases the power of man, it may be used for good or for evil. It can serve the cause of understanding and friendship among people and among nations, or it can be used to create ill will and dissension. The world will not be benefited by this increase in the scope of its power unless there is corresponding increase in moral development. Your main object will be to raise this great industry into the realm of beneficent public service." Mr. Hoover, speaking more specifically, said: "The fundamental purposes of this conference are to arrive at such modifications as may be necessary in our existing international treaties as will promote the wider use, reduce the conflicts, and stimulate the further progress of radio in international communication."

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L. H. KING, Editor

H. E. LUCCOCK, Contributing Editor

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World Unity of the Churches

WHOEVER doubts that there is on part of the world a moral purpose to better itself must be a mere casual reader of events. That such a purpose exists and is trying to realize itself in the social order is eloquently attested in what has been occurring on the continent of Europe this year. Geneva and Lausanne and the things that have just happened there to promote human betterment are thereby indelibly enshrined in the memory of men.

To build an enduring world community is the ideal set by themselves. Two routes of approach are being attempted, with varying degrees of progress. Yet withal, the daring initiative itself is progress. Geneva is the attempt to co-ordinate and federate the world's political factors and national groups looking toward a coherent world society; while Lausanne is an effort to reach the same goal—a new altruistic ethical world society—through a united religious impact on public opinion. Religious impact there is; but it is, as in the past, lamentably weakened by its well-nigh innumerable divisions into separate camps. It was this gleaming ideal reflected against the dark shadow of the impotence of the church, through her divisions, to make the ideal possible in existing relationships, which constituted the moving challenge for which the Lausanne meeting was called to prepare.

Some five hundred representatives of more than ninety independent churches, Protestant and Eastern Orthodox, of fifty different nations, met at Lausanne, Switzerland, August 3-21, to consider the problem of church unity. The assembly's official title was "World Conference on Faith and Order." Of the 500 delegates present, one fourth were from the American church, among whom were nine bishops. In all, the various Methodist bodies had about fifty representatives present, some eighteen of these being of our own church. Noticeably, leadership in the conference was taken by this country, which was appropriate, inasmuch as the original idea of the conference had its genesis in America. Several things besides, render this country perhaps more susceptible to the ideal of the unification of the churches of Christendom. In our relatively young nation orthodoxy is not so adamant as in some of the countries of the staid East, where peculiar dogmas have held sway over men's minds and emotions for centuries. Our more homogeneous population and national background make for less clearly defined lines of cleavage in religious matters than obtain in other sections of the world. Historic prejudices have not here been so favored for growth and fruitage as in some sections of the world where they have cumbered the soil and cursed the life currents of the people for more than a decade of centuries. It was therefore to be expected that our contribution to the purposes and success of the World Conference would be notably outstanding.

Some cue to the success of the conference effort can be found in a survey of the conference's purpose. Frankness

on this point would lead to an admission, quite general, that its purpose was ill-defined or not at all defined. Either there was lack of clear definition or the purpose was, for strategic reasons, kept in the background. This latter alternative well-nigh resulted in a boomerang. For the promoters were forced to the defensive tactics of declaring negatively the conference purpose in order to offset what had been read into the "call" by anticipating minds. Writing from the scene, at the time the conference sessions began, Professor Soper said:

"What is this purpose? It seems clear enough when we are told that it is to discuss the problem of unity, but for months before the conference convened there had arisen a difference of opinion as to whether we were to attempt to find out wherein the churches differed or to seek some basis of agreement on the basis of the common ground on which all Christian churches stand and have stood from the beginning. This may seem to be merely a question of method, but it stands for a real cleavage—what shall we go after in our discussions? And the discussions are somewhat hampered by failure to see eye to eye here."

And the official press correspondent, L. V. Gordon, promptly asserts: "It should be clearly understood that the call to the conference promised nothing. . . . Representatives of threescore faiths and more have placed themselves by the side of their fellow Christians and have looked not only on their own things but also on the things of others, convinced that their one hope of mutual understanding was in taking personal counsel together in the spirit of love and forbearance. That counsel has been taken."

Better than anybody else, the leading spirit of the conference, Bishop Brent, at the close phrased what we may regard as the last word expressing the purpose to be attained by the ambitious gathering. Said he:

"This is a conference summoned to consider matters of faith and order. It is emphatically not attempting to define the conditions of future reunion. Its object is to register the apparent level of fundamental agreements within the conference and the grave points of disagreements remaining; also to suggest certain lines of thought which may in the future tend to a fuller measure of agreement."

Quite within the scope of this purpose were the topics which formed the agenda: 1. The Call to Unity. 2. The Church's Message to the World—the Gospel. 3. The Nature of the Church. 4. The Church's Common Confession of Faith. 5. The Church's Ministry. 6. The Sacraments. 7. The Unity of Christendom and the Relations Thereto of Existing Churches. Perhaps it were well that

the precaution was positively set up beforehand that the several representatives had "no power to commit or compromise the churches which they represent." The conference possessed "no other mandate than to explore the ground, exchange opinions, discuss and estimate difficulties, and report to the churches that called it into being," which findings it will be within the full prerogative of the churches to accept or reject at will.

In pursuit of its purpose, circumscribed by the above limitations to liberty of action, clearly betraying the sectarian unreadiness for that sacrifice which is requisite for the consummation of any real unity of the church, the council moved on toward the finality that was inevitable. Among the disclosures made by this conference were several which were decidedly disagreeable, while there were also others more gratifying. The spontaneous and creative thought forged in the discipline of debate of the moment, in the atmosphere of sympathy and toleration created by the contacts made by those who were eye to eye, were checkmated by the consciousness of the delegates of their powerlessness to do anything but to discuss agreements and differences. If the sacrosanct, sect-bound churches of the world had empowered their representatives to make specific progress toward the desired goal, more would have been done than to "register the apparent level of fundamental agreements within the conference and the grave points of disagreement remaining."

What could have been a more distressing disclosure than the powerlessness of the conference to even approach the subject of united Christendom? "Re-union of the churches was not promised. Re-union of the churches was not considered." That prophetic journal of the new social order that is yet to be when Jesus is taken seriously by the world, *The Christian Century*, tells us that "the outstanding subjects upon which the conference spent the bulk of its emotion and concern were the nature of the church, the question of ministerial orders, and the meaning and validity of the sacraments. Upon not one of these questions do we find the mind of Christ troubled, or the mind of the New Testament church. These are all importations into Christianity partly from pagan sources and partly by the evolution of the ecclesiastical institution."

What, too, could have been more humiliating than the evident presence of suspicions of integrity of each other among these groups of Christians? A noted Westerner characterized the Orthodox Easterners as an incongruous element and urged his brethren to "beware of the Greeks bearing gifts." Nothing was more subversive of the success of the conference than the frank attitude overshadowing all else, manifest in all the groups, not to compromise their orthodoxy. "What is evident to the Methodist members of the conference is that without an adequate emphasis on certain things for which Methodism has consistently stood from the beginning there can be no unity which shall be vital and lasting. If what we believe and practice cannot be brought to the test of experience, a living, vital experience of the grace of God in the human heart today, we believe it is so defective that it cannot be the basis of a united Christendom." Thus spoke an Occidental representative. In even more pronounced emphasis, the Eastern Orthodox Church, dissenting from two reports, religiously stated, "We must abstain from voting in favor of the two reports now ready. . . . From matters of conscience there is room for no compromise in the Orthodox Church. . . . In making it plain that we have arrived

at our decision only in obedience to the dictates of our conscience, we beg to assure the conference that we have derived much comfort from the experience that although divided by dogmatic differences, we are one with our brethren here in faith in our Lord and Saviour Jesus Christ."

Similarly the Lutheran representatives presented a carefully drawn statement setting forth their reasons for "not desiring a final vote in the nature of an adoption of the reports for fear the Lutherans back home might feel that their essential position had been given away. Likewise the Friends made a declaration, and other delegations, also individual members of delegations, all striving to guard their conscience, but insisting at the same time that a spirit of good will was common to all."

It was revealed that even threats were made by some of the groups that they would withdraw from the conference should insistence on certain points be made unduly. These threats betray the high tension of the atmosphere of the assembly.

Beyond cavil, the most damaging indictment of the conference and of its historical backgrounds was its own inability to record its common loyalties to Jesus Christ in the one act symbolizing His continued presence among His disciples in the visible church. Because of the letter of dogma and creed the sects could not participate in the holy communion. Neither believed sufficiently in the claim of the other to the presence of Jesus within the denominational limits. Each discounted the valid religious faith of the other and thereby removed the strongest witness which the church can give to the world—faith in itself as a divine institution having a divine mission. This article, to be continued next week, could not be concluded better than by quoting *The Christian Century* on this sore spot in the church as was disclosed by their inability to meet around the table of the Lord at Lausanne:

"Behind all our fair words of ecclesiastical diplomacy and courtesy there stand certain stark realities which no words can hide. This fact that the Lord's Supper could not be celebrated at Lausanne symbolizes as effectively as anything could the 'ugly' character of our denominational order. It suggests how far the churches have lapsed from the simplicity and intimacy of the Christian faith; how unworthy we are, indeed, to wear the name Christian at all. Manifestly some awful irony has overtaken Christianity if the followers of Christ have reached a level where this most simple, natural, and primary function of the Christian fellowship cannot be freely and joyously performed in a gathering even of the very elect.

"While the conference was posing in courteous attitudes of mutual *rapprochement*, and while its spokesmen were uttering words of felicitation and reassurance, the conference itself was casting this unconscious shadow of mutual excommunication and deep moral schism. . . .

"The simplicity and freedom of the religion of Jesus has been smothered and lost under the arrogant claims of the ecclesiastical institution. The institution has taken the place of the thing it was organized to sustain and foster. Doctrines and devices as alien to the mind of Christ as were the Pharisaism and paganism of His day have eclipsed in the church's thought the spiritual verities which were the substance of the pristine gospel."

—Doubt is the devil's route.

—A casual attitude toward Christ's program means hardening of the heart.

Contributed Editorial

The Irony of Progress

AMONG the pagan idols set up by the Nineteenth and Twentieth centuries none has occupied a larger place or received a more sincere worship than a vague figure called Progress (capital P).

The heathen in his blindness
Bows down to wood and stone.

The idolatry of a vague idea is just as much a pagan worship as the most crude form of bowing down to idols. Especially in Western civilization there has been the blind feeling that anything which could be labelled "progress" had a rightness about it that would be blasphemy to question.

Multitudes have the feeling that the port for which we are heading must be right if we are only driving ahead fast enough. Anything which is faster or bigger or more complex than a few years ago must be necessarily better.

We have to thank the city of Chicago for the most wonderful demonstration given in recent times of the terrible irony there is about this exaltation of progress. It is an irony of the marvels of our civilization that the greater the material wonders, the greater appears the disproportion between the things we invent and make and the tawdry and pitiable uses we frequently put them to. We know how to make wonderful things and then use them like a vulgar, illiterate child, and in so many ways progress defeats itself, ending up in a ludicrous anti-climax.

That truth has never been more strikingly shown than in the Tunney-Dempsey prize fight. The night of the fight there was the most amazing demonstration of the wonders of radio ever known. The largest "hook-up" in radio history. Here was what in many ways is the crowning invention of all history in its most amazing application—all used to record the wallops of a mauling exhibition that would have done credit to the Stone Age.

Just outside the Coliseum (dedicated, by the way, to the heroic idealism of American youth—another touch of irony) were areoplanes ready to carry the picture plates, so that the bloody smear of Dempsey's face could be reproduced in the newspapers far away the next morning. Here was the Twentieth Century being efficient. But it had nothing to be efficient about.

We send aviators up into the sky to demonstrate the marvelous skill of writing against the sky with smoke—all to advertise a brand of cigarettes.

We harness Niagara Falls and turn that power into electricity to light the way to some inane dramatic performance.

We build an \$8,000,000 motion-picture palace, making it gaudy beyond the wildest nightmare of ancient Rome, all of which serves as a frame to the most vapid drivel that ever came out of Hollywood.

We push the achievements of chemistry far beyond old landmarks, and our crowning feat is the invention of gas that will kill off a city of men, women, and children in a few minutes.

These are pictures of a civilization in which the moral and spiritual content of life have been over-ridden by its material enterprises. Mr. SIEFRIED has put the case very truly when he says, "Modern civilization is a debate between HENRY FORD and GANDHI." It is a debate between material production and a sense of the deeper uses and meaning of life. It is quality against quantity.

Questions

Raised by the Gary "Strike"

THE strike of over a thousand high-school students in Gary, Indiana, in protest over the presence of a few colored students in one of the high schools, has passed from the front pages of the newspapers, but it should be a long time before it is allowed to pass from the conscience of the country and particularly of the churches.

The strike occurred, of course, in a public school, but it leaves challenging and disturbing questions for the Church. Here were a thousand boys and girls apparently united in expressing a particularly narrow brand of race prejudice and conflict.

There were only a few colored students—a mere fraction of one per cent—yet the white students were able to force the school board to surrender in the face of the strike and order the colored students, with the exception of a few who would be allowed to graduate, into another school.

The situation revealed at Gary cannot be met by scolding by other communities or pointing a righteous finger of superiority. The strike happened at Gary, but it might have happened elsewhere. What are the reasons for such a virulent expression of race prejudice? Several reasons have been urged which undoubtedly have truth in them. One is that it is the logical fruit of the teaching of race hatred and contempt which has been going on in a klan-ridden commonwealth for years, and that this attitude of the high school students at Gary is one of its fruits, just as is the political corruption now being unearthed in Indiana. Another explanation is that it is an example of the mental lock-step into which the standardization of the American mind is forcing the younger as well as the older generation.

Yet these are only superficial explanations which rest on deeper causes. The question the Church must face is, Why was all the Christian teaching which large numbers among these students have been receiving during the years in Church and Sunday school so feeble as not to check such blatantly un-Christian expression as this? Has the teaching on race relations and race prejudices, having its source in the mind of Christ, been a mere theory? When it meets a strongly entrenched prejudice, must the Christian teaching go down like a row of flimsy paper boxes before a Mississippi flood?

These are questions to ponder over. One thing appears rather clearly, that here at Gary was one real test of the efficacy of the teaching of Christian principles, a test which showed tragic weakness. The incident ought, at least, to remind every church of the danger of setting up too superficial and too easy tests in the attempt to measure the success of its work. The churches have been flooded with scores of "hundred per cent efficiency charts," calling the successful church school the one which had such and such percentage of attendance, Teacher Training classes, organized classes and all the accompaniments of the religious education process to-day. Such things are interesting and in their way valuable; but they are pernicious if they blind the Church to the fact that *the one vital test of its work is the way in which it trains people for registering the mind of Christ when face to face with practical problems of daily life.*

L.

The Farmer Versus The City

How Shall Christian Justice
Be Established Between
Farm and City?

By Arthur E. Holt

*Professor of Social Ethics, Chicago
Theological Seminary*

I HAVE just completed a walking trip through the dairy district which supplies Chicago with its milk supply. If you are suffering from a lack of social recognition, I would recommend a walking trip. You are an object of curiosity to all. Even the dogs come a half mile down the road to meet you. When one dog leaves off the next begins. We spent one night and one day at the home of a leading dairyman of southern Wisconsin. He is a member of the church. With pride he showed us his fine herd of milk cows and young stock. He told us how the herd had been built up by his father, who sold it to him as a business proposition. He told us, and it was confirmed by the local banker, that some time ago he was offered a sum for his farm and herd which would have been ample compensation for all his financial investment.

"I turned it down," he said, "because I like to work, and I like to watch the herd grow. In some other work I would have had no special standing or significance. As a dairyman I have a place in the State, and I have a good place to raise my family."

Now here was a man who was awake to the higher values of life; his psychic income from his work was greater than his economic income; he was a qualitative worker who needed not to be ashamed. He was immune to the speculative disease which is eating like a cancer at the vitals of Western agriculture. I came back to Chicago and saw on the front page of the Tribune this statement, that the Milk Drivers' Union was asking for a five-dollar raise in their wages, and I saw this further statement:

"It is significant," said A. D. Lynch, director of dairy marketing for the association, "that the wage increase almost exactly offsets the saving effected by the recent decision of the distributors to cut the price paid to producers for milk ten cents per hundredweight, beginning May 1."

"The wage increase will add one-fourth cent per quart to the cost of distribution. Dairy companies will simply pay that much less for their milk. The producers out on the farm plainly see that they are being forced to bear the increased city marketing cost."



Keystone View Company

THE LONG, STRAIGHT FURROW

The Wrongs of the Milk Producer

Now I am assuming, for the sake of argument, that this statement of the Illinois Agricultural Association is correct, and I want to call attention to what is involved. Here is a distributing system of milk which is sensitive to the demands of the consumers; they assure you that your milk will not cost you any more; they are sensitive to the demands of the Milk Drivers' Union, but I do not detect any concern as to whether these dairymen, one third of whom are drifting into bankruptcy, one third of whom, by working fourteen hours a day, are just breaking even, are getting a square deal. I wonder if the situation has not changed to the place where it is the city churches who need to do some educating of their constituencies concerning the town and country problem? I have been thinking about what would be the effect of this on my church friend up in southern Wisconsin. Would he still be glad that he turned down the chance to sell his farm?

How did we get where we are in modern agriculture? If you had lived in America 150 years ago, you would have been a member of a town and country community which was more or less of a complete self-sufficient social unit. This community produced, sold, and consumed within its own boundaries the necessities of life. You could have isolated that community and it would have carried on much as it had before. The spread between producer and consumer was slight and direct. The farmer's wife sold *good* eggs to a village consumer because the habit of selling bad eggs to a consumer whom



Ewing Galloway

A DAKOTA FARM SKYLINE

"The church cannot pose as the teacher of social justice until it is honest enough to bring all the parties into the picture, and 'all the parties' means that the producer of raw food has a standing on a par with the labor union or any necessary factor in modern production."

you had to meet on the street the next day was hard to form. You just didn't do it twice. To the little white church on the hill every Sunday morning came the lawyer, the doctor, the merchant, the baker, the candlestick maker, the blacksmith, the miller, the seamstress, and the shoemaker. All shared in common worship and fused the diversity of their daily life in a common search for the common good.

What Has Happened to Our American Way of Life?

And then something happened to our American way of making a living. We changed from home production and neighborhood consumption to high-powered production in factory and on farm and the sale of our goods in a world-wide market. The seamstress left that town and you will find her in the garment workers' factory; so also the blacksmith, the miller, and butcher are all living in communities where the overwhelming number of people do just one thing. Even the farmer became a specialist.

The change which has taken place is nothing less than revolutionary. The town and the surrounding country was once a self-sufficing, economic, and cultural unit. It is now a group engaged in specialized production of one major commodity dependent on the advantageous sale or trade of this commodity to other communities, which in their turn produce their specialty. The farmer no longer sells eggs to a consumer. He sells eggs to a commission agent, who divides the eggs into fresh eggs, country eggs, and eggs, and sells the fresh eggs to his particular consumers, the country eggs to the consumers, and the eggs to the restaurants.

The Bondage of the Farmer to the City

Now we have long recognized that this process of specialized production laid problems of Christian justice at the door of the factory between those who are on the opposite side of a payroll, and documents like the social ideals of the churches adopted by the Federal Council of Churches gives adequate recognition to this fact, but that document does not recognize that this same industrial revolution laid similar problems of Christian justice at the gate of the farm between those who are on opposite sides of a load of wheat or a pound of butter. Of all the social statements adopted by religious organizations, which I have seen, the Congregational alone contains a statement which includes the life of the producer on the farm in its program of Christian justice.

Now I am interested in making vivid the crisis in Christian justice which emerges out of the new process which has separated the farmer from the consumer, and which has at the same time developed their different in-

terests and made them mutually dependent on each other. I shall confine myself to two phases of this difference and mutual dependence. I shall probably lay more stress on differences than on dependence, because I believe that just at present progress can best be made by defining the issues.

Farm and City on Opposite Sides of the Flood Problem

1. *The first and most obvious crisis grows out of the fact that the farmer and the big city are on opposite sides of the food problem.* We gain nothing by passing too hastily over this. The farmer has goods to sell which he wishes to sell as advantageously as possible. The big city has food to buy which it wishes to buy as advantageously as possible. I had this made very real to me one time in the city of Manchester, England. A group of us were spending a few days studying the great co-operatives which center there. These co-operatives were organized by labor unions to buy as cheaply as possible the necessities of life. Some of our party thought they had found the kingdom of God on earth, but I was not so certain. One day when we were talking with the director I said, "What do you think of the Danish Milk Producers' Association?"

"Oh," he snapped back, "they are a capitalistic crowd."

"What," I continued, "do you think of the California Fruit Growers' Association?"

"They are a selfish organization out for the 'almighty dollar.'"

I said, "You evidently think that a consumers' co-operative out to buy the goods of life as cheaply as possible is on a higher plane than a producers' co-operative out to sell these goods as advantageously as possible."

"Certainly I do," he said.

Now here is something for the people who see no relation between morals and economics. This man had found no fault with the way the California Fruit Growers' Association on the technical side conducted its business. He had done something more fundamental. He had reserved moral standing for the consumers' group and practically denied it to the producers' group. In the struggle for existence, this distinction would have been fatal. If the producers' group did not have standing room in a moral order, it would have no chance in this economic order. It is right at this point that the farmer is probably going to find himself in conflict with the city liberal, who has been able to grasp the fact that labor has the right to orderly market itself, but is not able to grasp the fact that the farmer has the right to orderly market his goods.

Many a city liberal would say that industry has no right to buy its labor in the cheapest market, nor to take advantage of a surplus of labor to break down the standards of wage and of living which the laborer has secured; and yet these people look on with perfect complacency when a surplus of cotton causes the price of cotton to fall from thirty cents to ten cents a pound, and think that it is good business for the spinning mills to buy up their supply of cotton for two years ahead under such conditions. They have encouraged labor to protect itself against the same conditions by the organization of labor unions and the limitation of immigration; but they have asserted that the farmer who organizes and in an orderly way protects himself from being the victim of his own surplus is making an expression of his selfishness and provincialism.

Rural Communities Too Divided; Too Many Organizations

2. But the second and most important crisis in justice between town and country and city grows out of the fact that *they are on opposite ends of a culture process*. There was a time when our social institutions originated in the town and were projected into the large cities. Now the process is reversed and the big cities are at the projecting end and the towns and country are at the receiving end.

A friend of mine has counted about sixty organizations which were being projected out of large cities into small communities for the salvation of American people. A small town in central Illinois found that its population was 6,000, but its lodge population was 8,000. Now the result of this is threefold.

The small community has lost its autonomy in deciding by what organization it is to be served. It cannot assimilate all the organizations which the city can project.

Each organization which comes in must prove that

the small community is unable to help itself, and needs one more organization to save it from perdition. This adds to the small community's sense of inferiority. There is a big difference between being at the receiving end and the projecting end of the process of social salvation.

There is a multiplication of organizations far beyond the resources of the small community to support them. We have socialization without discrimination. Communities are the victims of the last organization which comes in. In one community which I knew there were five churches. The Y. M. C. A. came in and organized the boys away from the churches; the Boy Scouts organized the boys away from the Y. M. C. A., and a business organization came in and organized the boys unto itself. Has a new organization the moral right to project itself into a community just because it has the power to do so?

What the Church Must Do

In some ways our small communities are just like a divorce court—the plaintiff for separation always wins. A program of social justice between the farmer and the city will include on the part of the small community a new sense of the necessity of self-help and the conservation of energy whereby it will exercise an autonomy in the choice of the organizations whereby it is to be served. On the part of those energetic savers of mankind, who are promoting their organizations, there must come a new conscience which will make them consider not only the glory of their organization, but the total welfare of the community in which they are trying to locate. We cannot go on crucifying small communities on the cross of organization glory.

The church cannot pose as the teacher of social justice until it is honest enough to bring all the parties into the picture, and all the parties means that the producer of raw food has a standing on a par with the labor union or any necessary factor in modern production.

Methodists and Other Denominations

Some Suggestions Concerning Our Attitude To Other Churches

By Robert Leonard Tucker, Ph.D.

Pastor Indianola Avenue Methodist Episcopal Church, Columbus, Ohio

MATTERS of grave *internal* concern will be presented to the next General Conference of the Methodist Episcopal Church. And these are important. Nothing, however, can possibly be more vital than a consideration of external matters, such as the conduct of Methodists toward the people outside of their church—those in the world about them, and especially in other churches. Methodist approaches to certain world problems have not always been wise—but that is another matter. Here we are concerned with our attitudes toward other churches.

In honesty it must be confessed that there is a wide discrepancy in the attitudes which some Methodists hold toward non-Methodist Christians, and that attitude notably depicted on the pages of the New Testament. If it will bring comfort, it may be stated that the attitudes of other churches towards Methodists are scarcely any better than is ours toward them! When Protestant-

ism broke from Rome, it did so upon a basis of "conscience." Any psychologist will show that there are as many brands of conscience as there are varieties of people. Now, when a man had a religious conviction differing from that held by his neighbor, it would be presumed that he would give a primary consideration to the activities and ideals which united him to those round about, and a secondary position to those concepts which tended to separate him from his comrades. In Reformation days this process was actually reversed, and the things which united were often forgotten, whereas the lone principle which might divide was exalted to heaven while eager advocates hurried away to establish new churches. Plain utterances obliges one to say that the competitive principle which wrought such harm in the world of expanding trade and commerce was adopted by the various subordinate parts of the Christian church. In the ecclesiastical life of to-day it still survives and works its dreadful havoc.

Nor is the Methodist Church either an exception or freed from the dread contagion of such theological egotism and glorified selfishness.



The Competitive Scramble of Protestantism

The story of the mad scramble to gain positions of social advantage and physical distinction indulged in by the many branches of American Protestantism, which scramble has resulted in so much overchurching of certain sections of the country, is a long tale of shame not wanting in sordidness of ethics. In the large cities where foreign population is notable, Protestantism is weak; in the country there are places where it is almost annihilated, and brotherliness too frequently is supplanted by a mutual suspicion which wreaks its paralysis upon any efforts exerted to bring in the Kingdom. Worse than all this sorry tale is the fact that in a day when the forces of evil and exploitation of human values appear to be solidly cemented into a whole, the forces of righteousness as articulated through the churches are divided and battle upon the principle of "each man for himself and the devil take the hindmost."

Someone will object, saying, "Our church has real cordial relationships with our neighboring churches. We even hold union services on each Thanksgiving day!" Often we do exchange external courtesies and exhibit a sort of rarified spirit of good will. But we are not really so much interested in each other that we sincerely worry if our neighboring church is in trouble. We philosophize upon the principle that they must fight their way out alone. The spiritual conditions of Christian idealism as commonly practiced, when compared with that portrayed in the New Testament and reflected in the often-quoted aphorisms relative to the "brotherhood of man," reveal such a shocking chasm to exist that comment is best omitted.

The New Testament says, "And if any man would go to law with thee to take away thy coat, let him have thy cloak also." It further reads, "And whosoever shall compel thee to go one mile, go with him two." Is it too much to believe that this part of the gospel applies to folks belonging to other churches, even though it does not specifically mention this fact? Until the spirit of such commands as these have become a vital part of the church life of America, a loss of prestige will continue. If perchance one should deceive himself into believing that the church has not already lost much, a conversation with the students at our universities would be revealing. Said one of the outstanding and thoughtful leaders of the American undergraduate college world very recently at the Ohio Pastors' Conference: "The group of young people with whom I associate feel that in the light of their aspirations the church is a nuisance in general and clergymen are a nuisance in particular." It would seem wise to attend to this matter of prestige.

Denominational Label Loses Meaning

No real divisions exist among Protestants any longer. That is to say, any divergences of belief or action as may exist between any denominations will be found also to exist among the varying constituencies of such

denominations. Congregationalists are presumed to be progressive in their thinking. Yet in certain parts of the United States one is surprised to learn of difficulties they experience wrestling with antique theology and an individualistic interpretation of the gospel. Unitarians are supposed ever to be tolerant. Still the question may be fairly put, Is that *always* the case? Methodists are Trinitarians—but not always. Baptists insist upon immersion—but not always. Presbyterians are thoroughgoing Calvinists—but not always. The fact is, the denomination label has lost much of its historical significance. Every minister believes this in practice, though he may deny it in theory. Making his pastoral calls and urging non-Methodists to unite with his church, he will say, "After all, there is no difference between us." This statement, it is devoutly hoped, will cause all non-Methodists to enter the fold!

What Can the General Conference Do?

What action can the General Conference, in which reposes the sovereignty of the Methodist Episcopal Church, take to heal the wound of a divided Christendom? In the first place, it should plainly state to Methodist administrators and leaders everywhere: We are not concerned primarily with promoting Methodism. We are essentially concerned with advancing the ideals and spirit implicit in the person of Christ and expressed in the kingdom of God. To continue to emphasize denominational concepts will not bring spiritual unity among the followers of Jesus.

An exaggerated emphasis upon Americanism, though it be of the most noble and lofty type, will not produce an ideal of international co-operation in the hearts of this world's citizens. Nor does the enthusiasm with which a man advocates international action detract at all from his love for his own country. So it is with the church. To state heartily that the kingdom of God has a prior claim to any Methodist program implies no disloyalty to nor cantankerous attitude toward Methodism. Indeed, such an attitude of mind and heart makes, or ought to make, a more loyal and hearty Methodist out of any person already in that church.



Withdraw from Overcrowded Fields

In the second place, General Conference ought to urge our leaders to withdraw Methodist churches from fields where other churches serve, regardless of any unwilling attitudes which other churches may manifest relative to leaving any given field. The only exception to this needs be in a remarkably few fields where men utterly incompetent lead the non-Methodist churches. But be it remembered that Methodists have their own incompetent men, too! Of course, any good Methodist is most likely to feel such action makes it possible for souls committed to the care of other churches to be left in jeopardy! Such a feeling, however, arises from a most subtle bit of inward spiritual pharisaism, which definitely assumes that the moral standards and spiritual imaginations of others are not as high as our own. It assumes that we are better than these other people. It tacitly takes it

for granted that we make a spiritual contribution toward the world which they neither can nor will to make.

All of this emotion quickly passes when the Methodist asks, What more evidence have we of the approval of God than have other consecrated Christians in other churches? The fact is, we are very prone to look at the best Methodist whose life is an inspiration to all who know him, and compare him with the worst specimen from the other denomination. Why is it not as reasonable to inverse this process? Indeed, it is a stale argument to urge that the souls of men will be neglected unless they have the ministry of the Methodists. Other churches can do as well as we.

Ministry in Community Churches

In the third place, the General Conference ought to instruct our bishops to appoint Methodist ministers to community churches which may happen to be non-Methodist churches. Mr. Wesley himself furnishes the precedent for this by sending his preachers everywhere in the United Kingdom and objecting to his opponents by saying, "My business is to do good everywhere," and continuing to send them along just the same. If the ideal of church unity is ever to become other than a delicious abstraction to be bandied about twixt courteous gentlemen, we must learn to work together. And until an interchange of ministers from one church to another is made possible upon a reasonably free and easy basis, the ideal of unity becomes largely voided. We err in believing that any laymen will be enthusiastic about joining any church, regardless of its denominational label for better service in the kingdom of God, when through our legislation we prevent the similar circulation of our ministers among the pulpits of other churches. Congregationalist, Presbyterian, and Universalist and Baptist ministers, in England especially, seem to go from one pulpit to another indiscriminately without embarrassment, and the church survives. Too often there are plenty of doors leading out from the Methodist ministry. We gloat with a most fatuous pride too often over the fact that few doors lead in. The Methodist ministry is no more immune from the degenerating influence of inbreeding than any other sociological group. When a non-Methodist prophet comes seeking to deliver his message to us, we begin to haggle about terms and "grade"; meanwhile he goes elsewhere with his truth and leaves us the poorer.

Keep the Church Doors Open

To be perfectly frank, there prevails an atmosphere in our midst which results in our looking with suspicion upon any brother who leaves the Methodist ministry for another. We speak honeyed words. But we suspect him of ulterior motives, and even in our most generous moments feel that he has dropped down a peg or two in the affairs of the Kingdom. From this most subtle arrogance and life-destroying pride, the General Conference ought to save us by encouraging our bishops to exchange as freely as is possible Methodist ministers for good ministers of other churches. This is not utter foolishness. Eventually it must receive devout consideration, or Christendom disjointed and disunited will lie sprawled out and brought down to defeat before the relatively unified forces of a materialism which now thrives in our midst.

Dissatisfaction Among the Ministers

Until Methodism attempts to meet this challenge in



a spirit of humility, she will continue to suffer a shortage of trained ministers. Young men of gifts are willing to consecrate them to Christ. But these men of spiritual quality are far from being willing to go to an overchurched community and labor for a mere pittance to propagate a form of rural ecclesiasticism that really need not exist at all. Scores of our younger and best trained men are willing to tackle the rural church problem just as soon as a spirit of intercommunity idealism begins to prevail. Some honest effort to meet other denominations upon a common basis of service is the only hope of saving us from this ghastly scene of watching the church recede in the country before the advance of an inarticulate but deadly paganism. Our Board of Home Missions cannot accomplish this alone.

"Other churches will not play fair!" Leaving aside the need of condemning one's fellows with such unchristian judgment, one may as well get down to the fact that to this and similar implications of Christian discipleship, the Master speaks plainly, saying: "What is that to thee? Follow thou me." Such an argument is the expression of a mutual suspicion which has no place in the world of the future.

"Methodism will die." Personally I do not think so. Would it, however, really be a bad thing for the world to have it recorded in the eternal annals of history that because the largest group of Christians on the North American continent lost its identity—its life—that the unity of Christendom became an accomplished fact? Remembering that at the center of the Christian faith is the vitality represented by the symbol of the cross, I do not recall that Jesus ever promised His disciples perpetuity of life; and much less, that He promised them institutionalism in perpetuity.

"What would happen to the benevolences?" They would not suffer. Certain thoughtful business men cannot be aroused to the point of enthusiastic giving for the Kingdom when they observe the frightful inefficiency and excessive overhead which inevitably must be bound up with the whole denominational system and its corresponding disunity. One is fairly confident in remarking that if there should be less money and more moral example of a unified co-operating manner of life among the churches, that the kingdom of God not only would not suffer, but would get farther along toward its goal. For the Kingdom does not come by money, but rather by moral might and spiritual imagination.

The way out is not easy. But if the General Conference of the Methodist Episcopal Church will give as much concern to the concerns of other Christians as it does to its own internal business—an internal business which ought never to be neglected—it would mark a new day in church history. Not much longer can a divided church cope effectively with the increasing ponderous problem apparent in the rising tide of Latin consciousness in Nicaragua. Not much longer can the isolated division of Christianity do much for God in the presence of the coming storm of possible violence finding its center in the new Nationalism of China. Its voice would be like that of a little child's in the face of the storm and the thundering surf of the sea. We win only as we get together.

A wistful humanity searching for the spiritual stuff of life looks our way with eager expectation. By drawing closer together we may lead it around the corner and up a new road toward a more glorious and better day.

Facing General Conference

Delegates

CENTRAL ILLINOIS CONFERENCE

Ministerial—William E. Shaw, Peoria, Ill.; H. Craine, Kankakee, Ill.; George Thorpe, district superintendent, Rock Island, Ill.; D. F. Wilson, Bushnell, Ill.; J. A. Chapman, Rock Island, Ill. *Reserve*—S. P. Archer, Normal, Ill.; T. E. Newland, district superintendent, Galesburg, Ill.; I. F. Keeping, business man, Puehlo, Colo.; G. H. Bradfield, attorney, Greeley, Colo.

Lay—G. M. Meeker, Cropsey, Ill.; A. M. Legg, Pontiac, Ill.; Chas. P. White, Kawanee, Ill.; L. E. Brewbaker, Bushnell, Ill.; John Fling, Jr., Wyoming, Ill. *Reserve*—John Johnson, Carthage, Ill.

COLORADO CONFERENCE

Ministerial—L. M. Edwards, pastor, 1820 Broadway, Denver, Colo.; O. W. Auman, treasurer World Service Commission, 740 Rush Street, Chicago, Ill.; C. O. Thibodeau, pastor, Greeley, Colo.; E. Guy Cutshall, president Iliff School of Theology, Denver, Colo.; C. O. Beckman, pastor, Boulder, Colo.

Lay—Frank McDonough, Sr., attorney, Denver, Colo.; E. B. Simmons, Y. M. C. A. secretary, Colorado Springs, Colo.; R. B. Spencer, editor, Fort Morgan, Colo.

DETROIT CONFERENCE

Ministerial—M. S. Rice, pastor, 59 Alger Ave., Detroit, Mich.; George Elliott, editor, 150 Fifth Ave., New York City; G. W. Olmstead, district superintendent, 355 East Hewitt Ave., Marquette, Mich.; W. R. Fruit, pastor, 215 West Court Street, Flint, Mich.; H. A. Field, district superintendent, 34 East Elizabeth Street, Detroit, Mich.; Sydney Eva, pastor, 459 West Ferry Street, Detroit, Mich.; John E. Martin, district superintendent, 610 Thompson Street, Ann Arbor, Mich.; Eugene Moore, pastor, 1123 Edgewood Drive, Royal Oak, Mich.; W. M. Ward, pastor, 415 North Third Street, St. Clair, Mich. (Reserve ministerial delegates not yet received.)

Lay—L. B. Alger, manufacturer, 1602 Edison Ave., Detroit, Mich.; Arthur Stock; Mrs. Thomas Nicholson, 657 Virginia Park, Detroit, Mich.; Julius Beal; D. D. Spellman, photographer, 4838 Woodward Ave., Detroit, Mich.; J. E. Transue, insurance, Flint, Mich.; M. Sharp, M. Powsie, J. J. Tweedie. (Lay reserve delegates not yet received.)

EAST TENNESSEE CONFERENCE

Ministerial—Judson S. Hill, president Morristown Normal and Industrial College, Morristown, Tenn. *Reserve*—Anderson Davis, district superintendent Pulaski District, Bristol, Va.

Lay—Mrs. H. J. Forrest, minister's wife, Bristol, Va. *Reserve*—Mrs. Hattie Sinkford, Bluefield, W. Va.

GENESEE CONFERENCE

Ministerial—Ray Allen, pastor, 63 East Main Street, Hornell, N. Y.; Ralph S. Cushman, pastor, 319 East Ave., Rochester, N. Y.; Samuel J. Clarkson, pastor, 590 Averill Ave., Rochester, N. Y.; Howard M. Wilson, pastor, 6 West Court Street, Warsaw, N. Y.; John Harrison Olmstead, pastor, 1901 Sixteenth Street, Niagara Falls, N. Y.; John H. Stoddy, pastor, 403 Potomac Ave., Buffalo, N. Y. *Reserve*—Charles E. Guthrie, district superintendent, 62 Lancaster Ave., Buffalo, N. Y.; George S. G. Hares, pastor, 169 East Second Street, Hornell, N. Y.; John F. Leffler, district superintendent, 126 North Barry Street, Olean, N. Y.

Lay—J. B. M. Stephens, judge, Rochester, N. Y.; Alton M. Blake, Naples, N. Y.; O. C. Curtis, produce, Le Roy, N. Y.; Glen W. Leighbody, real estate and building, 84 Highgate Ave., Buffalo, N. Y.; Louis M. Potter, manufacturer, Hamburg, N. Y.; W. E. Winger, manufacturer, Warsaw, N. Y. *Reserve*—D. D. Cottrell, North Cohocton, N. Y.; J. L. Hineman, superintendent of schools, Bradford, Pa.; W. A. Notman, Buffalo, N. Y.

MINNESOTA CONFERENCE

Lay—W. C. Coffey, dean, 1315 Raymond Ave., St. Paul, Minn.; Mrs. Vincent De Vinney, St. Paul, Minn.; John J. Meighen, lawyer, Albert-Lea, Minn.; George D. Erickson, attorney, New Ulm, Minn. *Reserve*—A. H. Miller, physician, Waseca, Minn.; Henry W. Libbey, insurance, 682 Endicot Bldg., St. Paul, Minn.; T. W. Stanton, real estate, Redwood Falls, Minn.

MONTANA STATE CONFERENCE

Ministerial—George Meeklenburg, extension secretary Board of Temperance, Prohibition, and Public Morals, 100 Maryland Avenue, N. E., Washington, D. C.; Charles G. Cole, pastor, North Montana Street, Butte, Mont. *Reserve*—Cecil L. Clifford, district superintendent, Kalispell, Mont.; H. Styles, pastor, Great Falls, Mont. *Lay*—R. J. Cunningham, V. E. Lewis.

NEBRASKA CONFERENCE

Ministerial—Isaac B. Schreckengast, chancellor Nebraska Wesleyan, Lincoln, Neb.; Marvin E. Gilbert, extension secretary Nebraska Wesleyan, Lincoln, Neb.; Charles G. Gomon, pastor, Albion, Neb.; Bert L. Story, pastor, 2414 E Street, Omaha, Neb.; Henry G. Langley, pastor, Superior, Neb.; Samuel Beechner, assistant financial secretary Bryan Hospital, 1736 L Street, Lincoln, Neb.; James E. Gettys, financial secretary Conference Claimants' Society, Lincoln, Neb.; Charles W. McCaskill, pastor, Beatrice, Neb.; Harry

E. Hess, pastor, Kearney, Neb.; A. Otis Hinson, district superintendent, 4926 Madison Ave., Lincoln, Neb. *Reserve*—Alfred V. Hunter, district superintendent, Hastings, Neb.; M. Allen Keith, pastor, Scottsbluff, Neb.; Paul M. Hillman, pastor, Grand Island, Neb.

Lay—John N. Dryden, attorney, Kearney, Neb.; Miss Ella M. Watson, 1701 So. 17th Street, Lincoln, Neb.; William A. Brown, publisher, Friend, Neb.; W. Edgar Gates, coal merchant, 107 North 11th Street, Lincoln, Neb.; Melville D. Cameron, banking, 216 North 32nd Ave., Omaha, Neb.; Glenn C. Chadderdon, Cambridge, Neb.; Charles H. Randall, banking, Randolph, Neb.; Beach Coleman, attorney, Scottsbluff, Neb.; Henry M. Greenslit, railroad employee, 740 North Burlington Ave., Hastings, Neb.; Isaac J. Nisley, district judge, Lexington, Neb. *Reserve*—Ernest S. Schiefelbein, lawyer, 827 East 7th Street, Wahoo, Neb.; George M. Spurlock, attorney, York, Neb.; J. Dean Ringer, postmaster, Omaha, Neb.

NORTHWEST INDIANA CONFERENCE

Ministerial—H. L. Davis, secretary Conference Preachers' Aid Society, Indianapolis, Ind.; T. F. Williams, pastor, 404 North 6th Street, Lafayette, Ind.; E. C. Wareing, editor, 420 Plum Street, Cincinnati, Ohio; John J. Wilson, district superintendent, Lafayette, Ind. *Reserve*—E. S. Shumaker, Indianapolis, Ind.; B. D. Beck, district superintendent, 2029 South Michigan Ave., South Bend, Ind.

Lay—J. J. Hunt, merchant, Rensselaer, Ind.; C. O. Holmes, banker, 1112-1114 Broadway, Gary, Ind.; J. B. Campbell, manufacturer, South Bend, Ind.; W. E. Carpenter, banker, Brazil, Ind. *Reserve*—William M. Blanchard, professor DePauw University, Greencastle, Ind.; E. L. Morgan, banker, Chesterton, Ind.

PUGET SOUND CONFERENCE

Ministerial—J. Ralph Magee, pastor, Seattle, Wash.; Everett M. Hill, pastor, 2415 North 65th Street, Seattle, Wash.; Andrew Warner, district superintendent, 626 Perlins Bldg., Tacoma, Wash.; George W. Frame, district superintendent, 1311 Grant Street, Bellingham, Wash. *Reserve*—R. J. Reid, district superintendent; James T. McQueen, district superintendent, Chehalis, Wash.

Lay—John W. Wilkinson, Bellingham, Wash.; Frederick A. Hazeltine, South Bend, Wash.; Dr. C. W. Knudson, Seattle, Wash.; Charles A. Robbins, Tacoma, Wash.

ROCK RIVER CONFERENCE

Ministerial—E. F. Tittle, pastor First Church, Evanston, Ill.; John Thompson, pastor Chicago Temple, Chicago, Ill.; E. C. Lumsden, district superintendent, 616 East Fellows Street, Dixon, Ill.; H. G. Smith, pastor, Wilmette, Ill.; F. C. Eiselen, president Garrett Biblical Institute, Evanston, Ill.; M. N. English, pastor First Church, Oak Park, Ill.; C. K. Carpenter, district superintendent, Baileyville, Ill.; W. C. Godden, pastor Ottawa Street Church, Joliet, Ill. *Reserve*—R. E. Diffendorfer, corresponding secretary Board of Foreign Missions, 150 Fifth Ave., New York City; Fred D. Stone, pastor Irving Park Church, Chicago, Ill.; J. Hastie Odgers, district superintendent, 77 West Washington Street, Chicago, Illinois.

Lay—George W. Dixon, 425 South Wells Street, Chicago, Ill.; Thomas F. Holgate, Northwestern University, Evanston, Ill.; E. C. Page, DeKalb, Ill.; James E. MacMurray, 112 West Adams Street, Chicago, Ill.; R. Clarence Brown, 77 West Washington Street, Chicago, Ill.; G. L. Guyer, Freeport, Ill.; Irving Kelley, 740 Rush Street, Chicago, Ill.; W. M. Shimmin, 620 Grove, Rockford, Ill. *Reserve*—Edward Hipple; James A. James, Evanston, Ill.; Charles W. Hadley, Wheaton, Ill.

SOUTHERN ILLINOIS CONFERENCE

Ministerial—Claude C. Hall, superintendent of orphanage, Mt. Vernon, Ill.; Charles B. Whiteside, district superintendent, Centralia, Ill.; Cameron Harmon, college president, Lebanon, Ill.; William P. McVey, pastor, Carbondale, Ill.; Walter H. Whitlock, district superintendent, 730 Veronica Ave., East St. Louis, Ill. *Reserve*—Melvin H. Loar, Carbondale, Ill.; Charles L. Peterson, district superintendent, Mt. Vernon, Ill.

Lay—Albert Watson, attorney, 401 North Tenth Street, Mt. Vernon, Ill.; John M. Mitchell, hanker, Mt. Carmel, Ill.; Charles F. Pruett, merchant, Kinmundy, Ill.; Mrs. Ethel Neirgarth, housewife, Edgemont Station, East St. Louis, Ill.; John J. Brown, attorney, Vandalia, Ill. *Reserve*—Clark M. Show, salesman, Alton, Ill.; Merritt A. Clark, merchant, Newton, Ill.; Mrs. Anna Etchison, housewife, Louisville, Ill.

UPPER IOWA CONFERENCE

Ministerial—Frank W. Court, pastor, Davenport, Iowa; Frank Cole, district superintendent, Mt. Vernon, Iowa; Harry C. Culver, pastor, Mt. Vernon, Iowa; Thomas P. Potter, assistant to the editor General Minutes, 150 Fifth Ave., New York City; James P. Van Horn, president, Fayette, Iowa. *Reserve*—Aisley R. Grant, pastor, Buckingham, Iowa; Frederick C. Witzigman, district superintendent, Cedar Falls, Iowa; Edmund J. Lockwood, agent Conference Claimants' Fund, Waterloo, Iowa.

Lay—John W. Arbuckle, lawyer, Waterloo, Iowa; William M. George, farmer, Jonesville, Iowa; William F. Johannaber, banker, Rockford, Iowa; William D. Little, educator, Olewain, Iowa; Edward R. Ristine, educator, Mt. Vernon, Iowa.



Students and Faculty of the Summer School of Religious Education, Waveland, Miss., June, 1927

Some Achievements

In the Field of Religious Education During the Summer in the New Orleans Area

By the Rev. William Jones

IT WOULD require too much space to mention the numerous projects that have been put over in the field of religious education during the summer; so we mention only a few of the outstanding achievements.

During the month of June, the summer school of religious education, as the accompanying cut will indicate, brought together at Waveland a very fine group of young people. They came from the States of Alabama, Florida, Mississippi, Louisiana, and Texas. The school was conducted for two weeks, and courses were offered in Old Testament Outline; Primary Method; Junior Method; Intermediate Method, and the teaching work of the church. In addition to the classroom work, the social and recreational activities were both helpful and attractive. Although no funds were available for scholarships, and we were just forty miles from the great flood territory, our enrollment was just a little larger than last year or the year before.

The faculty consisted of the Rev. R. N. Brooks, D.D., Gammon Theological Seminary; Rev. W. J. King, D.D., Gammon Theological Seminary; Mrs. Georgia L. Lawson, Nashville, Tenn.; and Rev. William Jones, director of religious education.

At the close of the school, the students organized themselves as a Boosters' Club of the Summer School of Religious Education. Miss Althea Landry, of New Orleans, was elected president, and Miss Ruth J. Williams was elected vice-president.

The following recommendations were unanimously adopted by the student body, "in order to maintain the high standards and to realize the worthy aims set forth by the school and to assemble a creditable enrollment":

A change of dates to the first part of August, due to the fact that many of the Sunday-school teachers are public-school teachers and are required to attend the

summer normals, which convene during the months of June and July.

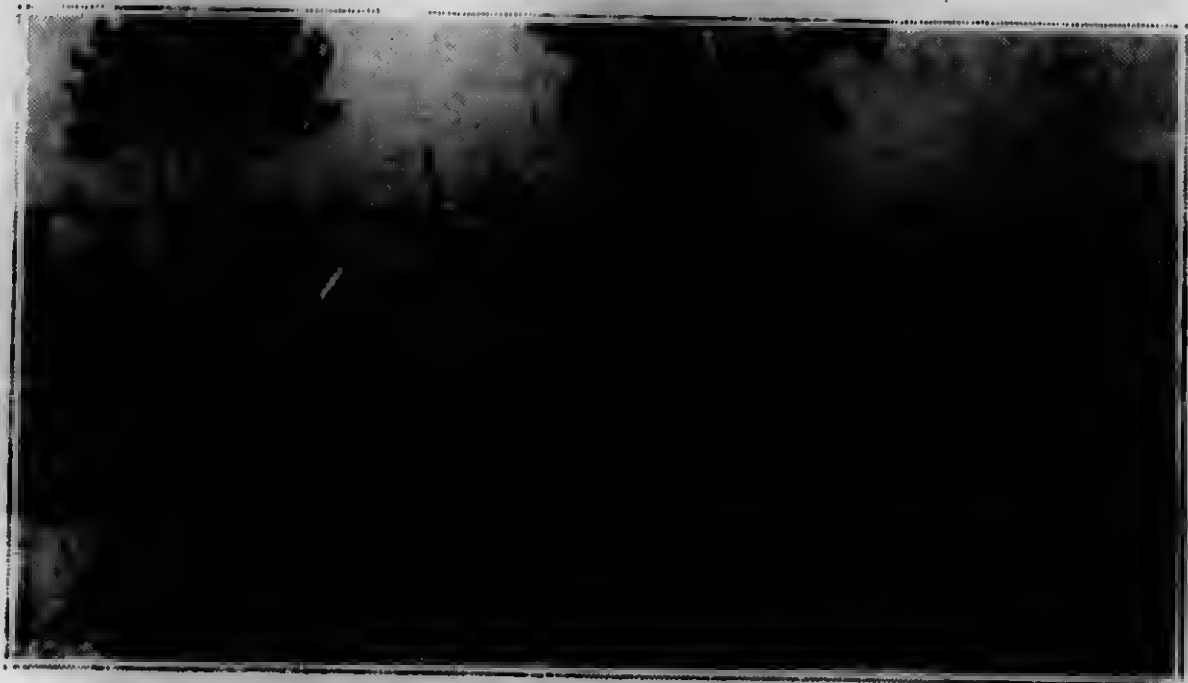
A wider publicity through local church papers and a committee on attendance in each local church in the New Orleans Area to influence worthy students to attend the next session.

Each student now present plans to be present in 1928 and to strive to bring at least one additional student with him.

A library with the necessary reference books to provide for more efficient work.

Daily vacation Bible schools have been conducted during the summer at Montgomery, Sayreton, Evergreen, Theodore, and Wetumpka. The school at Montgomery was conducted for three weeks with an enrollment of fifty-nine; at Sayreton for three weeks and two days with an enrollment of eighty-three; the school at Evergreen was conducted for one week with two sessions per day and an enrollment of fifty-nine; Theodore for one week with two sessions per day and an enrollment of sixty-two; Wetumpka for one week with two sessions per day and an enrollment of seventy-seven. Two sessions per day really gave these schools an equivalent of two weeks each.

Feeling that we should reach a larger number of communities than schools of several weeks would permit, we decided to try out the project for one week in a few places. Evergreen and Theodore are typical of these experimental schools. We opened the first of these short-term schools at Evergreen on Saturday afternoon with a program of recreation. Evergreen is a small rural town of three or four thousand inhabitants, about two thirds of which are colored. There are no amusements for colored people except a public dance hall just across the



A game of volley ball. Students of the Daily Vacation Bible School, Theodore, Ala., July, 1927

street from the church. Its influence upon the young life of the community is most pernicious. We took the Sunday-school hour on Sunday morning to get the work started and to organize our classes. A session was held in the afternoon. Beginning Monday, the mornings were devoted chiefly to instruction worship and music. The afternoons were devoted to expressional activities and to recreation. We set up our poles on a vacant lot across the street from the church and hung our net for volley ball. The poles were torn up by a bunch of toughs before our eyes. Fortunately, the church lawn, though a little rough, proved ample for our purposes, and we moved our activities there. Fifty-nine children were enrolled in the morning classes and larger numbers joined the recreational activities in the afternoon. At the close of the session on Friday, the children and young people were organized and agreed to meet one afternoon each week for recreation and music.

At Theodore the school was conducted along practically the same lines as at Evergreen. The entire community came out in the afternoon to the recreational activities. A volley-ball team was organized and a croquet court put in order. Both these games were very popular after some practice. This church has a beautiful playground of about five acres. There was no amusement or recreation except an occasional baseball game: The young people are beginning to take up Sunday baseball to the dismay of the pastor and some of the members of the church. These same young people agreed that they would not want Sunday baseball if given more opportunity for recreation during the week. We had an average of more than a hundred persons on the playground each afternoon. With an adequate program, a wise leader can do anything with these young people that he wants to do. At each point the children pleaded to stay longer. The leaders say they will have a longer term next year.



A group of students of the Daily Vacation Bible School, Theodore, Ala., July, 1927

What is Loving an Enemy?

By J. H. Dillard

President of the Slater and Jeanes Funds; member of the General Educational Board

IT WOULD be a gain if we would try to clear up in our minds the different shades of meanings which the one word "love" is made to serve. When we are told to love our neighbors as we love ourselves, and to love our enemies, manifestly the meaning of love is not romantic or affectionate or parental or filial. Many words are difficult, that is, they are mere attempts, the best we can do, to express the idea. It is so with the word love.

In the great thirteenth chapter of first Corinthians our King James translation uses the word charity, and the more recent translations have substituted the word love. Charity is better. Of course, it does not mean charity in the sense of giving a dime to a beggar. It means being kind and unselfish, free from envy and jealousy, not rejoicing in injustice, but welcoming the truth and not detraction in regard to our neighbors and even our enemies.

As used in the Bible in sentences like loving our neighbors and enemies, the word love carries a combination of justice and kindness, with thinking and doing justice as the basis. Whatever of sentiment may precede or follow it, *justice is the foundation of satisfactory relations*. How easily and conventionally we use the words brotherhood of man, and loving one's neighbor, without thinking of the ABC of justice. Justice is something practical, has its feet on the ground.

Our translation of the New Testament, in several outstanding passages, does not use the word justice where this is really the actual translation. For example, it is, "Seek ye first the kingdom of God and his justice." And in St. Paul's definition of the kingdom of heaven he says, it is "Justice and peace and joy in the Holy Spirit." When our King James translation was made, righteousness meant primarily rightness or justice. The Catholic translation does in fact use the word justice in these passages.

It is worth while to dwell on this thought, because the basis of satisfactory relations amongst men must be justice. There must be justice before the law, justice in our thoughts, justice in our dealings. This applies to individuals, to governments, and to races. Dr. Washington once said that the best Southern speech on race relations he ever heard was made by a certain governor who began by saying that he laid no particular claim to a sentiment of love for Negroes, but he believed in justice. *This is different from the sentiment that still hovers around the ghost of the "old black mammy."* However fine and even beautiful such sentiment may be, we see the difference. In the ordinary relations of life justice is the staple. But, of course, we need kindness and mercy to supplement justice. There must always be Good Samaritans.

Does not the wonderful, often quoted verse in the book of the Prophet Micah cover the whole ground? It is in the Old Testament, but it is a Christian verse. "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?" Here we have the whole matter beautifully knit together—justice, mercy, and reverent obedience to the will of Him who is Father of all.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

AMOS PLEADS FOR JUSTICE

FOURTH QUARTER. LESSON VI. NOVEMBER 6

Scripture Lesson—Amos 5 and 7.

Evils of a Corrupt Judiciary. Judges are supposed to be the most impartial officers of a government. Their only concern is to see that justice, based upon the facts presented in each case, is meted out. Before them all citizens are supposed to be equal. When they become corrupt the last vestige of social equality among the citizens is destroyed, and the only limit to social evils resulting is the moral and social conscience of the citizens. Their corruption may be shown either by their accepting bribes for their decision, or by their group interests which influence them to decide cases in favor of members of a certain group as against members of another group. These groups may be religious, racial, fraternal, political, class, or what not. In Israel of Amos' day the judiciary was corrupt in both of these ways. As between groups, decision was handed down in favor of the well-to-do as against the poor, and as between members of the same group decisions were handed down in favor of the litigant having the largest purse to offer, irrespective of the facts presented in the case. This made it impossible for the poor to get justice in the court if his case involved a man of means; and if it involved another poor man who was too principled to offer a bribe, this modest man was sure to lose, no matter how just may have been his cause. So the way of the meek was turned aside. This corruption led to the most merciless oppression of the poor by the well-to-do, and the most helpless dissatisfaction of the poor.

The Hope of the Poor. In a case like this there is one of three things that the poor may do: They may despair of any change, and become permanently resigned to their fate; they may despair of any change through peaceable means, and, becoming rebellious and radical, seek a change through violence; and they may become temporarily resigned to their fate in hope that God will, in His good time, avenge their wrongs. Rarely does any group take the first way. The second way is the way of the militant socialists to-day; and the third way has been the way of the American Negro. It was also the way of these poor Israelites. They patiently bore their sad plight, and hoped that God would in some way soon effect a revolution in their condition. So they longed for the "day of Jehovah," when He would down with their oppressors and cure all of their woes.

The oppressors, on the other hand, felt no anxiety at all about the "day of Jehovah." They reckoned that, even if that day should come at all, it was so far off that they had no need to fear for it (6. 3). The fact is that they did not believe in the day of Jehovah at all, but only encouraged the poor in their belief in it. What they were concerned about was in having things their way while their "day" lasted. They were much like the nobles in France just before the outbreak of the French revolution; and, in fact, like the oppressive rich in every age everywhere. They were happy in having the poor depend on God for salvation. For their faith would keep them from becoming radical and attempting a change by violent means. Meanwhile the rich chuckled in their increased profit by the simple faith of the poor. They spared no pains in making the national "churches" at Bethel, Gilgal, and Beer-sheba popularly attractive and the worship there the most emotionally satisfying in order that as the people rejoiced enthusiastically in their religion and hope for the future, they would more and more lose sight of their present oppression and be enabled to endure it more patiently.

Futility of This Hope. Amos agreed with the poor as against the rich that the "day of Jehovah" would come and was very near. But he deprived them of their only hope of

salvation by declaring that their dependence on God for salvation was all in vain, that the "day of Jehovah" would not help them at all, but would be a day of the direst evil to them as well as to the rich, their oppressors (5. 18-20). And he further declared that worship in the "churches" would not stay the evil hand of God, for as long as there was injustice, oppression, and unrighteousness in society the worship in the "churches" was itself obnoxious to Jehovah (8. 14; 5. 5, 21-23). Imagine a man telling the Negro to-day that his dependence on God for social salvation is all in vain; that no social salvation is to be expected from that source! Some few have done so; but their prophecy has never been well taken. Amos could hardly have expected a more favorable reaction to his "radical" declaration.

Probably he had no thought of inciting the poor to revolt against the government. But had he had such a thought, we do not see what thing different he could have said except in plain Hebrew to tell the poor to begin a class war against the plutocratic government as a means of saving themselves from their present lot, as well as to save the nation from the impending but conditional doom of Jehovah. By undermining the only ground of hope to the poor he certainly indirectly suggested such a revolution. And he indirectly suggested also to any ambitious leader the plausibility of overthrowing King Jeroboam's dynasty as a means of national salvation. We saw a few weeks ago that Elijah learned at Horeb that God would not effect a social change by any natural catastrophe, but that the change would come by an overthrowing of Ahab's dynasty through a *coup d'etat* (1 Kings 19. 15-17). The king's priest may have been mistaken, but his interpretation of Amos' words in that way was not entirely groundless (Amos 7. 10-13). Amaziah was like the clergy of France before the revolution—part and parcel of the godless administration, prospering by conditions as they were, and therefore deeply interested in the name of God in maintaining the *status quo* at any cost.

Amos' Remedy. Amos' method of remedying these social evils was by a moral and spiritual appeal in the name of Jehovah to those in authority to establish an incorrupt judiciary, and to all the people to practice social and civic righteousness in all of their

dealings (5. 15, 24). Only thus could come escape from the national disaster decided upon by Jehovah.
SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, NOVEMBER 6, 1927

"Let judgment run down as waters, and righteousness as a mighty stream"

(By Rev. D. D. Martin, D.D.)

The above language is the Golden Text of the lesson and contains the most significant missionary thought. It shows how God regards the externals of religion unless accompanied by a living faith. All the effort of the church to establish organized Christianity in heathen lands will come to naught unless there is consistent living among missionaries and in the church on the home field. The people of heathen lands have religious insight. They cannot be led by those in whom they have not confidence. The world has become so small that those of the most backward nations have some world vision.

The Orient is to-day opposed to the organized Western church. The people of India and China are greatly in favor of Christ, but not so favorable to Christianity. They watch, with keen interest, the attitude of the white American toward his darker brother in the social and religious life of America, and do not believe America is following Christ. Judgment does not run like water through American life. Righteousness is not a mighty stream, the currents of which bear the fruits of righteousness to all who dwell on American soil, with leaves which are for the healing of the nations.

The prophet Amos is undertaking to bring Israel back to God. They were of His chosen people until they went away in seeking other gods and became entangled with the sins of the people who dwelt among and about them. There was so much of the nature of the religious about them in their worship and sacrifices that God came to despise their feast days and would not accept their offerings. It is impossible to compromise with Jehovah. Even our preaching and our singing is but "noise" before God if our hearts are not right, and judgment and righteousness do not permeate what we do.

The cry of India to-day is to know the Christ whose presence pervades the whole life of a people. They move in the mass and will turn by whole communities to Christ rather than to the church. Little progress is made for the Kingdom by personal reformation unless the whole social stream is flavored with the Christ spirit, and judgment and justice run down everywhere to make happy the lives of all the people. The whole of life must be full of God. This is our work—to fill the whole world with God's love and grace.

GAMMON SEMINARY.

Epworth League Topic

NOVEMBER 6

"PRAY YE THEREFORE!"

(Luke 10. 1, 2)

The Place Whereon Thou Standest. The earliest narrative of Israel's conquest of Canaan, "the promised land," reports a thrilling episode in the life of the young leader, Joshua. Israel was just on the point of launching her campaign. Joshua, no doubt, was somewhat nervous and anxious, fearful as to the outcome, yet knowing that the critical moment had arrived.

Suddenly, so reads this heroic epic of the conquest, Joshua had a unique experience mediated to him in a vision. There seemed to confront him a young man with drawn sword in hand. Not yet sensing the meaning of his experience, Joshua approached him and challenged:

"Art thou for us or for our adversaries?"

The answer:

"Nay, but as prince of the host of Jehovah am I now come."

Joshua in reverence, in awed relief, and in humility fell upon his face before this

angelic messenger of God asking for the word which he brought from Jehovah. Then came the answer as an oracle from Jehovah:

"Put off thy shoe from off thy foot; for the place whereon thou standest is holy."

As we stand to-day in the first Sunday of the Epworth League's greatest month, I feel the power and the call of that divine oracle to Joshua. To-day at the verge of our annual intensive campaign to deepen the life of young people and to acquaint one another with Christ, I seem to be conscious of that great word as a living message to the youth of the Epworth League to-day:

"The place whereon thou standest is holy."

God's Campaign, Not Ours. The suggestion of the Joshua incident for us to-day is that the campaign to win our comrades to Christ and to deeper reality in Christian living is God's campaign, not ours. Never has the spirit of God ceased to reach the hearts of youth for life's finer values. It was God's

campaign long before it was ours, and while we must keenly feel our responsibility in it, we must likewise hold it clearly in mind for steadiness, for right perspective, and for encouragement that we are helping God, and that God is fighting for us. As Joshua achieved for Jehovah, Jehovah fought with Joshua, helping him at every step. For every League president, first vice-president, and all others interested in the campaign to realize this at the start would take the strain and tension out of the weak and put it on a high and wholesome plane with all of us earnestly and trustfully faced Godward.

When the Yield of the Field is Great. Somehow until to-day I have usually read the two verses of Luke which form our Scripture basis as a distinctly religious thing. The field represented folks to be won to Christ. The laborers were the personal workers that went out after them and brought in the sheaves, and there were always more sheaves to be garnered than there were folks to harvest them. Now I think it does mean that; still let us approach it in a more direct and human way.

Jesus is portraying a situation that every farmer in Palestine understood at once. Some years of course the land yield was discouragingly small. Every farmer could easily garner his own crop, and it was discouraging enough. But other seasons would bring the bumper crop. The yield was immense. Every laborer whom the farmer could get was enlisted, and even then there were not enough

workers to take care of it adequately. The days were fair, the harvest beyond fondest hopes, but they could not find folks enough to go out into the fields and bring it under cover, into barns, or into the commercial channels that would set it to productive use for humanity. Can you not picture the owner of the field coming out from his administrative office duties, looking out over the heavily yielding fields, and over the scattered workmen, and then saying, "My, what a harvest! But we haven't half enough workers! I hope men seeking work may show up to-day. If not, we may lose it all in case of heavy rain?"

The Psychological Moment. Now let us apply it to the great moment when Jesus uttered this germ of a parable. Thirty-five pairs of men were about to be sent throughout Palestine. The human crop is always a bumper crop. Always is the harvest great. Yet even then at certain times more than others the human harvest reaches the psychological moment for garnering. Reap it then or you may not reap it at all. As He sent them forth He said, "The harvest indeed is plenteous, but the laborers are few." What are thirty-five teams of two among the teeming thousands of the lost sheep whom Christ craved to reach? It was not ideal, but the time was ripe, and though but few were ready and equipped to go upon such an errand, the situation was so urgent that He sent out what He had.—Epworth League Quarterly.

captains turned over to the treasurer \$140. Griffin Chapel Methodist Episcopal Church is on an uphill march, and our slogan is, "It can be done and must be done." Pray for us.—Reporter.

Glasgow, Mo.—A most successful rally was conducted at Lewis Chapel Methodist Episcopal Church, Sunday, September 11. There were two clubs: No. 1, led by Mrs. Bulah Jenkins, raised \$92.85; No. 2, led by Mrs. Ida Cason, \$92.36; total, \$185.21. The Revs. R. H. Young and F. D. Avant, of Slater and Armstrong, respectively, were present with a good representation of their people. There were also visitors from Fayette, Mo., and from Woods Chapel. The Rev. R. H. Young preached a most excellent sermon in the afternoon. Our pastor, the Rev. H. T. Reeves, is pushing things to the front.—Mrs. Jennie Booker, Secretary.

Mt. Rose, Miss.—Our new stone church at Baxter marks an epoch in the history of our Methodism. On the day of entrance, 800 or more people were on the ground. There was one accession to the church and \$100 was raised and paid to the pastor. Too much cannot be said of these good people for their loyalty. This church as it stands to-day is worth \$5,000. We are glad to have with us our pastor, the Rev. A. D. Wright, and we hope to have him return to us another year. Our motto is to stand by our church along all lines.—Miss M. B. Hardy, Reporter.

Tuscaloosa, Ala.—A great revival was held at St. Paul Methodist Episcopal Church. The Rev. S. L. Harrison, of Hickory, Miss., was the preacher for the occasion. His sermons were inspiring and convincing each night. This was the second revival of this Conference year, and gave us a total of twenty-eight converts. The Rev. F. W. Williams has labored hard this Conference year, and his report will show an increase along all lines; World Service paid in full, and other claims have been taken care of. The anniversary of the Rev. Williams' fifth year as pastor was celebrated a few weeks ago, and the members prayed for his return.—R. Millen.

Martins Ferry, Ohio—The Steubenville group held a one-day's session in Martins Ferry at the Second Methodist Episcopal Church on Tuesday, September 20. The Rev. T. L. Ferguson, district superintendent, was with us and gave a very helpful and instructive discourse. Mrs. Myrtle Leavitt read a paper on "The Progress of Christianity" which was excellent. The Rev. Williams, of Wheeling, gave a brief talk, and the day was closed with a sermon by the Rev. G. Shephard Lawrence, of Bellaire, whose subject was, "Go Forward." The next meeting was scheduled to be held at Bellaire on October 18.—Mrs. J. A. James, Reporter.

Garlandville, Miss.—Mt. Zion Methodist Episcopal Church: September 4-9 marked a great event in the history of our church. A great revival meeting was held and the results were great. Eight souls were added to the church: three conversions and five accessions. One infant was baptized. Sixty dollars was raised and paid to the pastor, who rendered fine service. All who heard him were delighted with the fine messages brought each day. The subject of his most outstanding sermon was, "Sin will kill you." God bless our pastor. We hope to have him with us for another year, and we are planning greater things.—R. B. Burns, Reporter.

Schulenburg, Texas—Sunday, September 18, was our regular pastoral day at Jordan Chapel, on Oakland and Brown's Chapel circuit. Sunday school was conducted by James Chase and reviewed by the pastor. The morning service was very enthusiastic. The Rev. J. N. Hooey, our pastor, preached a very strong sermon from Jas. 1. 22, "Be Ye Doers of the Word"; subject, "Holy Spirit Directing the Soul Winner." The evening service was conducted by the Rev. Prof. W. D. Newton, who preached a soul-stirring sermon from Luke 12, "Beware of the leaven of the Pharisees." Receipts for the day were \$50.11.—The Rev. J. N. Hooey, Pastor; James Chase, Reporter.

Rover, Ga.—We are pleased to report that Morris Chapel Methodist Episcopal Church is in a fair condition religiously, socially, and

Little Stories of Achievement

What the Churches Are Doing

WARREN (PITTSBURGH) CHURCH HAS UNUSUAL PROGRAM

Warren Methodist Episcopal Church has just closed a series of meetings, more successful and far-reaching in effect than any of the kind witnessed here in a very long time.

It has seemed, in the past several years, almost an impossibility to have a revival where men and women were convinced of the error of their ways and filled with an earnest desire to do better. This condition has been a prevalent one. Now and then a whirlwind of excitement has swept many into our different churches, and with the dying of the excitement they swept as easily out again.

The services which just closed were remarkable for the absence of this whirlwind, and in its place one heard, it seemed, that still small voice of the Christ through the medium of His servant, the Rev. C. T. Parker, teaching, reasoning calmly and logically.

The additions to the church during the two weeks were sixty-five. The attendance was large. Visitors came from all parts of the city, and the effect of the meetings was carried with them as they went their separate ways. Who can estimate the good accomplished?

During the campaign the Rev. Parker, who is the pastor of Wiley Methodist Episcopal Church, Newcastle, Ind., and former professor of Philander Smith College, conducted a special meeting for young people. His subject on this occasion was, "Choosing a Life Work." He was assisted in this service by Miss Rachel Taylor, secretary of the Y. W. C. A., and Mr. S. Morsell, secretary of the Y. M. C. A., both of whom contributed largely to the great success of the meeting as a whole.

Throughout the campaign, Prof. Wm. Ward, of Cleveland, Ohio, one of the race's greatest evangelistic singers, was an invaluable assistant. Mr. Ward has a trained voice of great power, and is a wonderful example of a young man who has devoted his very beautiful talent to a service for Christ.

Dr. Parker went from here to St. Louis, where he will deliver lectures and conduct classes in the school of theology, under the auspices of the Commission on the Conference Course of Study. This necessitated his leaving three days before the close of the revival. The Rev. W. H. Dean, district su-

perintendent of the Pittsburgh Conference, ably filled the pulpit for those three remaining evenings.

Some mention must be made of the Rev. G. R. Bryant, pastor of Warren Methodist Episcopal Church, who planned and made possible this splendid program. Pittsburgh is fortunate in having the Rev. Bryant as one of its pastors, a man of scholarly attainment and consecrated life. It was he who paved the way by inspiring a confidence, a deep respect, and love in the hearts of his congregation, and by bringing them closer to each other through prayer, consecration, and earnest teaching.

Philadelphia, Miss.—Sunday, October 2, was a high day in Mt. Zion Church. We had our ground-breaking for the beginning of our new church, and we raised \$175. The Rev. E. W. Rogers, of the Philadelphia charge, and the Rev. Wheeler Batts, of Philadelphia, were with us and brought wonderful messages. We ask them to come again.—Rev. F. L. Woods, Pastor; Gladys Jackson, Reporter.

Ethel, Miss.—Mt. Levington Methodist Episcopal Church: Sunday, September 24, was a great day for our church. We had on the "Twelve Tribe" rally. The church's membership was divided into twelve clubs; each club reported well. At 11 o'clock the beloved pastor, Rev. J. H. Everett, rendered a wonderful sermon. At the close of the services Sunday night the roll of the Tribes was called. Total raised for the day, \$100.73. We are moving upward and onward.—W. M. Turnbo, Reporter.

Enterprise, Miss.—The pastor held three successful revivals on the charge, assisted at two churches by the Rev. A. L. Bohannon and the Rev. Milsap, who preached strong sermons. One meeting was conducted by the writer. Fourteen were added to the church. The meeting has closed, but the spiritual fire is still burning. We now turn our eyes toward the Annual Conference, with the hope of closing out the best year's work. One subscriber was secured for the Southwestern.—W. L. Mills, Pastor

Starkville, Miss.—October 9 marked the beginning of our financial drive. Bro. Henry Robinson was on the job, leading the men in this financial drive. Sister Ada Lovely, who knows no failure, as leader of the women, went forward with a smile on her face, saying the women must lead; and they are leading so far. On the above date the

financially. Peace and harmony prevail between pastor and people. The people are to be commended for the interest they are manifesting in the work of the church. On October 9, the captains reported the following amounts: Clara Johnson, \$4.42; Lizzie Brown, \$15.42; Emma Grimes, \$15.86; L. C. Brown, \$10.54; Easter Hood, \$10.90; Robert Hood, \$16.47; total for the day, \$77. The good people have renovated the church at a cost of \$150. We are getting ready for the Annual Conference. Balance due our pastor, \$25. A more loyal people cannot be found anywhere than the people at Morris Chapel.—Lizzie Brown, Reporter.

Oxford, Miss.—The writer's third anniversary as pastor of Burns Methodist Episcopal Church was celebrated September 9, 1927. The anniversary sermon was preached by Dr. Alexander, pastor of the African Methodist Episcopal Zion Church, Water Valley, Miss. On Friday night the members arranged a surprise social for the pastor and his wife. It was uniquely arranged. The church was beautifully decorated, and after an interesting program the pastor and his wife were presented with a pantry containing sufficient groceries to last three months, and also a purse of \$78. It was planned by Mrs. L. M. Peterson, who was assisted by Mrs. Mattie Collins, Mary Mosley, Fannie Young, Jessie Boles, Elvie Triplett, W. R. Boles, Macon Taylor, T. Thirkfield. A wonderful poem on "Anniversary," which space will not permit us to reproduce here, was composed by Mrs. L. M. Peterson.—Rev. and Mrs. J. L. King.

Jackson, Miss.—We had a pew rally at the Mt. Pleasant Methodist Episcopal Church, September 25. The membership was divided into married and single people. The reports were as follows: Mesdames I. Scott, \$26; S. Littles, \$20.83; K. Barber, \$12; M. L. Coleman, \$22.18; Misses G. Mott, \$10.25; M. Coleman, \$21.15; G. Holmes, \$11.50; paid pastor, \$3.50; sexton, \$1; grand total, \$127.11. The pew rally was conducted for the indebtedness of the church. We have some good, loyal members at this church, men and women. We thank our Baptist members and friends of McRavin Baptist Church for their help. The Rev. A. J. Polk, pastor of the Baptist Church, preached a good sermon. We are planning to bring a number of subscriptions for the Southwestern up to the Conference at Jackson, Miss., next year. We are also planning to go over the top with all claims that were given this small membership to raise. Pray for our success.—R. B. Anderson, Reporter.

Pontiac, Mich.—We have just closed a fifteen-day revival, which was conducted by the Rev. Mrs. E. Wilson Dudley, of Dayton, Ohio, with twenty-six additions to our church; twenty-one to the Baptist Church; and one to the African Methodist Episcopal Church. We raised \$205.36 for the church during this revival, and gave Sister Dudley \$170 and some valuable presents. The Macedonia Baptist Church gave her a beautiful hat. We have also purchased and paid for the adjoining lot for a parsonage site. We have a wonderful pastor, and the church has taken on new life. Sunday, October 2, seven persons were baptized by immersion, and five were sprinkled and read into full membership. The Junior League, under the leadership of Mrs. C. J. Johnson, presented the church one dozen new hymnals. Mrs. Johnson has returned to Toledo to resume her work in the public school there. We miss her very much, but hope for her a successful year's work.—C. J. Johnson, Pastor; Mrs. Nora M. Churchwell, Reporter.

Picayune, Miss.—Our fourth annual Christian union meeting was held with Weem's Chapel Methodist Episcopal Church, Monday night, September 26. The Rev. Simmons, of Goodyear, preached a nice sermon; collection, \$2.80. Tuesday night, the Rev. H. B. Boyd, pastor of Pleasant Valley Baptist Church, and his wonderful congregation, came to our aid. After a splendid program, the Rev. Boyd preached to the delight of all. The choir furnished appropriate music; collection, \$12.06. Wednesday night the Rev. E. M. Winston, pastor of St. Matthew Baptist Church, and his congregation were with us. The program was fine, and the Rev. Winston preached an excellent sermon; collection,

\$8.80. On Thursday night the Rev. R. Blanche came with his members of Pilgrim Bound Baptist Church. He preached an able sermon, and the collection amounted to \$20. On Friday night the worshipful master of the Hiram Lodge came with a fitting program, after which the Rev. O. J. Johnson preached an inspiring sermon; collection, \$2.50. Sunday night was the climax. Mr. Lemont Rolien, president of the Rosea and Goodyear Sawmills, was present and spoke on "Ideal Christianity." He gave the pastor \$20 and the church \$20. Brother E. M. Mixon, of Pilgrim Bound Baptist Church, thrilled the congregation with his lovely music. Total raised, \$85.65.—C. A. Ford, Reporter.

DeKalb, Miss.—We have just closed two successful revivals—one at New Hope and one at St. Mark. The meeting at New Hope was conducted by our pastor, the Rev. E. H. Williams, and assisted by the Rev. R. Stintis and other ministers of the Baptist Church. It was a great meeting; eleven souls were added to the church. A special feature of the Thursday night's service was the contest between the young and old people. Young people, from one to twenty-five years, raised \$6.50; the old people, from twenty-five years up, raised \$8.50. Total collection during the meeting was \$56.56. On September 4 the meeting was held at St. Mark, in DeKalb, with the assistance of little R. F. Williams, the evangelist, better known as the boy preacher. He was a wonder to all the people. More than 500 people visited our meetings each night. There were twenty-three souls added to the church. On Sunday night a special collection was taken for the evangelist. The young people at this church raised \$12, and the old \$25; total collection, \$130.76 for the meeting. Prof. McAllister, manager of the Southwestern Christian Advocate, was with us at both churches, Sunday and Sunday night. We all enjoyed his presence. He secured quite a number of subscriptions for the Southwestern Christian Advocate. We are anxious to have him come again.—The Rev. E. H. Williams, Pastor; Miss Alberda Lowes, Reporter.

Tupelo, Miss.—Tupelo Circuit: The members of Mt. Pisgah Methodist Episcopal Church have put on new life and interest this fall in taking up new plans in the work of the church. Mrs. R. A. Hadley showed her faithfulness through the plan of a box supper and other activities, from which was raised \$9 for church indebtedness. The pastor, Rev. S. Houston, approved of a three nights' service, September 28-30, to raise the financial claims, and the spiritual tide ran high. The members were assessed \$1 each. Various pastors participated each night: the Rev. Lee Baskin, pastor of Lebanon Missionary Baptist Church, preached on Wednesday night. He and his congregation and visitors rallied with Mrs. Hadley and raised \$10.10, making a total of \$19.10 reported by Mrs. Hadley. Thursday night the Rev. Adams, pastor of the Colored Methodist Episcopal Church, was absent, and the sermon was preached by the Rev. Houston. The amount of \$10.50 was raised. Friday night the Rev. Satterwhite, pastor of the Baptist Church, was programmed to speak, but in his absence the Rev. Houston gave us another able message. We realized on that night \$12 from visitors and members. Total amount raised through this plan and other activities was \$42.60. We thank God for His blessing and favor, and we record our grateful appreciation for the co-operation of other churches, who gave their services and means without stint to this most needful cause.—Mrs. Q. V. E. Crump, Reporter.

Jackson, Miss.—Pratt Memorial Methodist Episcopal Church on September 11, 1927, had a Red and Blue contest. The church was divided into two parts. The Reds selected as their captain, Bro. Pearl Harden, and the Blues, Bro. Randall Anderson. The supporters of both sides worked strenuously to make the affair a success. The following members reported \$5 or more: Randall Anderson, \$10; Susie Anderson, \$10.50; Jeanette C. Anderson, \$5; Margaret Adams, \$10; Maggie Black, \$10.25; J. W. Bass, \$10; Pinkie Brown, \$5; Anderson Bowie, \$11; Minnie Bowie, \$10; Luia Barney, \$10; Annie

B. Catching, \$17.52; Lizzie Cooper, \$5; Ida Coleman, \$5; C. R. Chambliss, \$6.75; Celestia M. Chambliss, \$5; Mary Cotton, \$5.70; Mary A. Dixon, \$5.25; Oliver H. Dixon, \$5; Pearl Harden, \$14.95; Willie Huddleston, \$7; Rass H. Jackson, \$10; Janie Jackson, \$5; Catherine Jamison, \$10; Theodore Jefferson, \$6; Ethel Jefferson, \$5.40; Hester Jefferson, \$6; Steven Johnson, \$10; Mabel Johnson, \$10; A. L. Kelley, \$5; J. V. Kelley, \$5; E. Scott-Keeling, \$18.50; Fannie Lee, \$5; Annie Maxwell, \$11; Willie Moore, \$5; John T. Michael, \$5; Rebecca Michael, \$5; I. R. McAllister, \$5; Sophia Marsh, \$6; M. L. Morrison, \$10; Millie Bracey, \$9; Mack Pickens, \$10; C. M. Richardson, \$6.25; Ellen Simon, \$5.50; R. D. Simmons, \$10; John S. Taylor, Sr., \$10; J. C. Tabb, \$5; Bennie Washington, \$9; J. S. Witherspoon, \$5; Annie Willis Stevenson, \$5; total reported by the Reds, \$270.80; by the Blues, \$245.05; grand total, \$515.85. Our church is moving on and upward to a higher standard of Christian life and financial system.—The Rev. A. B. Keeling, Pastor.

Moorefield, W. Va.—Moorefield charge is moving forward. All interests of the church are being cared for in a commendable way. The pastor, V. T. Key, has conducted three campmeetings, said to be the best in the history of the charge. Electric lights have been installed in the parsonage, the parsonage painted, and other interior improvements made. The church at Moorefield has been painted inside and out, and new pews put in. On September 29 the church school institute was held. The Rev. W. E. Jefferson, of Martinsburg, W. Va., was in charge. On September 30 a group conference was held, Dr. E. Adolph Haynes, district superintendent of the Charleston District, presiding. The Conference closed with a unique sermon by the Rev. Jefferson. Sunday, October 2, Asbury Methodist Episcopal Church was dedicated. At 11 A. M. the sermon was preached by the Rev. Nathaniel Minor, of Cumberland, Md.; text, Gen. 45, 7, 8. This was indeed a soul-stirring message. At 3 P. M. our district superintendent preached the dedication sermon; text, Psa. 87, 2, 3, after which he dedicated the church. Truly we were made to feast in heavenly places. At 8 P. M. our district superintendent preached again; subject, "On the Fence." Again we were carried to the mount of spiritual vision. At this service Mrs. Kuhn, of the Presbyterian Church, rendered solos in her usual charming way, assisted with selections by the male quartet of the two churches. Thursday night, October 6, Dr. Dean, of the Pittsburgh District, preached; subject, "Value of Visions." At this service also the white people of the two churches furnished the music. Thursday, October 13, Dr. C. H. Matthews, field secretary of the Conference Claimants' Endowment Fund, spoke. Thus ended a series of services that will long be remembered in Moorefield. The people of both races are loud in their praise of the progress made under the administration of this energetic pastor and his accomplished wife. The whole charge is singing, "Praise God from whom all blessings flow."—Reporter.

Brandywine, Md.—We are glad to report that the Brandywine charge is still holding her own, spiritually, financially, and socially. On Sunday, August 7, "Local Preachers' Day" was observed by Zion Wesley Methodist Episcopal Church. Brother Alex. Brown, of New Town Methodist Episcopal Church, preached a very acceptable sermon at 11 A. M., as did also Brother Wm. Dent, of Asbury Methodist Episcopal Church, at 3 P. M. The offering for the day amounted to \$21.69. At the conclusion of the morning service a committee of ladies from the local church served a free dinner to all in attendance. A very fine picnic, under the auspices of the Sunday school of Asbury Church, was given at Wilson Park, Md., Saturday, August 13, by a committee of officers and teachers of the said school, which netted \$38.14 in favor of the trustees of that church. Sunday, August 14, was a high day in Gibbons Methodist Episcopal Church. The male chorus of Asbury Methodist Episcopal Church, Washington, D. C., consisting of thirty voices, with Prof. G. W. Johnson, director, and Mme. Estelle Jarvis, organist, rendered two programs of great spiritual worth. At 11 A. M. a masterly sermon was delivered by the Rev.

B. P. Jordan, pastor of Nottingham and Croom charge, Md. The offering was \$65.88. The Ladies' Aid of this church served a delicious repast at the close of the service to the members of the chorus and all who accompanied them. Gibbons Church held "Friendship Day" on Sunday, August 21. The pastor, Rev. C. H. Toulson, and congregation, had as their "special" guests the Rev. V. N. S. Hughes, pastor of Nash Memorial Methodist Episcopal Church, Trinidad, Washington, D. C.; his choir—Prof. Erastus Ayers, director—and congregation. The services began with a love feast, said by many of the older heads of the local church to have been the greatest held there for many years. It was conducted by Brothers J. E. Greene, J. E. Diggs, and J. H. Butler. The Rev. Hughes preached an excellent sermon at the 3 P. M. service, during which time his choir rendered excellent music. The offering was \$21.31. Zion Wesley had two spiritual treats on Sunday, August 28, when the Rev. J. H. C. McPherson, of Stewartville, Va., preached two soul-stirring sermons. The offering was \$10.70. Free dinner was served to each in attendance. Asbury Church held a ten days' meeting, beginning September 15, and closing September 25. Those who delivered great gospel messages during this occasion were: the Revs. C. Sanford, of Mt. Vernon Methodist Episcopal Church, Ivy

City, D. C.; J. T. Bailey, pastor of Tee Bee African Methodist Episcopal charge, Md.; J. Chlids, of Mt. Olive Baptist Church, Washington, D. C.; T. A. Thomas, pastor of Fort Washington Methodist Episcopal charge, Md.; and the pastor. While no conversions were had—from signs given, "some were caused to think on their ways," while others were spiritually edified. The net proceeds were \$63.43. The annual home-coming of Gibbons was observed on Sunday, October 2. A large crowd was in attendance, especially during the afternoon, when the local folks were joined by many from the neighboring villages and towns. The morning services began at 10 A. M. in the form of a class meeting, conducted by Sister Mary R. Scott and Brother Patrick Scott. At 11 A. M. the Rev. R. S. Reid, pastor of Woodville Methodist Episcopal charge, Md., preached a wonderful sermon. From 2 to 3 P. M. a prayer and song service, conducted by Brother J. H. Butler, of the local church, was held. At 3 P. M. the Rev. Dr. W. L. Washington, pastor of Zion Baptist Church, Washington, D. C., delivered another wonderful sermon from the subject, "The Greatest Business In the World." The local choir was ably assisted at each preaching service by Mrs. Sadie Garrison and daughter, Mrs. Martina Pitts, of Baltimore, Md. Total receipts, \$145.53.—Reporter.

District Activities

District Rounds

ALEXANDRIA DISTRICT

First Round—Shady Grove Ct., October 27-30; Trenton and South Mansfield, 28-30; Mt. Zion, 31; St. Matthew, November 1; Pelican, 2; Pleasant Hill, 3; Zoolla and Bayou Sea, 4-6; Cottonport, 10; Evergreen, 13, at 11 A. M.; Bunkie, 13, 8 P. M., 14, 8 P. M.; Lecompte Ct., 15, 16; Cheneyville, 17; Boonville, 20; Boyce and Rapides, 21, 22; Martha-ville Ct., St. Paul, 11 A. M.; Rosie, 27, 8 P. M.; Marthaville, 28; Powhatan, 29, 8 P. M., 30, 8 P. M.; Natchitoches, 30, 11 A. M., December 1; Many Ct., Fisher, 2; Pineflat, 3, 4; Many, 4, 8 P. M.; Fort Jesup, 5, 3 P. M.; Roheline Ct., 9-11; New Town, 11; Lime Kiln, 12; Campti Ct., 15, 16; Cane River Ct., 18-20; Alexandria: Newman, 27 to January 1, 1928; St. Paul, 28 to January 1; Wilton, 29 to January 8; Pineville, 2-8; Boyce and Village, 3, 4; Colfax Ct., 9, 10.

Dear Brother Ministers: We have had a fine year and a great Conference. Now let us begin the new Conference year with renewed vigor, and "slack not thy driving" until the whole program shall have been completed and all causes brought up in full. Do not wait until Easter Sunday, but begin right now. Organize every department of the church and begin working, for we have no time to lose. Remember that whenever you need me call on me for whatever help I can render, and I shall be glad to come to you. I am calling each minister to meet me at Natchitoches, December 6, at 12 noon, so we can have a get-together meeting. We have six new ministers on the district, and we want to get in touch with them so they may the better understand the working of the district. So come without fail, and let us have a great time in the Lord's name.—S. S. Earles, District Superintendent.

BATON ROUGE DISTRICT

First Round—Independence, November 3, 4; Natalbany, 4, 5; Springfield, 7; Macedonia, 9; St. Paul, 10; St. Peter, 11-13; Mt. Carmel, 12, 13; Asbury, 14; Wesley, 15; Norwood, 16, 17; Jackson and Vincent, 20, 21; Albert-Zachary, 22, 23; Melville, 25; New Roads, 27; Bachelor, 28, 29; Lettsworth and Island, December 1; Lottie, 3, 4; Maringouin, 6; Neely, 7-11; Hughes, 8; Wesley, 11-13; St. Mark, 15-18; Conrad, 14; Stony Point Ct., Beech Grove, 18; Port Allen, 20.

Dear Brethren: Notwithstanding the flood, you wrought well. Look after every claim; begin now; put not off for to-morrow what you can do to-day. Push the Southwestern Christian Advocate, and it will help you to put the program of the church before the

people.—B. J. Reddix, District Superintendent.

BLUEFIELD DISTRICT

First Round—Bluefield, October 22, 23; Thorpe, 29, 30; Amoneate, November 5, 6; Excelsior, 6, 7; Tiptop, 12, 13; Welch, 19, 20; Williamson, 20, 21; Princeton, 26, 27; Pearisburg, December 3, 4; Pocahontas, 10, 11; Bluefield, John Stewart, 11, 12; Northfork, 17, 18; Freeman, 18, 19; Tazewell, 24, 25; Coalwood and Davy, 31, January 1.

Comrades in the Ministry: We are approaching a new Conference year, so let us start with new vigor, keeping in mind the task which confronts us. Souls are to be saved; worn-out ministers, widows of deceased ministers, and dependent children are looking to us for help. The Southwestern Christian Advocate must be supported; the World Service Commission, General Conference expenses, and the Episcopal Fund should all be remembered early in the year. Therefore we will press on toward the goal, looking to Him who never faileth us. Remember, brothers, I stand ready to help.—B. J. Martin, Dist. Supt.

COLUMBUS DISTRICT

Third Round—Urbana, November 4; Springfield: Wiley, 5, 6; Broadus, (3 P. M.), 6; Xenia, 7; Oberlin, 12, 13; Lorain (3 P. M.), 13; Elyria, 13, 14; New London, 15; Youngstown, 19, 20; Mt. Pilgrim (3 P. M.), 20; Centenary, Columbus, 20-29; Stewart (3 P. M.), 20; Akron, 21; Canton, 22; Cory, Cleveland, 26, 27; 11th St., Columbus, 27-30; Mt. Pleasant and Carlett (3 P. M.), 27; Friendship (3 P. M.), 27; Portsmouth, December 3, 4; Camden St., 6; Frambes, 8; Dayton, 10, 11; Troy (8 P. M.), 11; Toledo, 14; Urhancrest, 15; Wheatland Ave., 18; Clair (3 P. M.), 18; Marietta, 20; White St., 21; Lee Ave., 22; Steuhenville, 17, 18; Pennsylvania Ave., 18; union meeting, Martins Ferry, Bellaire, Mt. Pleasant, Cadiz, Flushing, and Bridgeport, 16; Parker Street, 25; Lincoln Heights, 29.

Dear Brothers: Do not fail to have a good revival and build up the membership of your church. We must collect the Minute fund this round. Look out for World Service and Conference Claimants, with all other connectional interests. You will pardon me for crowding things a little, as the General Conference meets early in May, you know.—T. L. Ferguson, 1624 Harvard Ave., Columbus, Ohio.

KNOXVILLE DISTRICT

First Round—Greenville, October 28-30; Greenville Ct., 29, 30; Rising Sun, November 5, 6; Knoxville, Seney Chapel, 12, 13; Knoxville, East Vine, 13, 14; Jefferson City, 19,



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20; Russellville, 26, 27; Newport, December 3, 4; Knoxville Ct., 10, 11; Clinton, 17, 18; Morristown, 25, 26.

My Dear Brethren: The Annual Conference has just closed. You have the year before you. You did well last year; the Lord was with us. Our reports were good, but the victories of the past will not suffice for the present. Let us work and pray for another successful year on the Knoxville District. The field is white, ready to harvest. Let us go to the task of soul-saving. Lay your plans now for a successful year. Don't forget any department of the great church. Let us be satisfied with nothing less than our full duty to God and our fellow man. Remember, if there be any service that I can render in helping you put over your program in your charge, I will be glad to render that service. I am, yours for success, F. D. Johnson, Dist. Supt.

ST. LOUIS DISTRICT

Third Round—Webster Groves, October 30, 31; Springfield, November 5, 6; East St. Louis, 5, 6; St. Charles, 13, 14; Howard Place, 13, 14; Netherlands, 20, 21; Malden, 23, 24; Poplar Bluff, 26, 27; Union Memorial, December 4-6; Samaritan, 11-13; Lovejoy, 14; Fredericktown, 11, 12; Farmington, 17, 18; Festus, 3, 4; Kinloch Park, 18, 19; Asbury, 25, 26; De Soto, 31, January 1; LaSalle, 1, 2.

We have just closed one of the most instructive, inspiring, and helpful gatherings of our church folk from all over the country, namely, the summer school of theology and city pastors' institute. If you were not present you missed a wonderful treat. We are leading up to the close of the quadrennium, and the bishop urges every pastor to put over the church program in a great way. Brethren, thus far we have run well; half of the Conference year is behind us. Can you report half of your apportionments for all caused raised? If not, you are to double all your efforts to meet all claims by the Annual Conference. Raise the area budget at once and send it to Bishop Clair; also the special asking of Bishop Clair for a Liberian work. May be depend on you to share your part of the responsibility for a successful close of the quadrennium for your bishop?—D. G. Hancock, Dist. Supt.

Quarterly Conference

STONEHAM, TEXAS

Stonehamville Methodist Episcopal Church: Sunday, October 9, was a high day here at this place. Our efficient district superintendent, the Rev. A. J. Newton, held his fourth Quarterly Conference. All officers were present and made splendid reports. Sunday, at 11 A. M., the Rev. Newton preached a sermon that will be long remembered by the

people who heard him. Our hearts were thrilled. On Sunday night the members and white friends of Stonehamville and Yarbrough made our pastor, the Rev. B. E. Williams, a present of a nice suit of clothes for the Annual Conference. Total amount raised for the day, \$61. Stoneham means to be one of the over-the-top charges in the Navasota District. Our district superintendent, the Rev. A. J. Newton, went away all smiles.—Miss Dewey E. Steward, Reporter.

by their predecessors, and promise to accomplish a fine year's work. The reports from pastors and various organizations of the district showed a marked advance over last year. Sunday was the closing day, and all enjoyed a spiritual feast. The love feast at 10 A. M. was a real Pentecost. At 11 A. M. the Rev. E. L. McAllister, district superintendent, preached an excellent sermon; subject, "Will the Pendulum Swing?" At 2.30 P. M. the Rev. E. A. Graham brought the message; at 8 P. M. the Rev. C. D. Hester preached a soul-stirring sermon. The Rev. W. A. Payton has the thanks of the Conference for the fine entertainment given. The next session of the Conference will be held in Warrensburg, Mo. Mrs. Malinda Thomas, a foreign missionary worker of the Kansas City District, was also present and addressed the Conference on "The Retired Missionary Rest Fund for Returned Missionaries." After this splendid address the district decided to take two scholarships in Africa. The rally contest among the young people's societies and children of The Woman's Foreign Missionary Society was conducted by Mrs. L. R. Grant. Sedalia, Taylor Chapel, won first prize among young people; Pitts Chapel, Springfield, won first prize in the children's societies. Twelve subscribers were secured for the Southwestern.—W. L. Lee, Reporter.

Reports of District Conferences

GREENWOOD

The first session of the Greenwood District Conference, Sunday School, Epworth League, and Ladies' Aid Conventions, was held in Jones Chapel Methodist Episcopal Church, Carrollton, Miss., August 28-29, 1927, with the Rev. D. Green, district superintendent, in the chair. Devotional services were conducted by the Rev. G. H. Harvey. The Conference was organized by electing N. G. Crawford, secretary; Mrs. Lula Mae Dixon, assistant; the Revs. E. F. Scarborough, M. L. Ross, F. P. Leonard, finance committee; the Rev. E. F. Scarborough, treasurer; N. G. Crawford, reporter.

The district superintendent made a fine report of his work on the district. In a brief way he outlined the work done by each pastor. In spite of the flood, his report showed an increase over last year. All pastors were present and made splendid reports. The following visitors were introduced: Prof. R. H. McAllister, manager of the Southwestern Christian Advocate, who very ably represented the paper. Many subscriptions were secured. The Rev. R. B. Adams, pastor at Durant; Dr. B. F. Woolfolk, Clarksdale; Dr. J. M. Marsh, Amory; Mr. R. L. Williams, Lexington; the Rev. F. J. Talbert; Mrs. Lillian Rodgers, Indianola, Miss. The following delegates were elected to the Area Council at Waveland, Miss.: N. G. Crawford, ministerial; Mrs. A. J. Sims, lay. The following ministers preached during the Conference: G. Spencer, A. L. Williams, M. J. Stalling, C. H. Daniel, W. S. Leake, F. P. Leonard, H. L. Jones, and the writer. The delegates from each charge rendered splendid papers. Too much praise cannot be given the Rev. O. W. Crump and his good members and friends for the way they entertained the Conference.

Thus ended the best session of the Greenwood District. The next Conference goes to Greenwood, Miss.—N. G. Crawford, Reporter.

OPELIKA

The Opelika District Conference, Sunday School and Epworth League Conventions convened in the Copal Methodist Episcopal Church at Lineville, Ala., August 10-14, with District Superintendent J. C. Chuman presiding. The Lord's Supper was administered by the Rev. Chuman and the elders. Organization: the Rev. J. R. Houser was elected secretary; the Rev. R. H. Cox, statistician. The pastors from every part of the district met with fraternal joy. The Rev. L. D. Daniels and his good people gave us royal entertainment. The welcome addresses by the citizens were pleasing to the Conference. In behalf of the Methodist Episcopal Church, Miss Artie Burney; in behalf of the Baptist Church, Miss Flossie McCrary; Methodist Episcopal Church, South, Rev. A. G. Matheson; Baptist Church, white, Rev. H. Woodard; response, Rev. J. R. Houser. Dr. Wm. Jones was present, and in his address proved that the Sunday school is one of the greatest factors in the salvation of men. Many other visitors were present, among whom were Dr. E. M. Jones, representative of the Board of Pensions and Relief, whose address was inspiring and uplifting, and the collection for this cause was good; the Rev. R. R. Williams, district superintendent Tuscaloosa District; the Rev. G. W. Brownlee, of the Montgomery District; Dr. L. H. King, editor of the Southwestern Christian Advocate. Dr. King delivered a wholesome address on "The Power of the Press." Prof. H. Gunty, of Lineville; Prof. S. H. Gipson, Auburn, and Mrs. J. P. Russell were also

present. Mrs. Russell made an excellent report touching the work done by The Woman's Home Missionary Society, which showed progress along all lines.

The introductory sermon was preached by the Rev. C. R. Perry; the annual sermon by the Rev. J. W. Martin. The Revs. J. R. Ratchford, R. H. Cox, and E. Frazier all preached able sermons. District Superintendent J. C. Chuman has proved to be equal to the task in putting over the program of the church. He stands in Class A as a district superintendent.—The Rev. J. R. Houser, Reporter.

SEDALIA

The thirty-first session of the Sedalia District Conference convened at Carthage, Mo., August 31 to September 4, in Wesley Chapel Methodist Episcopal Church, with the Rev. E. L. McAllister, district superintendent, presiding. The Rev. S. A. Graves, of Knobnoster, Mo., conducted a short devotional service, which was very helpful and inspiring, followed by the holy communion, in charge of the district superintendent, assisted by the Revs. E. M. Madden, Ernest Scott, and W. A. Payton, pastor of the local church.

The Conference was organized by electing the Rev. W. A. Payton, secretary; Revs. C. D. Hester and A. Saunders, assistants. Other officers elected were: Revs. E. A. Graham, treasurer; L. R. Grant and S. A. Graves, assistants; Southwestern Christian Advocate representative, H. C. Shaw; reporter to the papers, W. L. Lee. Other committees were appointed by the district superintendent. The report of the district superintendent was a real masterpiece, a literary gem. It was unique in that it departed from the old style of reporting the work of the district, charge by charge, and entering into detail of the affairs of the district. This report was very helpful.

The welcome address was delivered by the Rev. M. M. Garner, of the Missionary Baptist Church. The district superintendent responded on behalf of the Conference. This done, we felt very much at home. The sermons were very helpful and inspiring, preached by the Revs. M. Denney, H. C. Shaw, D. J. Mitchell, E. M. Madden, R. Colder. The writer preached on Thursday night. The Rev. E. W. Hannah, district superintendent of the Kansas City District, was present and addressed the Conference, and presided at one session. Papers were read by Mrs. C. W. Cuthler, "Taking Care of the Young People"; Mrs. W. A. Payton, "The Advantage of Singing Appropriate Songs in Sunday School." Other papers were read by the Revs. E. A. Graham and W. L. Lee. The Rev. Grant thrilled the Conference with his matchless eloquence upon the subject of "Our Part in the World Service Program."

The Sunday School and Epworth League Convention and The Woman's Home and Foreign Missionary Societies held their session in connection with the District Conference. The young people's work in the district is on the upward grade. The Woman's Home and Foreign Missionary Societies are doing a splendid work, and promise to do more under their new leaders. Mrs. D. J. Mitchell presided over the sessions of the convention by special election. She was re-elected for the present year with a full corps of officers. Mrs. M. Denney, of Greenfield, Mo., was elected president of The Woman's Home Missionary Society for the district, and Mrs. Emma Greer, of Springfield, Mo., was elected district president of The Woman's Foreign Missionary Society, with a full staff. These new leaders take up the burdens laid down

STATE SUNDAY-SCHOOL CONVENTION

The State Sunday-school convention met in Cumberland Methodist Episcopal Church, Florence, S. C., Wednesday morning, September 7, 1927, with the Rev. A. R. Howard, president, in the chair. Prayers were offered by Drs. R. F. Harrington, W. S. Thompson, and the writer, after which the organization was perfected and the various committees were appointed as follows: On Findings, the Revs. W. S. Thompson, N. W. Greene, and C. R. Brown; on Resolutions, the Revs. A. G. Townsend, J. C. Gibbes, and C. C. Reynolds.

At 11 A. M. the introductory sermon was preached by the Rev. G. W. Cooper from I Sam. 17. 55; theme, "The Possibility of the Youth." In his usual manner, with choice diction and fluency of speech, he electrified and inspired the audience. The convention was highly favored with the presence of Dr. C. A. Wagner, of Chicago, whose inspiring lectures on church school organization, administration, religious education, church school management, and others during the three-days' session were of much profit and untold benefit. The recreational feature of the convention was delightfully carried forward with the excellent leadership of Dr. R. G. Morris, of the New Orleans Area. There were quite a number of interesting subjects and essays discussed and read. "What Can Be Done to Save and Conserve the Young People?" by Dr. L. M. Dunton, president emeritus of Claflin College, Orangeburg, S. C., was indeed a profound production, filled with thought and wholesome instruction. The second session of the State Sunday-school convention closed Friday afternoon, at 5.15 o'clock, to meet next year in Centenary Methodist Episcopal Church, Charleston, S. C. Much praise and thanks are to be given to the loyal people of Florence and their pastor, Dr. W. M. Hannah, for the magnificent way in which they entertained the convention.—C. C. Clark, Reporter.

Obituaries

ADAMS—Brother Henry Adams, a member of Mt. Zion Church, Philadelphia, Miss., passed away during the month of July after a brief illness. He leaves to mourn his passing three brothers and one sister, a host of friends and relatives. The funeral service was conducted by his pastor, the Rev. F. L. Woods, and the Rev. M. Johnson. The body was laid to rest in Philip cemetery.—Minnie Colc, Reporter.

BILLS—Sister Creasy Bills, of Brentwood, Tenn., passed peacefully to her reward September 24, 1927, aged sixty-seven years. She was a faithful and acceptable member of Brooks Chapel Methodist Episcopal Church, and died in full triumph of faith in Jesus

Schedule of Annual Conferences, Fall, 1927

Conference	Place	Date	Bishop
Texas	Galveston, Tex.	November 23	Jones
West Texas	San Antonio, Tex.	November 30	Jones
Little Rock	Little Rock, Ark.	November 30	Clair
Savannah	Blackshear, Ga.	December 1	Richardson
South Carolina	Charleston, S. C.	December 6	Richardson
Atlanta	McDonough, Ga.	December 14	Richardson

Christ. The funeral was conducted by the pastor and the following pastors: the Revs. G. W. Martin, W. D. Frierson, T. F. Watkins, and Dr. S. M. Utley, M.D. She was one of the leading women of the church before her illness. Her husband, one sister, eight nephews, seven nieces, one sister-in-law, and a host of friends survive her. She was laid to rest in the family cemetery by the B. and O. and the Daughters of Taborian Knighthood.—William T. C. Travis, Pastor.

BROOKS—Marion O. Brooks, the widow of the late James I. Brooks, fell asleep in Jesus, September 12, 1927, Calvert County, Md. She had been ailing since last March. She was a faithful and untiring Christian, a member of Brooks Methodist Episcopal Church for more than forty years, in which she held many prominent positions. She was a true companion, a devoted mother, a true and tried friend, and endeared by all who knew her. She leaves to mourn her passing a son, the Rev. H. A. Brooks, our pastor at Laytonsville, Md., and three sisters: Mesdames M. A. Locks, Pinkie P. Chase, of Calvert County, Md., and Lydia L. Davis, of Cleveland Ohio, and a host of relatives and friends. Her remains were borne to their final resting place by five nephews and a cousin, in Brooks Cemetery, where fitting ceremonies were observed by the Household of Ruth, Branch No. 641, of which she was a member. Here she was buried by the side of her devoted husband to await the resurrection of the just.—Reporter.

FORNEY—Mr. William C. Forney, son of Bro. C. A. Forney, was called from labor to reward September 22, 1927, aged nineteen years. Mr. Forney was one of the most promising men of our church here in Hickory, N. C. He was very active in all of the auxiliaries, and served for a number of years as secretary of the Sunday school, and was a member of the Epworth League and Young Men's Club. He was loved by all the young people, and was one of the leading young men in the high school. He was conscious that the end was inevitable, but he was not alarmed. J. B. Forney, his brother, had passed into the great beyond only five weeks previously, which was a heavy stroke to the father, who is almost hopelessly despondent in the loss of his two sons. He had been burdened with the care of them night and day since last February. The funeral service was conducted by the pastor in his local church on Saturday, September 24, at 3 P. M. Incidentally, the pastor had a double funeral at this hour; Mrs. H. D. Lucier, of the Baptist Church of Alabama, passed away a few hours before Mr. Forney. It was the desire of the relatives to have the pastor of the Methodist Episcopal Church conduct her funeral. Others assisting were the Revs. C. S. Stroud, J. J. Wells, J. E. Wesberry, and P. R. D. Goore. The sermon was preached by the writer from Job 1. 20.—W. T. Lomax, Pastor.

GRAY—On September 2, 1927, death visited our community, Ripley, Miss., and took from our midst our daily friend, our example of Christian character, and our never-tiring worker in the church, Sister Isabella Gray. Sister Gray was known throughout the district for loyalty to the church, having pledged membership here at St. Paul Methodist Episcopal Church forty years ago. She had held a listening ear to its call since that time and readily responded along all lines. Sister Gray was a faithful and industrious wife in her home. She served as one of the leading class leaders for twenty years or more, and was also a member of the Stewardess Board. Her funeral was conducted the following Sunday by her pastor, the Rev. M. C. Pulliam, in the presence of a large congregation and with beautiful floral offerings. He

chose for a text, "Blessed are the dead that die in the Lord; from henceforth do they rest from their labor, and their good works do follow them." Very fitting indeed, because truly Sister Gray's works will continue to live here in our midst. The entire community mourns her passing, and our church suffers a great loss.—Andrew Wells, Reporter.


HAMMER—Sam Hammer, one of the oldest members of Folkston, Ga., charge, departed this life September 1, 1927. He was a member of the Methodist Episcopal Church for ninety years, and died at the age of 110 years. He was a true and tried Christian. The funeral was attended by his pastor, the Rev. J. H. Cole.—Reporter.

HARRIS—We regret to state that on September 11, 1927, little Miss Beatrice Harris passed to her final reward. She was born June 5, 1913. She was a lovely girl, and was loved by all who knew her; was a member of White Memorial Methodist Episcopal Church, Little Rock, Ark., and was the third to join our new White Memorial about a year ago. Beatrice was a faithful Sunday-school scholar, and was always willing to do whatever she was asked to do. The funeral was conducted by her pastor, the Rev. S. McDonald. She leaves to mourn their loss loss, father, brother, two sisters, and other relatives. Pallbearers were Misses Velmer Nelson, Christine Torrence, Marie Johnson, Iletha Holt.—Cordelia Nelson, Reporter.

JONES—On September 28, 1927, a gloom was cast over the home of Mr. and Mrs. Will Jones, of Philadelphia, Miss., when death took their daughter, Miss Cornelia Jones, aged twenty-one years. She was loved by all who knew her. The body was laid to rest in Mt. Nelson cemetery. The funeral was conducted by the pastor, Rev. F. L. Woods. She leaves to mourn their loss four sisters, five brothers, a host of relatives and friends.—Minnie Cole, Reporter.

LEVI—The funeral services for Sister Charity Levi were held in Gueydan, La., September 18, 1927, at 4.45 P. M., at Mt. Carmel Methodist Episcopal Church. She was taken suddenly ill while out visiting, and died before reaching home. She passed to her reward smiling triumphantly. She leaves to mourn her death a faithful husband, two daughters, two grandchildren, father, six brothers, five sisters, and many friends. She was loved by all and esteemed by members of both races. Her funeral was one of the largest ever attended in that section of the country. Her remains were laid to rest in Gueydan Cemetery. The pastor, Rev. H. L. Clark, officiated, assisted by the Rev. J. H. Herrod, of the Congregational Church of Gueydan. The funeral oration was delivered by the pastor from Phil. 1. 23.—Reporter.

PATILLO—Saint James Methodist Episcopal Church, Pine Bluff, Ark., mourns the passing of one of its oldest members in the person of Mr. Claborn Patillo, who died September 22, 1927. He was born near Richmond, Va., Mecklenburg County, and came to this city when Pine Bluff was a mere village. He was married to Miss Mittie Shaw, November 30, 1887, and to this union were born two sons and four daughters. He proved a faithful and devoted husband and father until the Lord called him. At an early age he accepted Christ and joined the Methodist Church, living a devout Christian. He was one of the founders of Saint James Methodist Episcopal Church, and was passionately devoted to it in every way. He believed in giving his time, talent, and money in order to help speed the Kingdom to all the ends of the earth. He filled every office of the church assigned him with credit to the church and himself. His faithfulness and earnest prayers and pleadings have inspired many others



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to better service. He won and held the highest respect of both white and colored by his honest and upright dealings in every walk of life. In his school district he served as director for more than twenty years; which gives evidence of his high standing in the community. Not only the bereaved family and the church mourn his passing, but the entire community and the people as a whole, so far as he was known. He has passed from our midst, but he can never pass from our memory. He leaves a wife, two sons, three daughters, three grandchildren, one brother, one sister, and a host of other relatives and friends. The funeral was conducted by the pastor, Rev. Z. R. Fields, who had known him for many years, thus enabling him to speak beautifully of his life as a Christian and as a good citizen. He used for his text, 2 Cor. 7. 2. In a very touching way he spoke words of comfort and consolation to the bereaved family. The floral offerings were many and beautiful.—(Mrs.) E. E. Hodges, Reporter.

PAYNE—Sister Charlotte Payne, the oldest member of Fisher's Chapel Methodist Episcopal Church, Wellsville, Mo., passed away September 10, 1927. She was born near Williamsburg, Mo., in Callaway County, June, 1829, being ninety-eight years of age at her death. She married at the age of twenty-four years; ten children were born to this union, and two survive her. Sister Payne joined the church when thirty-eight years old, and lived faithful until death. She was the president of The Woman's Foreign Missionary Society, and her name was seen in the list of all the enrollments of the church's records. She believed in her pastor and district superintendent. On August 12 she was taken ill, and died September 10. Besides her two daughters, seven grandchildren and three great-grandchildren mourn her passing. Her favorite song was, "A Charge To Keep I Have." On September 11, her funeral was preached by the writer in Fisher's Chapel to a large host of sorowing friends, and the body was

laid to rest in the cemetery at Wellsville. The church and community will miss her.—J. W. Terrell, Pastor.

PEETE—Mrs. Viola Peete passed to her final reward September 12, 1927. She was ill for six months, but bore her afflictions with patience. She was a faithful member of Ebenezer Memorial Methodist Episcopal Church, Conway, Ark.; was class leader and president of Ladies' Aid Society, and filled her position with credit. She died at the age of forty-five years. Sister Peete will be greatly missed in the home, church, and community. She leaves husband, two girls, one brother, one sister, and a host of relatives and friends to mourn her passing. The funeral was conducted by her pastor, the Rev. M. McCrosky. Her remains were laid to rest in Batesville Cemetery.—Reporter.

PROTHRO—Sister Kate Prothro passed peacefully to her reward in the Charity Hospital, New Orleans, La., September 2, 1927. She was a faithful member of St. Peter Methodist Episcopal Church, Jeanerette, La. Her funeral was largely attended by white and colored on September 4. Appropriate music was rendered by Colony Baptist Church, St. Paul, and St. Peter Methodist Episcopal Churches. Bro. B. J. Dorsey spoke of her as a mother; G. Alexander spoke of her as a member of the society, and Charles Carroll, recording steward, as a church member. The funeral services were conducted by the pastor, Rev. T. P. Norris. She leaves six daughters, one son, and a host of relatives and grandchildren to mourn her passing. May the Lord comfort the bereaved ones.—T. P. Norris, Pastor.

STOKES—The sad news of the sudden death of Mrs. G. D. Stokes, wife of the Rev. J. S. Stokes, on Wednesday morning, September 14, 1927, brought grief to many of the people of Batesville, for she had a great host of friends who loved and esteemed her for her true worth as a consecrated Christian woman. Hers was a life well spent, for truly she let her light shine brightly at home first, for she was a devoted wife and mother, and made a happy home for her family. Their loss is indeed great. She was also loved for her true worth as an active Christian worker in the church. Every department of the church was strengthened because of her interest and influence for good. She was interested in every department, and helped all she could. She worked faithfully as the wife of the pastor of Lafferty Memorial Church; was an active leader in the Ladies' Aid Society, and was a faithful member of the choir. In the Sunday school she taught a class of little children, and she also helped the young people in the Epworth League. Her unselfish spirit has touched and affected the lives of many people. Truly her life has been a benediction to her family, her church, and the community in which she lived.—Miss Lula Taylor, Reporter.

WEATHERSPOON—Bro. Cyrus Weather-spoon, a faithful member of Neely Methodist Episcopal Church, Wilson, La., departed this life September 13, 1927, at his home. He was a devoted husband and father, and a loyal member of the church. He was leader of Class No. 1. The church has lost a worthy member, the community a good citizen. He leaves to mourn a wife, five daughters, five sons, and two brothers. The funeral was largely attended. Services were conducted by the following ministers: the Revs. R. B. Sanford, Mingo, Williams, and Anthony Taylor. He was laid to rest in the family cemetery with Pythian honors.—Reporter.

WHARTON—Brother G. W. Wharton departed this life September 18, 1927, in full triumph of faith. He was loved by all who knew him. After undergoing an operation some months ago, he decided to go to Ohio for his health, to the home of his daughter, but soon returned to his home, where he died. He was a member of Hopewell Methodist Episcopal Church. He leaves to mourn his passing a loving wife, one daughter, Carrie Carter, of Ohio, five grandchildren, and other relatives. Brother Wharton was a class leader in the church for more than forty

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years, and was about eighty years of age when he died.—E. D. McSwine, Reporter.

WILSON—Mr. Houston Wilson, of Meridian, Miss., passed from labor to reward August 14, 1927. He was born in 1904, and was converted in 1915. Mr. Wilson was a high school graduate of Haven College, Meridian, class of 1924, and a college graduate of Claflin College in 1927. He was a consecrated Christian of Haven Chapel Methodist Episcopal Church, Meridian, and his life was a shining example for his relatives and friends. For nearly three weeks he bore his sickness without murmur or complaint, though at times he suffered greatly. He leaves father, mother, four sisters, and one brother. The funeral sermon was preached by his pastor, the Rev. G. W. Williams, assisted by his former pastor, the Rev. J. D. Wheaton, pastor of St. Paul Methodist Episcopal Church, Hattiesburg, Miss., and the Rev. R. L. Young, pastor of Newell Chapel Colored Methodist Episcopal Church, Meridian, Miss.—Reporter.

Cards of Thanks

We thank Miss Racean Hunt and Mrs. Mary Brown, of Mt. Pisgah Methodist Episcopal Church, who realized the beauty and need of a well-lighted church. Through their faithfulness, gave picnics, from which was realized \$7, with which they purchased a beautiful lamp for the church.—Mrs. Q. V. E. Crump, Tupelo, Miss.

The pastor, Rev. Sam Harris, and family wish to thank the members and friends of Mt. Zion Methodist Episcopal Church, State Line, Miss., for the many pounds of choice groceries laid on the parsonage table September 24. The party was led by Miss Posie Pierce, Mrs. George Pierce, Mrs. Amanda Pierce, and others. We also wish to thank

the good white people of State Line and the good Baptist people of Mt. Moriah Baptist Church for the loyal way in which they stood by us through the session of our District Conference. We pray God's blessing on each and every one.—The Rev. and Mrs. Sam Harris.

The Rev. and Mrs. W. D. Lester take this method to thank the good members and friends of Scott's Chapel Methodist Episcopal Church, McGehee, Ark., for many pounds of choice groceries and a small cash purse given in a surprise pound party, September 12. The presentation speech was made by Miss Muryell Smith. Pastor and wife responded in choice words, and invited them to come again. We wish to especially thank Mr. Geo. Fortenberry, a special porter on the Kansas City and New Orleans Limited, for a pair of \$1.25 silk socks, a silk handkerchief, and for purchasing \$4.50 worth of prize tickets.—Rev. and Mrs. W. D. Lester.

I take this method of thanking the good people of Ocean Springs, Miss., for the wonderful surprise given us on Wednesday night, September 28. Being aware of the grief and bereavement caused by the death of my dear father, they came to show their love and express their sympathy by giving us a surprise party. They brought a fine assortment of choice groceries. This movement was sponsored by the Rev. J. B. Campbell, pastor of St. James Methodist Episcopal Church, and was participated in by a host of other friends as well as members. A cash purse was also given. Words are inadequate to express our sincere appreciation, but deep down in our hearts we thank you one and all, and we shall diligently strive at all times to prove ourselves worthy of your respect. May God's richest blessings rest upon you. The members and friends of Gautier contributed largely to this affair. We also wish to thank them.—Rev. E. A. Wilson and Family.

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CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, NOVEMBER 3, 1927



Wesley Tabernacle, Methodist Episcopal Church

GALVESTON, TEXAS

(See Article on Page 867)

National Capital Paragraphs

Host of Christian Women Received by President

By Harry E. Woolever

Editor, *The National Methodist Press*

FEDERAL legislative machinery is being accelerated as the date of the opening day of the seventieth Congress approaches—December 5.

Commissioner of Prohibition, Dr. James M. Doran, reports that the enforcement of the dry laws is on a steady increase. In reviewing the records of arrests and convictions of violators of the prohibition laws, he points to figures which show that over seventy per cent of the arrests made for violations are resulting in convictions. Judges and juries evidently are paying more heed to the intent of the law. The Commissioner adds: "While the increase in convictions of less than three per cent over last year looks small, I regard it as indicative of a trend that is favorable to enforcement."

Ex-President William Howard Taft, now Chief Justice of the United States, was recently made a member of a committee to visit the White House and present a resolution to President Coolidge requesting him to take steps to hasten the outlawry of war. This distinguished bearer of the message to outlaw war is the son of a Secretary of War (1875-1876), was himself Secretary of War (1904-1908), and, as President, was Commander-in-Chief of all the fighting forces of the United States (1909-1913). Surely, "the sun do move."

President Coolidge is the Commander-in-Chief of all the fighting forces of the United States, which is a responsibility quite apart from the executive duties which naturally rest upon the occupant of the White House. That he is called upon occasionally to exercise his all-important military authority was recently testified to by the Secretary of the Navy. In fact, the Chief Executive of this nation which desires world peace, commands the most powerful warring machines and resources of any military chief in the world.

The United States government has undertaken to guarantee honest elections in Nicaragua. The armed forces of this nation, represented by the Marines, will see to it that the conduct of the elections is proper. Secretary of State Kellogg has said that "means will be taken to see to it that everyone entitled to vote has an opportunity to register." He then adds, "The registration is vital." One wonders what might be done in the United States to arouse millions of citizens to realize that registration is a matter vital enough for them to register. Even the Marines would have a stupendous task to arouse the indifferent citizens in this country, where over 30,000,000 of voting age fail to register or cast their votes even when the nation's leadership is being determined.

A federal judge in Chicago refused citizenship to Madame Rosika Schwimmer, originator of the Ford Peace Ship in an effort

to end the World War. It was brought out in the hearing that this applicant would not bear arms in defense of her country. She said: "I would not kill." There is room in America for this kind of individual who declares that there is "nothing in the laws of the country or its Constitution in which she is not in full sympathy"; rather than for such criminals as a District of Columbia judge admitted, one of whom has repeatedly broken the laws and the spirit of the Constitution. The court rooms to-day, especially when the individuals who seek citizenship are being dealt with, afford a place where church organizations can help the worthy and aid in determining the type of those who are to be our fellow citizens.

W. H. M. S. AT WHITE HOUSE

The Woman's Home Missionary Society of the Methodist Episcopal Church brought its annual meeting, which was held in Baltimore, to a close by making a pilgrimage to the national capital. This was a very fitting climax, as this organization of women is, without doubt, doing more to uplift the life of the people and give to the United States a healing and spiritual service than any other group of women in this country. There is scarcely a major national problem with which the Government is concerning itself in an effort to better conditions in which this Woman's Home Missionary Society is not giving a helpful hand. They minister to the people who make up the nation and from the native-born Indian to the newly arrived immigrant, there is no class of people in this land which is not benefited by the Christian and patriotic labors of these women. Their importance and service are recognized in Government circles here in Washington.

While here they visited the Government buildings, laid a wreath on the tomb of the Unknown Soldier, and also upon the grave of Mrs. D. B. Street, one of their noble leaders of the past. Following this, Mrs. W. H. C. Goode, national president of the society, led her host of over 600 women to the White House, where they were received by President and Mrs. Coolidge. Luncheon was served at Rust Hall and Sibley Hospital, outstanding institutions maintained in Washington by The Woman's Home Missionary Society for the training of Christian workers and the healing of the suffering. The day's program at the capital was most pleasantly closed by a reception by Bishop and Mrs. William Fraser McDowell at the episcopal residence.

Members of The Woman's Home Missionary Society, your visit to the capital was all too short. Your service to your nation is of the highest type that a citizen can render. More needed and more potent are you than armies and navies. Would that all the women who cherish the ideals of this nation and desire to further its mission to the world might join with you or with similar organizations of other denominations in sacrificial service to our God and our country.

ning, October 21. Degree Sovereign Grand Commander John H. Cowles presided. Bishop Leonard was the designate for the class, and on behalf of the class delivered the address.

—How far does a little candle throw its beams into a naughty world! So is the influence of the Church Bulletin being distributed by the World Service Agencies through the local churches. This year it is justly expected that the circulation will reach 25,000,000 copies, or twice what it was last year. Modern methods move men. The local Church Bulletin is one of these. Write the World Service Commission at Chicago for samples and then order an ample supply at a very nominal cost. Then watch your church grow.

—Dr. J. W. Moultrie, our pastor there, writes that "Bethune-Cookman College was opened with impressive service under fair skies. Our returned president from her trip abroad presided and warmly greeted the large crowd that came from all over Florida. Dr. I. G. Penn delivered the principal opening address with telling effect. All the grades are cut off below the eighth. Next year the eighth will be abandoned. Thus we will do only high-school and college work. The outlook is bright, and the school year, aided by a competent faculty, looks now like the best in our history."

—The new, modern, and handsome Y. M. C. A. structure is nearing completion in Atlantic City, N. J., thanks to the enterprise of a wide-awake colored leadership and the Christian generosity of the entire populace of that city. Constituting the successful committee were: Dr. P. L. Hawkins, general chairman; G. T. Pinkett, associate chairman; R. B. DeFrantz, campaign director; Division A—P. J. Prettyman and W. Hibbert Smith, managers; J. H. Rowlette, Robert H. Carter, Joshua W. Dowling, the Rev. A. C. Saunders, I. H. Nutter, James Everleigh, captains; Division B—Dr. C. A. McGuire and Montgomery Gregory, managers; J. C. Johnson, Richard Allen, A. A. Blanks, Egbert Figaro, and A. A. Alleyne, captains; Inspiration Gifts Committee—Dr. R. M. Fowler, Wm. Dart, George Emery, Dr. P. L. Hawkins, G. T. Pinkett, P. J. Prettyman; Church Co-operation Committee—the Rev. C. L. Aiken, the Rev. J. A. Brown, the Rev. J. H. Lucas, S. N. Banfield, the Rev. D. G. Donawa, the Rev. Wm. Perry, and Alonzo Ridley. Within three days after the drive for funds was launched, more than \$15,000 had been contributed. This supplemented the remarkably generous contribution of \$50,000 made to this cause by the Pacific Avenue "Y," their white brethren. Cementing the whole achievement as a good-will venture, over 150 of the leading white and colored citizens banqueted together in one of the city's leading hotels. Among banquet speakers were: Messrs. W. J. Buzby, Henry W. Leeds, P. M. Cope, Daniel S. White, J. H. Moore, Secretary DeFrantz, Mrs. A. E. Malone, noted for public benefactions.

Personal and General

—Away out in Los Angeles, Mr. and Mrs. B. M. Fort, formerly of Meridian, Miss., are boasting and rejoicing over the addition to their family recently of a buxom baby daughter.

—Three Negroes were recently appointed to important political positions in Chicago—two to the position of assistant corporation counsel, and one as assistant district attorney. It is said that Cook County, Illinois, which includes Chicago, has more Negroes filling responsible political positions than any other community in the country.

—Action was taken by the executive committee of the World Service Commission on October 11, to return to the old plan of free rentals of slides, no charge being made excepting transportation one way. The return to this old plan will encourage all pastors to use these slides.

—Bishop A. W. Leonard, resident bishop of Buffalo Area, was raised to the exalted degree of Sovereign Grand Inspector General of the thirty-third and last degree of the Ancient and Accepted Scottish Right of Free Masonry, Southern Jurisdiction, at the House of the Temple, Washington, D. C., Friday eve-

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World Unity of the Churches—II

THIS second installment of appraisal of the Lausanne Conference on World Unity of the Churches must, at the beginning, record the regrettable circumstance of absence of the Roman Catholic Church from this historic parley on church unity. Its significance for comprehensive Christian unity is apparent, despite the difficulties involved in realizing the ideal unity sought, of all Christian communions throughout the world. For in the battle against sin the oneness of believers for which Jesus prayed will alone be effective to any assuring degree. "Is it lawful for Catholics to join in or support non-Catholic meetings, assemblies, addresses, or societies which have for aim the union in one religious federation of all who on whatever grounds claim the name of Christian?" was the papal form of prohibiting Catholics' participation in the conference. Of course, fundamental doctrinal reasons underlie the prohibition. But bitter anti-Catholic agitation by Protestants, recently displayed with unchristian bitterness, has done nothing to mollify the harshness of dogma or to dispose toward finding a basis of comity. Love could better find a way; spanning all divisive chasms in Christendom, Christ is the Way.

Over against this drab background the conference was penetrated with gratifying rays of light. It was a serious-minded conference. Comporting with such a frame of mind, the spirit of sincerity and fraternity was profuse, considering the wide diversity and number of faiths represented. One of the sectional chairmen said: "Differences of conviction were repeatedly given frank expression, and at times it seemed that it would be impossible to find any form of words to which we could all honestly assent; but the spirit of humility, of brotherly love, and of earnest desire to do the will of God so prevailed, that it was possible for us at last to present a unanimous report. If we had to choose between rhetoric and love, we felt it our duty every time to let rhetoric go." The conference enjoyed a highly spiritual atmosphere, developed through much singing and prayer. It was the deep conviction of many that "unity is perhaps better prepared by common prayer than by the forging of common dogmatic formulae."

Comfortably for both fundamentalists and sectarians, Lausanne was an orthodox conference; no heresy was there. The fundamentals of his faith as sponsored by his particular type of church organization, each representative clung to as inflexibly on leaving as when he first greeted his brethren on arrival.

Virgin birth and the divinity of Jesus remain intact. Orthodox opinions that have held sway for hundreds of years still retain sway over the minds of groups represented at the conference. Still it is debated whether the church is the authoritative interpreter of the religious experience of the race or whether authority and validity is to be found in the immediate witness of the Spirit to the heart and conscience of the believer; or is religious authority in both combined. As to ortho-

doxy, representatives of each communion "declared their faith anew in the orthodox position of their respective church."

Withal, it was a conference of promise. Though neither in machinery nor even in spirit was there any substantial approach to the desired unity. "God wills unity," seemed about as far as the conference could reach militantly; while pathetically expression was given to the tragic effects of division upon the chief function and task of the church. "More than half the world is waiting for the gospel. At home and abroad sad multitudes are turning away in bewilderment from the church because of its corporate feebleness. Our missions count that as a necessity which we are inclined to look on as a luxury. Already the mission field is impatiently revolting from the divisions of the Western church to make bold adventure for unity in its own right. We of the churches represented in this conference cannot allow our spiritual children to outpace us. We must gird ourselves to the task, the early beginnings of which God has so richly blessed, and labor side by side with the Christians who are working for indigenous churches until our common goal is reached."

Fortunately it must be registered as a gain for the conference that in it was the absence of bitterness such as has marked previous church councils; that points of agreement and difference were discovered and given honest emphasis; that there was the frank recognition that divisions in the church "lower the level of its life, disorganize its proper function, weaken its power in the face of the tremendous forces which oppose its worldwide mission." With growing conviction the church must realize not only that she is vulnerable at the point of her divisions, but that she is challenged to show whether there is in herself resident, sufficient for her own salvation, that very vitality which she inspired in the social order in the early centuries, giving basis and ideals to modern civilization. Others she has saved; can she save herself?

What she recommends as the instrument for correction of the world's ills must be appropriated by herself. "The gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which now devastate society into the enjoyment of national well-being and international good will."

Likewise for the healing of the body of Christ, the one remedy is that very gospel. Under its honest application, differences which seem fundamental and vital find a way of adjustment. Sectarianism is the slave of whims and predilections, but offers no guarantee of moral superiority of its finished product. It likewise feeds the vanity for numbers; but leads to unholy, deleterious rivalries, provoking distrust and disgust of the more catholic minded.

The conference will not have met in vain if, failing of accomplishing visible unity of the churches, or even of

setting up machinery for realization of that purpose, it succeeds in giving acute emphasis to the need because of the disastrous effect of division on its own life and mission, and generates as the basis for further approach, in every member of the Body of Christ, that love which

realizes that "those who differ are devoted to the same Lord and are sacrificing their all that His kingdom may come. This can mean only gain and advance, far more valuable than resolutions and an attempt to formulate creeds and plans of union."

Editor Brummitt and the Critics

Nullification and Deification

IN MORAL combat, Dr. Dan B. Brummitt, editor of *The Northwestern Christian Advocate*, is worthy any foeman's steel. In a recent editorial in his paper, Editor Brummitt proved by crushing logical blows that the present vociferous advocacy of the nullification argument, invoked by people of acute moral sense in defense of the prohibition amendment, is "*a broken reed*."

Forthwith he received several rejoinders. To which Dr. Brummitt replies in the issue of October 13, reiterating the essence of his contention with incontrovertible fact, which the *Southwestern Christian Advocate* in a much feebler way sets forth in our issue of October 13, "Mobilizing the Nation's Conscience." Says Editor Brummitt: "All that we contend for is that nullifiers, with or without justification in fact, are estopped from crying 'nullificationist' at other flouters of the Constitution. Even if we admit that there may be a difference in importance between Amendment Fifteen and Amendment Eighteen, that is not germane. The point is that *both are in the Constitution*, and therefore their general disregard, by individuals or States, is nullification of the Constitution at the point of disregard. It may be wise; it may be foolish. Beyond dispute it *is* nullification."

One of *The Northwestern* editor's critics said: "Personally I would rather give \$10 to help make these Negroes fit for the ballot than to give \$1 to compel the South to herd them to the polls." But this critic evidently is not aware of the basis of the South's nullification of the Fifteenth Amendment. The Negro is not disfranchised by the South on the ground of his *unfitness*, unless by *unfitness* is meant the *color* of his skin. The genius and ingenuousness of the grandfather clauses of the South's election laws lie in their clever shifting of the franchise qualification from the basis of *fitness* to that of whimsical, unethical, and shameless *race prejudice*. That is the curse of Southern civilization. *It reckes not of worth or fitness in the Negro*. He has no social value except as a subject of exploitation; he has no personal worth inherent in the fact of his humanity, his childhood with God. If this critic should give a million dollars to some institution in the South "to help make these Negroes fit for the ballot," his gift would be spurned by the South with as much bitterness as if he should "give \$1 to compel the South to herd them to the polls." The adamant South wants neither the "fit" vote nor the "herded" vote of the Negro. *Nor does the Negro of the South want to be "herded" to the polls*. All he wants is to be permitted to qualify and vote as a citizen of the State and National Government in the same legitimate way as all other American citizens in every other section of the nation. The Fourteenth and Fifteenth Amendments guarantee this as the Eighteenth and Nineteenth Amendments guarantee the status of prohibition.

The South frantically fusses and fumes when the

Prohibition Amendments are threatened by infringement, while itself complacently, blatantly, defiantly, and immorally keeps nullifying the Fourteenth and Fifteenth Amendments. It is the only section that nullifies the Fourteenth and the only section that has spasms discussing nullification of the Eighteenth Amendment. The *Southwestern Christian Advocate* believes in the sanctity alike of all the Constitutional Amendments. It is sheer hypocrisy to break one and keep the other; it is religious and political cant to nullify one while we apotheosize the other.

Dr. Brummitt's other critic has this very cautious word to utter:

"Is there not a better way of handling this delicate situation? Should we not rather commend the people of the South in joining with the people of the North in upholding the Eighteenth Amendment, and make the deduction that we would likewise be pleased to have them join with us in honoring all constitutional enactments? It does not seem to me to be wise diplomacy for those who stand together upon a great issue to raise questions in our own ranks which will break the bond of unity between us upon the very issue that is now facing the American people."

With the backgrounds, political and racial, that afford the mental complex revealing itself in the utterance of this advice for subdued, hesitant, judicial approach on the question of Negro rights, the Negro is wearily familiar. Nor is the circumspect South as gullible as the above caution would imply. Moreover, every time and everywhere the question of the rights of the Negro American as a citizen and a man become the theme of discussion, some very observant, cautious brother bobs up to remind us of "*this delicate situation*."

Why should the constitutional and human rights of American citizens of color be so "delicate"? Why especially should white Methodist Episcopal ministers be so readily overwhelmed with a sense of the delicacy of these matters affecting the Negroes' ethical rights? Are such ministers sure of the broad Christian platform upon which their historic position of full brotherhood equality with the Negro was taken and has been maintained all these years? It is about time certain of our white brethren, in the same ecclesiastical fold with Negro sons of God, ceased to disclose their compromising attitude with the Southern philosophy of human relationships. Dr. Brummitt expresses very aptly what is the emphatic conviction of the Negro American when he says: "A church which has several hundred thousand members living under such a régime might be excused for expecting its papers to speak out in protest."

(Concluded on page 870)

Contributed Editorial

Voices From the Conferences

ACTIONS of the Annual Conferences and memorials from the Annual Conferences to the General Conference furnish a fair indication of the mind of the Methodist Episcopal Church. From the Fall Conferences this year there have come some of the most thoroughgoing and outspoken expressions on social questions that have ever been made by Methodist Conferences. A few of these significant declarations, just a few samples among many that might be quoted, are here given.

FREE SPEECH

Rock River Conference

Free speech is a precious American heritage guaranteed by our Constitution. Moreover, it is essential to any political or economic advance. When it is cut off the hope for the gradual elimination of the ills of society dies. We are left in the hands of either the extreme reactionaries or extreme revolutionaries.

We note with alarm the tendency abroad in the land to deny this free speech. Ministers and other public servants have been attacked for expressing their views on war and various phases of our industrial order. They have been told that the question of justice in the Sacco-Vanzetti case was outside their realm. They have been waited on by committees. Individuals have threatened to place them on a "blacklist" of dangerous radicals if they persisted. The prestige of military and patriotic societies has been used, often falsely, we suspect, by the persons making the attack. We have lately seen elaborate efforts on the part of the press to discredit the leaders in social reform and the campaign against militarism by trying to link them with groups of revolutionary radicals.

This situation we hold to be deplorable. We urge the public at large to discourage this frontal attack on free speech. In the meantime, we call upon our brethren in the ministry to stand firm in the exercise of their ancient rights of free speech.

IMPERIALISM

Michigan Conference

Self-determination must replace economic imperialism in our dealings with weaker peoples.

1. The United States might well set the world an example of enlightened statesmanship by affording the people of the Philippines an opportunity to express their own preferences as to the form of government under which they shall live through some form of plebiscite.

2. We protest against any imperialistic or militaristic attitude on the part of our government toward Latin America. The original Monroe Doctrine was intended to assure the free development of South American countries. There is evidence that it is now being used as a cover for American imperialism in those same countries.

3. We strongly protest against any form of dollar diplomacy. We cannot agree to the principle that foreign investments must be protected by military force.

4. We rejoice in the renaissance of mind and spirit in Asia and anticipate that our traditional policy of goodwill toward China will be continued.

Colorado Conference

We hold that the Golden Rule is as binding upon the relations between nations as it is upon individuals and we, therefore, contend that America's relations to weaker nations should not be other than such as would have been appreciated by our own forefathers in the days of the weakness of our newly organized representative government which was generally regarded as a menace to the then prevalent form. Particularly do we contend that American investors and their investments should be subject to an impartial administration of the laws of the land wherever they elect to reside or make investments. We protest against the military occupation of any portions of Latin America or the Asiatic Continent.

We view with approval the action of those missionaries and missionary boards which tends toward the establishment of the principle that missionaries shall not accept the protection of the military arm of their government, but shall willingly accept the vicissitudes of life among the people to whom they go as ambassadors of the non-resisting Nazarene.

OUTLAWRY OF WAR

Puget Sound Conference

We hold that a major task for the Christian ministry is that of Christianizing the mind of America in its outlook upon war. The official declaration of our Church by the General Conference resolution of 1924 Discipline, paragraph 572, says: "War is not inevitable. It is the supreme enemy of mankind. Its futility is beyond question. Its continuance means the suicide of civilization. We are determined to outlaw the whole war system. We set ourselves to create the

conditions of peace. Selfish nationalism, economic imperialism, and militarism must cease. The world is now ready for a crusade of peace. America should lead the way. War weary nations are eagerly waiting. The Nation and the Church can do what they may never, never be able to do again.

Be it resolved that the Puget Sound Annual Conference do hereby memorialize the General Conference of 1928 to urge upon the Senate of the United States that they pass the resolution of Senator Borah presented in February, 1923, and still before the Senate, announcing and defining the desire of the United States to abandon the war system in favor of a system of world law.

WAR AND PEACE

Rock River Conference

The position of the Methodist Episcopal Church with regard to militarism was clearly defined by our last General Conference, "we hold that war is not inevitable," and "we are determined to outlaw the whole war system," including, as it must, the development of a war psychology through the militarizing of boys' clubs, the teaching of military tactics in our public schools and colleges, the propaganda which manufacturers of war materials spread broadcast in the interests of the citizens' military training camps, and especially the use of cancellation stamps in the United States mail. We regret the failure of the Geneva Disarmament Conference with its resultant suggestion of an armament race, particularly between the English-speaking nations.

The agricultural depression through which the rural section of our country has been passing concerns us all. Bankruptcy, the increase of farm tenancy, and lower economic standards of life have accompanied this depression. Such conditions, we believe, will in the end prove disastrous to all groups, both rural and urban.

1. We hope that the Federal Government will offer agricultural industry the same measure of protection which it has accorded to other branches of industry. As long as tariff walls protect manufacturers and immigration laws help labor, the farmer has a right to similar aid.
2. We urge the formation of farmers' co-operatives for buying and selling and recommend that education to that end among the farmers be encouraged from every quarter.
3. We advise better understanding and closer co-operation between the farmer group and the labor group for their mutual benefit. The Church should do all it can to promote this.

Oregon Conference

The Oregon Conference petitioned the Oregon Agricultural College and the Governor of the State to make military training voluntary instead of compulsory at that institution.

RACE RELATIONS

Michigan Conference

We accept Jesus' principle of the oneness of the world-wide human family and make it our aim to let no interest of self, family, church, class, race or nation separate us from any one or anybody of our fellow men.

1. We recognize that this lays immediately at our doors in Michigan the responsibility to establish a brotherly association with the Mexican who comes to work within the borders of our State.
2. We recognize also the presence of twelve million Negro Americans in our country and accept our responsibility to co-operate with these people in their efforts to make themselves physically free from peonage, mentally free from ignorance, politically free from disfranchisement and socially free from insult.
3. We accept full responsibility for a brotherly spirit in our dealings with all racial and national groups within our borders.

MINISTERS' SALARIES

North-East Ohio Conference

Whereas, the disparity between high and low salaries tends by its unfairness to create unrest in the hearts of the underpaid men which seriously menaces the vitality and reality of our fellowship, and

Whereas, the factors which have given rise to this unhappy condition root down not only into local economic conditions, but also involve problems of over-churching and the education of ministers.

Therefore, be it resolved, That we, the North-East Ohio Conference, assembled in Delaware, September 9, 1927, hereby memorialize the General Conference to appoint a special commission which shall be authorized to make any necessary studies and to devise a plan looking toward a solution of this problem.

Chloroform

The worship services of a church may be so esthetic that they become anesthetic.

L.



Wide World Photos

TO THE HONOR OF THE UNKNOWN DEAD AT YPRES

The Menin Gate which spans the road over which hundreds of thousands of troops poured into the Somme battlefields, in memory of British soldiers who lost their lives and are now buried in an unknown grave.—Dedicated July, 1927

The Patriotism of Jesus

Some Reflections for Armistice Day

By William A. Matson

Pastor Methodist Episcopal Church, Kernville, Calif.

GEORGE WASHINGTON was a traitor to his country. Such was the common English belief of a century and a half ago. John Brown was the greatest boyhood hero of one raised on the prairies of Kansas. When his friend from Virginia informed him that his idol had been hanged for rebellion it was a shock almost too great to be borne. Many thousands of men, patriotic Americans all, went to their death at Gettysburg because of conflicting loyalties.

Who is a patriot? Ask the Legionary about the pacifist. Ask the pacifist about the big business man, or the powder magnate about the labor radical. Is he a patriot who boasts loudly of his country's greatness while flaunting her Constitution by the color of his nose? Or the business man whose right hand knows not what his left hand does? While his right hand is writing checks for the community chest his left hand is wringing the life joy out of the hearts of many of his employees.

How about the churchman on the law enforcement committee who takes literally the command "Judge not" when it comes to such matters as figuring his income tax and estimating the speed of his automobile? Why is a patriotic Catholic a paradox to many Protestants? Can Stephen Decatur with his "My country, right or wrong, my country," and the Quaker, daring not to obey his country's laws in war time, both be patriots? These questions suggest the need to-day for discovering the true meaning of patriotism.

Such diverse characters as Nathan Hale and Frances Willard, Stonewall Jackson and Woodrow Wilson will ever be honored for their high devotion to duty. As Americans we will always applaud their love of country, but as Christians we must look to Jesus the patriot for light to pick out the way of true patriotism in the present befuddled conditions of men's minds.

The Jew was a patriot, the most intense with which

Rome had to contend. He was ever ready to revolt, often against hopeless odds, and never willing to co-operate with the conqueror. In his soul was the religious conviction that, as the chosen of Jehovah, the earth was his to rule from Jerusalem. His heart still sang the old song of the captivity, "Let my tongue cleave to the roof of my mouth . . . if I prefer not Jerusalem above my chief joy." Jesus, breathing this air of burning patriotism, felt His own soul stirred to the depths from which He uttered the heartbroken cry: "O Jerusalem, O Jerusalem, how often would I have gathered thy children together even as a hen gathereth her own brood under her wings, and ye would not." His also may well have been the ringing pledge of Isaiah: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth." Jesus, the passionate patriot of Palestine, can reveal to the discordant thought of to-day that true love of country which makes patriotism and religion two harmonizing notes in the symphony of life.

II

Jesus and Jewish Patriotism

Jesus began by following the traveled highway of Jewish patriotism. He shared the common hope for a better day, looking forward to the time when the will of God should be done on the earth, although His keener vision perceived how pitifully inadequate was the conception of the kingdom of God into which they had stumbled. Therefore He began by keeping step with them while endeavoring to guide their feet away from the easy and popular paths. He gloried in the ancient heroes and law, the beautiful temple and pure worship. He paid the temple tax and obeyed the laws (but not always the traditions) regarding the feasts and the Sabbath. The patriotism of Jesus was a self-denying love of country which first expressed itself in loyalty to its laws and institutions.

Jesus' Respect for Authority Needed in a Lawless Age

A lawless age needs to learn Jesus' unselfish respect for authority. In His time the statutes were largely made by a foreign power and the religious rules imposed by a selfish ecclesiasticism, while in our day democratic procedure is generally followed both in church and state. In disregarding a few of the traditions He obeyed the original spirit of the law. Our courts are crowded with cases where men who call themselves patriotic Americans are selfishly striving to violate the spirit of the law through technicalities. The Christian patriot of to-day must begin where Jesus began and walk with Him along the patience-trying road of loving conformity to the laws and customs of the land before he can earn the right

to climb with Him the high and difficult path of loyal opposition to the established order.

III

Jesus' Rejection of Hate

There are at least three places where the Jewish patriot turned from the way of love, and at these points Jesus always parted company with him. The first is where love of one's own country becomes hate for another country or race. The Jew prided himself on his hatred of Rome, but Jesus said, "Love your enemies, do good to them that hate you, bless them that curse you, and pray for them that despitefully use you." In the second place, glorification of one's country and its greatness often grows into a blind and binding traditionalism. At every point where national customs blinded men to the love of God or the needs of their fellow men, Jesus ignored them. Thus He healed on the Sabbath day, associated Himself with outcasts, and failed to fast at the stated times. To Him, human welfare always came before institutions and customs. "The Sabbath was made for man, and not man for the sabbath." Finally, national pride easily develops into a feeling of personal superiority and an attitude of condescension toward other races. In the parable of the Good Samaritan Jesus rejects all such forms of patriotism. The true lover of country will always strive to make his land better and greater as a servant while remaining humble himself.

The great principle which guided the patriotism of Jesus is now more evident. It is the motive of love, and has two objects: men and righteousness. We often attempt to distinguish between them, but with Him they were one and inseparable. When asked to interpret the righteousness of the law He stated it in terms of love. "Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself." There can be no real goodness without love, even though our money builds churches and feeds the Armenian orphans, and our names are found on official boards and Red Cross committees. In the way of unselfish love, it is impossible to wander far from the path of righteousness. Thus Jesus taught, and thus He walked.

How far this is from much of the popular patriotism in the year of our Lord 1927! There is not so much steady walking in the way of love and virtue as bombastic boasting of the bloody deeds of yesterday and the military strength of to-day. The general attitude toward the Germans in 1917 was not far different from that of the Jew toward the Romans in the year 17. The principal difference was that we were strong enough to express our feelings in victorious war while he was held in political subjection. The approved roads for many patriots to-day are still those of national hatred, social pride, and racial snobbishness.

We Mothers Know

BY JOHN DRINKWATER

"Peace," they have said,
Through the sad profit of our pain
We grieve till time is gone,
We shall not learn to build again.
The bricks of Babylon—
Our sons are dead.
Stilled are the guns.
Good will, they say, shall heal, shall bless
The lands now, year by year,
But though the merciful possess
The earth, they shall not hear
Our little sons.
They were our friends;
Our thought, our breath, our blood we gave
To make them so;
They bought us peace, and in the grave
Is all the peace they know,
To make amends.
Leaders and lords,
Who in your pride decree that thus
Or thus shall scores be paid,
An age is building when with us
Your reckoning shall be made,
Who have no swords.
We mothers know;
By the world's hearths we sit and dream;
Again we watch them die;
They willed the peace that you blaspheme,
And, though you still deny,
It shall be so.
—The Graphic (London).

IV

When Aggressive Egotism Masqueraded
as Patriotism

Jesus plainly saw that the old patriotism could lead only to disaster. Its method was that of force or war, which is always ultimately self-defeating. Its spirit was pride, which blinds the eye alike to the truth of God and to its own defects. Its laws had solidified into a legalism which destroyed freedom and became an end in itself. Not only did Jesus refuse to go that way, but He openly clashed with it. A burning spirit of love for His people drove Him to the attack at every point. "Broad is the way that leadeth to destruction, and many there be that find it." Its dangers must be posted, and the many be shown the way of true patriotism. So we see Him resisting the popular ideas at the following points:

1. The Jewish national hope lay in a world empire with its capital at Jerusalem. The Messiah would some day come and establish this kingdom by military force. Whenever Jesus was accepted as the Christ or anointed one, it was with this idea in mind. He had to withdraw from the crowds partly in order to escape their attempts to make Him king and to teach His disciples the divine way of establishing the Kingdom. His sayings about the meek inheriting the earth, loving our neighbors, and turning the other cheek all have back of them the principle, "They that take up the sword shall perish by the sword." The popular way would surely end in destruction. Thus it was that Jerusalem was destroyed by the Romans a generation later; and Rome itself, following the same course, was sacked by the Goths in 410. So Jesus, the patriot, saw that the way of love was the only path both to national greatness and to God.

2. The old Hebrew law was the finest means possessed by any ancient people for bringing about social justice and God consciousness, but in Jesus' time a great body of interpretation had developed which was considered more important than human welfare. For example, on the Sabbath it was forbidden to heal, or even to shuffle the feet lest one be guilty of plowing. Thus were forged the chains of a legalism which bound the common people as slaves. Not only did Jesus refuse to obey these traditions, but He condemned those who imposed them. "Woe unto you, scribes and Pharisees, hypocrites! for ye tithe of mint, anise, and cummin; and have left undone the weightier matters of love, justice, mercy, and faith. . . . Ye blind guides who strain out the gnat, and swal-

low the camel." The temple regulations had become a means of graft and oppression, so He overturned the tables of the traders, quoting, "My house shall be called a house of prayer; but ye have made it a den of robbers." As a loyal Jew Jesus sought to overthrow the superimposed traditions with all the strength that was His.

The Constructive Forces on Which
Jesus Relied

3. In His attempt to substitute the lamp of humility for the blindness of pride, Jesus came to the very heart of the trouble with most popular patriotism. The heart is always the most difficult thing to change because upon it all else depends. The more pride is attacked the more set it becomes. The true patriot, on the other hand, is ever willing to repent both of personal and national sins. While Jesus' method of aggressive good will was misunderstood, and His assault on the traditions created antagonism, it was the call for penitent hearts which so trampled on the heart of pride that it aroused a hatred which could only be satisfied by seeing Him on the cross.

Thus Jesus assailed the defects in the patriotism of His own day, but it should be noted that in His condemnation He was always constructive. Physical force must be replaced by spiritual power. Legalism must go in order that the divine purpose of the law may be fulfilled. Before these can be accomplished, the proud heart must meekly bow. The call to-day is for constructive Christian patriots who will follow His leading in facing the evils of American life. The essence of national pride at the present time is little different from that of two thousand years ago. There is scant trust in the power of love, but almost total dependence upon physical force to accomplish the few things which money cannot do. And, while there is no crushing traditionalism, we are engaged in a mad scramble after pleasure which is even more debilitating to national strength and character.

V

The path of patriotism trod by Jesus is now more clear. He was not deceived by the easy and tempting bypaths, but kept straight ahead on the way of love through the hills of service and into the highlands of world brotherhood, where at the end of the trail on the topmost peak stood a cross.

The cross still stands for the patriot who would follow in His train.

The Boy in the Street

By A. Ray Petty

The Street placed its hands on the life of a boy—
The seething street—the soulless street—
It stole all his portion of childish joy—
The Street.

The Church did not see the boy as he passed—
The busy church—the bustling church—
Did not see his face growing old too fast—
The Church.

The Christ looked down from the heavens high—
The risen Christ—the reigning Christ—
And said, "For these least I was glad to die"—
The Christ.

"On Earth as in Heaven"

By Edith Houghton Buell

An angel from the heavenly choir
Came down the shining way;
Gave me a string from his own lyre
That I might sing and play.

"What shall I sing, Celestial One,
On earth, in heaven above?"
"Join with the host before the throne
And sing the Saviour's love."

Some General Conference Opportunities

By Paul Morrison

Pastor Methodist Episcopal Church, Saratoga Springs, N. Y.

HEAVEN spare Methodism from a two-by-four General Conference at Kansas City! It can be *small* even with 850 delegates. The days are too demanding to spend the whole month on lesser things. Our church must come to grips with the things that matter most. We must determine the future policy of the church. Is it to be a national church or a world church? Is the voice of the church to speak out against attempts to militarize the United States? What has the Methodist Church to say on the "state of the nation" and the "state of the church"?

The world cares very little about the consolidation of boards or the numbers of bishops elected. (Neither do the rank and file of Methodists.) The big concern is, Can Methodism contribute vital Christian experience, character, and conduct to life? Methodism may have more churches, more ministers, more missionaries than any other denomination, but are Methodist people more Christ-minded in world affairs, in civic righteousness, in industrial relationships, and in tolerance than others? Is the world more Christlike because of the way Methodism says by her total program, "He (meaning Christ) must increase; I (denominational Methodism) must decrease?" The Kansas City Conference can surpass even the Christmas Conference of 1784 in significance if we face big issues. The actions of the Conference will be no more courageous than the majority of delegates or no more daring than the committees entrusted with important duties. What will happen? We can only hope that the Conference will present Methodism unto Him "a more glorious church."

Thinking primarily of the larger issues, one hesitates to mention anything touching on church machinery. To suggest *repairs* or *new parts* is exceedingly dangerous, for some church leaders will immediately point accusing and scornful fingers, accompanied by a disdainful cry, "*Tinkerer!*" But if the motor will run more smoothly and have more power, well—let's do some fixing. The matters herein proposed are not "sole" issues or "first things" in themselves, and yet they are important enough to receive serious consideration.

Revise Duties of the Minister

The General Conference would do well to write a new paragraph into the Discipline in place of Paragraph 182 (1924) on the duties of the minister. The summary impression one gets reading the present paragraph is that as long as the minister "organizes and maintains, if practicable," this or that organization and "takes a collection" for some *cause*, he has done his full duty the moment the Quarterly Conference reports are recorded. It is safe to say that district superintendents the country over will tell of men on their districts who have no idea of a program for the local church. Surely the Discipline gives them no aid in formulating one, for there is given a meager conception of what the church expects of the minister, or what he may mean to the local church and community. Situations are different, and every town is *peculiar* to a fault, but the minister's task is fundamen-

tally the same everywhere. Let some of the best minds in the General Conference give the church a comprehensive paragraph on the duties of the modern minister.

A New Basis for Apportionments

The General Conference ought to abolish the present basis or system of ministerial support. The apportionments for district superintendents, bishops, and Conference Claimants are raised on a percentage basis of the pastor's cash salary and in some instances includes the rental value of the parsonage. Of all unjust practices, this takes first and second prizes. As a result of this basis of raising the items in ministerial support, pastors' salaries are kept down, and the dishonest, at least deceitful, practice of *bonus* or *purse* springs up. In one Conference, to raise a pastor's salary \$300, means \$54, or an increase of eighteen per cent in the other items of ministerial support. This is unfair to the church, the pastor, and the people.

Unfortunately, it is true that the rank and file of laymen do not look upon these apportionments as ministerial support. The business man thinks of the additional items as a denominational tax or administrative overhead. The General Conference could change the whole situation by making the amount raised for current expenses, exclusive of the pastor's salary, the basis for the connectional apportionments.

In the Conference Minutes there is a column for "Current Expenses, not Including Ministerial Support." These apportionments may be secured by a percentage of that amount. If the apportionments for district superintendents, bishops, and Conference Claimants were thus made, the whole matter of membership would be taken away from any financial consideration. Some now decry the impious practice of increasing the non-resident, inactive lists. Reports of total membership are deliberately pared to keep down apportionments. Church membership is too sacred to play with in such a manner. Remove it as one of the factors in apportionments, and we would immediately see a difference. Make this the determining factor: What does this charge raise for current expenses, not including the pastor's salary? An auditor or certified public accountant could present a statement with the pastor's report to the Conference statistician if there is a doubt as to a church's honesty. Then find a percentage of the total which will provide for the additional items in ministerial support. What would such a provision accomplish?

1. It would change the attitude of many churches in determining the pastor's salary. It would mean many increases.
2. It would treat the small church with a modest budget fairly and tax properly the large churches which maintain staffs of workers, expensive quartets or choirs, and have big plants.
3. It would eliminate tampering with membership rolls as a means of economizing or cutting down Conference apportionments.
4. A percentage could be computed for the items that would satisfactorily meet the connectional apportionments.

Perhaps some wiser plan could be devised, but let us officially reject a spoils system.

A New Burial Service

We need not be ashamed of our Methodist ritual for the most part. We can be proud of the ritual in many respects until we come to the service to be read at the grave. One rebels against the pagan elements it contains. Our best efforts are made to give death a spiritual interpretation and to declare the reality of immortality, but at the grave the church sides with all that is pagan and tries to assure intelligent, bereaved people that their hope is in a resurrection on the last day "when the earth and the sea shall give up their dead," and that "we may have our perfect consummation and bliss both in *body* and soul." Presumably, we want our people to pin their hope to some form of physical resurrection. Minor changes could well be made to most of our ritual, but the burial service is beyond repair. We cannot put a new patch on that old garment. Nor do we want our pastors to turn to some outside manual of "A Thousand Thoughts for Funeral Occasions." Let the final burial service of the Methodist Church be a great summons to a spiritual conception of death and a Christian plea for victorious faith that neither feels the sting of death nor the defeat of the grave.

A New Era for Missions

What will our church do for its missionary program? It must be educational, without constant financial jibes and reminders of "One year ago, this month's total was

...." The best thing that could happen would be to have two years of missionary endeavor free from the curse of *vouchers*, and the dickerings of credit "On Apportionment" and "Specials." Voucher zealots would thus translate the parable of the Good Samaritan: "And straightway the Good Samaritan, when he had taken out two pence and gave them to the host at the inn, said, 'Take care of him, and whatsoever thou spendest more (put in the column *Specials*), and when I come back again, I will repay thee if I can have a Conference voucher on apportionment.'" The none-too-missionary-minded Methodist has been taught to think of the finance office rather than the great world call to Christian service. To face our total task must become a great spiritual crusade that will light the fires of desire to carry the spirit of Christ everywhere. Let us not deceive ourselves into believing that we can pour the kerosene of financial drives on missionary fires and keep them burning brightly forever.

We will do these minor things and many others at Kansas City, but the biggest work is to start a spiritual renaissance that will compel Methodism to give Christianity a warmth of meaning that will make the Master the Christ of the American Road. Some church must pioneer in the realm of simple, spiritual adventuring in modern life. Methodism has the historical background to do it. No church has a wider contact with the rank and file of folks. We can do one great thing: put Christ upon the highway of American life.

Some Folks in Our Church

The Woman Who is Not Afraid of Dishes

By Hubert C. Herring

IT MUST have been a man who invented church dinners, for I am sure that there would never be another if the men had to do the work.

There are many orders of righteousness in our church. There are saints of various degrees of perseverance, ranking each other according to their peculiar excellence. I propose for canonization the woman who is not afraid of dishes.

There are various orders of righteousness even in the church kitchen. There are the women who are perfectly willing to arrive at four o'clock and do the ornamental little tasks, dressing up the salads, and putting the flowers on the table, and all that kind of thing. I would not disparage them. But a reserved seat must be saved for the woman who is not afraid of dishes.

She is the woman who stays after everyone else is gone. There is nothing so stale, flat, and generally deserted as a church dining room after a church dinner. Every man and his wife and children have blithely piled into their cars and are headed towards home and bed. The church dining room has all the earmarks of a cyclone-swept scene. Paper napkins, bits and odds and ends and what not are everywhere. And—dirty dishes. What in all the world is so dirty as dirty dishes?



She rolls up her sleeves and goes at them. She piles and arranges and scrapes. She moves through a cloud of soap suds and steam, with the dim outlines of endless stacks of church dishes looming in the background. Piles of the washed, piles of the unwashed. The piles gradually melt away, taking their places in the interminable shelves, ready for the next church dinner, when the process will be repeated.

And the woman who is not afraid of dishes will be right there next time. She always is. It isn't fair. It isn't reasonable. It is only true, that's all.

The church enjoys its good fellowship, and the dinners help. But the holiest saint on the roster is the woman who is not afraid of dishes.

She is the woman to whom the parson can always go for advice. He gets it every time. She is blunt, short-spoken, with a direct sagacity which cuts the corners and tells the truth. She sometimes slips in her grammar, never in her good sense. She has not a degree from the State university; her degree has a big D in it, but the letter stands for dishes. There are a lot of university graduates who might learn from her.

Some day when the scales are balanced, the church will insist upon new orders of merit.

Galveston Entertains Texas Methodists

Wesley Tabernacle Host—Bishop R. E. Jones, Presiding



Rev. E. W. Kelley

THE course of empire westward wends its way. History reveals this true of the religious influence, including those institutions which exert a leavening and saving power in society. That principle has given us the status of progress and achievement evident in our church life in the vast empire State of Texas. No skyline of the Methodist Episcopal Church could be complete without embracing all that prosperous church territory

stretching from the Louisiana line to far-away El Paso and beyond on the west.

Bishop R. E. Jones, according to the plan of episcopal visitation, will convene the West Texas Conference on the 30th of November, at San Antonio. On November 23, at Galveston, he will also preside over the Texas Conference. Both Conferences were constituted out of that territory originally cultivated from the historic Mississippi Mission Conference as a nucleus and base of operation. Their progress reveals the consecrated and prophetic wisdom of those Methodist pioneers and apostles who builded more wisely than they knew.

The Texas Conference, older than its sister, was born amid that strange congeries of social and political forces that followed the events of '61-'65. It was a time when new institutions were being born and fresh organizations were being formed as channels of expression for the new thought of the times that had burst through old moulds, as does molten lava from its crater confinements of a volcano. The humanitarian voice of the Methodist Episcopal Church had become irresistible throughout this whole gulf-coast territory.

It was in 1866 that this Conference was organized. Its growth during these six decades has been most commendable. Favorable to this fact must be remembered, however, that the rank and file of its men have been indigenous—they have been native to the soil and thus exhibit that ambitious, conquering pioneer spirit accustomed to meet and overcome obstacles. It is the builders' spirit. They who build empires, political and religious, must have them in their brains, and then objectify them in efficient institutions. These heroic Texas men have been doing this through the years. On their roll of honored dead are some of the most cherished names of Methodist history. Some of the pioneers still linger, a benediction and blessing to their successors. In turn, these successors have caught up the torch, and traveling in blazed trails partly, and besides, in other trails which they themselves have made, have worthily advanced the cause of those great responsibilities they inherited.

District superintendents of this Conference are Drs. J. W. Gilder, of Beaumont; J. S. Scott, of Houston; E. H. Holden, of Marshall; R. B. Reid, of Navasota; W. R. Robinson, of Palestine, and J. H. Anthony, of Paris Districts. All these are men of wide experience and proven ability in church administration. The Rev. L. V. Harrison is the efficient secretary, and the Rev. E. O. Woolfolk, the able statistician of the Conference. The statistics of the body are encouraging. In the six districts are 17,581 full members and 116 traveling ministers. There are 225 church buildings, with an estimated value of more than \$742,000, including the eighty-three parsonages. Ministerial support paid by the charges is \$90,436.

In its uniformly successful history a cluster of achievements are worthy of note. In one of these, notably the development of their Conference educational institution, the Conference pride is justly stronger than in any other achievement. Wiley College ranks with the best educational institutions for Negroes in America, and is therefore a source of pride for all Methodism and for Negro Americans generally. Most loyally reinforced and supported by both ministerial and lay members of the Conference, President Dogan and those who laid its earlier foundations, may justly pride themselves upon having given the nation one of its most substantial, efficient educational plants. Through its World Service giving likewise, this Conference has contributed very creditably to religious and moral progress generally. For the two-year period—1925-26—their total giving to these benevolences were upwards of \$27,726, every dollar of which was sent on Methodism's mission around the world. The other feature has been the Conference's building program.

Signal achievement in this field partially accounts for the present session at Galveston. It commemorates a wonderful project in the erection of Wesley Tabernacle. Throughout the Methodist world it should be known that this church, host of the Conference in session there November 23-27, was just recently remodeled at a cost of \$45,000 without aid from the connectional Board of Church Extension. That story was told in detail in a previous issue of The Southwestern. Dr. E. W. Kelley, present entertaining pastor, was the masterful administrator in that event. A man of rugged worth, he entered the Conference in 1911, Bishop McIntyre presiding. His has been a ministry of wide demand in his Conference. Trinity, East, Grace, Sulphur Springs, Malla-lieu, Ebenezer, are among the charges served by him. It was because Bishop Jones saw in him a man of superior ability that he appointed him in 1920-21 to Wesley Tabernacle, where he has given to the Texas Conference its most pretentious church structure.

At Wesley Tabernacle, Galveston, under the clear Southern skies of the section within sound of the roaring waters of the gulf, the Conference will be happy in the hospitality of the city. An atmosphere genial, generous, cultured, and Christian awaits them. The Southwestern sends gracious greetings to both Conference and host, wishing that this will be the most constructive and satisfactory session in its long history.

Bishop M. W. Clair Visits the West

By Miss Gertrude O. Jackson

ON SUNDAY, July 31, 1927, at Taylor Methodist Episcopal Church, Oakland, Calif., we had as our distinguished guest Bishop and Mrs. M. W. Clair, of Covington Area. In the morning Bishop Clair preached to a large audience, and that night he delivered an address at First Methodist Episcopal Church (white). He was greeted with an overcrowded audience. The male quartet of Taylor Church rendered several selections of Negro spirituals.

Monday night, August 1, a banquet was given in the honor of the distinguished guests. A large crowd attended, and among the number were our pastor, the Rev. John Wesley Thomas, and his wife, and our district superintendent, the Rev. Bane, and his wife. A wonderful program was rendered. Flowers were presented to Bishop Clair from the Ladies' Aid Society by the president, Mrs. E. L. Sanders, and flowers presented to Mrs. Clair by Miss Hazel McDowell, president of the Ojac Tennis Club.

Tuesday night, August 2, Bishop Clair delivered an address on "Africa" in Central Methodist Episcopal Church (white), San Francisco. Here Bishop Clair was

greeted by Bishop Burns, our resident bishop, who spoke so fittingly of Bishop Clair. Our Bishop Burns made a special trip to San Francisco from Los Angeles to welcome Bishop Clair to the Pacific Coast. The Junior Epworth League of Central Church is going to aid the bishop in the work of Africa.

Wednesday night, August 3, Bishop Clair delivered another address to a large number in Trinity Methodist Episcopal Church (white), Berkeley, Calif. Taylor's quartet assisted Bishop Clair. During the five days Bishop and Mrs. Clair were in Oakland they were given many sight-seeing trips. On Thursday afternoon the bishop and wife departed for Los Angeles.

We must say much credit must be given to our present pastor, the Rev. J. W. Thomas, for the coming of Bishop Clair to the coast. Our church is growing under his pastorate, and all seem to be in a better working mood. During the nine months the Rev. Thomas has been with us we were able to raise \$2,559.11. Taylor Church happens to be the only Negro church in the California Conference, so we are sending our pastor to Conference with a good report and wishing for his return.

Forty-Eighth Session of the East Tennessee Conference

By Thomas G. Howard

IN THE quiet, clean, and beautiful little city of historical fame, Marion, Va., situated in one of the fertile valleys of the Old Dominion, on the Bristol Division of the Norfolk & Western Railroad, the East Tennessee Conference held its forty-eighth session in the Mount Pleasant Methodist Episcopal Church, with the Rev. T. C. Frazier as host, and presided over by that eminent Christian statesman of international fame, Bishop M. W. Clair, D.D., LL.D.

The usual initial meeting took place on Tuesday night, October 4, at which time, in the absence of the speaker of the hour, Drs. Judson S. Hill and I. Garland Penn, made helpful addresses. The Rev. J. G. McBrossi, of Wytheville, Va., presided.

Wednesday morning, October 5, at 8.30, the hour for opening, the bishop being unavoidably delayed, the Revs. C. H. Hurd and A. W. Randolph led the devotions, after which all committees were organized and settled down to their work. Bishop Clair arrived at 2 P. M., and at 2.30 he ascended the rostrum and announced the hymn, "A Charge to Keep I Have," at the conclusion of which he read the fifteenth chapter of the Gospel of St. John with timely and instructive comment. Dr. J. C. Sherrill, of Knoxville, led in prayer. Assisted by the district superintendents, the bishop administered the holy communion, which was indeed a spiritual feast.

With the Rev. Edward H. Forrest presiding, the formal opening took place. The Conference was wel-

comed to Marion by his Honor, Mayor S. L. Dickinson, and Mrs. Susie Thompson, of the Mt. Pleasant Church, both of whom made splendid addresses. The Rev. J. Wesley Manning, of Gary W. Va., responded with credit to himself and the Conference. Bishop Clair also responded on behalf of the Conference and Methodist Episcopal Church. The Conference organized by electing the Revs. A. D. Williams, secretary; W. A. Webber, treasurer, and F. A. Hatcher, statistician.

Reports from the district superintendents always furnish an interesting hour for the Conference. The Revs. B. J. Martin, of the Bluefield; Jas. A. Pickett, of the Chattanooga; F. D. Johnson, of the Knoxville, and Anderson Davis, of the Pulaski Districts, each read encouraging reports which brought forth applause from the Conference. Each of the superintendents received presentations from their respective districts as tokens of esteem and confidence.

Drs. Judson S. Hill and I. Garland Penn represented the Board of Education at a special educational meeting Wednesday night, with the Rev. E. L. Wright presiding. Both speakers seemed to be at their best; a great appeal for more liberal support of our educational institutions was made. It was revealed at this meeting the amount given by the Conference this year for Morristown College equals more than six times the amount of any previous year. The Conference renewed its pledge to the school, and adopted Dr. Penn's suggestion of self-denial week for

our schools the week in November which embraces Thanksgiving Day. Dr. Penn also represented the World Service Commission.

Dr. Gammon Morris made a lasting impression upon his hearers in his able presentation of the work of the Board of Home Missions and Church Extension. Dr. E. M. Jones was the efficient representative of the Board of Pensions and Relief. He explained the new plan and concluded his address with a beautiful tribute to the men who have given their lives to the work of the ministry.

A forward-looking movement was inaugurated within the Conference when Bishop Clair appointed a committee to meet with the cabinet to study the critical condition of our work in the rural sections, and the opportunity for extension and development in the cities and mining regions. So careful and effective did the committee go at the task assigned to it, the Conference voted to continue it as one of the standing committees.

The General Conference election in the ministerial ranks passed without incident and only negligible interest; considerable enthusiasm, however, was in evidence among the laymen. Dr. Judson S. Hill, president of Morristown College, was the choice of the Conference as ministerial representative, and Mrs. Nellie Forrest, the accomplished wife of our pastor of Bristol, Va., was selected to represent the laymen. The Rev. Anderson Davis, superintendent of the Pulaski District, is reserve delegate for the ministers, and Mrs. Hattie Evans Sinkford, of Bluefield, W. Va., is the reserve for the laymen.

The Sunday services brought a very large crowd from all directions of more than 100 miles' radius. After the love feast, conducted by the Revs. R. D. Washington, W. W. Ward, A. W. Randolph, and J. F. Prigmore, the congregation went to the Royal Oak Presbyterian Church, one of the largest white churches of the city, for the 11 o'clock services. These splendid people gave up their morning service in order that our people might have use of their spacious church auditorium while they occupied the balcony. Bishop Clair said that it was "one of the finest evidences of Christian fellowship" he had ever seen. To say the least, the morning worship was a spiritual triumph. Dr. C. K. Brown introduced Bishop Clair, who, by request, preached his famous sermon on the life of Joseph; subject, "The Elevating Influence of Christian Character." Many of both races declared it to be the greatest sermon they had ever heard.

Sunday afternoon, at 3 o'clock, under the direction of the Revs. H. L. Johnson and F. D. Thomas, an impressive memorial service was held in honor of the lamented Samuel B. Johnson, Charles H. Jones, and William H. Pleasants. Eloquent eulogies were delivered by the Revs. Anderson Davis, Edward H. Forrest, and R. M. Green. The bishop ordained as deacons Garfield A. Owens and James Tinner. Aaron Williams and Moses Malone were ordained elders.

The Rev. Thomas G. Howard preached the Sunday night sermon. The Committee on Resolutions thanked the Rev. T. C. Frazier and his good wife, the kind and hospitable people of Marion for the splendid entertainment given to the Conference. The Rev. J. Wesley Manning, on behalf of the Conference, presented Bishop Clair a handsome brief case bearing the bishop's name in golden letters. The bishop expressed his appreciation. The Laymen's Association, through their representative, U. S. G. Froe, presented the bishop with a cash donation for emergency work in Liberia.

The bishop called Question 39: Where are the Preachers Stationed? He then led the Conference in a few moments of consecration, after which the appointments were read. What in many respects was the most remarkable session of the East Tennessee Conference became a matter of history.

BLUEFIELD, W. VA.

Annual Meeting, W. F. M. S., Washington Conference

"GO THROUGH the gates; prepare ye the way of the people; cast up the highway; gather up the stones; lift up a standard for the people" (Isa. 62. 10). With these words burning on the altar of our hearts for the millions bound in darkness who have never heard of Christ, the seventh annual meeting of the Washington Conference Woman's Foreign Missionary Society of the Methodist Episcopal Church convened at Sharp Street Memorial Church, Baltimore, Md., September 9-11. Miss Martha E. Henson, Conference president, presided in the morning session, September 9. Devotionals were led by Mrs. A. B. Simms; prayer by Miss M. Knight, after which the Rev. Walter English, pastor, made suitable remarks. A most hearty welcome was extended to the members of the annual meeting by Mrs. Helen J. Muse, president of the entertaining auxiliary of the North Baltimore District. Miss Mary Knight responded in behalf of The Woman's Foreign Missionary Society.

Mrs. Pearl D. Smallwood and Miss M. Knight were appointed on the resolution committee. Mrs. Fannie D. Tyler, Conference secretary, in her usual brilliant way rendered her annual report, showing that we had made marked progress, both in membership and money. The district secretaries' reports followed. The Rev. A. J. Mitchell was introduced and conducted the quiet hour, and delivered some very helpful information from John 4. 4. Miss Lubie P. Hooper, home base secretary, was then introduced and gave a most interesting talk on the great need of the work. Mrs. Elizabeth Boston presided at the afternoon session. The Conference president, Miss Martha Henson, was presented and made an inspiring annual address that touched the hearts of all. The school of missions was held in the lecture room, with Mrs. Cora Day, Mrs. E. O. Perkins, Mrs. Pearl D. Smallwood, and Mrs. Bertie Coates, teachers. A memorial service for those who had left our ranks was held at the evening hour. After this service Attorney W. T. McGuinn was introduced and addressed the society; also His Honor Mayor W. F. Broening, who brought us a warm welcome in behalf of the city. Dr. A. J. Mitchell presented our own Dr. P. O'Connell. Mrs. F. D. Tyler introduced the Rev. J. W. Colbert, of the Presbyterian Church. Both made marvelous addresses.

On the second day holy communion was administered by the Rev. English, assisted by the Revs. Love and Dockett. After this sacred feast, the following departments submitted excellent reports: Stewardship, Mrs. E. Dockett; hospital supplies, Mrs. M. Mitchell; junior work, Mrs. E. O. Perkins; the Annapolis Junior Auxiliary was presented with \$10 as an encouraging reward for last year's work; mite boxes, Mrs. E. Ogle; young people's work, Mrs. P. D. Smallwood. The Conference treasurer, Mrs. B. B. Hollomand, made her annual re-

port, which showed advancement over the previous year. Mrs. F. D. Carroll, Mrs. M. P. Thomas, the Revs. R. W. Coates, J. C. Carroll, E. A. Love, L. A. Carter, the Rev. Mrs. Carter, and Mrs. S. C. Love were introduced, and each gave five-minute addresses which were full of inspiration. Mrs. Mary J. Williams gave valuable information concerning our own retired missionary, Miss Martha Drummer, and a letter of greeting was ordered sent to Miss Drummer from our society. Miss M. Thomas, of the Philippines, was introduced and made brief remarks. A delightful sight-seeing trip was given by the entertaining auxiliary in the afternoon which we enjoyed very much.

The following officers were elected for the ensuing year: Mrs. F. D. Tyler, Conference secretary; Miss M. Henson, Conference president; Mrs. C. Day, first vice-president; Miss M. Knight, second vice-president; Mrs. E. Boston, third vice-president; Miss M. E. Dorsey, recording and corresponding secretary; Mrs. B. B. Hollo- mand, treasurer; Mrs. P. D. Smallwood, young people's work; Mrs. E. O. Perkins, junior work; Mrs. E. Ogle, mite boxes; Mrs. C. Burrell, Easter offering; Mrs. E. D. Fletcher, extension; Mrs. S. Richardson, Christmas gifts; Mrs. E. Dockett, stewardship; Mrs. C. Johnson, periodicals; Mrs. A. Woodland, publicity.

At 6 P. M. a heritage banquet was held. On Sunday the Rev. W. English preached a wonderful missionary sermon. The Rev. Mr. Warner, a missionary on furlough from India, gave an interesting address on his work. Dr. Ernest Lynon gave a splendid address at the children's hour. For the evening service we journeyed to Centennial Methodist Episcopal Church, the Rev. C. A. Briggs, pastor, to hold our closing exercises. Plans for the year's work were presented by the entire organization. The newly elected officers were installed with impressive ceremonies. The silver loving cup was awarded to the auxiliary of Mt. Zion Methodist Episcopal Church, Washington D. C., for the auxiliary making the greatest progress along all lines for the year's work.

We cannot find words to express the most delightful entertainment given the members of the annual meeting by the entertaining auxiliaries at Sharp Street Church, Ames, and Metropolitan. Truly, the hearty welcome extended us by the president of Sharp Street Auxiliary was meant in deed and in truth; also of Ames and Metropolitan, for there was no stone left unturned to make our stay while with them one long to be remembered. Other visitors who came to greet us were the Revs. G. E. Curry, G. G. Grant, Mrs. G. E. Curry.

On Sunday night the seventh annual meeting adjourned to meet in the first executive at Asbury Methodist Episcopal Church, Baltimore, Md., November 5, 1927, fully determined to carry out our slogan, "Renew and strengthen on every line until 1929."—Mary E. Dorsey, Cor. Secy.

The Rev. F. R. Bridges Has Passed

By the Rev. E. D. Giddens

THE Rev. F. R. Bridges was born in Coweta County, near Newnan, Ga., about fifty-seven years ago, of good Christian parents, members of Powell Chapel. He joined the Savannah Conference about thirty-seven years ago and served the following appointments faith-

fully and with credit: Edwardsville, Duluth, East Atlanta, Hogansville, Elberton, Covington, Griffin, Culloden, Warren Temple, LaGrange (three terms), Waycross District (six years), Gainesville, in the Atlanta Conference; Rome, First Church; Palen and Speedwell, in Savannah; Brunswick, and Zebulon, where he died October 8, 1927.

The Rev. Bridges retired at the last session of the Savannah Conference in Waynesboro, Ga., on account of ill health; but when his health improved, he was assigned to serve the Zebulon charge this year. Brother Bridges attended the National Grand Lodge in Houston, Texas, and on his return home he died in the depot in Fort Valley, Ga., fifty miles from home, with a stroke of apoplexy. His death was a great shock to his dear wife and adopted daughter and to the Zebulon charge, Savannah and Atlanta Conferences, which he had served faithfully for thirty-seven years.

Brother Bridges was a prominent member of the Smooth Ashler Grand Lodge of York Rite Masons of Georgia and the National Grand Lodge of York Rite Masons. His funeral was largely attended at Fuller's Chapel, Zebulon, Ga., at 11 A. M., October 11. The following ministers of the Savannah Conference were present and officiated in the funeral services: the Revs. J. B. Maddux, district superintendent; T. A. South, J. W. Brown, R. R. Oneal, C. W. Prothro, A. L. Smith, J. H. Pinkney, E. D. Giddens, and the Revs. N. J. Crolley, district superintendent; P. L. Inman, M. M. Alston, and the Rev. Daniels, of the Atlanta Conference; Grand Master Harper, of Gainesville; Dr. Wright, of Gainesville; Dr. Wilkins, of Griffin; J. W. Jackson, of LaGrange; Mr. Bell, of Millen, and others from Warren Chapel. The many floral offerings from the various charges he had pastored were beautiful. Great tributes were paid him by the white friends of Zebulon, including the editor of the Pike County Journal. The remains were taken to Covington on the 12th, where another memorial service was held in Grace Methodist Episcopal Church. He was buried there with Masonic honors.

Editor Brummitt and the Critics

(Continued from page 860)

And these papers *will* protest as long as the Methodist Episcopal Church elects to preserve her soul from the death which a Christless race prejudice inevitably brings.

The fine subtle distinction some minds endeavor to make between the ethics upholding the Eighteenth and that upholding the Fifteenth Amendments is a "man of straw" and obviously untenable. Hair-splitting morality indulged in to keep the Negro American out of his rights and privileges as a citizen is recoiling in the white man's growing suspicion of the virtue of his own ethics. *The South's unrestricted and unchallenged nullification of the Fourteenth and Fifteenth Amendments is the one growing cancer at the heart of the nation that has diseased the entire moral fiber of this nation, even affecting the vitality of the nation's religion.* Until this is corrected it will be increasingly difficult to mobilize the moral strength of the nation for concerted action against any menacing political or social evil of our times. Till then do we look with disappointment for the application of rugged morality as the basis of procedure in attacking any of the nation's problems.



The New Plant of The Methodist Book Concern, Dobbs Ferry, New York

Dedication of the New Book Concern Plant

ONE hundred and thirty-eight years after the founding of The Methodist Book Concern by that little band of preachers at the Conference in John Street Church, New York, its newest and finest manufacturing plant was dedicated at Dobbs Ferry, New York, on the east bank of the Hudson River. The exercises occurred on October 18, in the office area of the new building, inclement weather conditions making the proposed out-of-doors celebration impracticable. The large assembly was made up of official representatives of the church, members of the Book Committee, visiting friends, and the employees of the Book Concern. Dr. John H. Race, publishing agent at New York, was the presiding officer.

The hymn was announced by Dr. Hough Houston, superintendent of New York District. The Scripture lesson was read by Dr. O. Grant Markham, publishing agent at Chicago, and prayer was offered by Dr. George C. Douglass, publishing agent at Cincinnati.

Then a unique feature was introduced. Reposing on the table was a copper receptacle called the Century Box, in which certain items were deposited. This was placed in a niche in the east wall of the vestibule of the new building, at the right of the entrance. The box is covered with a bronze plaque, on which appear the dates 1926-2026, and the familiar colophon of The Methodist Book Concern. It is proposed to have the Century Box in position for a century, at which time the then officials of the Book Concern may have a ceremony of remembrance and expose the contents of the copper box to the gaze of the curious.

It is of interest to detail the items now reposing in this box. Dr. William F. Conner, chairman of the Book Committee, read a message which was deposited in the box, addressed to those having the direction of the publishing interests of the church a hundred years hence. Then Dr. David G. Downey, book editor, offered a copy of Stanley Jones' book, "The Christ of the Indian Road," which was the first book produced at the Dobbs Ferry plant. Dr. George Elliott presented a copy of the current number of The Methodist Review, and Dr. James R. Joy offered a centennial number of The Christian Advocate, and in the absence of Dr. Henry H. Meyer, the first sheets of the Graded Lessons printed at the new plant were tendered by the Rev. E. Leigh Mudge for inclusion in the box. Besides these items there were the Bible, the Methodist Hymnal, the Discipline, and other documents of interest to Methodists of to-day that will also be of deeper interest to the Methodists of 2026 who open the Century Box.

The building was presented to Bishop Luther B. Wilson for formal dedication by Mr. Frank A. Horne, chairman of the building committee. He stated that the land upon which the plant stands comprises a total of over ten acres; the cost of the land was \$205,000, and the cost of the buildings and improvements to the property was \$1,068,725, making a total outlay for the investment of

\$1,273,725. There are 143,850 square feet in the main building, and in the power house and garage 8,755 square feet, a total of 152,570 square feet.

Bishop Wilson prepared a special service of dedication, which was printed in full on the program of the exercises, and was participated in by the entire assembly; and in which acknowledgment was made that "it is fitting that in the ceremony of this hour we devoutly recognize the good providence of God as seen in the development of both the art and science of printing; in the peculiar guidance by which this enterprise of the church has prospered; in the enlargement of purpose, plan, and expectation with which we look forward to years of still wider endeavor and achievement." And so the splendid structure was reverently dedicated "for the spread of wholesome literature, the extension of sound learning, the increase of reverent faith," that "in devotion to a common task the bonds of mutual regard shall be strengthened and true brotherhood promoted"; that "by Thy favor granted this publishing house, there shall be given substantial comfort to those Thy servants, who

in age and feebleness shall share its material gain."

The services came to a close with the pronouncement of the benediction by Dr. R. E. Wilson, pastor of Summerfield Church at Dobbs Ferry.

The new plant is a substantial structure of steel and concrete, and there is probably no better planned nor more completely equipped manufactory in the country for doing the particular kind of work for which it is organized. It is modern in every respect and detail, and while the equipment of the plant calls for the highest measure of quality and efficiency, due attention has been given to the interests of the over 300 employees. It may be worth noting in this connection that the original capital of the Book Concern, which was in 1789 a loan of \$600 from John Dickins, has grown amazingly, the assets of the Book Concern being, on December 31, 1926, \$8,111,964.28; that in the 138 years of its history the Book Concern has contributed to the support of our retired ministers and other "Conference Claimants" a total of \$7,454,908; that at the present time there are over 1,100 employees on the Book Concern staff; that the annual payroll is over \$1,100,000; that over a billion pages of Sunday-school literature are distributed annually by The Methodist Book Concern, and that last year it bound over 2,400,000 books.

Free Stereopticon Lectures

The executive committee of the World Service Commission has voted to return to its former policy of distributing its stereopticon lectures to our Methodist churches without rental charge and without solicitation of "voluntary" contributions. The churches will continue to pay return transportation charges.

This action was based upon the conviction that these lectures are of very great value in telling the story of World Service, and that every encouragement should be given to our pastors increasingly to use them.

New sets are constantly being added to those now in our distributing offices. We are anxious that our people avail themselves of the use of these, the finest stereopticon slide sets being distributed in this country.

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Main Entrance to the New Plant of The Methodist Book Concern, Dobbs Ferry, N. Y.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

HOSEA PREACHES GOD'S LOVE

FOURTH QUARTER. LESSON VII. NOVEMBER 13

Scripture Lesson—Hosea, chapters 6, 11, 14

Amos and Hosea were the only two literary prophets who preached to the northern people of Israel. But, unlike Amos, Hosea was a fellow citizen of the people to whom he preached. The priest Amaziah had taken exceptions to Amos' sermons partly on the grounds that Amos was a foreigner who had presumed to come among another people and meddle with matters that did not concern him. He felt that if God had called Amos to preach, He would have sent him to preach to his own people; and if He wanted northern Israel denounced, He would commission a northern Israelite to do it. But no one could bring this complaint against Hosea. He was himself one of the sufferers of the evil social conditions which he denounced in his sermons. It may be, though we cannot be sure, that Hosea was in Amos' audience when Amos delivered his fiery sermons against the oppressors of the people. If so, Amos probably stimulated his prophetic consciousness. There were doubtless at most but a very few years between the preaching of Amos and the beginning of Hosea's ministry, which covered some eight or ten years more or less.

Amos' sermons had no appreciable effect on the abuses against which he preached. Social conditions became worse. King Jeroboam died within a few years after Amos' preaching. Within less than a decade six kings, representing four dynasties, ascended the throne, and four of them came to the throne by murdering his predecessor. One had scarcely warmed the seat before he was murdered—reigning only one month. These violent changes of government, murder, and robbery are the new evils which Hosea mentions. But he stresses some of the other evils which Amos only mentioned, notably immorality and corrupt worship. In fact, though he may have arrived at his ideas independently of Amos, his sermons are to some extent a more definite expression and clearer development of ideas implied or only casually stated by Amos. Amos implied that Israel's sins were due to wandering away from Jehovah, and so admonished the people to seek Jehovah and live (5. 4, 6, 8); and he identified seeking God with seeking good (6. 14). But Hosea definitely states that Israel's sins are due to apostasy; and he likewise exhorts them to return unto Jehovah if they would be saved from evil. Amos implied the love of Jehovah for Israel (2. 9, 10); but Hosea definitely declares this love. The apostasy of Israel and the love of Jehovah are the central ideas of Hosea's message. The most important difference between him and Amos is a difference in ideas stressed. With the exception of the doom on which they agree, either stresses what the other simply mentions.

This difference in emphasis was due to two things: (1) It was due to a difference in their temperament. Hosea seems to have had a tenderer heart than Amos—in this respect closely approaching, if not equaling, Jeremiah, and a worthy predecessor of the Christ and His apostle of love. Amos stresses justice and implies love, while Hosea stresses love and implies justice. (2) This difference in temperament caused a difference in methods by which they sought to accomplish the same end—social reform. Amos appealed more to the head, the reason, while Hosea appealed more to the heart, the feelings or emotions. Amos bases his appeal on the moral law of God, while Hosea bases his on the tender love of God. For Amos God was being provoked to wrath by the violation of His laws, and, lighter punishments having failed to reform the criminal, must

resort to an extreme penalty, while for Hosea God was being provoked to jealousy by the spurning of His tender love or the people's untruthfulness to Him, and, though self-respect requires that He shall severely punish their unfaithfulness, His great heart of love will be deeply grieved in the punishment. Hosea is evangelical, and represents the Christian standpoint before Christ. Or maybe we could put it thus: Amos appealed more strongly to fear (somewhat like the "hell-fire" preacher), and would frighten the people back to God, while Hosea appeals more strongly to love, and would woo the people back to God.

And Hosea seems more of a social philosopher than Amos. Amos tried to reform society directly (somewhat as the layman does to-day), and gives the appearance of believing that if the social life is set right the religious life would take care of itself, while Hosea tried to reform society indirectly through a reformation of the religion (somewhat as the clergyman does to-day), and gives the appearance of believing that a true religion is the mainstay of true righteousness in society, and if the religious life is set right, so will be every other phase of the social life. And who will say him nay? So, then, if it is not taken in the strictest sense, we may say that Amos represents the lay, while Hosea represents the clerical standpoint of social reform.

Justice and mercy—these are two aspects of God's moral nature. If anyone can say which of these is the better, then he can say which of these prophets was the greater. Justice without mercy is stern, and mercy without justice is lax. Hosea is a necessary complement of Amos.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, NOVEMBER 13, 1927

"What have I to do any more with idols?"

(By Rev. D. D. Martin, D.D.)

The northern tribes had gone far into sin. They had forgotten the God of Israel and sacrificed to Baalim, and worshiped graven images. Hosea means salvation, and the prophet of that name tried to bring his people out of the gross sins of idolatry back to the true God. He was unlike Amos in that he was the prophet not so much of law as of love.

There is a humanness about Hosea that is characteristic of the missionary. There is a universal oneness to humanity that brings us near each other. The lesson speaks of the cords of a man, the tenderness with which God regards us, and the tenderness with which we should regard each other. Such was the love Jesus manifested towards Jerusalem just before His suffering at the hands of its people. Such was the spirit of John Williams, who became a martyr to the people of Erromanga when trying to carry the gospel to them. His cause, like that of his Master, won, though his own life was sacrificed.

No people can know God and worship idols. God has nothing to do with idols except to separate His people from them. The saddest thing that could be said of Ephraim or any of the tribes of Israel was that they were joined to their idols. The work of the missionary is to make God known to idol worshippers so that they will forsake their idols and turn to God. In India alone there are more than 300,000,000 idols, or about as many gods as people. This in part accounts for the persisting of the caste system. If they all knew Him in a common faith, the caste idea could not long survive.

There are idol worshippers in this and every land, and God asks through His prophet Hosea, "What have I to do any more with idols?" Such idols as gold, or other material wealth, or idols of vanity in beauty or fame. If we worship any of these things God has no part with us. We need missionaries in every land and at home to show the sin of idolatry, and to make known the true and living God. More of the Amos type who will show the people their sins, and more of the Hosea type who will draw men to God.

GAMMON SEMINARY.

Epworth League Topic

NOVEMBER 13

THE UNNAMED WAYFARER (Win-My-Chum)

(Luke 24. 13-36)

Jesus came to Cleopas and the Unnamed Wayfarer on the Emmaus road. To them He was a stranger. Finding them perplexed and disheartened, He opened to their minds the ancient writings with new and wonderful meaning. As He showed that Moses and the prophets had looked forward to the coming of the suffering Servant, the seven miles down the sunset path passed quickly. Their hearts burned as He challenged them with the world's need of servants ready to endure suffering. At Emmaus, Cleopas and the Unnamed Wayfarer entreated the Stranger to abide with them, and at the meal they recognized Him. Was it the old familiar words or manner, or was it the spike-scarred hands? They knew it was He, even though He vanished from their sight. Their fatigue was forgotten, their supper left, as they rushed to spread the news. Up and over the dark trail to Jerusalem they hurried to find the disciples, and to their amazement they are greeted with the words, "He is risen and hath appeared unto Peter." As they, too, told their thrilling experience, Jesus Himself appeared in the midst!

It was a marvelous day for Cleopas and the other Unnamed Wayfarer. Who was that unnamed disciple? Was it Luke, the writer of the account, or Nathanael, or the wife of Cleopas? Cleopas was named, but who was the

other? He, too, had told Jesus of his hopes of the Messiah. His heart, too, had burned.

An old German preacher told his people to substitute their own name, and go along with the Master! Leaguer, put your name there! You are the Unnamed Wayfarer—go this week and through the months ahead faring forth with Christ along your Emmaus path. Bring Him your perplexities. Find in Him the real Jesus, who would be comrade to every youth.

Fanciful, mystical, unreal? . . .

Sherwood Eddy addressed a crowd of high-school students by stating, "A libertine or drunkard cannot appreciate Bach, Raphael, Jesus, or the character of a pure woman." He suggested therefore, that some, similarly, have difficulty in understanding the things of the spirit.

How May We Have Christ's Presence? The answer is simple. Know His life and teachings and put them into daily practice. "Who-soever doeth his will, they shall know . . ." Jesus plainly called for followers who would keep His commands. They are the disciples (learners) who walk with Him and gain His power. Bishop Francis McConnel, on August 4, at the World Conference on Faith and Order, Lausanne, Switzerland, said a notable word: "Keen awareness of divine realities comes out of persistent doing of divine will. It is the awareness of a practiced soul. Con-

stant exercise of the whole life in righteousness brings an awareness of spiritual values, keener than eyesight, swifter than formal reasoning, and more instantaneous than deliber-

ate resolution." The Unnamed Wayfarer becomes aware of his Christ when he follows the Master's path and shares His work.—Epworth League Quarterly.

Louisiana Conference Appointments

ALEXANDRIA DISTRICT

S. S. EARLES, *District Superintendent*
2075 Mason Street, Alexandria, La.

Alexandria: Newman, A. W. M. Obee; Wilton, R. H. White; St. Paul, W. L. Dyas. Ajax, to be supplied. Boonville, J. A. Lindsay. Bayou Sea, to be supplied. Boyce and Village, Garfield Robinson. Boyce and Rapides, D. L. Davidson. Bunkie, W. J. M. Price. Cane River circuit, W. A. Tyus. Campti, S. M. Garner. Colfax, to be supplied. Cottonport, J. C. Clark. Cheneyville, Hudson Lewis. Many circuit, Z. Smalley. Lecompte, J. C. Williams. Marthaville, I. C. Daugherty. Natchitoches, J. O. Brown. Newton, to be supplied. Pineville, E. S. Johnson. Pleasanthill, M. C. Harrison. Powhattan, to be supplied. Shady Grove circuit, William Jarrell. South Mansfield and Trenton, F. R. Butler. Robeline, Wm. Emmett.

BATON ROUGE DISTRICT

B. J. REDDIX, *District Superintendent*
347 Liberty Street, Baton Rouge, La.

Asbury, C. Jenkins (supply). Batchelor, H. J. Robinson. Baton Rouge: Neely, W. M. Harrell; St. Mark's, M. R. Walker; Wesley, J. A. Williams. Baker and Jordan, J. S. Dixon. Conrad and Jones Creek, to be supplied. Clinton, W. H. Davis. Deerford and Highland, T. H. Sampson (supply). Denham Springs and St. Luke, John McCullum. Dutchtown and Prairieville, J. A. Vincent. Independence, James Donehue (supply). Jackson and Vincent, to be supplied. Lettsworth and Island, D. A. Landry; Lobdell and Winter, John Wise. Lottie and Blanks, J. H. Thompson. Macedonia and Pine Grove, J. D. McCory (supply). Mason, to be supplied. Mt. Carmel, A. P. Robinson. Maringouin, Peter Wright (supply). Melville, L. C. Thomas. Nataibany, Robert Kelly (supply). New Roads and Morganza, J. D. H. Frazier. Oak Grove, to be supplied. Port Allen, D. S. Sloan. Scotlandville, to be supplied. Springfield, to be supplied. St. Paul (Clinton), Clinton Green. St. Peter, G. W. Sanford. Stoney Point, to be supplied. Wilson and Norwood, Anthony Taylor. Wesley, R. B. Sanford. Zachary and Aibert, John Wise.

LA TECHE DISTRICT

H. DANIELS, *District Superintendent*
New Orleans, La.

Baldwin, A. B. Harris. Bayou Gouia, Jeff Welton (supply). Beattievill, A. M. Taylor. Camp Rapet, S. J. Jackson. Centerville, Hartzeil Mitchell. Crawford, J. D. Wilson. Donaldsonville and Darrow, O. C. Daigle. Franklin, W. H. Lang. Godman, F. W. Thomas. Houma, J. L. Kirvin. Hahnville, E. J. Harrison. Litcher, H. R. Bernard. Rosedale circuit, A. C. Mitchell. Morgan City, R. A. Walmsley. Napoleonville, Arthur Robinson. Plaquemine Parish, R. J. Johnson. St. Peter, T. P. Norris. Schriever, A. H. Johnson. Thibodaux, J. O. Richards. Viron, D. L. Riley. Woodlawn, Jarrett Green. Whitehall, Peter Leban.

LAKE CHARLES DISTRICT

W. J. HAMPTON, *District Superintendent*
Opelousas, La.

Briggs, W. S. Robinson (supply). Crowley, N. L. Baptiste. Eola, Frank Aldridge (supply). Jeanerette, T. B. Cooper. Lake Arthur, P. M. Jones. Lafayette, T. J. Bridgett. Lake Charles, J. E. Rolax. Leesville, J. C. Coleman. New Iberia, W. H. Jones. Oakdale and Glenmore, I. H. Lodge. Olmus circuit, H. L. Clark. Opelousas, T. A. Bailey. Patoutville, to be supplied. St.

Martinville, W. M. Caldwell. Springcreek, R. F. Long. Teche, to be supplied. Washington, J. D. McCain. Waxia, J. W. Johnson. Weich, T. H. Hayes.

MONROE DISTRICT

C. SPEARS, *District Superintendent*
Box 458, Monroe, La.

Bastrop and Anderson, J. L. Jackson. Bonita and Gallion, S. M. G. Taylor. Fairbanks, R. A. Taylor. Lake Providence, Richmond Brown. Monroe: St. James, Arthur Booker; St. Paul, B. R. Jackson. Mt. Nebo, W. R. London. Mt. Sinai and Beulah, R. E. White. Washington, Silas Robinson. Clayton and Ferriday, to be supplied. R. A. Taylor, District Evangelist.

NEW ORLEANS DISTRICT

J. D. DAVID, *District Superintendent*
New Orleans, La.

Asbury, D. G. Taylor. Angie, to be supplied. Bogalusa, J. E. Brown. Franklinton, E. C. Goins. Mandeville, to be supplied. New Orleans: First Street, C. S. Stanley; Grace, G. C. Hayward; Gretna, T. R. Albert; Haven, J. B. Johnson; Hartzell, W. D. Martin; Mailalieu, C. W. Reeves; Mt. Zion, F. W. Brown; Peck, Chas. Anderson; Philip's Memorial, T. R. Wallace; People's, W. T. Handy; St. Matthew, Allen Robinson; St. Philip, to be supplied; Scott Chinn, H. B. F. Charles; Thompson, T. R. W. Harris; Trinity, W. G. Aiston; Wesley, W. Scott Chinn; Williams, J. W. Turner. Slidell, Isaiah Catherine.

SHREVEPORT DISTRICT

J. C. CALVIN, *District Superintendent*
Shreveport, La.

Asbury, A. C. Cruel. Bayou Lachute, W. A. Hilton. Belcher, I. B. Henderson. Bonchest, John McKee. Curtis, S. A. Robin.

Little Stories of Achievement

What the Churches Are Doing

McMinnville, Tenn.—Finger's Chapel: We have just closed one of the best revivals witnessed in many years, which was conducted by the Rev. W. M. Holden, who preached to the delight of all who heard him. Two persons were converted, and one was received into the church. We feel that by the help of our beloved pastor our church will come to the front and be re-established.—Mary E. Durham, Reporter.

Marion, N. C.—On August 21, Addies Chapel Methodist Episcopal Church conducted a rally, the men against the women. At 11 A. M. the Rev. J. W. Shuford preached a great sermon from Hebrews 11. 25. At 3 P. M. the Rev. P. F. Johnson, pastor of Old Fort and Glades, preached an able sermon. The choir rendered splendid music. At 8 P. M. our pastor was at his best and preached a great sermon. At the close of the day, \$280.06 was raised.—Reporter.

Desoto, Miss.—Our revival at St. John Church began the second Sunday in September. The Revs. W. R. Walker and G. H. Arnold were present on Sunday. The Rev. G. H. Hawkins was with us during the entire week. Twelve souls were added to the church, and the collection amounted to \$96.81.—Rev. R. House, Pastor; Willie Mae Hough, Reporter.

Carlos, Miss.—Sunday, September 11, was a high day at Pilgrim Rest Methodist Episcopal Church, the beginning of our revival. The spiritual tide ran high, and remained with us during the entire week. Our pastor, the Rev. J. W. Moulton, had other strong ministers to assist him, and before the close of the meeting we were graced with the presence of the Rev. J. C. Smoot, of the Meridian circuit. He preached two strong sermons.

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The Methodist Book Concern

CINCINNATI NEW YORK
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Dixie, to be supplied. Grand Bayou, C. C. Smith. Grand Cane, to be supplied. Keithville, F. J. Thomas. Lake End, to be supplied. Logansport, O. J. Harvey. Longstreet, Ephraim Freeman. Mansfield, M. L. Baldwin. New Light, A. B. Venable. Shreveport: Daniel, H. W. Gray; Fairfield, T. A. Hampton; Jewella, L. L. Green; Johnson, C. Johnson; St. James, H. J. Williams; St. Paul, J. W. Wells. Thomas, I. E. Badie. Vanceville, to be supplied.

Altamaha, Ga.—Ebenezer Church, of the Reidsville charge, held its fifty-fourth anniversary, with the Rev. P. W. Rock as pastor. Raised that day a total of \$70. At Oak Grove, on the same charge, \$24 was raised; Roberts Chapel, \$10, making a grand total of \$104. We were very much pleased to have with us Brother A. E. Stripling, who delivered a noble lecture on "Leadership." It has greatly inspired our people to great activity.—Estella Mobley, Reporter.

Victoria, Miss.—Our pastor, the Rev. J. W. Jones, preached two very interesting sermons at Taylor Chapel on the Holly Springs circuit, October 9. Four persons joined the church at the morning service. Collections were as follows: Group No. 1, Mrs. Pearl Taylor, leader, \$19.50; No. 2, Mrs. Fannie Taylor, leader, \$32.96; No. 3, H. A. Epps, leader, \$34; No. 4, J. E. Taylor, leader, \$43.50. Special report: Miss Maggie Taylor, \$2.90; Miss N. V. Taylor, \$4.40; Miss Mayfield Taylor, \$12.50; total for the day, \$171.—Miss Mayfield Taylor, Reporter.

We were proud to have the Rev. Smoot with us, and trust he will come again. Many came forward for prayer. Raised during the revival, \$50.—Reporter.

Ehrhardt, S. C.—The Rev. L. S. Selmore has been appointed to the principalship of the Oak Grove graded school, with Mrs. Selmore as first assistant. This school being supported by the State of South Carolina, is managed by a board of white trustees, who see in the Rev. Selmore what they have long wanted to see in the ministers of our church. The Rev. Selmore holds a first-grade certificate, issued according to the laws of South Carolina; Mrs. Selmore holds a second-grade certificate. This is truly a step towards advancement for our church. As we enter the ministry, we should first go by Claflin University.—Jas. Mills, Reporter.

Kirby, Miss.—A successful revival meeting was held at St. Paul Methodist Episcopal Church on the first Sunday in August. The Rev. A. L. McFall, pastor, preached a great sermon, and the pastor of Larmon, Miss., delivered a fine sermon in the afternoon. We also had with us during the revival the Rev. A. G. Crump, of Union Church, and the Rev. A. J. Knighton, of Bude, Miss. On the day before the meeting closed, the Rev. C. Nelson, of Centerville, and the Rev. Foster, of Glosster, were with us, and rendered valuable service. Eight souls were added to the church. Collection amounted to \$27.50. May God bless the good people of St. Paul.—Mrs. Lizzie O. Mason, Reporter.

Cold Spring, Ky.—A most delightful surprise was given the Rev. and Mrs. M. A. Peters prior to their departure for their home at Marion, Ind., by the young people of Asbury Methodist Episcopal Sunday school. They were presented with a beautiful water set. The evening was enjoyed by Misses Velma and Margaret Brown, Edna and Norma Schwitzer, Margaret and Edna Freedhoff, Emma Schultz, Wm. Weber, Ralph and Paul Schultes, Douglas Freedhoff, Albert Schultz, Edward Freedhoff, Gyney Baker, Robert Bersch, Edward Boden, Mrs. J. Bersch, Mrs. G. Lynch, Mrs. P. Bersch, and Mrs. Carl Bersch. Refreshments were enjoyed by all.—Reporter.

Biloxi, Miss.—We have just closed a great meeting at St. Paul Methodist Episcopal Church. The Rev. J. L. Henry and brothers conducted the meeting. The attendance was said to be the largest of any meeting ever held in this town by our group. There were more than 500 people every night in attendance. The boys, with their charming way of preaching, held the congregation spellbound throughout the meeting. Conversions and accessions, twenty-six; sixteen joined St. Paul, and ten went to the different Baptist churches. Collection during the meeting was \$225. Our pastor, the Rev. Dr. P. H. Rembert, has put St. Paul on the map in Biloxi, and we are proud of him. One yearly subscription was taken for the Southwestern.—Reporter.

Shuqualak, Miss.—We have just closed a great revival at the St. Peter Methodist Episcopal Church with seventeen converts and fourteen accessions to the church. Our church was greatly revived under the wise leadership of our pastor, who knows how to conduct a revival. The Revs. Colmcase and Griggs, ministers of the Baptist Church, rendered valuable assistance, for which we thank them. The Rev. Rice gave us one sermon. Truly, we had the best meeting we have had for several years. We are now looking forward to the Annual Conference, at which time we hope to go over the top along all lines. Under the leadership of our pastor, the Rev. W. C. Hilliard, who is looking into every interest of the church, much has been accomplished.—Willis Dew, Reporter.

San Antonio, Texas.—Jones Chapel Methodist Episcopal Church, Kenwood Addition: We have just closed the most successful revival ever held in Kenwood. For fourteen nights we have been on the mountain top. Each night the Rev. J. J. Hardemon carried

us higher and higher, until the last night of the meeting. There were thirteen conversions and accessions to the church. All the persons connected themselves with Jones Chapel. The church is greatly encouraged and revived. God is still in the business of saving men. A new class was added to the church. Pray for our success. Oh, that a great wave of evangelism may sweep over Methodism as it has swept over our community for the past three weeks!—C. E. Whitiker, Pastor; Mrs. L. Thomas, Reporter.

Rockyford, Ga.—A ten virgins rally was conducted at Horse Creek church on the second Sunday in September. The pastor selected his text from 2 Timothy. The sermon was full of power. The reports were as follows: No. 1, Sister E. Pierce, Brother L. Parker, \$13.85; No. 2, Sister M. L. Lovett, Brother M. Pierce, \$33.25; No. 3, Sister Maggie Parker, B. L. Lanier, \$21; No. 4, Sister Anna Berian, W. T. Lovett, \$22; No. 5, Sister R. Lawton, H. P. Miller, \$20; No. 7, Sister E. Moore, P. A. Johnson, \$7.35; No. 8, Sister D. Scroggins, H. K. Roberts, \$13; No. 9, Sister R. Johnson, H. J. Jones, \$12; No. 10, Sister H. McCall, M. Lawton, \$10.05; grand total, \$156. These same active workers are now working on World Service and trustee claims. We hope to go over the top in all of our claims. We are now in advance of last year. A prize was offered to the one raising the highest amount. Sister Mamie Lovett was the winner.—Rev. J. B. Simpkins, Pastor; W. T. Lovett, Reporter.

Aberdeen, Miss.—Aberdeen, Second Church: Sunday, October 9, was a high day at Mt. Zion. The rally that had been planned by our beloved pastor and his people, was conducted on that day. The men's service was held before noon, and the women's service was held in the afternoon. The welcome address on behalf of the men was delivered by Mr. J. H. Buchannon, with response by Mr. H. E. Payton, of Kentucky. The welcome address for the ladies was delivered by Mrs. I. B. Johnson, with response by Miss Maggie Parish, followed by a duet by the Misses Rogers. Our pastor, the Rev. W. B. Rogers, preached a soul-stirring sermon. The Rev. D. S. Maxton, popular pastor of the African Methodist Episcopal Church, brought us a burning message at 3.30 P. M. Each member was asked to give one dollar in the rally. The pastor appointed nine leaders among the ladies. The men raised in their collection \$13.25; the ladies raised \$31. The leaders reported as follows: Sisters M. S. Davis, \$15.55; M. G. Frank, 75 cents; C. D. Davis, \$1.39; M. G. Whitfield, \$1.50; E. S. Hughes, \$1.21; M. G. Hatcher, \$1.54; R. B. Moore, \$4; E. L. Blanchard, \$2.50; A. C. Buchannon, \$2; S. O. Hatch, \$8.79; total raised by the leaders, \$39.13; grand total raised by the ladies, \$70.13; total raised for the day, \$83.38. We do not know how to thank the bishop and

his cabinet for such a wide-awake pastor. Among the visitors present were the Rev. N. H. Cooperwood, the Rev. Cannady, of the Baptist Church; Brother Jolly Brown, of the African Methodist Episcopal Church. The pastor was paid in full.—Miss S. O. Hatch, Reporter.

Beaufort, S. C.—Wesley Methodist Episcopal Church, on the corner of West and Prince Streets, has been distinguished by the recent renovation. The vestry and choir now occupy the platform with the minister, with the exception that the choir is elevated one foot above the minister. The altar is so arranged that communicants may take of the Lord's Supper in unison by the way of self-service after consecration. The overhead curved arched light is a thing of beauty. Skilled workmen, under the instruction of the pastor, have given the Methodists in Beaufort a church edifice that we need not be ashamed of. Dr. L. M. Dunton and the pastor have arranged a meeting preceding the Annual Conference, to take place in this beautiful building, the latter part of November. The presiding bishop, Bishop E. G. Richardson, will close the meeting with a message on the 5th of December en route to the South Carolina Annual Conference. Collection for Sunday, October 2, was \$120. Sunday, December 4, Mrs. Daisy Bulkley Taylor, the talented wife of Dr. J. B. Taylor, will speak, and Dr. L. M. Dunton will speak at 7.45 P. M. Dr. L. G. Gregg will leave on the 11 A. M. train. Dedicatory services took place October 16.—The Rev. J. W. Buddin, Pastor.

McComb, Miss.—September 25 was a high day at the St. Paul Methodist Episcopal Church. We conducted a splendid Sunday school at 9.30 A. M., and were addressed by Dr. P. H. Rembert, of Biloxi, Miss. At 11 A. M. the Rev. Rembert preached a soul-stirring sermon, which was enjoyed by all present. At 3 P. M. the dedication took place, with a large congregation present to witness the ceremonies. The dedicatory program was conducted by Dr. Rembert. Brother Charlie Robinson delivered an address on behalf of the trustees; Sister Bessie Tobias gave a reading on behalf of the class leaders; Brother D. Houston spoke on behalf of the stewards; the Rev. J. Walker for the Baptist Church; the Rev. Winston on behalf of the African Methodist Episcopal Church of South McComb; Brother K. D. Bell for the Holiness Church. Prof. Hagins responded to the addresses with much enthusiasm. The Flowery Mount Baptist Church choir rendered music for the entire day's program. At 8 P. M. the Rev. Rembert preached a wonderful sermon which brought a shower of the Holy Spirit upon the congregation of approximately 300 people. We raised \$170. May the Lord bless all of our future efforts. We hope the Rev. Rembert will come again.—P. R. Stephens, Pastor.

District Activities

District Rounds

DICKSON DISTRICT

First Round—Springhill, October 28, 29; Lawrenceburg, November 5, 6; Clifton, 12, 13; Howards Ct., 14, 15; Lexington, 19, 20; Mount Pleasant, 26, 27; Mansfield, December 3, 4; Paris, 5, 6; Dickson, 10, 11; Cumberland Furnace, 12, 13; Dover, 14, 15; Lewisburg, 17, 18; Farmington, 19, 20; Columbia, 20, 21; Franklin, 22, 23; Shelbyville, 24, 25.

Dear Coworkers: We have started on another year's journey. Let us thank God for what we accomplished last year, but not be satisfied with last year. Let us strive to make this year's work better than last, and to do that we must have a program; so make your plans for the year and follow them. I am working on my program and will be able to give it to you on my first round. I will hold two District Steward meetings as follows: November 9, Lewisburg; Dickson, November 8. Dear Brethren: I may have to make changes in this round; but if so, I will

notify you in time. Anything that I can do to help you in your work, call on me. Praying that we may have great success, let us keep four things before the people: Conversion, World Service, Walden, and the Southwestern Christian Advocate. I am your brother and coworker, R. A. Dowell, Dist. Supt., Shelbyville, Tenn.

GAINESVILLE DISTRICT

Fourth Round—Alachua, October 29, 30; Libertyhill and Aredondo, November 6; Archer 13; Ottercreek and Gulf Hammock, 20; Cedarkey, 28; Pinesville, December 4; Newberry, 11; Jonesville, 18; Brooker and Newbell, 25; Lacross, 26; Sandhill and Williston, January 1; Mt. Brook, 2; Gainesville, 6-8; Sanpulaski, 15; Benington, 16; Texann, 17; Union Bethel, 18; St. John and Hainesworth, 22. Thus ends our round on the district for this Conference year.

Dear Brethren: The whole country was startled a few weeks ago when the newspapers declared churches had lost 500,000

Schedule of Annual Conferences, Fall, 1927

Conference	Place	Date	Bishop
Texas	Galveston, Tex.	November 28	Jones
West Texas	San Antonio, Tex.	November 30	Jones
Little Rock	Little Rock, Ark.	November 30	Clair
Savannah	Blackshear, Ga.	December 1	Richardson
South Carolina	Charleston, S. C.	December 6	Richardson
Atlanta	McDonough, Ga.	December 14	Richardson

members during the last twelve months. Such an announcement is alarming. Is the church losing its rightful place in the hearts of men and women? Have the people of this country found a substitute for Christianity? What is your church doing to offset this slump? The preaching of the gospel will bring them back to the church. We are praying that it will be possible for the Gainesville District to have an increase in membership. Every minister should know how to pastor. We must know how to get along with the people to get results. There are several charges on the district who have not conducted a revival this year. The people say that your church is spiritually dead. They are asking for a Holy Ghost call minister. The people want the Spirit in the church and the money will come out of the pocket books. The World Service and evangelism are twin brothers.

The churches that have had great success in their revivals have also paid their full quota for World Service. Our World Service is a few dollars behind what it was last year this time. Will you be one of the disciples leaning on the shoulder of the Master and ask Him, "Lord, is it I?" He will answer you through the voice of conscience. I am depending on every pastor on the district to meet me at Simpson Methodist Episcopal Church, Jacksonville, Fla., November 29, at 9 A. M. Come prepared to stay two days on this holy mount with our dear bishop and the other great men who will be there to show us a vision of the great church. Don't forget to bring or send a few dollars for this great meeting. We want to show the other bishops and general officers that our bishop, Dr. E. G. Richardson, D.D., has the best area in all Methodism. Let us wind up this year 100 per cent along all lines. God bless you all for your great work in the past. It is indeed a very dark road to travel now, but just look ahead and you will see the tracks of the Master who has gone on before, making the hills level and the roads smooth. Your brother in Christ, D. S. Selmore, Dist. Supt.

LA TECHE DISTRICT

First Round—Franklin, October 28-30; Centerville, 29, 30; Morgan City, November 5, 6; Woodlawn, 12, 13; Napoleonville, 11-13; Donaldsonville, 19, 20; Viron, 20; Bayou Goula, 25; Rosedale, 26, 27; Plaquemine, 27; Litcher, December 2-4; White Hall, 4; Kenner, 10, 11; Hahnville, 11; Baldwin, 17, 18; Godman, 18; St. Peter, 19; Crawford, 18; Thibodaux, January 6-8; Beattieville, 7, 8; Schriever, 8; Houma, 9.

Brethren: While the sun is shining and the people are working, why not put over our program at once? Don't wait for Easter. Remember the Southwestern. Let us put it in every home, and remember New Orleans University.—H. Daniels, Dist. Supt.

LAKE CHARLES DISTRICT

First Round—Jeancette and Patonville, November 12, 13; Oliver Ct., 13, 14; Brigg, 15, 16; Lafayette, 17, 18; New Iberia, 19, 20; Crowley Ct., 22, 23; Lake Arthur Ct., 24, 25; Welsh, 26, 27; Eola, 29, 30; Teche, December 2-4; Washington, 3, 4; Opelousas, 4, 5; Waxia Ct., 7, 8; St. Martinville, 10, 11; Spring Creek, 14, 15; Leesville, 17, 18; Oakdale, 19, 20; Lake Charles, 23-26; Cade, 29.

Dear Brothers: Begin now to organize your forces so as to meet conditions. You did well last year. By the help of God, we hope to do more this year. Put on a revival; get somebody converted; "knock a home run" for God and the church; raise your World Service before Easter. You who did not pay for Minutes, please send it in. Let the churches get back to the old landmark, and God will visit us. Don't forget the Southwestern.—W. J. Hampton, Dist. Supt.

MONROE DISTRICT

First Round—Washington, October 28-30; Bonita, November 4-6; Mt. Sinai, 11-13; Mt. Nebo, 18-20; St. Paul, 24-27; St. James, December 2-4; Lake Providence, 9-11; Bastrop and Anderson, 16-18; Jones Ct., 31-January 8; Clayton Ct., 9, 10; Casper, 12, 13.

Dear Brothers: We have just finished one of the best Conferences in the history of the church. Every brother made a splendid report in World Service and Conference collection. Start now to raise all of your World Service money. Put the Southwestern in every home. Tell the people about New Orleans College and Flint Medical School. I am praying for a revival in every church. God is counting on you to save the world for Him. Let's see if we can make a better report this year than last. I am, yours in the work, Cornelius Spears, Dist. Supt.

OPELIKA DISTRICT

First Round—Ashland Ct., November 4, 5; Lineville Ct., 5, 6; Alexander City, 11-13; Kellyton Ct., 12, 13; Sylacauga, 18-20; Rockford Ct., 19, 20; Benson Ct., 26, 27; Lanett Mission, December 3, 4; Goodsell Memorial, 4, 5; Lafayette Station, 9-11; Lafayette Ct., 10, 11; Five Point Ct., 17, 18; Roanoke, 23-25; Rocky Mount Ct., 24, 25; Wedowee Ct., 31 to January 1; Steven Mission, 7, 8; Talladega Ct., 14, 15; Talladega Mission, 13-15; Opelika, 20-22; Dadeville, 28, 29; Mount Godfrey Ct., 30; Calera Ct., 31.

Dear Brethren: I want to thank you for your loyalty in the past year. Also the laymen and auxiliary boards of the district. Our District Council will meet on January 22, 1928. I want every pastor and every president of the auxiliary boards and every district steward to be present. The District Council will meet at Kellyton, Ala.—Yours in Christ, J. C. Chuman, District Superintendent.

Quarterly Conferences

COALFAX, LA.

Lee's Chapel Methodist Episcopal Church held its fourth Quarterly Conference September 8, with the Rev. S. S. Earles presiding. After a soul-stirring sermon from the superintendent, he then took up the official business of the Conference. Reports showed improvements along all lines. A spirited love feast was conducted by the Rev. W. W. Whilis, of the African Methodist Episcopal Church, and Brother Thomas Kemp, one of our local preachers. The superintendent also had with him his beloved wife. This was her second visit to this charge. Pray for our success.—Rev. J. C. Clark, Pastor; E. R. Turner, Reporter.

MERIDIAN, MISS.

On October 1, our third Quarterly Conference of the Rose Hill charge was held at Rose Hill Methodist Episcopal Church, the Rev. D. L. Morgan, district superintendent, presiding. After devotions by the pastor, Dr. Morgan came forward and, after a short address, the business session was held. The following class leaders reported: Rose Hill, James Edward, \$4.50; H. Hardy, \$3.25; Will Bolton, \$2.25; Dovie Smith, 70 cents; Mary Scott, \$2.25; Theo. Johnson, 25 cents; Pilgrim Jack Davis, \$2.60; Willie Davis, \$2.25; Leroy Davis, \$2.25. The auxiliaries made splendid reports. The superintendent was paid in full. Raised during the day, \$40.

On Sunday Dr. Morgan could not get back, but sent in his place the Rev. N. C. Bery, professor of mathematics at Haven Teachers College, who delivered a soul-stirring message. Accompanying him were the Haven Glee Club and Quartet and Miss Mary Black,

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WANTED—High class expert colored cooks for new coffee shop in Adolphus Hotel, Dallas. Good salary to real cooks. Answer to Steward, Adolphus Hotel, Dallas, Texas.

who was pianist for the occasion. The reporter of this article was master of ceremonies and is a member of the junior class at Haven Teachers College. Several members of the class were present.—L. V. Blount, Reporter.

OCALA, FLA.

The third Quarterly Conference of the Ocala charge, Zion Methodist Episcopal Church, was held October 7-9, the Rev. F. E. Welch, district superintendent, presiding. This was an ideal Conference, and one of the best he has held on this charge. The Rev. J. E. A. Keeler, our most excellent pastor, had everything in readiness. The Conference was well attended, and nearly every department reported. A marked increase on all lines was noted and harmony prevailed. The district superintendent, Rev. Welch, makes an ideal presiding officer, and has the hearty support of the Conference in pushing forward the work. The business of the church was well looked after by him. The church is alive spiritually. Accessions, 9; conversions, 5; paid the district superintendent in full, \$30; paid pastor, \$200; Episcopal Fund, \$6; Conference Claimants, \$5; General Conference, \$1; World Service, \$50.

The district superintendent preached an able and effective sermon Sunday night, October 9, to a large congregation. It was a great meeting. Two persons were received. Our choir was at its best and is to be complimented. We are planning to go over the top by the fourth Quarterly Conference.—Miss Gracie Green, Reporter.

SMITHVILLE, MISS.

September 25 and 26 were high days on the Amory circuit. Our fourth Quarterly Conference was held, with Dr. B. W. Wynn in the chair. The superintendent opened the quarter at 2.30 P. M. with a song service, after which he expressed his gratitude to the charge for the way it has stood by the Rev. S. S. Brown, our pastor. He stated that our charge had advanced along all lines. The pastor's report was very commendable, and showed that fifty persons had been added to the church this year. On Sunday, Dr. B. W. Wynn preached a great sermon. Fifty-six dollars were raised in the meeting, and the district superintendent was paid in full.—Rev. S. S. Brown, Pastor.

TRIANA, ALA.

On September 24 and 25, our district superintendent held our last Quarterly Conference for this year. Our year's work closed with much success, and we raised in the quarterly meeting, \$120. The district superintendent, Rev. J. W. Whitfield, was paid in full. A new church was built at Mt. Moriah, valued at \$2,000. The church was prepared for service in twenty-two days.—Rev. A. R. Matthews, Pastor; Jim Black, Reporter.

WEST POINT, MISS.

Our third Quarterly Conference was held at St. Paul Methodist Episcopal Church on September 23-25, with the district superintendent, Rev. J. H. Talbert, presiding. After devotional service the Conference was opened for business; officers were present with good reports, and the business of the Conference was rapidly dispatched with much ease, and the superintendent gave a timely and fitting address on the work of the church. He also complimented us for the improvements that we have made along some lines; yet he entreated us to continue our march, because there is much room at the top in all of the departments of our church.

On Sunday, at 9 A. M., we had Sunday school; at 11 A. M. our pastor, W. M. Brownridge, preached as usual. We had a good crowd, and at 8 P. M. the Rev. Talbert preached a soul-stirring sermon. Unit No. 1, Miss Jettie M. Cameron, reported \$21.25; No. 2, Miss Roberta Ashford, \$18; No. 3; Robbie Moore, \$26.32; No. 4, Matilda Green, \$4.50; other reports, \$9; total, \$79.07.—Mrs. Rosa E. Brownridge, Reporter.

Indianapolis District Suggest-o-graphs

Through the kindness of the editor of the Southwestern Christian Advocate, there will appear weekly in this space, under the above caption, a short article on church administration. While the messages are given directly to the Indianapolis District, it is our hope that they may be casually picked up by friends who are at more distant stations. It was my pleasure to have delivered a series of lectures on this subject to the students of the Covington Area Summer School of Theology, held at St. Louis this September 20-30. I shall give excerpts from those addresses from time to time. I hope I am not presumptuous in attempting to make this humble contribution to what I consider one of the much neglected phases of our church life.

First of all, may I give the names of a few books that will be helpful to anyone interested (and that should be every minister and lay leader) in this subject of church management?

"The Competent Church," by Fredrick Alfred Agar.

"The New Church for the New Times," by Wm. Allen Harper.

"The Church and the Changing Order," by Shailer Mathews.

"Modern Church Management," by McGarrah.

"The Way to Win," by Bishop Fisher.

A quarterly magazine called "The Church Manager," published in Cleveland, Ohio.

"A Working Program for the Local Church," by Cook.

Obituaries

BROWN—Brother Jim Brown, a faithful member of Shady Grove Methodist Episcopal Church, Lewlsville, Ark., recently departed this life at the age of eighty-seven years. He lived a devout Christian life for fifty-one years, and was always faithful to his church. He leaves four daughters, two sons, and a host of grandchildren, relatives, and friends to mourn his passing. The funeral was conducted by the pastor, Rev. M. H. Thompson, assisted by the Revs. Mills Williams, T. M. Brown, P. T. Archie, Bennett, and Wright, of the Baptist Church.—Reporter.

WILSON—On September 19, 1927, death came to the Mattie Hersel Hospital and took away Brother Leander Willson, the father of

the Rev. E. A. Wilson, district superintendent of the Gulfside District, who was at his bedside during the critical hours of his illness. Brother Wilson was a devout Christian and a local preacher in the church. His wise counsel and fatherly advice was often sought by those who knew him, both white and colored. Even his pastors frequently called upon him to advise them in matters of the church. He reared a large family of children, and gave them all a fair education, some being teachers and some preachers. There were five boys and six girls in the family. Brother Wilson was never made to feel embarrassed because of the conduct of his children. His wife was the first to break the family chain. She preceded him twenty-eight years ago. Two years later he was married to the present wife. Since that time three of the children have followed in the sleep of death. The Rev. E. A. Wilson, his favorite son, was appointed by him as the administrator of his estate. Servant of God, well done! The body was laid to rest in Pleasant Hill Cemetery, Choctaw. The funeral service was conducted by the Rev. G. W. Williams, pastor of Haven Chapel Methodist Episcopal Church, Meridian, Miss.—Reporter.

WOOLFOLK—Mr. and Mrs. Foster Woolfolk, of Craig, Miss., have the sympathy of their many relatives and friends in the loss of their little daughter, Miss Vella Woolfolk, who died July 31, 1927. She was one year and four days old.—Reporter.

Special Notices

The Greenwood District Conference will be held November 23-27 at Greenwood, Miss.—D. Green, District Superintendent.

To the Ministers of the Savannah Conference and Members of the Ministers' Relief Association: Please take an extra collection

of \$5 each for our association, besides our regular \$1.50 annual fees, so that we might be able to pay \$100 death assessment instead of \$50 for our dependents. Also provide well in your collections for the Conference Claimants who built the foundation upon which we now stand, and come to the Annual Conference at Blackshear, Ga., December 1, to vote that the coming General Conference put on a drive for \$15,000,000 to care for the old "war horses" while the church is putting on its insurance feature to care for the younger soldiers, which is all right. But the fathers should also be doubly provided for, who laid the foundation.—E. D. Giddens, President Ministers' Relief Association, Savannah Conference.

Fort Lauderdale, Fla., Box 1504.

Dear Friends—The storm of September 18, 1926, completely destroyed our church, the St. John's Methodist Episcopal, of the above named city. We have started a new church with the aid of the Board of Home Missions and Church Extension, that will cost around \$8,000. We, the members, have subscribed to the highest limit according to present conditions in our community. To make the interior of the church in keeping with the exterior of the building, we need an organ that will cost \$1,200. So we find ourselves compelled to seek aid for our organ fund. We therefore ask of you and any of your friends, whom we hope you will show this letter to, to aid us in raising the money so we can place our order for the organ, to be ready by the time the church is completed. Thanking you in advance for what you will send us in support of home missions, we are yours very truly.—Members of St. John's Methodist Episcopal Church; J. S. Camron, Pastor.

P. S.—Send all donations to the pastor or Mr. Reed, president of the choir.—D. R. Reed,

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CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, NOVEMBER 10, 1927



St. Paul Methodist Episcopal Church

SAN ANTONIO, TEXAS

(See Article on Page 887)

Keeping Democracy Democratic

I. Town Meetings, Party Bosses, and Direct Primaries*

By Harry E. Woolever

Editor, *The National Methodist Press*

THE United States as a great democracy has been made possible through the sacrifice of tens of thousands of Americans who chose death rather than political bondage. That was yesterday. To-day half of the people who have the advantages and benefits enjoyed under the Stars and Stripes—whose red is a reminder of the price which purchased this liberty—half of the people, sad as it is to record, are not sufficiently concerned even to inconvenience themselves to the extent of casting their votes in the public elections which are the means provided for perpetuating the nation and its ideals. Some individuals need to have guns booming, casualty lists from battle lines, hospitals filled with the maimed, and family rations curtailed before they realize that a struggle for democracy is on. Constantly, unceasingly, and cleverly, the forces of selfishness and political greed are carrying on a warfare to overthrow the workings of democracy and, for their own ends, to gain the advantages and powers which belong only to the people in a democracy. Vice-President Charles G. Dawes, in giving his ideas as to the failure of the primaries to cure political evils, makes this deduction respecting the defaulting of citizens on election days:

"The perpetuity of our form of government depends upon the general exercise by our people of their right of suffrage."

DAYS OF NATIONAL BEGINNINGS

In the choosing of the members of the first representative assembly ever to meet on the continent of North America, the record would indicate that every person having a right to vote exercised that right. This assembly, holding its initial meeting in the first Protestant church built on these shores, was truly representative of the whole electorate.

The typical New England town meeting was another expression of democracy in which everyone entitled to vote was an active participant in the choosing of public officials. The records here show that the church was a frequent meeting place, and that the Protestant church leaders were the foremost champions of democracy in the early colonies.

With the growth of population and the settling of wide areas by the people, the units of political action became the political convention and the legislative caucus, as a matter of convenience. These forms gave rise to political leaders who in many cases became the political bosses, living upon the spoils which the manipulation of politics made possible. Gradually, in the changes which took place, the church and other constructive community institutions which had elevated political and governmental activities, were crowded aside. The corrupt political boss who, with his control over masses of voters and his disregard for the public good, was willing to resort to any scheme to preserve his power, became dominant in politics. In place of the church which cradled the first democratic institutions in America, the saloon in many communities became the center of political activities.

THE PEOPLE REVOLT

After three quarters of a century of the party convention rule in nominating candidates for office, politics had become so corrupt and so undemocratic had become the methods of selecting candidates that, near the close of the last century, the people revolted. In forty-four States they have abolished boss-controlled political conventions and demanded the primary system, whereby the voters may choose the party candidates for public office. Furthermore, the people over-

threw the saloon as a political center, with a most wholesome result in the type of men chosen for public service. To-day there remains only three States where the convention is the sole method of making nominations—Connecticut, Rhode Island, and New Mexico. Utah has a very limited primary, applying only to cities. In six States the convention system is still used for nominating State-wide officers and United States senators.

EVILS ATTRIBUTED TO PRIMARIES

There are those of public standing and position who are opposed to the primary system of nomination, and on what seem to them most tenable grounds. On the other hand, public men of equal standing and greater in number continue to champion the primary as the most democratic method of making nominations. Whereas, the primary cannot be offered as a panacea for all election ills; it does overcome the worst of them—domination of party nominations by a boss or small clique. It gives the people an opportunity to choose candidates. Wherever it has failed to dethrone the political dictator, the reason is found in the failure of people to appreciate the significance of the primary and to vote.

Advocates of the party convention contend that only a minority of the people vote in the primaries. In reply it may be stated, however, that many more do take part even now in the making of nominations through the primary than ever did take part in selecting the delegates to party conventions.

To those who claim that great amounts of money are expended in securing nominations through the primary, it may be said that a boss-controlled convention can be more easily and more safely bought by an aspirant for public office than can the voters. If a majority of the voters can ever be bought for a price, then democracy is done for. It is also possible by legislation to limit the amount which a candidate may expend in the primaries, and this should be done.

Men of small financial resources are in the present Congress who never could have been nominated if a party convention rather than the free voters held the power of nomination.

In respect to the contention that primaries are expensive, we would recall the fact that democracy and liberty are always expensive; but nevertheless men from time immemorial have considered them more precious than life.

THE PRIMARY A PEOPLE'S WEAPON

Ex-Secretary of State Charles Evans Hughes, in championing the primary, said: "It places a weapon in the hands of party voters which they can use with effect in case of need. They are no longer helpless. This fact puts party leaders on their best behavior. . . . The fact of this control gives to the voters a consciousness of power and responsibility." Here is the very strength of the primary. With an alert electorate, party leaders are compelled to put in line for nomination those whose records can stand public scrutiny. If they do not, the voters by petition can present for nomination in the primaries a candidate of character and ideals who appeals to them.

Some complain that the primaries tend to weaken a sense of obligation to the party on the part of the successful candidate. This complaint is one of the strongest arguments for the primary system, for the public official should feel a responsibility first of all to the voters whom he represents rather than to a party organization. When a man is elected to public office he becomes the representative of all the people, and his vote should be determined by the merit of public issues and the good of the people he represents.

Throughout the country in political affairs there appear efforts to take from the people

that equality of rights set forth in the Declaration of Independence, and to place the power of choosing candidates for public office in the hands of the few. Whereas some primary laws may require modification, the people need to be on their guard lest this instrument of democracy be taken from them.

Personal and General

—Delegates elected to the forthcoming General Conference from the North Carolina Annual Conference, held in Greensboro, N. C., are: Ministerial—R. G. Morris, Chattanooga, Tenn.; R. W. Winchester, pastor, Laurinburg, N. C. Laymen—T. C. Woodland and J. A. McCray. From the Lincoln Annual Conference: Ministerial—J. H. Ellis, district superintendent, Muskogee, Okla. Reserve—D. G. Franklin, district superintendent, Topeka, Kan. Lay—I. W. Young, M.D., Oklahoma City. Reserve—L. H. Lightner, Fraternal Insurance, Denver, Colo.

—The club work of the Negro boys and girls on the Griffin District of Georgia has attracted so much attention that the Southeastern Fair Association has agreed to give free passes up to the number of 500 to the boys, and a like number to the girls, for the October fair session to be held at Atlanta. The newspapers of Atlanta have given generous mention of the fine work District Superintendent Stanton has done among the boys. One of the phases of the work is a thrift program, and the bankers of that section of Georgia have been agreeably surprised at the scores of new bank accounts which have been opened by the young people.

—The Rev. G. A. Deslandes ranks among Methodism's foremost leaders in his intelligent interest in every institution and phase of the denomination. More than a dozen young men and women of Dallas were cultivated and finally corralled by Dr. Deslandes for matriculation this term in Sam Houston College at Austin. He believes in an intelligent leadership, and inspires in the youth an ambition to prepare themselves adequately for Christian living and service. For several years St. Paul, Dallas, has enjoyed the prudent and consecrated leadership of Dr. Deslandes, and the whole city has benefited thereby. The Methodist Yearbook for 1927 gives unique distinction to this pastor and church, carrying on page 42 a fine cut of the latter, which cost about \$103,000. Its basement floor provides a large lecture hall, social rooms, pastor's room, dining room, kitchen, officials' room, etc. Including balcony space, the main auditorium has seating capacity of 1,500 persons. Sunday-school rooms are modern and commodious. Three large art glass windows give the entire structural ensemble a striking æsthetic appeal. Both church and pastor are an asset to the social forces of the city.

SOUTHWESTERN CHRISTIAN ADVOCATE

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*This is the first of a series of articles dealing especially with the fundamentals of democracy and the need of an alert citizenry.

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L. H. KING, Editor

H. E. LUCCOCK, Contributing Editor

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Government—Invisible or Visible

WITHIN the past decade in this country a most interesting situation has been developing in regard to our institutions of law and orderly government. Waxing more bitter and bold, those assaults that all good citizens deplore against established and effective legal forms of government have become so frequent and far-reaching as to cause serious misgiving concerning the stability of our civilization. Indeed, if legal procedure is one of the stabilizing pillars of American society, that society is now unsafe, for already this pillar has become insecure.

The widespread sway of terror now being disclosed in Alabama is only a stage in the progress toward chaos of a social order that has made the mistake of toying with the fires of lawlessness. The vigor and fearlessness with which Judge Gamble, of Crenshaw County of that State, charged the special grand jury, probing the situation disclosed there, indicates the serious limits to which this rule of the invisible régime has gone in its inevitable trend toward the wrecking of society. In fact, Judge Gamble frankly calls upon the good citizens of the State to "*rescue the law*." Says he, "This situation does not call for weak men; it calls for the highest type of law-abiding, fearless citizens." It is clear that Alabama, Crenshaw County at least, is suffering a torturing distraction and conflict between two conflicting, contradictory systems of government: the one, visible; the other, invisible, which has gained the ascendancy and dominates defiantly the regularly constituted machinery for social justice.

Crenshaw County, Alabama, is a replica of large areas of this Southern section that have chosen invisible government as the method of community control; where citizens are not permitted "to enjoy the rights guaranteed them by the Constitution." It was not the beating to death two years ago of a helpless Negro woman by a band of masked men in the woods at night that started the community's reflection on the calamity which has overtaken it in the downfall of its visible government, superseded by the government of the masked mob; it was rather because 190 witnesses could testify to more than twenty instances of people who had been taken from their homes and beaten without a trial and an opportunity to defend themselves; it was because others than the defenseless Negro were feeling the pinch of invisible government. "Farmers, merchants, professional men, and a half dozen women with babies in their arms sat in the corridors, waiting to tell their stories" to the jury. Invisible government had become so irresistible that one lady recently used a shotgun to repel an attack on her home by masked men, and shot one of the night riders. Intensifying the distress of the situation is the fact that circumstances revealed a startling disillusionment as to the personnel of these flogging, murderous, masked mobs constituting invisible governments. Not only the "riff-raffs," but "higher-ups" in the local community, in the State government, and it is reported that even portfolios in the invisible government are probably held by some who are holding

portfolios in their capacity as officials of still higher visible government. Even some preachers, high functionaries in the *visible church* of Jesus Christ, which stands for human *love*, are at the same time arch promoters in the *invisible guild* of the masked, night-riding mob which stands for human *hate* among men.

With caustic eloquence Judge Gamble charged the jury:

"There can be no excuse for the exercise of mob law. There can be no excuse for moral regulation by any set of men. There can be but one governing authority. One system is the courts of our State. The other is a body of masked men, responsible to none, exercising their own power, crushing the weak without excuse. These two systems are in conflict, and if the courts are to govern, then the other system must go, or else anarchy will prevail.

"Gentlemen of the grand jury, it makes absolutely no difference if the persons who have been flogged are the vilest of creatures. There still was no justification.

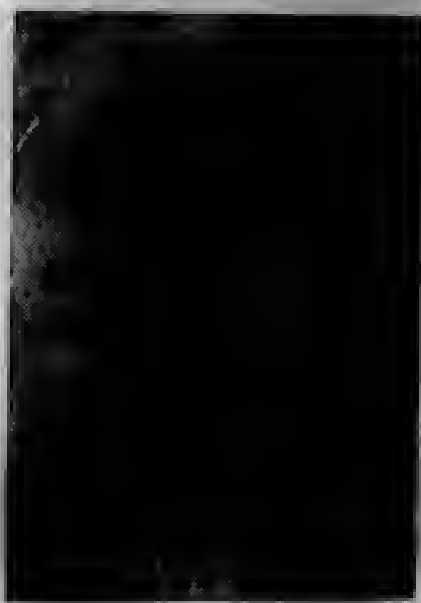
"There is no limitation on the authority of a mob law. Under the law of our State, persons charged with offenses are given a day in court, where they are confronted by their accusers. The victims of self-appointed regulators are given no such chance.

"If a rotten spot on a tree is allowed to continue, it will destroy the whole tree. When a cancer begins to eat, it becomes necessary to use the knife. And when a lawless element begins to destroy the reputation of Crenshaw County, it is time for a fearless grand jury to use the knife—not the mask nor the lash, not under cover in the dark, but in the open and in the courts of justice."

In such a statement as his, is there not evident more of the spirit of patriotism and the Christian ethic than is shown in the religious orthodoxy of those Protestant preachers who join in with the wielders of the long-since discarded weapons of barbarism? We have often wondered how a minister of Jesus Christ could lead or follow a howling, hooded, masked mob out into the woods at night to beat to death a helpless man or woman, even though of black skin, and could then return to his flock to minister on Sabbath morning, looking up into the face of that same Christ and God whom his murdered victim also claimed to be *his* Saviour and *his* God. Strange and untenable indeed is the threadbare theology of the ministerial member of the masked mob.

Judge Gamble will experience difficulty in rescuing visible government from its wreckage at the hands of invisible government because this anarchistic system of community control has signally succeeded in making agreeable bedfellows with Protestantism. This rapprochement is more widespread than most Protestants will admit. Had invisible government not succeeded to an alarming extent in getting back of it the religious sanctions of Protestant Christianity, it could never have so successfully threatened visible government in Alabama or Indiana or elsewhere. It has infected Protestantism with the virus that will show itself not only in loss of church membership, but in the loss of the very soul of our Protestant faith. If Protestantism in Alabama and in the nation will purge itself of alloy; if it will repudiate its comradeship with its anti-Christian acquaintance, ceasing to sponsor its methods and ideals, thereby the ground will at least be cleared for re-establishing foundations of faith and loyalty to Jesus Christ, apart from whom no government, invisible or visible, can guarantee a lasting social order.

Facing General Conference



Dr. E. M. Jones

THE unique distinction of having been elected on the first ballot for nine successive quadrenniums as ministerial delegate to General Conference is enjoyed by Dr. E. M. Jones, of Central Alabama Conference. He is the recognized leader, as was demonstrated by his ninth election at their recent session, and was never more popular among his brethren than at the present time.

Because he is a native son of that Conference, true and tried, the brethren delight thus to follow his leadership.

In the several positions to which the church has called him, he has given satisfaction. This is true in the present position which he holds as representative of the Board of Pensions and Relief. At present Dr. Jones is working out plans which he affirms will inure to the benefit of our Conference Claimants.

Delegates

CALIFORNIA GERMAN CONFERENCE

Lay—Richard W. Hilmer, 701 Sun Building, Los Angeles, Calif. *Reserve*—Alexander Quandt, 874 Guerrero Street, San Francisco, Calif.

CENTRAL ALABAMA CONFERENCE

Lay—Waiter L. Brown, physician, 1200 1st Street, Birmingham, Ala.; Lee W. Lynn, shipping clerk, 547 South 6th Street, Gadsden, Ala. *Reserve*—L. M. Points, teacher, 910 Christian Street, Alexander City, Ala.; William J. Echols, undertaker, 412 North 15th Street, Birmingham, Ala.

CENTRAL TENNESSEE CONFERENCE

Ministerial—Harry L. Upperman, minister-teacher, president Baxter Seminary, Baxter, Tenn.; G. W. Florence, pastor, Lexington, Tenn.

DAKOTA CONFERENCE

Ministerial—E. D. Kohlstedt, corresponding secretary Board of Home Missions and Church Extension, 1701 Arch St., Philadelphia, Pa.; W. E. Hartung, pastor, Deadwood, S. D.; R. G. Rinkler, pastor, Parker, S. D.; E. E. Hunt, district superintendent, Lock Box 754, Watertown, S. D. *Reserve*—J. P. Jenkins, district superintendent, 624 West 11th Street, Sioux Falls, S. D.

HINGHWA ANNUAL CONFERENCE

Ministerial—George W. Hollister, Hinghwa, Fukien, China; Tien H. Lin, Shanghai, China. *Reserve*—H. L. Sang, pastor, Ng Sauh, Hinghwa, Fukien, China; U. C. Ua, district superintendent, Hankong, Fukien, China.

Lay—G. B. Lau, teaching, Hinghwa, Fukien, China; D. L. Chau, teaching, Hinghwa, Fukien, China.

LOUISIANA CONFERENCE

Ministerial—Calvin S. Stanley, pastor, 4129 Willow Street, New Orleans, La.; Hubbard Daniels, district superintendent, 2415 Magnolia Street, New Orleans, La.; Walter S. Chinn, pastor, 1923 Marengo Street, New Orleans, La. *Reserve*—Joseph E. Rolax, pastor, Lake Charles, La.; William H. Jones, pastor, New Iberla, La.; Wade H. Hampton, district superintendent, Opelousas, La.

MINNESOTA CONFERENCE

Ministerial—Samuel L. Parish, pastor, Wlnona, Minn.; John W. Holland, pastor, 855 Holly Ave., St. Paul, Minn.; Herbert G. Leonard, pastor, Red Wing, Minn.; John E. Bowes, district superintendent, Albert Lea, Minn. *Reserve*—Willard I. Kern, district superintendent, 314 Seventh Street, S. E., Rochester, Minn.; John A. Rinkel, pastor, Mankato, Minn.

NORTH CHINA CONFERENCE

Lay—Wan L. Hsu, education, Changli Hui Wen Middle School, Chihli, China; Yu Llang, student work, Methodist Episcopal Church, Peking, China. *Reserve*—Ching H. Li, secretary, Methodist Episcopal Church, Tientsin; Chla E. Liu, principal, Methodist Episcopal Church, Tientsin.

NORTH DAKOTA CONFERENCE

Ministerial—Edward P. Robertson, president Wesleyan College, University Station, Grand Forks, N. D.; Charles L. Wallace, dis-

trict superintendent, 618 14th St., Fargo, N. D. *Reserve*—T. Arthur Oisen, pastor, 316 4th Ave. South, Jamestown, N. D.; Frank S. Hollett, district superintendent, University Station, Grand Forks, N. D.

NORTHERN MINNESOTA CONFERENCE

Ministerial—C. N. Pacc, pastor, 120 West Third Street, Duluth, Minn.; L. H. Bugbee, pastor, 610 Summitt Avenue, Minneapolis, Minn.; S. M. Bowles, district superintendent, 4375 Weber Parkway, Minneapolis, Minn.; J. B. Hingeley, corresponding secretary Board of Pensions and Relief, 740 Rush Street, Chicago, Ill. *Reserve*—R. L. Smith, pastor, 215 North Rustic Lodge, Minnesota, Minn.; F. L. Roberts, pastor, 4642 Garfield Avenue South, Minneapolis, Minn.; G. G. Vallentyne, pastor, 4345 Park Avenue, Minneapolis, Minn. *Lay*—D. W. Longfellow, Minneapolis, Minn.; W. T. Wilke, Duluth, Minn.; J. A. Vandyke, Chisholm, Minn.; Joseph H. Ulland, Fergus Falls, Minn.

NORTHWEST KANSAS CONFERENCE

Lay—A. H. King, dean, Salina, Kan.; W. A. Lewis, college president, Hays, Kans.; C. A. Kemp, Winona, Kans. *Reserve*—Walter A. Layton, realtor, Salina, Kans.; Charles C. Andrews, retired, Norcat, Kans.; Dan Worden, farmer, Woodston, Kans.

PACIFIC GERMAN CONFERENCE

Ministerial—Albert F. Cramer, district superintendent, Rex, Ore. *Reserve*—John A. Beck, pastor, Walla Walla, Wash.

Lay—Martin Schreiber, retired farmer, 2305 Nebraska Avenue, Salem, Ore. *Reserve*—August Mueller, merchant, Spokane, Wash.

SAINT LOUIS CONFERENCE

Ministerial—Fred W. Wahl, district superintendent, 4018a Greer Ave., St. Louis, Mo.; I. M. Hargett, pastor, Kansas City, Mo.; Wm. Riley Nelson, district superintendent, 450 East Grand Ave., Springfield, Mo.; R. H. Schuett, pastor, 6166 Kingsbury Ave., St. Louis, Mo.; J. Fred King, district superintendent, 1746 Grand Ave., Carthage, Mo.; J. Charles Gilbreath, district superintendent, Sedalia, Mo. *Reserve*—William W. King, president Ozark Wesleyan College, Carthage, Mo.; Harvey A. Jones, pastor, 440 South Elmwood, Kansas City, Mo.; D. Wesley Britton, pastor, Independence, Mo.

SHANTUNG ANNUAL CONFERENCE

Ministerial—Perry O. Hanson, principal of school, Iola, Kan.; Chang T. Wang, district superintendent, Tsinan, China.

TENNESSEE CONFERENCE

Ministerial—George W. Lewis, pastor, 919 First Ave., South, Nashville, Tenn.; Samuel M. Utley, teacher, Edge Hill Street, Nashville, Tenn. *Reserve*—J. O. Dixon, district superintendent, Springfield, Tenn.; Daniel N. Burch, Shelbyville, Tenn.

WEST VIRGINIA CONFERENCE

Ministerial—Claude E. Goodwin, pastor, Huntington, W. Va.; Daniel Westfall, business manager Advocate, Pittsburgh, Pa.; Harry C. Howard, district superintendent, Wheeling, W. Va.; Charles F. Anderson, pastor, Parkersburg, W. Va.; A. H. Rapking, rural specialist West Virginia Wesleyan, Buckhannon, W. Va.; Charles C. Stater, pastor, Clarksburg, W. Va.; James Albert Wells, district superintendent, Elkins, W. Va.

Lay—Charles L. Scholl, printer, Parkersburg, W. Va.; Ellis A. Yost, lawyer, Huntington, W. Va.; Charles W. Evans, insurance, Fairmont, W. Va.; William T. Williamson, vice-president Telephone Co., Charleston, W. Va.; Riley B. Nay, merchant, Wheeling, W. Va.; Mrs. J. U. Joffe, Weston, W. Va.; John Raine, lumberman, Rainelle, W. Va. *Reserve*—Ulysses G. Young, lawyer, Buckhannon, W. Va.; Charles H. Hartley, agricultural extension, Morgantown, W. Va.; William H. Rardin, lawyer, Beckley, W. Va.

Revised List

SOUTHERN CALIFORNIA CONFERENCE

Ministerial—F. M. Larkin, secretary California State Church Federation, 442 Chamber of Commerce Bldg., Los Angeles, Calif.; F. G. H. Stevens, pastor, 1850 N Street, Fresno, Calif.; Merle N. Smith, pastor, 829 North Los Robles, Pasadena, Calif.; A. P. Shaw, pastor, 712 East 83d Street, Los Angeles, Calif.; George A. Warner, pastor, 760 South Burlington Avenue, Los Angeles, Calif.; G. Bromley Oxnam, pastor, 447 Chamber of Commerce Bldg., Los Angeles, Calif.; A. Ray Moore, executive secretary of Conference Claimants' Endowment Funds, 445 Chamber of Commerce Bldg., Los Angeles, Calif.; A. W. Shamel, pastor, 2002 Oakdale Street, Pasadena, Calif.; E. C. Jannusch, district superintendent, 1424 Barrett Road, Los Angeles, Calif. *Reserve*—A. J. Hughes, district superintendent, 5706 Bay Shore Walk, Long Beach, Calif.; L. T. Guild, district superintendent, 447 Chamber of Commerce Bldg., Los Angeles, Calif.; J. L. Corley, Conference director of religious education, 446 Chamber of Commerce Bldg., Los Angeles, Calif.

Lay—Mrs. C. F. Van de Water, F. H. Ballenger, L. O. Copeland, W. R. Stewart, Mrs. Margaret Locke Coates, J. R. Cain, A. L. Hickson, F. G. Taggart, R. W. Hilmer. *Reserve*—H. V. Hunter, Earl Cranston, C. I. D. Moore.

Contributed Editorial

General Pershing Answers His Own Question

IN his address at the opening session of the American Legion at its Paris Convention, General JOHN F. PERSHING expressed in a very sincere and impressive manner a wistful wonder as to why war is not banished from the world. He had evidently been deeply impressed with the colossal waste and foolishness of war. He asked a question which has occurred to millions, "Why cannot nations settle their differences in the same rational manner as individuals?" He said: "Those who, like the men of this Legion, know what war is, are wondering why the nations may not learn to deal with each other by following the same code of honor we demand between individuals; why theft and violence on the largest scale are less wicked than petty stealing; why prejudice and passion are more excusable in ten million men than in merely one."

A few weeks later General Pershing's question was partially answered in a very effective way by a man for whom the whole American people have great respect and admiration—one General John F. Pershing. In an article in the November number of McCall's Magazine, entitled "Dear War Mothers," General Pershing pleads with the mothers not to be influenced by what he calls "pacifism." In no place in that article does he give any indication of what he means by "pacifism." At one place he indicates that he is referring to those who criticize imperialism and militarism. But a very legitimate inference of his warning against the malicious influence of so-called "pacifists" is that anyone objecting to the projects of the War Department, including the schemes for military training for students and civilians, is unpatriotic and an enemy to the good of the nation.

Here, General Pershing, is an answer to your question why war is not abolished. There are many other reasons. But one of the strongest is that illustrated by your article. The minute that concrete proposals or steps are taken to establish peace and abolish war, as soon as genuine peace sentiments that have a cutting edge and are not harmless generalities are uttered, the air is full of shrill cries from generals and admirals and military bureaucrats stating that these things and the persons who advocate them are not one hundred per cent patriotic. The hue and cry is raised against organizations and persons working against the militarization of the country. In an atmosphere of heated emotionalism professional patriots rush around composing black lists of people whose patriotism is suspected; lists containing very often the names of some of the most distinguished and most useful citizens of the country. The powerful forces of social constraint are exerted to keep people in the mental lock-step favorable to militarism.

Ex-Governor WILLIAM E. SWEET, of Colorado, speaking at the National Council of the Congregational Church, put this truth very effectively when he protested against the disposition of many to exclude from the pulpit references to peace and the various proposals and methods of attaining world peace. "During the war," he said, "we were told that if we would only hate, and hate hard enough, we wouldn't need to hate any more. Service flags were displayed in church, the sale of liberty bonds was exploited in church—everything incidental to the prosecuting of the war was urged in church; but now the very people who had encouraged these things were aroused if there

was any serious pulpit reference to the great problem of world peace."

One of the blackest clouds on the whole international horizon is the fact that the ruling minds in so many of the nations are still thinking in terms of competitive armament. As an editorial in *The Independent* forcefully said a few days ago: "The men who constitute the British Cabinet, the men who sit at conferences in Geneva, the men in fact who govern every nation in Europe today except Russia, are the same men in type, education, intellect, and habit of thought who brought on the war of 1914. They sent ten million men to their graves. They would do so again tomorrow, not consciously perhaps, but through their blind stubbornness in being unwilling to relinquish the tools of nationalism which brought on the wholesale slaughter."

In this Armistice Day season it is well to see clearly this enormous obstacle in the way of establishing peace-insuring machinery and to dedicate ourselves to the task of removing it.

Our Own Book-of-the-Month Club

FORASMUCH as many have taken in hand to conduct a Book-of-the-Month Club, it seems good to us also to get into the business of telling the waiting millions what book to read next month. There is now just launched a religious book-of-the-month club as well as the original one on which it is patterned.

We submit our first nomination with considerable trepidation. It will not be unanimously popular. True, it is beautifully written with rare poetic art but it is not diplomatic. It is very radical in spots; many will not find it in the popular style. If it comes to the attention of the new "intelligentsia" it will be condemned as terribly conservative in its morals. Many super-patriots would like to order out the militia to suppress it on account of its dangerous internationalism. It will not suit the *Chicago Tribune*. But it is the best book we know. Here it is: *The Gospel of Luke*.

China Emergency Need

AMONG the many angles and tangles of the missionary emergency in China, one aspect of the situation has never received anywhere near the attention it deserves. That is the emergency thrust upon the Board of Foreign Missions through the necessity of bringing a large number of missionaries out of China and many of them across the Pacific to their homes in the United States.

The \$150,000 asked for by the Board does not cover the whole cost which must be met. If any Methodist congregation were asked the question: "What would you have done with this company of missionaries and their families, forced to leave China, many of them at the greatest personal loss to themselves?" the only answer possible would be: Pay for their home-coming and reimburse their losses. This is not only an inescapable duty of the Church; it is a task which should bring both the heartfelt love of and pride in the representatives of the Church and kingdom of God in China. About this Emergency Fund there is no question of policy or any debatable matter. Contributions should be sent to Morris W. Ehnes, Treasurer, Board of Foreign Missions, 150 Fifth Avenue, New York.

L.



In an Age of Aviation

Are We Becoming Thrill Addicts? Some Reflections on the Limits of Locomotion

By P. Whitwell Wilson
Of the Staff of "The New York Times"



AMID the plaudits of two continents a number of gallant airmen—Lindbergh, Chamberlin, Byrd, and their comrades—have conquered the Atlantic Ocean. Their exploits have been celebrated in headlines of the press, in parades through the streets of great cities, and in all the exuberant ceremony of welcome, of audiences with statesmen and monarchs, and of decoration with medals and other honors. In the annals of mankind, here has been an event that marks an epoch.

Most people are considering, therefore, the practical question how the use of the air for human flight will affect the conduct of war and of commerce, the pursuit of pleasure, and the distribution of news and of mail. To this, as to every other development of machinery, our existing civilization has to be adjusted.

Will Aviation Have Any Bearing on Religion?

There arises a further question, not less important, which is apt to be overlooked. This furore over aeronautics—what bearing, if any, has it upon religion? Is not this an aspect of the case for which, in our enthusiasm, we might spare a thought?

There have been eras of faith, eras of art, eras of science, eras of discovery. We have been plunged, head over heels, into an era of locomotion. Every day as it dawns is spent by an ever increasing number of people on the duty, or pleasure, as the case may be, of moving from one place to another. There are four automobiles for five homes. There is a vast traffic on the railroads. There are student trips to Europe. It is to an experience of perpetual motion that we are subjecting the human soul.

The Popular Religion of High Speed and Movement

Multitudes of men and women have come to regard mere movement, apart from its object, if it has one, as an absolute good in itself. To be somewhere else is their religion, and anybody who manages to move by some new method, or to some new place, or over some immense distance, or some high speed, is accorded by public opinion what in the Roman Empire would be described as divine honors. Peary reaches the Pole; nobody matters but Peary. Lindbergh reaches Paris; nobody matters but Lindbergh. So with a woman who swims the channel or a man who runs quickly over a measured mile. They are saluted as idols. The standard of eminence is geographical, and he alone is great who can get over the ground.

In dealing with this adulation, we need to discriminate.

It is not wrong to applaud courage. Indeed, the world will always prefer a bad man who is brave to a good man who is a coward. Moreover, the full use of the body, whether in the gymnasium or on the race track, is not a sin.

St. Paul himself loved the athlete, and David never tired of recording the audacious deeds of his mighty men.

Even sensation, so usually condemned by preachers, is, like laughter, one of God's many gifts. It is He who has endowed us with the ability to astonish one another and to be astonished. Genuine enthusiasm is wholesome, nor should the attempt be made to repress it.

Are We Becoming Thrill Addicts?

But sensation may be carried to extremes. To use a phrase, recently coined, we may become thrill addicts. When our Lord was tempted of the devil, He wondered whether it would not create a great sensation if He cast Himself down from the pinnacle of the temple. If He refrained, it was because sensation was not enough. To stir the senses is not to save the soul, and it was salvation that the world then needed. Possibly it is salvation that the world needs to-day.

Travel is good. Our Lord's final command was, "Go ye into all the world," and His evangel has spread as far as any flight by aircraft. But it is the object of travel that should be examined. What is better—to fly like an eagle over land and sea and carry yourself alone, or, like St. Christopher, to cross one river with another on your back? Christ did not merely move; He bore our griefs and carried our sorrows. Indeed, as far as the east is from the west, so far did He remove our transgressions from us. He was no passenger, but a pilot.

In Christ, therefore, movement as an ideal was perfected. He "went about," but it was in order to do good. He wanted men to move, not merely from place to place, but from darkness to light, from sickness to health, from death to life. The humblest doctor, after all, who stays where he is and alleviates the pain of a single patient, makes more difference to the actual life of man than does anyone, however eminent, who, in an airplane, merely skims the surface of sorrow and suffering.

The Church and the Snare of Popular Applause

With the exuberance of the aerodrome, then, the church cannot and should not try to compete. What she has to offer is not the risk to life but the gift of life; not cancer as a parallel of latitude on the map, but cancer as a scourge to be defeated. No millions will gather in our day, at any rate, to applaud a scientist like Madame



THE SPIRIT OF ST. LOUIS

Flying over San Diego, California, at the start of the historic flight which ended at Paris

Curie, a missionary like Father Damien, or a pastor like George Herbert. But they are the people who, silent as leaven hidden in three measures of meal, are exercising the real influence over the destinies of mankind.

Much Travel Does Not Assure Abundance of Life

It is by no means certain that volume of transit means abundance of life. Take the commuter. So accomplished a person is he in the art of movement that, in the evening, he is able to return to the precise place from which, in the morning, he set out. Oscillation is excellent, but is it advance? May not a man spend years of his life in a day coach without getting anywhere?

The airman is a commuter who has acquired a grand manner. He sets out from New York, not for Long Island, but for Paris and Berlin. He also returns to the precise place from which he started. His trip amid the clouds has been no more and no less an additional oscillation—Douglas Fairbanks seizing a curtain and leaping through the air from window to window of his enchanted castle. It leaves him the same man that he was. It leaves Paris, Berlin, and New York unchanged as cities.

To the fullness of life, movement as movement adds nothing. "Great men," it has been said, "do not travel," and it is the eyes of a fool, according to Solomon, that are on the ends of the earth. No artist, when on the move, can draw with a steady hand. No scientist, when on the move, can look through his microscope and his telescope with a steady eye. As Wadsworth teaches us, "we live"—not by noise, not by vibration, not by dust, not by hurry, and not by seasickness, but—"by admiration, hope, and love"; and the advice of the psalmist is that we "be still" if we would know that He is God.

Bernard Shaw is, broadly speaking, against all travel. As he assures us, he knows the United States by staying in England. Be that as it may, it is certainly the fact that what educates you when you travel is only what you have eyes to see. As a mental stimulus, speed and distance and altitude and direction count for nothing. Lindbergh himself is better aware of this than are his

admirers. He flew to Europe in order to see Europe; and seeing Europe is the one thing that he was not permitted to do.

Craving for Excitement Means Life Fails to Satisfy

To the eagerness for locomotion there is a sad side. The craving for excitement means that life itself has failed to satisfy. We run after what we have not got, and we run away from what we do not like. If we exaggerate the heroism of the airman, it is because there is other heroism that we have ignored. We abandon our vision of the Best, and we find that the second best, the third and fourth best, are but empty substitutes for the soul within us. It is Christ, and only Christ, in whom all things are to be seen in a true proportion. If there be a false value attached to peregrinations by air, by land, by water, it is because, failing adequately to worship Him, we have yet to discover the place where we can abide.

A Few Lines of Thought

By Roy Smith

—I know a man who goes out every morning looking for a job and afraid he will find work.

—Too many preachers commit the crime of overwork—when they move they take the whole working organization with them.

—The church is not made up of people who are better than the rest, but of people who are trying to become better than they are.

—One reason why some people do not believe in shouting about religion is because they do not have enough to begin shouting about.

—I believe in the church, not because she has attained perfection, but because she refuses to lose confidence in the possibility of perfection.

—The church is guilty of many imperfections, but that is partly because she has preached such standards of perfection that her own failures are painfully apparent.

American High Lights and Deep Shadows

By the Rev. Albert D. Belden
Superintendent, Whitefield's Central Mission, London

THESE are only impressions. To pretend that a two-months' visit to a portion of a vast continent warrants authoritative statements as to the character and destiny of a great people would be foolish. One can only state what one has seen and felt, leaving the reader to judge as best he may of the merit of such impressions. Added to a store of such verdicts, they may help towards an eventual perspective that may be quite sound.

It was the writer's privilege in this tour to cover some 6,000 miles of American territory and to address no less than 26,500 souls, not counting radio listeners-in. Everywhere he met with the most extraordinary kindness and hospitality, and everywhere he was deeply impressed by the vigor, enterprise, and brave idealism of American life.

Traveling very late one night over the ferry that plies across the Hudson from Jersey City to New York, the writer enjoyed the fairylike spectacle of the illuminated downtown skyscrapers, which include the wonderful Woolworth and Telephone Buildings. From the multitudinous windows of these modern towers of Babel twinkled innumerable points of light, and between these giddy heights there yawned deep abysses of shadow. One could not but accept the symbolism of the scene. That is America! A land of high lights and deep shadows—its promise gigantic and scintillating in a thousand ways yet haunted by possibilities as grim as they are numerous.

The Shadow of Religious Quackery

It is so, for example, in religion. Nowhere in the world is there such a high religious fervor, such splendid masses of man power ready for the service of all ideals, such elaborate equipment of organization, yet nowhere in the world is religion more *overcast with the shadow of religious quackery*. A kind of youthful rawness still overhangs many aspects of American life, from half-made country towns to the cheap culture that passes with many for education. Many and great allowances can be made for this condition, especially as it affects those parts of America more remote from Europe. It is acquiescence in such rawness that calls for criticism, especially where it includes the Christian ministry. "Get to know quick" is as pernicious a tendency in America as "Get rich quick." No ministry can feed the modern flock of God on other folks' sermon outlines, magazine articles, or mere literary digests. Without deep, wide, and hard reading and strong personal thinking a revolting shallowness that destroys both poise and power settles like a blight on the ministry.

Nothing happier could be desired for the religious life of the world than that the mass of fine, devoted American manhood and womanhood at present so greatly victimized by religious adventurism should be brought over to the true service of the kingdom of God. This can only be the work, however, of a ministry whose culture is real

and profound. Only the men who really know can conquer the colossal pretense at knowledge that afflicts a certain type of American preacher.

Save the Flock of God from Hirelings

Sinclair Lewis, in "Elmer Gantry," makes an attack on the moral character of the American ministry that is a sheer outrage, but he is painfully near the mark when he exposes the vulnerability of the American public to the sensational evangelist and the theological quack, and the ill preparedness of many of the orthodox ministry to save the flock of God from such hirelings. Is this too straight a word from an English

minister to his American brethren? It is certainly not offered in mere criticism, but in a real "love of the brethren," and gladly does the writer acknowledge the strenuous efforts being made all over America, and especially in the Eastern States, to lift the standard of the ministry and to make theological degrees mean something. There is a modernism which is essential to the fundamentals of our holy faith. Christianity is no static archaism, but the onward march through our history of the living Christ who claimed, be it remembered, that a true scribe of the Kingdom must "bring forth from his treasury things new and old."

It was the writer's privilege to attend on this tour four summer conferences, including the Lakeside Bible Conference and the great original Chautauqua. He cannot praise too highly this feature of American religious

LIGHT AND SHADOW

"From the multitudinous windows of these modern towers of Babel twinkled innumerable points of light, and between these giddy heights there yawned deep abysses of shadow."

life. To capture the golden days of a perfect summer for the quest of quests, to harness the beauty spots of such a glorious land to the work of the kingdom of God, this is consummate statecraft. The eager crowds that gather in this way are a sheer delight to meet, and in such achievements America is well beyond England. If only into such new bottles waiting to be filled there can be poured the true new wine of the Kingdom, then great and salutary transformations may occur in American life.

The Prohibition Adventure

The same general position is reflected in the case of prohibition. Here the most thoroughgoing moral experiment ever attempted by a civilized nation since Britain's emancipation of her slaves is moving slowly to a triumphant climax. Yet dark shadows of lawlessness still gather about the effort. The situation is incidentally eloquent of the inherent lawlessness of the drink traffic and of the corrupting effects of alcoholism upon citizenship.

In the writer's considered judgment, however, the shadows are succumbing very steadily, if not swiftly, to the light. It was surely too much to expect that after the social disturbance of the Great War period so extensive a measure as prohibition could be enforced with immediate completeness. The situation appealed irresistibly to the sense of adventure stimulated in youth by the war, and that appeal for a time threw American youth off its normal balance. After one has carried through the hip-flask act of derring-do, half a dozen times, however, the interest begins to wane, and counsels of better citizenship reassert themselves. In any case, it would be worth while wrestling with this lawlessness for a generation to secure the full effects of freedom from alcohol.

A friend of the writer's took the risk of succumbing to the blandishments of a tout for a "speak-easy" in New York. He drank nothing stronger than ginger ale, though he had to pay for a highball. It proved to be a very tame affair, poorly patronized, and full of pitiful, nervous precautions against the minions of the law. If it is at all typical of such efforts in so notoriously wet-minded a center as New York, then the drink traffic is well on the run.

In two-months' journeying over a dozen cities, and, as already stated, some 6,000 miles of American territory, the writer saw only one drunken man (and he was on a country road), a number all too easily eclipsed on one voyage across the Atlantic in a British vessel. He was deeply impressed by the cleanness of such a notorious thoroughfare as Broadway, New York. Comparison with a similar popular highway in any of our big British cities would at once call attention to the presence of alcoholic influences in the latter.

The American churches must not let prohibition down. Dr. George W. Shelton, of Pittsburgh, speaking at the Whitefield's men's meeting here in London a Sunday or so ago, made a very sharp attack upon Dr. Johnston

Dr. Belden Says:

Nowhere in the world is religion more overcast with the shadow of religious quackery than in America.

"Get to know quick" is as pernicious a tendency in America as "Get rich quick." No ministry can feed the modern flock of God on other folks' sermon outlines, magazine articles, or mere literary digests.

There is a modernism which is essential to the fundamentals of our holy faith. Christianity is no static archaism, but the onward march through our history of the living Christ.

The American churches must not let prohibition down.

It is fatal to the future well-being of society for the churches to become identified exclusively with the middle classes and the money-bags of society. Her mission is to all souls whatsoever.

Ross for a statement in The Christian World to the effect, "I detest prohibition!" Prof. Ross' reputation is such that one at once understands what the context of such a statement must be. He is evidently sensitive to the apparent element of compulsion on a moral question involved in prohibition, but even granted, though the writer dissents strongly from this verdict, that prohibition is not a true, moral method, nevertheless to permit it to fail will be a colossal moral disaster, not only to America, but to the world. The reaction towards drinking would be simply enormous and devastating. For this reason, and also because the liquor traffic of the world is opposing all its strength to the American experiment, the British churches are morally and spiritually bound eventually to come into line. Steps are already being taken in this latter direction, and

a British national prohibition movement is already in being.

American Churches Shy of the Labor Movement

One found churchmen and ministers much more shy of labor attachments in America than in Britain. The explanation seems to be that American labor has in the past contained stronger elements of violence than the British, and also a very great admixture of foreign peoples. Yet in some ways the American churches are ahead of the British, as, for example, in their official sympathy with labor. We have in England an Industrial Sunday, similar to America's Labor Day; but it is a very partially observed affair, and such a message as has been issued by the Social Service Commission of the Federal Council of the Churches of Christ for Labor Sunday certainly surpasses anything that would be possible just now in England. Yet the church of Jesus the Carpenter should have a most zealous care for the "common people" and deep sympathy for their strivings, however blind and foolish they may be at times, after a full and true life. It is fatal to the future well-being of society for the churches to become identified exclusively with the middle classes and the money-bags of society. Her mission is to all souls whatsoever.

Space forbids one's attempting the big problem of international relations, which must be reserved for another time, but there is another urgent test question for America which may be cited as full of both light and shadow—the color problem. Here tragedy and comedy walk hand in hand, and sinister possibilities tread swiftly on the heels of noble achievement. As servants of all kinds, the Negroes prove admirably efficient, and, as one found over and over again, eminently companionable, too, with their bubbling sense of humor, yet a strong undercurrent of resentment at the policy of social segregation can be sensed rather than felt. Whilst the white race is not without its nervousness in regard to the question, the one thing the modern world must not do with the color problem is to drift before it. "Grasp your nettle"

is sound advice in every situation, and the churches should devise a definite policy here. Unless the white man can take the colored races to his heart he will get them over the head. It is not a policy of mawkish sentiment that is needed, but a well thought-out and quite explicit policy of education and culture sharing. Above all, mere color prejudice must be surmounted, and here those who know Christ can find in Him the strength and the courage to lead the way. The writer found Americans quite willing and eager to discuss this matter in a reasonable and

happy spirit, and he has been profoundly interested in some of the brave attempts being made to grapple with it. Indeed, one's concluding verdict might well be that the virile American spirit is as ready as ever it was to break fresh ground and pioneer new conquests. The spirit of adventure is abroad in the great republic, and we may expect therefore to see upon its soil some of the mightiest spiritual and moral victories of our time. Anything that a Britisher is permitted to do to aid in such achievements he may well count a privilege indeed.

The Association Opposed to All Prohibitions

A Warning to the United States by Red-Blooded Disciples of Personal Liberty

Contributed for Use of the Proposed Association by
Bishop Ernest G. Richardson
Atlanta, Georgia

WE ARE organizing an association opposed to all prohibitions. We intend to be captains of our own souls. We are going to brook no interference in any of our personal habits from anybody. We will violate all laws that interfere with our personal habits. We will demand the repeal of all such laws. We will incite everyone to violate these laws until they are repealed. We serve notice on the country and on individual States that such legislation must stop.

As we travel around we see everywhere signs forbidding spitting. We are forbidden to spit on platforms, in cars, on sidewalks. We intend to spit wherever we please. We ask everyone else to do the same. Let no power take away from us the privilege of spitting anywhere.

Sometimes we find signs forbidding smoking. They attempt to stop us from smoking in the subways. On the street cars we are told we can smoke in only certain seats. We are warned against smoking in factories. We are prohibited from smoking in the movies. There are hotel dining rooms that do not allow smoking. All this must be abolished. We claim the right to smoke whenever and wherever we please. We will do this regardless of any laws or regulations that may be passed.

We find everywhere certain laws interfering with our locomotion. Almost everywhere they have speed limits for travel. Frequently in cities we have one-way streets. Traffic is regulated by certain lights. We intend to spurn all these regulations. We will travel where, when, and how we please until all these laws are abolished.

Some States have passed laws against gambling. We regard such laws as an unwarranted interference with our divine rights. We will bet all we want to on every occasion that we feel like it. We demand that all regulations that try to interfere with gambling be abolished. Meantime we will strenuously violate them.

There are many prohibitory laws that have been passed that relate to immigration questions. On returning to the country from a trip abroad the law attempts to limit us to \$100 only of imported goods except we pay a duty. We propose to bring in any amount we wish without paying any duty. We will lie and deceive to accomplish our purpose. We regard it as outrageous that a quota has been fixed governing the incoming of

immigrants. We demand that these quotas be removed at once. If the law is not repealed we shall bootleg in all of our friends or relatives that we please regardless of the law. We also object to import duties on many things. We claim the right to bring in any amount of tobacco and liquor and narcotics that we please.

We demand the repeal of all laws governing the sale of narcotics. If we want the kick from opium or heroin or any other narcotic, it is our business. We should have the privilege of securing any amount of any narcotic that we want.

In some States there are laws prohibiting the carrying of revolvers or bowie knives. This is an unmitigated impertinence. If a gentleman or a lady wants to wear a revolver or razor, it is no one's else business. We will carry all the weapons we please. We demand the repeal of this law that tries to interfere in our personal habits.

There are many laws that try to regulate the morals of the community. These laws were originated by a set of meddling fanatics. We demand the immediate repeal of them all. The United States must repeal the Mann Law. This is an unwarranted interference with a person's personal liberty. There are many States that have passed laws against adultery. These are all unwarranted interference with personal habits, and we will violate them and demand their repeal because they can never be enforced.

The statute books are filled with many prohibitions on minor matters. The sale of fireworks for the proper celebration of the Fourth of July is either restricted or abolished. We cannot parade in the interests of their ideals without a police permit. These and many similar prohibitory regulations are all wrong and must be speedily nullified.

All of these prohibitory laws are incapable of enforcement. They lack the popular approval. This is shown by the many violations after the laws have been long on the statute books. Juries also frequently acquit those charged with violations of these laws.

All who will join us in this association opposed to all prohibitions, please send their names and addresses in to the author at the publication office of this paper.

(Signed) Ignace Johann Umberto Patrick Fish.

Christmas Offering Envelopes

AN OFFERING of \$500,000 for our missionary work among the children of many lands is asked from the churches and Sunday schools of Methodism during the Christmas season this year by the World Service Agencies, comprising the Board of Foreign Missions, Board of Home Missions and Church Extension, Board of Education, Board of Hospitals, Homes, and Deaconess Work, Board of Temperance, Prohibition, and Public Morals, Board of Pensions and Relief, and the American Bible Society. This appeal was authorized by the executive committee of the World Service Commission at its October meeting.

Sample Christmas offering envelopes and folders are being mailed out to every Methodist pastor and Sunday-school superintendent from the office of the World Service Agencies, at 740 Rush Street, Chicago. These will be available in any quantity desired by any church with-

out charge. *World Service credit on apportionment is given to each church for any offering coming from either the church or Sunday school to this special \$500,000 fund.*

"A splendid opportunity is presented to the churches and Sunday schools of Methodism to bring brightness and cheer to the needy children of many other lands as well as our own," says the appeal of the World Service Agencies. "What finer Christmas gift than that can we make in memory of Him whose birth we are so soon to celebrate again? It is that the Spirit of the great Giver Himself may be spread through the nations of the earth that this Christmas offering is proposed. A Christmas offering of half a million dollars will set the joybells ringing throughout Methodism everywhere. It will be the announcement to a waiting world that the hosts of Methodism are again advancing."

West Texas Conference Entertained By St. Paul Church, San Antonio

ST. PAUL CHURCH at San Antonio, Texas, is seat of the West Texas Conference in its next sitting, November 30, 1927. By many it is regarded as our best church in the vast Methodist empire of the South-

west. To become its pastor is to reach the peak of the ambition of not a few of the most deserving and proficient men of the two Texas Conferences. In St. Paul and its pastor, the Rev. J. W. Warren, fortunately two factors for great good are well met. It is doubtful if resident Bishop R. E. Jones, searching his entire area, could have found for this pastorate a man better fitted by character, preparation, personal traits, experience, achievement, and congenial relationship with laymen and ministers generally than is J. W. Warren.

The Rev. J. W. Warren

His career is an expression of the triumph of a mother's wish and prayer. Young Warren's father preferred he should be a physician, but his mother wanted him to be a minister. It was a quiet Christian home into which he was born. Its pious atmosphere was supplemented by the pronounced accent which the village church placed upon the value of the spiritual. This trio—home, mother, church—won him at twelve years of age to the Kingdom and its work. The ministerial urge within, bolstered by native ambition, impelled him through the public schools of his home town,

thence to Wiley College, Marshall, Texas. He later finished his educational preparation at Clark University and Gammon Theological Seminary at Atlanta, Ga. Reading, travel, and contacts added to this equipment and contributed much to the development of that culture and urbanity of spirit which mark him as a minister of fine parts, capable of constructive service and leadership.

This is borne out by the record of his achievements in the ministry. He immediately inspires confidence of others in himself. The appointing powers have uniformly entrusted him with the most responsible positions and pastorates in the Conference. Since his first appointment to Yoakum, Texas, in 1905, to this date, he has wonderfully succeeded as preacher, pastor, builder, financier, soul winner. From Yoakum he went to Webster Chapel at Victoria. Here one hundred souls were added to the church. This and other elements of success caused the bishop to appoint him superintendent of the district. Immediately he championed the interests of Sam Huston College, Austin, Texas, of which the late versatile, much beloved Reuben S. Lovinggood was then president. For this school Warren raised \$900 in one year as his district's contribution to education within the bounds of the Conference, apart from the other quota for regular benevolences.

From Victoria District the bishop sent him to Wesley Chapel, the college and community church of Austin, Tex. He guided Wesley out of debt and increased its membership by 300 persons. Here he also served on the faculty of Sam Huston during this four-year pastorate. Meanwhile he has been a trustee of the college since 1910. Again his qualities of leadership bring him to superintendency of a district—this time the Dallas. Here he writes a chapter of achievements that can never be erased. Eight new parsonages were built, costing \$14,000; seven new projects were set up in unoccupied fields at a cost of \$12,000; \$2,600 spent in purchasing new church sites; \$22,225 was raised for Centenary and World Service;

and \$135,000 for nine new church buildings—making a grand total, not including ministerial support, of more than \$185,000. Above all, 1,800 accessions to the church are recorded, 600 of whom were conversions. After a short pastorate at St. Andrew, Fort Worth, where a \$26,000 debt was greatly reduced, the Conference needed his experience, foresight, and industry at strategic St. Paul, San Antonio, where he is to entertain the Conference in its fifty-fourth session.

The West Texas is a development of the original Mississippi Mission Conference, the central focus of all our work in the Southwest. Bishop Jones will find in this outlying Conference of his broad area the heartiest co-operation in the big problems of Kingdom building. His cabinet consists of six stalwart leaders, tried and true builders, who have a keen pride of achievement. These men have an interest that reaches to Conference bounds

and, beyond, to the very confines of the area and the great church. They are District Superintendents J. L. S. Edmondson, J. H. Childs, S. E. Blacknell, K. W. McMillan, J. G. Brown, and J. W. Downs. Other faithful Conference officers are the Revs. J. W. Weakley, treasurer; R. S. Mosby, statistician, and C. W. Franklin, secretary. Judging from past observation, the entire Conference, laymen as well as ministers, will endeavor to excel all previous records. Statistically the Conference has 104 traveling ministers; 14,000 full members; 177 Sunday schools, with an enrollment of 7,500; 176 church buildings; seventy-nine parsonages, with combined valuation of more than \$860,000.

With their widely known reputation for intelligent hospitality, the St. Paul congregation and citizens of San Antonio in general will make this the most profitable session ever held of this growing Conference.

How We May Aid the Pastor in His Work

By Mrs. E. F. Best

HOW we can assist the pastor in his work is a very important matter to be considered in view of the fact that the conscientious, helpful co-operation of the members of the church and congregation are necessary for the success and upbuilding of the church. Many seem to think that all they have to do is to hire a minister and pay him a paltry sum. And very often he doesn't get that; or, if he does get it, he has to wait so long and patiently that if the spirit of Christ did not dwell in his heart, he would feel like resigning his position to earn his bread by the sweat of his brow. The congregation should provide a comfortable home, and do all they can to make the salary they have agreed to pay the pastor a certainty. In this way he will be relieved of much care and be unencumbered to give his undivided attention to pastoral duties and to gather in sheaves for the Lord of the harvest.

In hundreds of cases the parish would be as dead as a doornail if it were not for the untiring energy of the women of the church. They are the mainspring of all the religious organizations, and by their ceaseless work and activity galvanize the parish which, but for them, would continue in a polar paralysis.

Now let us consider briefly how we can assist and encourage the pastor—how we can cheer his heart by earnest co-operation.

One great help is to work in the Sabbath school—to teach the pupils the truths of the Bible, and win them over to the cause of Christ. The best class for a teacher who really means to work, and who loves it, is the one she organizes for herself from the wayside by her personal magnetism of smile, voice, and touch. No other will interest her so deeply, task her resources so thoroughly, or reward her labors so abundantly. Children, like adults, are attracted to one person more than to another; but many more might be brought into the fold of Christ if there were only scouts enough in search for them. Then the parents should be visited, their point of view and their circumstances learned, and reported to the clergyman. He will thereafter visit them, and by pa-

tient tactfulness win them for Christ and the church. In this way many burdens would roll off the minister's back. But you may say, "Everyone has not the time for such work." For such teachers there are ready-made classes. The Sunday-school scholars keep the church alive and are sources whence the waste and loss are supplied. It is important, therefore, that these springs be not poisoned by indifference or neglect, and that these recruits be trained as earnest helpers for God and the church.

One can aid the pastor by taking an active part in one of the several departments of the Epworth League. You can make strangers welcome. You can gain their acquaintance and report them to the minister. You can visit the sick; you are needed in the Ladies' Aid Society to assist in planning entertainments for the benefit of the church, and thus augment the finances.

It is our duty to support the pastor right straight through in whatever he undertakes for the good of the church, even when we do not quite see his viewpoint. Perhaps you will say your plan is better than his. The question, however, with regard to which plan is best should be left to the judgment of the pastor. In the last analysis he is responsible. The question for you is whether you will submit yourself to your spiritual guide, gladden his heart by your good will, and strengthen his hands by your influence and example, or whether you will set yourself up in opposition to him, and give occasion for a dissension in the parish, possible retardation of his work, and consequent weakening of his power to do good.

Now in a community that is not overweighted with reverence for anything or anybody, and that would just as soon incite a quarrel with their minister as to eat, it would be a good idea to remember this rule. You can assist him by paying attention and taking an interest in his preaching. You will soon detect that you never gave your whole prayerful attention to any sermon, even the poorest, without getting some good from it—something that will stimulate in you a train of spiritual thoughts that would make you feel as if you had talked face to face with God. And since our Lord assumed human flesh

with the pains, weaknesses, and temptations belonging thereto for the work of atonement, it is not strange that those He calls to the work of teaching in His name should be men of like passions and infirmities.

Someone will say, "I am sick of hearing people talk about ministers' toils and sacrifices as if they were not paid for it." When you send for a clergyman at midnight to baptize your child, do you pay him for it? When he visits you in your desolation, and teaches you how to assume "the garment of praise for the spirit of heaviness," do you pay him for it? When he leads you step by step down into the valley of the shadow of death, never letting go your hand until he puts it in the strong, tender hand of Christ, do you pay him for it? And while year after year he watches for your soul as one who must give account, battling with your indifference, patient with your infirmities, gentle with your prejudices, sorrowing over your lapses into sin, carrying you daily before the throne of grace and wrestling with God, as Jacob of old, for a blessing on you and yours, do you pay him for it? Does that mean service by day, service by night, service in sickness, service in health, service of head and heart, service of prayer and teaching, service of care and counsel, of watching, of warning, of forbearance, of con-

solation? Are all his kindly affections and quiet charities, every sympathetic tear reckoned as bought and paid for in a paltry sum?

If, in addition to this, he chooses to hold himself at the beck and call of every sick woman and dying man, though such claimant never entered his church or gave a cent toward his salary, let it be accounted as a deed of kindness and the loving gift of a generous heart. Do not think that because he is paid for conducting public worship he is also paid for kneeling at your bedside and commending your soul to God.

In the first place, love, sympathy, and private prayers are not bought and sold in the market.

In the second place, if they were, they would command a higher price.

Lastly, remember him in your prayers; carry him daily to the throne of grace, and implore the gracious Father to incite him to noble deeds, that with the volume of inspiration in his hand and its teachings on his lips he may go from strength to strength and from glory to glory until pastor and people meet in that heaven above and enter into the rest prepared for the people of God.

ST. JOHN'S METHODIST EPISCOPAL CHURCH, HUDSON, N. Y.

Georgia Leaders Evidence Good Will Negro Americans Digging In

AT THE Southeastern Fair, held in Atlanta in October, the Negro exhibit was a striking evidence of progress on the part of the Negro farms, homes, and schools of the State. Occupying the whole floor of the Agricultural Building, it packed a space of 20,000 square feet with a remarkable display of farm, home, and school products—the work of Georgia's best rural Negro citizenship. Nineteen county exhibits were in evidence, many of them elaborate and inclusive; a large number of schools contributed the best work of their pupils, and in addition there were individual exhibits running into the thousands, chiefly beautiful specimens of handcraft and needlework.

On every hand were encouraging evidences of diversified farming, soil improvement, seed selection, better marketing, meat production, and other characteristics of progressive agriculture. That the farm women are keeping pace was indicated by an endless array of canned fruits, vegetables, artistic needlework, and hand-made articles of taste for the home.

The counties represented, for the most part, were those in which Negro farm and home demonstration agents are employed, of whom there in the State twelve men and fifteen women. The exhibits grew largely out of their efforts to improve rural conditions and methods, and to raise the level of Negro life in general. The results constituted a remarkable testimonial to the value of their work in promoting higher standards of efficiency, greater production, and better citizenship.

Most hopeful of all, perhaps, were the school displays, which were vast and varied. These consisted not only of the usual school work—maps, posters, essays, historical sketches, drawings, and the like—but also of an unbelievable variety of domestic science and manual training products, indicating that the training of mind and hand is going along side by side. One of the schools displayed a poster boasting the fact that of its 255 graduates, not one had ever been convicted or accused of crime.

The exhibit was viewed by thousands of visitors, and received the highest commendation on all hands.

Council of City Workers

By J. T. B. Smith

A FOUR-DAYS' conference of Negro city workers was held recently in the Union Memorial Methodist Episcopal Church, St. Louis, Mo. The conference was under the auspices of the department of city work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, and was in charge of the Rev. W. A. C. Hughes, Philadelphia, Pa.

Among the speakers were Bishops Robert E. Jones, New Orleans, La., and Matthew W. Clair, Covington,

Ky. Dr. H. S. French and Miss Sampson, of Philadelphia, Pa., and Dr. Newell, of New York, represented the Board of Home Missions; Dr. J. T. Brabner Smith, Chicago, represented the World Service Commission.

The commodious auditorium of the church was practically filled each evening, and the conference was animated with a spirit of hopefulness and co-operation. The Rev. D. Dewitt Turpeau was elected secretary of the conference.

The first day's conference dealt with church build-

ings, referring to the structure, the financing, and the use for community work as well as worship. The second day's conference discussed the church as a community center, stressing its social side. Emphasis was made on the church helping mothers, the establishment of nurseries, and the teaching of wholesome pastimes for the children, the employment of the people, and where possible employment offices and agencies in the church but not commercialized. The club work in the church was emphasized. Special mention was made of the co-operation of church with other social agencies.

The third day was given to the attitude of the teen and college age Negro youth toward the church. Publicity was stressed as a means of reaching the public.

Daily papers, church papers, bulletins, placards, and electric signs were endorsed. Strong emphasis was laid on the use of the cross on buildings.

The fourth day was devoted to the study of the Negro in industry. It was emphasized that the Negro was becoming an industrial factor and less an agricultural race. The Negro race is found more in industry than domestic service, and is entering the skilled industries of the country. The Negro is becoming an urban dweller. The Seven-Day-a-Week Church was endorsed, and the development of race consciousness was discussed. Emphasis on the personal consciousness of the presence of Christ in individual life was given as the supreme need of the race.

Professor Hall in Piano Recital

By George W. McCorkle

ASSISTED by some of the best talent in the institution in song and literary compositions, Prof. Frederick Hall, director of the Conservatory of Music of Clark University, and recognized as one of the leading musicians in the country, irrespective of race or color, appeared in a unique recital Friday evening, October 22, in Crogman Chapel of Clark University, and gave a feast of his own musical productions to a large and appreciative audience.

The hour for opening was 8.15. The audience was there at the appointed time to witness an evening in original musical compositions by a young Negro who has made his way to the front by hard and conscientious study and habits of life that are destined to put him not only in the forefront of those of his own race, but will also give him recognition among the best musicians in the world.

This is Prof. Hall's second year at the head of the music department of Clark University, and it is the first time the artist has consented, after having been prevailed upon by those who know his worth and ability, to give an evening of his own productions. When it was made known that Prof. Hall would entertain, music lovers began to look forward with great anticipation.

The first group of compositions were "Voice of Morning," "Valse, Elaine," and "Song of Triumph." Miss Mary Peeks, an advanced student in Clark University Conservatory of Music, sustained her reputation as an inspiring singer in giving two solos—"Dawn" and "Morning," both arranged by Prof. Hall. "Carry Me Back to Old Virginny" and "Kentucky Home" were sung by Clark University choristers.

At his second appearance Prof. Hall gave "Sinner, Don't Let This Harvest Pass" and "The Angels Changed My Name." Miss Zee Alfin Anderson recited very effectively "The Raven," by Edgar Allen Poe, and "When Malindy Sings," by Paul Lawrence Dunbar.

"At Twilight," "Romance," "The Brooklet," and "Canebreak" completed the program of the evening, but the loud applause did not cease until the entertainer returned to the platform. Returning to the platform and giving a modest bow, Prof. Hall walked away—the idol of music lovers.

Prof. Hall received his A.B. degree from Morehouse College, Atlanta, Ga.; Mus.B. from Chicago Musical College, and also did special work at Pittsburg Musical Institute, Winona School of Religious Music, and Indiana State Normal.

New York District Conference

By the Rev. Charles E. Kincade

IN THE city of Montclair, N. J., September 27-29, at St. Mark's Methodist Episcopal Church, the Rev. J. W. Jewett, pastor, was held the fifth annual session of the New York District Conference. At the initial service, Tuesday evening, Dr. W. J. Helm delivered the annual sermon with telling effect; text, Num. 13. 30. The Rev. W. A. T. Miles made the evangelistic appeal. On Wednesday morning the holy communion was administered by the district superintendent, Dr. M. A. Thompson, assisted by the pastor. The following organization was effected: the Rev. C. E. Kincade, secretary; assistants, the Revs. F. G. Campbell and Edw. Pearson; chorister, the Rev. R. G. Waters; pianist, Miss Edna Waters. At this point the district superintendent read a very comprehensive report under the heading, "Findings and

Recommendations." This was followed by reports from the pastors of the district.

The Wednesday afternoon session was devoted to the Epworth League and Church School Convention, Dr. R. G. Waters presiding. "Making the Institute Program Actual in the Local Charge" was discussed by Mr. Hiram Pennewell, and Dr. J. R. Waters spoke on "The Primary Purpose of the Church School." Fraternal greetings from the other districts were given by the Rev. M. W. Clark, the Rev. S. G. Dix, and Dr. J. T. Fletcher. The Rev. R. W. Cheers, of the New York District, made an brilliant response. One of the features on Wednesday evening was the young people's hour, during which demonstrations were given by the Junior and Senior Leagues of St. Mark's Church, under the general supervision of

Mrs. McDonald and Mr. George Taite. At this point Dr. F. H. Butler delivered an inspiring address. The welcome addresses subsequently given were of a high order. The city was represented by Mr. Phillips; the city churches by Dr. J. C. Love; St. Mark's Church by Mrs. A. H. Foster. The response for the district was given by Mr. Samuel Bellamy.

The Thursday morning program consisted of the regular devotional service, followed by a business session, after which the Rev. C. E. Kincade read a paper entitled "Evangelism for To-day." Dr. Geo. B. Dean was then introduced and addressed the Conference on the subject, "Evangelism," after which he conducted an altar service. The afternoon session was in charge of The Woman's Home Missionary Society, Mrs. Bessie Henry, president. The principal address was delivered by Mrs. May Leonard Woodruff. Mrs. M. A. R. Camphor also spoke in reference to the jubilee. At the termination of this service the election of officers of the Church School Convention was held, and later the installation service was conducted by Dr. L. H. King.

The following also gave appropriate addresses during the Conference: Drs. J. Wragg, L. H. King, T. H. Kiah, A. J. Mitchell, J. R. Waters, Mr. P. M. Christie, and Dr. Millard Robinson; the latter spoke under the supervision of the Men's Council of the New York District. The devotional services during the Conference were very touching. Those who presided at the various services were: Drs. S. J. Horsey, R. G. Waters, W. A. T. Miles, H. T. Johnson, and W. H. Beck. The attendance during the entire session was good, and the hospitality of the people of St. Mark great.

Next year the Conference will be held at John Wesley Church, Brooklyn, N. Y., the Rev. W. A. Hubbard, pastor.

Six Months in Advance

THE Rev. Seldon G. Dix is one of the younger group of successful ministers of the Delaware Conference. He is demonstrating what he set out to show, namely that an evangelistic church and a modern community program and interest are not incompatible, but rather mutually supplementary. In his first charge, Orville, Md., he threw the interest of his church and the weight of his ministry into a health program for the community and for improved educational facilities. Here he also succeeded in erecting a modern church structure costing \$2,500, and remained in this charge four years. At the same time, aided by the momentum of those efforts, his church experienced one of the most effective revivals of its history.

In 1926 he was sent to Wittman, Md. Here is a small but courageous congregation. During that year a much needed financial effort netted \$450, by which this charge forged ahead as the first on the district to raise its full apportionment for World Service that year. He was returned for the second year, and within sixty days after Conference adjourned this ambitious pastor had raised on the two-point circuit a total of \$1,538. And now, six months ahead of time for the next session of his Conference, Brother Dix is ready and, with his congregation, is anticipating the time for making his report with "nothing against him."

The people's co-operation and loyalty in this charge are attributable to the fine spirit with which the pastor administers his work. He promotes team work, and the congregation is convinced of his interest in them and his ability to help them. Both he and Mrs. Dix are zealous in their work. Both are consecrated to the task of the Kingdom, having prepared themselves for efficient service. Responding to the call to preach, he entered Gammon in 1919, finishing there in 1922. His previous college work was interrupted,

as in case of many others, by the call to arms during the war. Mrs. Dix is a product of Princess Anne Academy and, while her husband studied at Gammon, continued her work in Clark University and in the Gammon School of Missions. Methodism is proud of such couples of devoted Christian workers who are appearing in increasing numbers to assist in witnessing for Christ in every sin-torn community of our country.

Gammon Theological Seminary Opens

GAMMON THEOLOGICAL SEMINARY has opened this school year under promising auspices. A fine body of new students has entered with a number more yet to come after the adjournment of the Fall Conferences. The attendance last year was the largest for quite a number of years, and this year's number promises to exceed that of last year. The proportion of college graduates and those in college classes is steadily increasing.

Matriculation Day was on Tuesday, October 25. A large attendance greeted Prof. R. N. Brooks, who delivered the address. It was a scholarly and well-presented utterance on "The Preacher in American History." It showed accurate research and was couched in excellent literary style. It was thoroughly enjoyed by a large audience.

In the evening the annual reception was held. It was an enjoyable occasion.

Balled Up in Church Membership

By the Rev. A. M. Mason

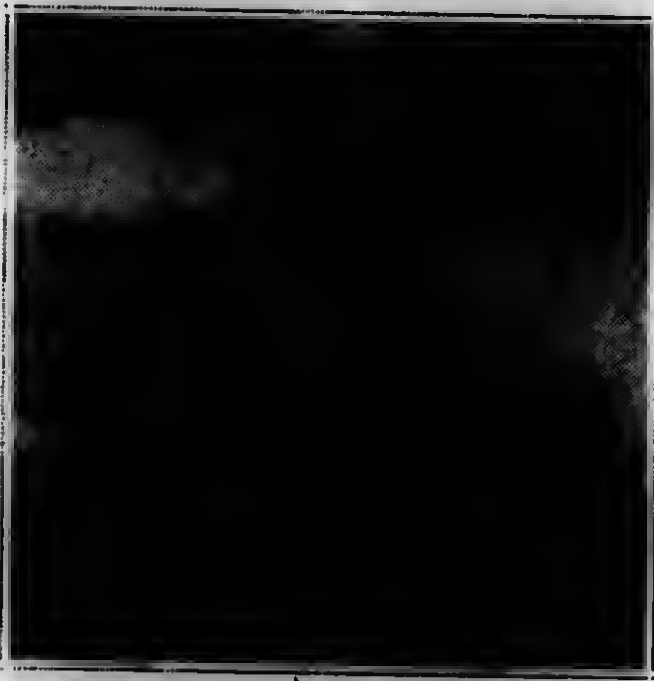
SOME are asking, Is it true that the church is decreasing in membership? We think not; and yet more are dying under certain conditions. They are moving East, West, North, and South without letters of recommendation. They go to church somewhere in the larger cities or towns, just as the case might be. The pastor opens the door of the church; they go forward and join. No letter! Sometimes five, ten, or fifteen. They are lost to the church at "Spanish Camp." This works a hardship on the "Spanish Camp." The assessments next Conference year are raised higher just as if those folks were yet there that left without letters.

Thus we see the church members are holding memberships in more than one church. There is a decrease in converts in many quarters in the South. This is indeed a great loss, when few are being born into the Kingdom and many dying.

Let the next General Conference make it more imperative on the officials to notify the pastor when such members are preparing to move into another charge. Let them report same to the minister in charge. This will help in various ways.

SCHULENBURG, TEXAS.

- The devil loves a fad mind.
- A word may prove to be an arrow.
- Controversy is a net with a small mesh.
- Peace within helps us to bare pain without.
- Slow dying is sometimes caused by fast living.
- Personal righteousness is always shreds and patches.



Rev. Seldon G. Dix

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

MICAH CHAMPIONS THE OPPRESSED

FOURTH QUARTER. LESSON VIII. NOVEMBER 20

Scripture Lesson—Mic. 2, 8, 6; 7, 1-6.

Unlike the first two literary prophets—Amos and Hosea—Micah preached to the people of the northern kingdom, of which he was a citizen. He probably began preaching before Hosea closed his ministry in the northern kingdom. He had a very long ministry, and, therefore, must have been a moderately young man when he began preaching. We may put it down as a rule that these prophets of doom were either young men when they began preaching or they denounced some evil that was not of long standing, but which had recently arisen. Men who grow old in the midst of an evil are not apt to begin attacking that evil during their old age. But we are to remember that these preachers did not have a special congregation to which to preach each week as we do. And they did not, like the Salvation Army preachers, go out whenever they thought it well and attract a congregation to hear their oft-repeated message. But they preached on special occasions when it appeared opportune and when the Spirit prompted them to do it. Sometimes some of them may not have preached more than once in a year; and sometimes years passed between their sermons. This fact explains why the books of some of them are so short, while their ministry may have covered many years. The sermons in the book of Micah cover a period of some thirty or forty years. And yet a long-winded preacher to-day might easily preach a sermon on a Sunday morning as long as all of Micah's sermons put together. The fact is, these prophetic messages were usually brief and strikingly delivered; and the audience could easily carry away with them the whole message, and not merely an "impression" from the sermon, as is frequently, if not usually done to-day.

When Micah preached, social conditions in Judah seem to have been very much the same as they were in Israel when Amos preached. But Micah is not concerned with the luxury, dissipation, and debauchery of the rich, as was Amos. The one thing which he stresses and denounces above every other thing is the oppression of the poor by the rich as a result of the corruption of the judiciary. But the oppression which he denounces seems to be somewhat different from that which Amos met. The latter seems to have been concerned more with city problems, while the former was concerned more with rural ones—it is the agrarian poor whose cause he champions. The plutocrats of Amos' day seem to have oppressed the poor chiefly by cheating them out of what they had produced, somewhat as the merchants, employers, and controllers of the market are frequently believed to do to-day. But the plutocrats whom Micah so severely denounces seem to be those who oppress the poor farmers by illicitly depriving them of their small possessions and holdings in land, thereby reducing them to economic slavery or otherwise leaving them economically helpless. It was the oppression of a landed aristocracy somewhat as happened in England during the "inclosures," as happened in France before the French revolution, and elsewhere in the world.

The poor farmer could get no help from the court, for the judiciary was controlled by the landed aristocrats, who always had an attractive bribe to offer for a decision in their favor. And every judge had his price. Nor could the cause of the poor find a champion in that which should have championed it in the name of God—in the church. The professional ministers—the priests and (false) prophets—prospered economically by catering

to the rich, and so were bought over and willing to pronounce God's blessings on whatever the policy of the rich should be. They were opposed to anyone who should challenge the justice of that policy. And for them Micah was a radical and a heretic. Therefore, like Hosea especially (Hosea 4, 4-11; 9, 7-9), Micah flays the priests and professional prophets along with the heartless aristocracy (8, 5-7, 11, 12). The only hope the peasants had was, like the poor of Amos' day, in God—that sooner or later He would in some way vindicate their cause. It would be done in the "day of Jehovah" which, as we saw, Amos referred to, and which Micah simply designates "that day" (2, 4). But, like the oppressors in Israel and similar oppressors everywhere else, these Jewish oppressors were not at all troubled about the coming of "that day." They said the Lord was with them, and no evil would come upon them (8, 11). They were not atheists, nor were they irreligious. But for them that any calamity could come upon them, who had and supported God's holy temple in their midst, was unthinkable.

But, unlike Amos, Micah encouraged the poor in their hope in God for salvation. He assures them that God will redeem them from their oppression and avenge their oppressors; that because of their oppression the nation would be destroyed and the oppressors would be deprived of their ill-gotten possessions and carried into captivity; and after their punishment should be completed, a new nation would arise in which God's law would prevail, and the poor remnant which will have been left in the land would no more be oppressed; but, together with their returned and reformed oppressors, would prosper richly in God's blessings (4, 6, 7).

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, NOVEMBER 20, 1927

"The Lord hath a controversy with his people"

(By Rev. D. D. Martin, D.D.)

It is not wise to hold a controversy with God. What God asks of us is best for us, or He would not ask it; and what He asks is that we "do justly, love mercy, and walk humbly with thy God." The controversy is over our failure to meet these requirements. Instead, He says that we devise iniquity and deliberately plan to sin in going against Him; that we covet the things of earth and go after them. God is compelled to object to the sins of Israel or any who go against Him.

If we would live the Golden Text of this lesson, it would make us real lovers of God, and missionaries in fact to every condition of men. There can be no justice save as God is known and revered. Then there will be no controversy with Him. To love mercy is better than sacrifice. Thousands of rams or ten thousand rivers of oil will not answer the claims of God and men in our lives. We cannot even give our children to God's service and thus excuse ourselves. We ourselves must walk humbly with God in doing our full share of the real work of the Kingdom.

There is no excuse for any not doing their best. God has given to us, as to Israel of old, a land of plenty in which we share His bounties in unrestricted measure. What He asks is that we extend these gifts to others, especially to the poor and less favored in our own land, and that we do not forget those of other races and in other lands who also are our brothers and should share with us the gifts of heaven. It is in this obligation to others that God has a controversy with us. We cannot be right and pure unless we have a passionate interest in others.

These are the days of unprecedented expenditures on pleasures of every kind. The church of God has grown rich in many indulgences, and yet the hand of sympathy and help for a world in darkness is being withdrawn. Missionary giving, praying, and living is not in evidence as it has been in recent years. Has God not reason for controversy with us, His people—and what will we answer to these things? He does not require hard tasks, but "to do justly, love mercy, and walk humbly with thy God."

GAMMON SEMINARY.

Epworth League Topic

NOVEMBER 20

KINSMEN OF CHRIST (Win-My-Chum)

(Matthew 12, 50)

Jesus pointed His hand toward the disciples and said, "Behold my mother, and my brethren! For whosoever shall do the will of my Father, the same is my brother and sister and mother."

Tenderly cherished as were His home relationships, there was a higher bond and unity among those who gave themselves in the common cause of the Father's will among men. To be kinsman to Christ is the highest and noblest reach of the human soul. Those who follow God's will become to Him "brother, sister, mother."

What Does This Kinship Mean? It brings a royal name, inheritance, and comradeship. John wrote in his first letter, enthusiastically, "Beloved, now we are the sons of God . . . and we shall be like him." Can anyone be like Jesus? To make men and women like Him was the purpose of Jesus' life. We, however, realize how short we come, and yet say with Paul, "Not as though I had already attained. . . . I press forward toward the mark of the prize of the high calling of God in Christ Jesus." As institutors, we sing, "More Like the Master I would Ever Be." Kinship brings us near Christ, near His radiance, His strength. Shall the failures of some

deter us, or shall the achievements of others encourage to Christlikeness? Jesus opened the road when He stated, "Do the will of my Father." Many have followed and have become His kinsmen.

How May We Become Kinsmen of Christ? Jesus said, "Whosoever doeth the will of my Father," and set disciples at God's tasks among men. Those who make peace are called "children of God." Paul echoed this, then, when writing to the Christians at Rome that they were "sons of God, joint heirs with Jesus Christ, if so be we suffer with him." We know how devotedly Paul followed the Father's will, and how surely he could claim this kinship. He suffered with Christ, and could witness that he bore in his body "the marks of the Lord Jesus." On a similar path another disciple became a kinsman of Christ, and it was said of him that he, too, bore the marks of the Lord Jesus. A troubadour of the Lord was Francis of Assisi, a troubadour in a sorry time. He was a crusader armed only with the weapons of love and joy. He brothered mankind and nature's children, and found kinship with Jesus.—Epworth League Quarterly.

Little Stories of Achievement

What the Churches Are Doing

Livingston, Texas—On October 23, at St. Luke Methodist Episcopal Church, Sunday school was held at 9.30 A. M. The superintendent and a number of officers were present. The opening service was conducted by the pastor. At 11.30 A. M. the Rev. E. W. Summers, pastor, preached to the delight of all present, from the text found in Gen. 26. 18. The Rev. Summers is truly a great gospel preacher, and his sermon will live long in the hearts of his hearers. We are praying for our pastor's return for another year.—H. L. Washington, Reporter.

Dayton, Tenn.—Mt. Olive Methodist Episcopal Church: We as members of this charge thank Bishop Clair for his wise choice in sending to us the Rev. J. G. Nash for this new Conference year. He has been with us for only one Sunday and in one board meeting, and we can see that he will lead us to success this year. Sunday, October 16, was his first Sunday with us and we raised for moving expenses, \$15. We have four churches in this town, and feel that our church will grow, for some of our old members have returned for work and service. We ask the prayers of the entire Conference.—Reporter.

Inverness, Miss.—The amount raised on Sunday, October 16, at Hale's Chapel Methodist Episcopal Church was \$787.68. The coming of the Rev. M. J. Stalling as pastor three months ago has greatly increased the membership and inspired the members for a greater Hale. Arrangements are now being made to remodel our church in order to meet the need of the present day. The Revs. L. R. Chandler, L. S. Hamblin, of the Baptist Church, with their good people, stood faithfully with us. The Rev. F. P. Leonard, our pastor at Indianola, Miss., and the Rev. W. I. Turner, of the African Methodist Episcopal Church, must be given much credit for the efforts put forth to make the day a success. The units reported as follows: G. Triplett, \$65; Mrs. M. Lamplly, \$61.55; Miss M. Walker, \$50; Mrs. M. Pryor, \$51.80; R. Turner, \$50.50; D. P. Triplett, \$50; Mrs. N. L. Walker, \$31.50; Mrs. M. Harrington, \$14; T. Coleman, \$30.15; Mrs. G. B. Erby, \$36.55; G. Simms, \$52.75; Mrs. J. Loven, \$15.55; Mrs. N. Brown, \$7.50; S. Erby, \$35; A. Turner, \$13; C. F. Walker, \$50; B. Bumby, \$10.10; Mrs. Spruell, \$10.14; Mrs. Barren, \$12; Mrs. Goodman, \$1.65; Mrs. Simms, \$5.25; public collection, \$92.48. Thus closed the greatest day in the history of the church.—Robt. Walker, Reporter.

District Activities

District Rounds

LOUISVILLE DISTRICT

Third Round—Statesman Chapel, November 3; New Coke, 6, 7; Shelbyville, 12, 13; Finchville, 14; Owensboro, December 3, 4; Lewisport, 5; Hawesville, 6; Cloverport, 7, 8; Hardinsburg, 10, 11; Irvington, 12; West Point, 13; Greenville, 14; Auburn, 15; Bowling Green, 17, 18; Morgan Town, 19; Sonora, 21; Lebanon Junction, 22; Princeton, 31 to January 1; Eddyville, 2; Grand Rivers, 3; Smithland, 4, 5; Hartford, Beaver Dam, 7, 8; Litchfield, 9-11; Simpsonville, 12; Calvary, 14, 15; 24th and Lytle St., 17; Pee Wee Valley, 18 (2 P. M.); Jeffersontown, 19; R. E. Jones Temple, 22, 23; Anchorage, 29; Camp Branch, 24; Chaplin, 25; Smithfield and Eminence, 31.

Dear Brothers: The work of our third quarter is to have a revival in each church; World Service in full; Minute money when I come; an increase in membership. No blanks in your report.—G. W. Tindull, District Superintendent, 838 Preston Street, Louisville, Ky.

MARSHALL DISTRICT

First Round—Longview, December 3, 4; Ore City, 3, 4; Ebenezer, 11, 12; Malialieu, 11-13; Jefferson, 17, 18; Lassater, 24, 25; Waskom, 24, 25; Concordia, 31 to January 1; Texarkana, 6-8; Texarkana Ct., 7, 8; Mineola, 14, 15; Hawkins, 14, 15; St. James, 14, 15; Harleton, 21, 22; Smithland, 28, 29; Woodlawn, February 4, 5; Queen City, 11, 12; Lodi, 18, 19; Marshall Ct., 18, 19; Pittsburg, 25, 26.

Dear Brethren: You who shall be given appointments on the Marshall District, start with the new year, pushing your claims, keep it up for twelve months, and success will be yours. May the Lord bless you all abundantly. Yours in His name.—E. H. Holden, District Superintendent.

MONTGOMERY DISTRICT

First Round—Fleming Chapel, Tensaw Ct., November 4-6; Harper Chapel, Theodore, 11-13; Warren Street, Mobile, 18-20; Wesley Chapel, Mobile, 17-20; St. John, Chickasaw, Mobile, 19, 20; St. Paul, Pensacola, Fla., 25-27; Shiloh, St. Paul, Brewton, Ala., 23-27; Sparta Hill, Castleberry, December 1-4; St. Paul, Evergreen, 2-4; Joyce, Waiden, Troy, Abifol, 8-11; St. Paul, Brown Grove, Union Springs, 16-18; Eclectic, Oak Valley, 30 to January 1; Malle's, New Style, Locust Bluff,

5-8; St. Paul, Montgomery, 20-22; New Style, Wetumpka Ct., 21-22.

Thanks! Jehovah has given us a new year, new duties, new tasks. To our tasks, Christian soldiers! All our World Service on Easter. Mothers' Day rally for Central Alabama College.—P. P. Wright, District Superintendent.

SHREVEPORT DISTRICT

First Round—Fairfield, October 30, November 1; Thomas and Mt. Carmel, 5, 6; Bonchest, 5, 6; Mansfield, 6-8; Grand Cane, 7; Frierson, 9; New Light, 13; Johnson, 13-15; Curtis, 18; Jewella and Providence, 19, 20; Dixie, 23; Keithville and Fairview, 26, 27; Vanceville, December 4; Daniels and Round Grove, 11-13; Belcher, 14; Cedar Grove, 15; Lake End, 16; Grand Bayou and Gahagan, 17, 18; St. James, 25-27; Asbury, 25; St. Paul, January 1-3; Longstreet, 7, 8; Logansport, 8, 9; Bayou La Chute, 15.

Dear Brethren: We have just closed a wonderful Annual Conference, and we trust that its effect shall manifest itself throughout the district by every church showing an advance above last year along all lines. Let us plan and prosecute a progressive program in our various churches—press evangelism, World Service, Southwestern Christian Advocate, and the other claims of our great church; and if we plan, labor, and pray, success shall be ours. We trust that God shall bless you, your families, and congregation abundantly. All of the pastors of the district are called to meet at St. James Church, Shreveport, La., Wednesday, November 16, 1927, at 10.30 A. M.—J. C. Cain, Dist. Supt.

Quarterly Conferences

ANGLETON, TEXAS

Angleton circuit is still marching forward along all lines. We held our fourth Quarterly Conference October 1, 2, at East Columbia, in our Haven Chapel Church, that is now being remodeled by our gallant pastor, the Rev. R. H. Warren. Our district superintendent, the Rev. J. S. Scott, was highly elated with the work and the fine plan that is now being followed. The attendance at this Quarterly Conference was the largest in years. Paid superintendent, \$25.60; pastor for quarter, \$129.76; building and improvement, \$165.85; old indebtedness, \$36; Wiley, \$22.25; total for all causes this quarter, \$379.46.—Mrs. D. Rivers, Reporter.

Stage Coach Days

belong to the "long ago." These are the days of automobiles and aeroplanes. Teaching methods, both in the public and Church schools, are keeping abreast of this progress. Young people and even children refuse to accept "antiquated" and outworn ideas.

The Elementary Magazine

is the up-to-the-minute help for all Cradle Roll workers and Church School teachers of classes from the Beginners up to and including the Juniors.

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COAHOMA, MISS.

Coahoma and Jones Town Methodist Episcopal Church: Our third Quarterly Conference was held September 24, 25. The Rev. A. L. Hickman presided in the absence of Dr. C. W. Butler, district superintendent. The Conference was opened by the pastor, Rev. L. W. Washington, who also read the Scripture lesson. The Rev. Hickman upon his arrival was introduced and began the work of the Conference. Most of the officers were present with good reports, which showed progress along all lines. At 11 o'clock, Sunday, the Rev. Hickman preached a strong sermon to a crowded house. All class leaders except Sister S. Alston, who was sick, were present and made good reports. Sixty-three persons partook of the Lord's Supper. The Revs. Rindle, Powell, and Braxton, of the Baptist Church, and the Rev. Green, of the African Methodist Episcopal Zion Church, assisted in the administration of the communion. At 4 P. M. the Rev. Rindle preached a strong sermon which stirred our hearts. The superintendent was paid in full. Total amount raised was \$62. A great revival was held at Coahoma after the close of a successful revival conducted at Arkadelphia, by the pastor, Rev. Washington, in which twelve souls were added to the church. Twenty-three souls were added to the church at this place. It is true that the Rev. Washington is a church builder and a financier; but the best of all, he is a soul winner.—Matthew Donegan, Reporter.

CORINTH, MISS.

Mt. Moriah Methodist Episcopal Church: Our fourth Quarterly Conference was held October 7-9. The Conference was called to order at 8 P. M.; Scripture lesson by Dr. Wynn. Officers present made good reports, showing that progress had been made along all lines. Sunday night, at 7.30 o'clock, the president of the Epworth League, Miss Lula Simington, entertained us with a program. The topic was "Zeal, and How May We Use It?" At 8 P. M., Dr. Wynn delivered a wonderful message; subject, "Service." The Lord's Supper was administered to forty-two persons. Raised during the Conference, \$30. We have paid the district superintendent \$20

each quarter.—The Rev. C. H. Maxwell, Pastor; A. Johnson, Reporter.

CRYSTAL SPRINGS, MISS.

The fourth Quarterly Conference of the Crystal Springs circuit was held October 15, 16, with Dr. G. W. Coleman in the chair. He dispatched the business with ease. This fourth quarter was the best of the year. Dr. Coleman preached two great sermons. At 11 A. M. his subject was "Faith." At night the Lord's Supper was administered by the superintendent, assisted by the pastor, Rev. J. H. Easter. A large number partook of the sacrament. Raised in the Conference, \$21.15; paid superintendent in full; raised during the quarter, \$107.84.—Mrs. Dora Finley, Reporter.

LOUISIANA, MO.

Our second Quarterly Conference was held September 10, 11, with the district superintendent, Rev. C. S. Webster, presiding in his usual princely manner, while Mrs. G. B. Davis served as secretary. The business of the quarter was entered upon and much progress was indicated in many lines of the work. At 11 A. M. and 2.30 P. M. on Sunday we listened with satisfaction to very masterly sermons by our district superintendent. Collection for the day as follows: Superintendent, \$23; area budget, \$3; pastor, \$15; total, \$41. On September 25, Sunday-school Rally Day was observed with great success. The claim for Pensions and Relief has been paid in full, while every interest of the church is receiving detailed consideration. Our World Service quota is guaranteed, because our process of raising it fixes that. We believe in using successful methods to make secure every claim of the church.—James McKnight, Reporter.

MARION, N. C.

Our beloved district superintendent, the Rev. N. J. Pass, held our fourth Quarterly Conference at Addie's Chapel, September 23-25. On Friday night the business session was held and the leaders made good reports. The district superintendent was well pleased with the work accomplished. Sunday night the Rev. Pass preached a splendid sermon to a full house. We paid him in full, \$30.—Idella C. Ervin, Reporter.

OKOLONA, MISS.

Our third Quarterly Conference convened at Brassfield Chapel, on the Pleasant Valley circuit, September 3, 4. The Rev. J. T. Cannon presided in the absence of the district superintendent. A number of the officers were present with good reports, which showed that the work had taken on new life. The Rev. Cannon said many good things that were enjoyed by all present. Bro. George A. Crawford was elected delegate to the Annual Conference. Sunday, the Rev. Cannon was at his best, and his message was inspiring to all. Collection was good.—Mrs. M. F. Crawford, Reporter.

VALLEY MILLS, TEXAS

On October 2, Dr. S. E. Blacknell, our district superintendent, held our fourth Quarterly Conference, preaching three strong sermons. Although many of our members were scattered out in different places, Pastor Simms had things well in hand. We raised \$32; paid the superintendent, \$22; pastor, \$10. Our pastor and superintendent have both labored hard this year. Achievements have been slow but sure.—A. B. Simms, Reporter.

District Conference and Convention

HATTIESBURG DISTRICT EPWORTH LEAGUE AND SUNDAY SCHOOL CONVENTION

The third session of the Epworth League, Sunday School and Ladies' Aid Convention of the Hattiesburg District met at George Chapel, Pachuta circuit, October 7-9, the Rev. J. D. Wheaton, district superintendent, presiding. The introductory sermon was delivered by the Rev. G. W. Smith, of St. Paul, Laurel, Miss., on Thursday evening at 7.30

o'clock. It was full of power and information. Friday morning the devotion was conducted by the Rev. Smith. The convention was then organized, with Evelyn Carolyn Howze, secretary and reporter to the Southwestern.

Although the weather was unfavorable, the delegates present had splendid reports. The convention was alive and amiable, due largely to the brotherly attitude of our president.

The welcome addresses delivered by Mrs. Minnie Parker, of St. Mary Baptist Church, and Miss Virgie E. Turner, of Cokes Chapel Methodist Episcopal Church, were excellent. Drs. J. B. F. Shaw, president of Haven Teachers' College; D. L. Morgan, district superintendent Meridian District; and G. W. Williams, of Haven Chapel, Meridian, were present Thursday afternoon.

The following preached soul-stirring sermons during the convention: the Revs. R. L. Tate, Sam Harris, W. R. Walker, and G. W. Smith. The services of Sunday crowned the convention with success. The Rev. W. R. Walker was at his best during the entire day. The next convention will be held at Shubuta, Miss. Too much gratitude cannot be shown, nor too many thanks rendered by the convention to the faithful pastor, Rev. J. McRee, Dr. W. H. Smith, district superintendent, and the good people there for their rare hospitality.—Reporter.

Indianapolis District Suggest-o-graphs

We are living in a new age. God has not changed, Jesus is the same; but the eyes of our understanding have been opened to see vastly greater purposes and glories in His life and work. In this changing, growing world only a growing, changing church can be all things to all men and institutions that it may win them to accept Christ as the only Saviour of individuals and of society. Christ left the church to work out its own program. It may be free to do at any given time what manifestly needs to be done. To use those methods which promise to be most effective. And to adjust itself to the spirit of different ages and different peoples. The result has been that the church, while continuous and permanent beyond the stability of the governments of the earth, has yet been ever changing, ever broadening, ever advancing. And the freer it has been to adjust itself to the conditions of the world to which it ministered, the greater has been its redemptive power. Despite this fact, there are those among us who insist upon their right to sleep under the glare of the blazing sun of a new day. Dr. Josiah Strong wrote sometime ago: "History is strewn with the ruins wrought by political and religious revolutions rendered inevitable by ultra-conservatives who could not or would not reconcile themselves to the world's progress, and who restrained and prevented a natural adjustment of institutions to the ceaseless changes of a living and growing civilization."

Marriages

COBB—WALLER. Mr. Samuel G. C. Cobb, of Mason, Tenn., and Miss Maggie F. Waller, of Hollywood, Tenn., were united in holy matrimony at the home of the bride, Thursday evening, September 29, 1927, at 8.15 o'clock. It was a very beautiful affair. Miss Lula Jones and Mr. James E. McLin were the attendants. Miss Waller is one of the cultured and refined young women of her community and is highly esteemed by all. Mr. Cobb comes from a well-known family, being the son of Mr. and Mrs. Samuel Cobb, of Madison, Ark., reared by his uncle and aunt, Mr. and Mrs. John R. Alexander, of Mason, Tenn. He is a nephew of the late Rev. G. F. Fields, of the Tennessee Conference. The couple were classmates at Walden College. Both are members of Alexander Chapel Methodist Episcopal Church, Mason, Tenn. The Rev. D. E. Simmons officiated. We wish for this couple a long, happy, and prosperous life.—James E. McLin, Reporter.

JOHNSON—GEORGE. At St. Paul Methodist Episcopal Church parsonage, Pass

Christian, Miss., October 10, 1927, Mr. Matthew Johnson and Miss Hilda George, both of New Orleans, La., were married. The Rev. J. M. Shumpert officiated.—Reporter.

THIGPEN—WELCH. Mr. Isam Thigpen and Miss Mary Neal Welch were married on Sunday, October 2, 1927, at 4 P. M., at the home of the bride's parents, Bridgeville, Miss., in the presence of many friends. The bride is the charming young daughter of Mr. and Mrs. Eddie Welch. The groom is the son of Mr. Isam Thigpen, one of Copiah County's most prominent farmers. All are members of Little Rock Methodist Episcopal Church. The couple were united in matrimony by the Rev. B. J. Cooper. The bridal party consisted by Mr. Hugh Catchings and Miss Irene Steward. We wish for this young couple long life and happiness.—Mrs. S. E. Rice, Reporter.

THOMAS—LOUDD. Mr. Ernest R. Thomas and Miss Georgia M. Loudd were united in holy wedlock Thursday evening, September 22, 1927, at 7 o'clock, Anderson, Texas. Mrs. Thomas is one of the community teachers, a student of Prairie View College, and the president of the Epworth League of the Navasota District. Mr. Thomas is a native of Texas, but for the past seven years has been connected with the U. S. Army at Douglas, Ariz. He is also a student of Prairie View. The couple expect to make their home in Arizona. We wish them a long, happy, and prosperous life.—Reporter.

Cards of Thanks

I take this method to thank the members and friends for a nice suit of clothes given to me for the Annual Conference, and for two shirts. God bless these good women. The leaders of this project were Sisters Florence Reed, L. B. Boyd, Sarah Brown, Rose Young, and others.—Rev. Anthony Taylor, Wilson, La.

The Rev. E. W. Rogers wishes to thank the members and friends of Stevens Chapel Methodist Episcopal Church, Philadelphia, Miss., for an \$8 Stetson hat presented by Mrs. Mary Perry and Mrs. Fannie Jones. He wishes to thank also the loyal members of Shiloh Methodist Episcopal Church, Burnside, Miss., for a \$30 suit of clothes presented by Mrs. E. W. Williams, Mrs. Mamie Brown, Mrs. I. Wilson, Mrs. A. B. Gooden, Mrs. Sarah Williams, and Mr. B. T. Tatum.

I wish to thank Mrs. Almada Montgomery, our worker for the Southwestern Christian Advocate in the Liberty Hill Church, for the splendid efforts put forth. If others in the other churches on this district will do as much, we will have a fine list to carry to the Annual Conference. Let each one stir herself along this line and give the pastor fifteen more subscriptions before December 14, please. Let's put our people to reading on this circuit.—J. H. Brandon, Pastor, Hogansville, Ga.

The pastor and wife take this method to thank the good and loyal people of Maple Springs Methodist Episcopal Church, Louisville, Miss., for having stood by us and the cause of the Lord these two years. On Tuesday night a great storm struck the parsonage, and the table was laden with many pounds of choice groceries. The party was led by George Harper, R. V. Hickman, Wm. Hickman, Mary E. Hickman, Mary Gage, Laura Stone, Clara Hickman, Ida Estes, E. B. Coburn, R. D. Gage, Albertine Griffin, Isalah Estes, Jessie Estes, and others. We pray God's continued blessing upon this group of laborers.—The Rev. and Mrs. L. D. Campbell.

The pastor and family want to thank the members and friends of St. Paul Methodist Episcopal Church, Meridian, Miss., for their kindness continually during the illness of the pastor, Rev. R. N. Jones, for seven months. They have spared no pains in doing all they could to make it pleasant and comfortable for the sick. Three great storms struck the parsonage, leaving everything in the grocery line, filling the table with everything that was eatable. We have not words to express our appreciation. We are so grateful to you

that we cordially invite you to come again, for you are always welcome. Those leading these parties were: Messrs. W. S. Stokes, J. Cherry, D. Needham, E. Needham, E. J. Turner, D. Bishop, Mesdames Ella Stuart, Lillie Gaines, E. B. Shed, Tempie Hendricks, Ida Bolton, Mr. and Mrs. Lee Smith, Mr. and Mrs. Aaron Williams, Mr. and Mrs. R. Jones, Mr. and Mrs. P. Dillion, Mrs. D. L. Morgan, and many others whose names are too numerous to mention. Many made cash donations; some gave fruit, and others flowers. The Home Department of the Sunday school, the Ministers' Alliance, and the Rev. I. H. Pettus and congregation of St. John's Baptist Church gave a nice cash donation, for which we extend our heartfelt thanks.—Mrs. R. N. Jones.

Obituaries

ABROM—Bro. Peter Abrom has gone home. On Friday night, October 7, God called him to his final reward. He was born in Shellmound, Miss., 1874, and was a member of St. Paul Methodist Episcopal Church for thirty-one years, and lived a consistent Christian and a faithful member. He never shirked from any duty and was always willing to do anything that was assigned to his hands. He suffered a long illness, but never gave up his place in the church, and would attend during all his weakness. He was loved by everybody who knew him, and made himself useful in every church. St. Paul Church has lost a faithful member and a willing worker. The community has lost a good citizen and loving brother. The Abrom family has lost their background. He leaves to mourn his passing four children, a mother, two brothers, three sisters, one uncle, and a host of relatives and friends. The funeral service was largely attended on Sunday, October 9, and conducted by his pastor, the Rev. P. H. Jackson, assisted by the Rev. Jones, of the Missionary Baptist Church. His remains were laid to rest in St. Paul Cemetery.—Reporter.

GIBERT—Mr. Wavely Gibert, of Bedias, Texas, passed from labor to reward October 12, 1927. The body was laid to rest Thursday afternoon in the family cemetery. The funeral was conducted by the pastor, Rev. J. C. Stripling.—Reporter.

GILBERT—Sister R. Gilbert, of Bedia, Texas, was a faithful member of Salem Methodist Episcopal Church for forty years or more. She was a faithful wife and a loving mother, a good neighbor, and was loved by all. Sister Gilbert was confined to her bed for about eight weeks, but kept the faith until the Master said, "Well done, thou good and faithful servant." The end came early Sunday morning, October 16. She leaves to mourn her passing three sons, two daughters, grandchildren, and a host of friends. The funeral was conducted by her pastor, the Rev. J. C. Stripling, and the Rev. S. H. Horne, of the Baptist Church. The remains were laid to rest in the family cemetery.—Reporter.

HARRIS—Bro. Calvin Harris, of Greenwood, Miss., died at his home, August 8, 1927. He became a member of St. Paul Methodist Episcopal Church at Shellmound, Miss., in 1912, and served as steward and class leader for thirteen years. He leaves to mourn his passing a devoted wife, one son, four stepsons, two step-daughters, and a host of relatives and friends. He was a member of the Odd Fellows for twenty-two years. The funeral was conducted by the Rev. C. W. Evans.—M. L. Burns, Reporter.

HARRISON—Nathaniel K. Harrison, the baby son of Mr. and Mrs. P. H. Harrison, Sylvania, Ga., born September 25, 1918; died August 2, 1927. Nathaniel was an adorable child, and was loved by all, and he will be greatly missed in the home and by his friends. He leaves to mourn their loss, father, mother, seven sisters, one brother. Funeral services were held at St. Andrew's Methodist Episcopal Church, conducted by the Rev. J. F. Robinson, pastor.—Reporter.

HENDERSON—Sister Mary Henderson departed this life September 6, 1927. She had

been a member of Shady Grove Methodist Episcopal Church, Mansfield, La., for a number of years. Sister Henderson had been afflicted for forty years, but was faithful to the end. She leaves five nieces, two nephews, and a host of friends to mourn her passing.—Rev. Wm. Jarrell, Pastor.

JACKSON—Sister Mattie Jackson, a member of West Point Methodist Episcopal Church, Valley Mills, Texas, died October 6, 1927. She was converted and joined the church under the pastorate of the Rev. J. E. Brown, in 1915, and remained in the church until her death. She leaves a mother, two brothers, six sisters, two children, a devoted husband, and other relatives and friends to mourn her passing. She was ill for more than eleven months. She was twenty-five years of age. The Rev. T. J. D. Simms, pastor, officiated.—A. B. Simms, Reporter.

MATTHEW—On October 3, after a long illness, Sister Jennie Matthew answered the roll call. Sister Matthew was a faithful member of Mt. Nebo Methodist Episcopal Church, Bastrop, La., and held many prominent offices in the church until her health failed. She suffered for many years, but was confined to her bed only a short while. She died at the age of sixty-eight years. Surviving her are sister, brother, daughter, grandchild, and a host of friends. The funeral was largely attended by more than 200 persons. The sermon was preached by her pastor, the Rev. I. E. Badie, assisted by the Revs. V. Mason, J. Chambers, and E. Hollins, of the Baptist Church.—Mrs. I. E. Badie, Reporter.

PITTS—Mrs. Wilma Slate Pitts, daughter of the late Rev. J. A. and Mrs. Olivia McEwen Slate, died at People's Hospital, St. Louis, Mo., September 6, 1927. Her remains were taken to Oxford, Miss., where she spent her early childhood, attended the Sunday school, and first found Christ. The funeral sermon was preached by the Rev. J. W. Jones, pastor of Salem Methodist Episcopal Church, near Oxford, who was a friend to her father. He was assisted by the Rev. J. W. Talbert, a very dear friend of the family. Mrs. Pitts will be remembered by the students of Rust College, the year 1908-1909. She is survived by husband, Edgar M. Pitts; mother, Mrs. J. A. Slate; sister, three nieces, two brothers, and a host of other relatives.—Reporter.


Woman's Column

SPECIAL NOTICES

Bryan, Texas—To the Ministers of the Palestine District: In making up your budget for Conference, do not fail The Woman's Foreign Missionary Society, to which you promised the small assessment for your negligent charges, too small to ignore, too large to overlook, because of its worth. You said you would, and your word is good; therefore see me.—Mrs. Ella Mae Blue, Secretary of District, Box 21, Bryan, Texas.

Livingston, Texas—To Our Most Honored Superintendent, Presidents, Officers, and Members of The Woman's Foreign Missionary Society: The time of our annual call will soon be here. At the sound of the bishop's gavel, we will all answer the roll call with bowed heads in humble submission to our

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most high God and make our annual report for our faithful service ending 1927. Dear Coworkers: Let us glean well in the Master's vineyard; bring to the altar of Christ a round report. To all district and auxiliary presidents, secretaries of mite boxes, contingent fund, thank offering, and Christmas offering, we expect you to be represented with dues and reports. Please get your monies and reports to Conference officers on time so they can get their reports ready. We are asking every faithful pastor to stand by the president of his charge and help her raise her claims. Brothers, don't fail us. We are depending on you to help us put over this great cause of Christ. Sisters, I know you will do your part.—K. E. M. Summers, Conference President.

Martin, Tenn.—At the convening of the Tennessee Conference in McCabe's Temple, Martin, Tenn., The Woman's Home Missionary Society met on October 14, 1927, at Mrs. J. H. Bondurant's residence, 308 Jackson St. The Conference president, Mrs. I. B. Scott, being absent, Mrs. E. J. Cox, the vice-president, presided. The meeting was opened by singing, "There's Power in the Blood," played by Mrs. Nelson. The fifty-third chapter of Isaiah was read by Mrs. E. J. Cox; prayer by Mrs. J. H. Bondurant, president of the local Woman's Home Missionary Society. Mrs. E. J. Cox made the opening remarks.

which caused all to feel at home to ask for any necessary information. Most of the many sisters present freely expressed themselves upon the work being done and of their desire to do more this year. Many had not had an easy sail, but out of all the Lord had brought them safely through.

Sisters Chrisen, Hill, Johnson, Price, Carver, Briner, Hyde, Tyree, J. H. Bondurant, filled the house with the Holy Spirit. The Rev. E. J. Cox and other brothers gave us much wholesome advice. Mrs. W. B. Crenshaw was brimming full of much needed information and advice, which was given in her smiling way. All promised to respond to the call soon after getting to their homes in order to meet an urgent need. Our district president, Mrs. M. M. Ransom, made a few timely remarks. The meeting closed happily with a song by Mrs. Leora Cook, "I'll Go Where You Want Me to Go."—Mrs. Bishop I. B. Scott, President; Mrs. E. J. Cox, Vice-President; Mrs. Jesse Hooper, Secretary of Local Society.

The forty-fourth annual meeting of the Des Moines Branch Woman's Foreign Missionary Society was held in First Methodist Episcopal Church, Clinton, Iowa, October 6-9. Its president, Mrs. O. S. Dow, led in prayer and presided. The meeting was one of inspiration, fellowship, and zeal. Nothing was more impressive than the procession of officers, district and Conference secretaries and workers. The following made reports on their work: Christian stewardship, Mrs. H. Humphrey, Cameron, Mo.; junior work, Mrs. D. C. Perry, Monmouth, Ill.; young people's work, Mrs. M. Leland, Ames, Iowa; extension work, Mrs. J. A. Lory, Sioux City, Iowa. After this session the junior workers assembled in a great luncheon. Daintily planned programs in which blue and silver trumpets were placed, telling the world of the King's Heralds, 1902-1927, were at each cover. Mrs. Cleveland was table hostess. Mrs. D. C. Perry, Misses A. Golisch and Olive Gould made brief remarks.

On Thursday afternoon missionaries were introduced, and a survey of our work in China, Japan, and Korea was given by Mrs. R. S. Beale. Presentation of literature by Miss N. Henkle. Thursday evening devotions were led and greetings extended by the local pastor, Rev. J. K. Hawkins. During the session on Friday departmental meetings were held; news from returned missionaries was given by Miss A. Wells and Dr. Stella Dodd; and at the evening session addresses were given by Miss A. L. Golisch and Miss O. Gould. Saturday morning, Mrs. J. F. Boeye presided. The election of officers was held. Mrs. Dow having given up her office as president, Mrs. W. M. Dudley was elected to succeed her. All other officers were re-elected. The good women gave Mrs. Dow a purse as a token of appreciation of her years of faithful service. Saturday was given over to consecration and news from the missionaries.

Sunday morning the Rev. J. A. Hawkins conducted the public service. A wonderful message was brought to us by Miss Kate Ogborn, who had spent thirty-six years in Wuhu, China. A farewell service for out-going missionaries was held Sunday afternoon. In the evening demonstration of costumes of their country by all missionaries was given, with an address by Mrs. A. Holland. A farewell and consecration service was held for six young women who are going to the foreign fields; namely, Dr. Ruth Wolcott, Juliet M. Johnson, Lucile Frymoyen, Ruth Minear, Doretha Anderson, and Allie M. Bass. The Branch was graced with the presence of Bishop and Mrs. Keeney. Three hundred little Methodists have been made life members this year in The Woman's Foreign Missionary Society, Des Moines Branch. There are 26,682 members in the Branch; 4,423 tithers in the various auxiliaries, an increase of 1,818. The balance on hand is \$5,415.46.—Mrs. E. W. Hannah, Reporter.

Special Notices

The Fall District Conference of the Durant District will convene November 22-27, 1927, in Wesley Methodist Episcopal Church, Kosciusko, Miss., the Rev. J. P. Watson, pastor; the Rev. C. V. Heffner, district superintendent.

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NEW ORLEANS, LA.

Meridian, Miss.—We regret very much to report that about three weeks ago fire destroyed the home and farm produce of the Rev. J. S. Williams, district superintendent of the Jackson District, Mississippi Conference. Money savings and the wearing apparel of his wife and seven children were also destroyed. Any contribution to help out in this time of need will be greatly appreciated. Send same to the Rev. J. S. Williams, Route 4, Box 79-A, Meridian, Miss.

In reporting the doings of the Orangeburg District Conference, and speaking of the visitors to the Conference, and those who were aspirants for the General Conference, and their speeches, I did say that there were others who were not General Conference aspirants who spoke, and I mentioned their subjects. Among these, I named Mrs. Daisy Bulkley Taylor. I have learned since that Mrs. Taylor is an aspirant, and a very ambitious one, and she desires the public to know that she is in the race, and desires the support of the laymen, although she did not follow the usual trend and mention that fact in her speech; and she did not care to spoil her address by making a plea for votes. This will let the public know just why I did not include Mrs. Taylor with the others. I am sure she will understand that there was no intention on my part to count her out.—R. F. Freeman, Reporter.

Dear Brothers: We are glad to notify you that our area bishop, E. G. Richardson, associated with several other bishops and leaders of the great church, will conduct an area and evangelistic meeting at the Simpson Methodist Episcopal Tabernacle, November 28-30, Jacksonville, Fla. In order to know who all will attend, we would be glad for you to write the pastor, Dr. Thos. H. B. Walker, Box 409, Jacksonville, Fla., so that he may arrange for your accommodation. We are anxious to have as many attend as pos-

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sible, and are preparing to entertain 500 pastors and district superintendents. All preachers will be entertained free of cost, there being no charges except a registration fee of \$1. There is no reason why every member of the Florida Conference, whether a member of the area meeting or not, should not attend Tuesday and Wednesday in order that they may get a new evangelistic inspiration; and what is true of the Florida Conference is also true of the Savannah and all nearby Conferences. We are very anxious to see a large delegation from Atlanta and the South Carolina Conferences. To accommodate this meeting, Simpson is making big preparations.—Yours in Christ, Forest Crocket, Chairman of Entertainment, 1200 Madison Street, Jacksonville, Fla.

Inquiry

I wish to know the whereabouts of my brother, Alfred Burton, who left home about twenty years ago. When last heard of he was in the West. His father, John Burton; mother, Ann Burton, and his brothers and sisters are all in Delisle, Miss., where he left them. Any information will be greatly appreciated. Send to John Burton, Pass Christian, Miss., Rt. 1, Box 475.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, NOVEMBER 17, 1927

It Takes So Little

BY IDA GOLDSMITH MORRIS

*It takes so little to make us sad,
Just a slighting word or a doubting sneer,
Just a scornful smile on some lips held dear;
And our footsteps lag, though the goal
seemed near,*

*And we lose the courage and hope we had—
So little it takes to make us sad.*

*It takes so little to make us glad,
Just the cheering clasp of a friendly hand,
Just a word from one who can understand;
And we finish the task we long had planned,
And we lose the doubt and the fear we had—
So little it takes to make us glad.*

Personal and General

—Dr. J. N. C. Coggin is dead. He crossed the great divide at 8.25 A. M. on Friday, November 11, 1927, at his home, surrounded by the family and a circle of personal friends. Complete details will be given in our columns later of the funeral services, which were conducted in New York City, Sunday afternoon, at 2 o'clock.

—Dr. O. G. Markham, publishing agent at Chicago, wires us of the death, on November 9, of Dr. Henry C. Jennings, publishing agent emeritus of The Methodist Book Concern. Dr. Jennings was funeralized Friday afternoon, at 2.30 o'clock, from the Oak Park First Methodist Episcopal Church, Bishop E. H. Hughes, resident bishop of Chicago, delivering the main eulogy. Interment was at Chatfield, Minn., Saturday, November 12. Fuller details of the services will be given later.

—Word comes from two of our most progressive and successful young ministers—one in the great State of Texas, and the other out near the Golden Gate, that they have just enjoyed the visit of the stork to their homes. Little Miss Renette Berthell, weighing nine full pounds, came gladdening the heart of Prof. T. B. and Mrs. Echols, of Sam Huston College, Austin, Texas. That was on October 22. From the Rev. J. Wesley Thomas, our pastor at Oakland, Calif., we received the following "Babygram": "To all concerned, anywhere: arrived safely, October 25, weighing seven and a half pounds; mother and father delighted; they named me Ruth Adell," which means an increase in Methodist membership and future readers of the Southwestern Christian Advocate.

—Mrs. Thomas B. Hughes, widow of the late Rev. Thomas B. Hughes, D.D., daughter of the late Matthew Holt, died at her home at Bloomfield, Iowa, Monday evening, October 31. She was born at Weston, W. Va., nearly ninety years ago, April 11, 1838; was married in 1861, and passed through the Civil War, enduring many hardships with her husband, both of them being decidedly with the Union in their sympathies. She and her husband both lived to see their two sons bishops of the Methodist Episcopal Church, being the only parents in history of Methodism who had this experience. Her son, Edwin Holt Hughes, was elected bishop in 1908; her other son, the late Matthew Simpson Hughes, was elected in 1916. To the end she was mentally alert and deeply interested in all the movements of the church and the nation. Funeral services were held Thursday afternoon, November 3, at Bloomfield, Iowa. Bishop William F. Anderson, of Boston, Mass., officiated.

—Bishop William F. Anderson is chairman of the Methodist Commission on World Peace, created by the last General Conference. On part of our church, the commission, in co-operation with agencies of other denominations, is acting with the Commission on International Justice and Good Will for the renunciation and outlawry of war. A large body of sentiment must be created in this direction to make effective this commission's efforts in realization of their object. Armistice Day is the most appropriate single occasion for this stroke. For suggestive material in this field a pamphlet has been issued by the Commission on International Peace entitled "Shall the United States Make Treaties with France and Other Leading Nations to Renounce and Outlaw War?" It may be had from the commission's office, 105 East 22d Street New York. Bishop Anderson would like to hear from pastors, college presidents, and directors of religious education who have had experience with classes in favor of world peace. Suggestions from the church at large are welcome.

—Miss Sibyl Elizabeth, youngest daughter of the late Dr. George W. and Mrs. Emma Arnold, was happily married on the morning of Wednesday, November 9, 1927, at 9 o'clock, to Mr. Artemus Murray Carter, at the home of Mr. and Mrs. James C. Arnold, 191 Ashby Street, N. W., Atlanta, Ga. After November 20 they are at home to their large

circle of friends at 966 Washington Place, S. W., Atlanta, Ga. This couple are among the most promising young people of our group in Georgia. Mr. Carter for years has been prominently connected with insurance and business enterprises in Atlanta, and a most active figure in every civic movement of the city. He is likewise a staunch supporter of every cause of the church. At present he is chairman of the Board of Stewards of Warren Memorial Methodist Episcopal Church, Atlanta. He was educated at Clark, and is one of that school's most loyal sons. The bride also was educated at Clark, and has since taught in her alma mater. In her school and church life, as well as in her family connections, she is one of Methodism's finest products.

—During the entire month of November, Calvary Church, Cincinnati, is celebrating the fifty-seventh anniversary of its history and the second anniversary of its entrance into the present magnificent edifice, one of the most representative church structures in the city. This church has been singularly fortunate in its progress because of its leadership and the ambitious character of its membership. The anniversary program, a beau-

The Year Book for 1928

The most important Methodist Year Book ever published will be ready by the holidays.

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Read it from cover to cover and you will know some things that will make you a much more intelligent member of that great body, if you are a delegate to the General Conference.

While there will be about 850 General Conference delegates at Kansas City next May, over 5,000,000 other Methodist members will not attend the Conference. It is not asking much of this host that they buy 100,000 copies of the Year Book at fifty cents, postpaid.

Send your subscription to the nearest address of The Methodist Book Concern, or give it to your pastor.

tiful piece of printer's art, sets forth an array of features in which the significant incidents and periods in the development of this congregation are emphasized. The present pastor, Dr. D. DeWitt Turpeau, is a master program-builder, and he is equally as efficient in execution. His program of literary events, features, addresses, and discourses by visiting ministers, together with those of all living ex-pastors of the church. Special prominence in the exercises will be given Calvary's daughters, i. e., prosperous and successful congregations, that have become flourishing churches resulting from Calvary's missionary activities. They are: Mt. Zion, the Rev. R. W. Stennett, pastor; St. Mark's, the Rev. W. L. Darius, pastor; Cumminsville, the Rev. Wm. Washington, pastor; Madisonville and College Hill, the Rev. Robt. Braxton, pastor; Ninth Street, Covington, the Rev. R. F. Broadus, pastor. The Carnival and Bazaar Commission is thus constituted: General chairman, the Rev. DeWitt Turpeau; Woman's Home Missionary Society—fish pond, M. A. Wells; Young Woman's Home Missionary Society—novelty, Mary Jones; Junior Church—Games and guesses, Wm. Lovelace and the Rev. D. D. Turpeau, Jr.; Ladies' Aid—Soaps and drugs, Mary L. Davis; Pastor's Aid—Pictures and programs, Mary Brooks; Pastor's Social Helpers—Supper, Kiziah Shopshire; Samaritan Club—Ice cream, Ella Evans; Gilpin Dramatic Club—Fancy candles, Effie V. Madden; Evergreen Club—Groceries, Margaret Jennings; Sunshine Club—Tea room, Lula P. Cohen; Choir—Needle work, Anna Matthews; Parsonage Committee—Cake and pies, Ida Butler; Epworth League, Senior and Junior—Notions and trinkets, Mary P. Moore and Edna Perdue; Sunday school—Soft drinks and Methodist punch, William T. Butler.

More than festivity and finance is the inspiring object of this anniversary. An honored descendant of the founders of Calvary, Mrs. Mary Bulkley Taylor, says with fine appreciation of its purpose, "May this anniversary celebration serve as an epoch of wonderful stimulation to the membership and a clarion call to the younger generation to high ideals which motivated the founders of this great church." And among the former pastors now living, whose contributions aided Calvary to achieve such a commanding niche in the affections of the community, are: the Rev. W. H. Riley, D.D., the Rev. E. A. White, D.D., the Rev. D. E. Skelton, D.D., the Rev. H. W. Tate, D.D., the Rev. T. L. Ferguson, D.D., and Dr. B. F. Smith, who served for eight years as pastor, and of whom it is said, "No man is more highly regarded than he." It was then that the Rev. Dr. G. R. Bryant succeeded to the pastorate, sold the old Park Street Church and other properties, purchased the beautiful substantial Esther Home, and victoriously led the congregation into the present commodious and stately stone edifice they now occupy. This new period of progress under Dr. Bryant saw the change of name also from Park Street to Calvary. To succeed Dr. Bryant, removed recently, Dr. Turpeau was transferred from Washington Conference, where for years he stood on the front line of service and leadership. In experience and cultural preparation he is a worthy successor of those of earlier pastorates of this church. He is the third son of a family of eight children, born in Louisiana; removing to Mt. Kisco, N. Y., in his early teen years; was schooled in the village school; did his college work at Bennett College, Greensboro, N. C.; Institute of the Hudson River; Drew Theological Seminary, Madison, N. J.; special lectures in Yale University, New Haven, Conn.; has held many important appointments in the Delaware and Washington Conferences; three years superintendent of Colored Work of Anti-Saloon League of the State of Maryland and the District of Columbia; four years district superintendent Washington District, Washington Annual Conference. The anniversary gathers its wealth of inspiration in its signal recognition of the Rev. Matthew W. Clair, D.D., LL.D., resident bishop of the Covington Area, who, with Mrs. Clair, is the honor guest of the occasion. Sharing this honor, Bishop T. S. Henderson, of Cincinnati Area, also has been invited to be present and other leading white Methodists of the city. Officers of the anniversary grand commission are the Rev. D. DeWitt Turpeau, chairman; Mrs. Jossie Spencer, secretary; Mrs. Clara Oliver, corresponding secretary; Mrs. Bessie Beatty, treasurer. The fifty-seventh anniversary celebration will vitalize the church's consciousness of its high place of leadership in the city and stimulate its desire to meet more largely its increasing responsibilities for service.

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Teachers of the Nation's Youth

"I sing the praise of the unknown teacher. Great generals win campaigns, but it is the unknown soldier who wins the war. Famous educators plan new systems of pedagogy, but it is the unknown teacher who delivers and guides the young. He lives in obscurity and contends with hardship. For him no trumpets blare, no chariots wait, no golden decorations are decreed. He keeps the watch along the borders of darkness and makes the attack on the trenches of ignorance and folly. Patient in his daily duty, he strives to conquer the evil powers which are the enemies of youth. He awakens sleeping spirits. He quickens the indolent, encourages the eager, and steadies the unstable. He communicates his own joy in learning, and shares with boys and girls the best treasures of his mind. He lights many candles which, in later years, will shine back to cheer him. This is his reward. Knowledge may be gained from books, but the love of knowledge is transmitted only by personal contact. No one has deserved better of the republic than the unknown teacher. No one is more worthy to be enrolled in a democratic aristocracy, 'king of himself and servant of mankind.'"

THE above is a worthy tribute which Dr. Henry Van Dyke pays to the unknown teacher. What a striking appraisal of the value of the total educational enterprise is seen in the nation's setting aside a special period, concluding with November 13, as Educational Week! Observance of this week annually will be more enthusiastically shared by the public generally when there is a more intelligent general appreciation of educational values, and when the teacher's place in society is seen in its right and proper relation to social progress.

A fine concept of this relation is seen in the designation of November 13 as "God and Country" Day. And the National Congress of Parents and Teachers calls it "National Teacher" Day. For education is the work of parent and teacher conjointly upon the child to fit the child with proper concepts of God and country and to induce him to assume right and normal attitudes to his God and country; or, phrased differently, the function of education is to effect in its subject right social adjustment. This is the duty of the teacher—to aid the process. The old educational theory, "*in loco parentis*," is not the whole truth; but it does give proper emphasis to the importance of the teacher in the educational process.

How important that we think with moral precision of the future possibilities and career for good or ill of the 30,000,000 youth between the ages of five and eighteen years who make up the educable population of our country! Of these 30,000,000, about 19,000,000 are in actual daily attendance in the public schools, not including others in the numerous private schools of the nation.

These millions are gathered and assembled in more than 260,000 organized schools, and their cost annually for education is upwards of \$1,814,743,936. Of this amount, \$949,877,465 is disbursed in salaries of the 760,000 teachers, into whose hands and to whose concern the nation entrusts the shaping of the character of her youth. The total property investment of the nation in this momentous educational adventure is \$3,744,780,714. This is but the expression of the nation's confidence in its youth; it is likewise earnest of the faith which the nation shows in those to whom the youth are entrusted for training.

Teachers are society's key men. On them devolves the task of returning to society the largest possible yield on this investment of funds to make stable and progressive our democratic ideals. The bigness of the enterprise entails commensurate responsibility. Every school plant at once both suggests and forbids the possibility of failure to utilize most advantageously to society the investment which it boldly makes in funds for the conservation of its youth. Efficiency and culture must be enhanced if civilization is to be a progressive, uplifting, and ennobling process. That is the meaning of these invested billions from the nation's coffers.

But more than money is life—young life. In moulding this aright, the teacher has her real opportunity. Here are the possibilities of immortality. In two ways, at least, this can be done: the youth can be apprised of his foes—ignorance, egotism, and excesses. He is a worthy teacher of youth who impresses youth with the fact of the blinding blight of *ignorance*; how it likewise narrows his world and keeps him unarmed for achievement and subservient to needless fears; that *egotism* is the foe of society which is a network of relationships into which each must articulate for the good of the other and of the whole; that contrary to *excesses*, self-mastery is true sovereignty, and the "golden mean," as taught by an old teacher years ago, is always safer than excess. For this is wasteful.

Setting forth in word and example such ideals, he is a good teacher who, moreover, creates in youth real joy in quest for the true, the noble, the Good; who creates in youth a yearning for the company and fellowship of the Great. These speak and inspire through the printed page, and through their living radiant personalities. That teacher performs a service to youth who leads youth to make wise contacts with such ennobling factors as will give them the right perspective in which to live their lives for their God and their country.

National Education Week, properly observed, will give impetus to some such thoughts and larger appreciation of these values which concern the teacher and the future perpetuity of the nation. Humbly, inconspicuously, but efficiently and with sacrificial devotion multiplied thousands of these servants of the nation in public and private schools are fitting the youth for right adjustment in the social order of their times.

Red Cross Roll Call

AMERICAN citizens of all types will welcome the opportunity to enroll on the membership list of the American Red Cross when the roll call for members is held during the period from November 11-24. The organization is one of the most benevolent social institutions functioning in our national life. It is financed regularly by annual roll calls for membership fees from which are drawn funds to meet current needs and for building up a reserve for future contingencies. The present membership is a little upwards of 3,000,000; it should be 10,000,000. The goal set for the present roll call is 5,000,000.

The organization's appeal is amply justified by its past history, together with its prospect and promise of future usefulness in the nation. Its record during the past year discloses probably the most comprehensive achievement in relief work ever undertaken by any single organization. It helped in ninety-seven disasters; seventy-seven of these were major projects carried on at home. The remaining twenty were its ministrations in foreign countries. Such calamities were included as fires, mine explosions, epidemics, cloudbursts, hurricanes, hailstorms, earthquakes, tornadoes, floods, and refugee work in war-torn China. Besides, there was our own destructive Mississippi flood, too fresh in the memory of men. That flood ravaged seven States over a distance of a thousand miles north and south and several hundred miles east and west. Millions of acres of the most alluvial soil were inundated; crops destroyed or retarded; thousands of domestic animals perished or were marooned; more than 600,000 men, women, and children were rendered homeless or helpless and dependent—objects of State and national relief.

Already engaged in relief work with hurricanes in Florida, floods in Kansas and Illinois, the Red Cross was abruptly called by circumstances to sponsor and operate this monumental relief work in the lower Mississippi Valley and Delta. Appealing to the Federal and State Governments and to private philanthropy, the organization in an incredible period of time amassed the greatest relief fund our country has ever created. For all these causes a total of \$20,000,000 was put at its disposal, which in-

cluded contributions also from other countries. Thus was made possible the remarkable accomplishment of rescuing, sheltering, feeding, clothing, and protecting the health of more than 600,000 men, women, and children of two races and feeding thousands of domestic animals for many weeks, of returning them to their home territory with shelter, food, and seed for planting, and the tremendous problem of aiding them to resume normal living.

Anticipating wisely future demands on the organization's services, Chairman John Barton Payne says: "We need at least 5,000,000 members. We are obligated to draw annually upon our reserves, and the demands upon us increase each year. Our roll call funds should meet our normal needs and add something to our reserves for the great disasters. We must have a large reserve. No one can tell when a situation may arise when this reserve will be essential to the lives of thousands. The Red Cross cannot wait to raise funds. Action prompt, instant, is its life. Instant action means the lives of many. It must be strong; it must be ready; this means a large reserve."

In the character of its structure, the Red Cross provokes favorable response to its appeal. It is cosmopolitan, as such a national institution should be. In its scope of membership, as well as ministration, it includes the total range of population elements. It is too big to be little; has no genius for such superficial barriers as are common to provincial groups. All the people are its legitimate constituents, as all are helped by it in times of disaster. Its flexibility for all types of relief work is likewise one of its admirable aspects. Whether flood, tornado, or fire; whether earthquake or epidemic, the Red Cross is on the ground with an effectively functioning machinery, including its highly skilled administration and personnel that makes possible the minimum delay in coping with the situation. Duplication of effort is also avoided, and misdirection and diversion of funds are practically forestalled by the operation of this well articulated social agency. It is well that the benevolent sympathies of the nation have at hand this splendid channel of expression through which they are directed to relieve the nation's sufferers in times of staggering disaster. The roll call should greatly multiply its powers of efficiency.

Thanksgiving Musings

MAN is a highly complex creature living within a similarly complex environment. The product of these factors for him is an experience very profound. In it he finds a large element of mystery. There is mystery in himself and mystery in his world without. He cannot more adequately account for or interpret all of his inner states of consciousness, analyzing it and referring its caprices to every causal stimulus than he can tell from whence the wind blows or whither it goes. The problems of the falling apple, the surging tides, the ripening grain, the twinkling stars, and the incessant heartbeat—these and a multitude of others baffle his understanding. He is awestruck at both the mysteries and the power of his world.

Opposed to this problem of mystery are his ignorance and weakness amid the interplay of forces. He is

aware of his weakness as compared with the immeasurable deposits of power and force which the universe discloses about him. He acknowledges, in his consciousness at least, that everywhere within and without the universe affords is in itself, and he in himself, a mystery insoluble to reason. He is able only to stand on shore and fumble with the pebbles of understanding as these concern this mysterious universe and personal self. This is the experience of the human race, as far as we know, from the time of its emergence on the world stage. Uniformly that experience has continued until now. Man is dazed and baffled by his world.

Standing helpless and ignorant thus, he ventures to refer this entire manifestation of things and life to that cause—creative and sustaining—which he conceives and

(Concluded on page 910)

Contributed Editorial

Thanksgiving and Hope

THERE could be no better reading for Americans to do in the Thanksgiving season than the article by Dr. CHARLES A. BEARD in *The World Tomorrow*, for November, on "Recent Gains in Government."

Thanksgiving is a time when by long custom we consider the moral and spiritual progress of the nation, striking a trial balance, as it were, between good and evil; making an appraisal of the causes for national thanksgiving and taking a clear look at the menacing tendencies in our common life. Doctor Beard discusses the moral and spiritual gains in government in the United States in the last twenty-five years. His review is keenly critical, based on a realistic knowledge of American history and American life unsurpassed and probably unequalled by any man in the country. The reading of his judgments may well cause the singing of the time-honored Thanksgiving hymn, "Now Thank We All Our God."

Needless to say Doctor Beard does not belong to the Pollyanna school of historians. There is a great deal of superficial optimism about the United States which is based on a smug complacency and a blindness to glaring evils and scandal. That kind of optimism is one of the most dangerous obstacles to moral and spiritual progress. Doctor Beard does not have any part or lot in that sort of business. He faces all the facts and forces going into the making of America. His monumental book, published this year, *The Rise of American Civilization*, is one of the truly great books of this decade and will have large influence in freeing American history from myths and fairy tales and distortions.

It is just because of this quality in Doctor Beard's thinking that his optimistic outlook on gains in government is so significant. He has small patience with the backward looking pessimist who is always recalling the great days of old to the disparagement of the present time. Summarizing the humane legislation of a quarter century, he says:

"Judged by the standards of the reformers of 1890, more humane and democratic legislation running in the direction of greater economic justice has been put upon the statute books of the United States during the past twenty-five years than during the hundred and ten years that elapsed between the founding of the federal government and the inauguration of BENJAMIN HARRISON. This result was accomplished by agitation, political action, economic pressure, and the spread of ideas."

He shows how the following measures have been made laws against the bitterest opposition from the classes of wealth and power: A graduated income tax shifting to wealth some of the burden of federal taxation; the inheritance tax; the postal saving system, so violently denounced as red socialism in 1892; compensation for injuries to persons employed in interstate commerce; woman suffrage; the interstate commerce court. In the realm of administration Doctor Beard finds a far more sensitive conscience at work than twenty-five years ago. He admits the dark shame of DAUGHERTY, FALL, DOHENY, SINCLAIR, and "patriots" of that school. But he shows that it is not on a par with the scandals of the Credit Mobilier, the Whiskey Ring, the Black Friday episode, the Mulligan letters, and the Star Route Frauds, or other scandals of "the nobler, ampler, purer days of our fathers." He says very keenly:

"The condemnation of Fall, Doheny, and Sinclair, however mild, must be ascribed to a change in American spirit. In 1877 these men

would have all received honorary degrees for their foresight. Anyway, the federal government has its oil lands back and the participants in the episode are not Doctors of Law. But what about Hon. Harry Daugherty? He was prosecuted, courageously and energetically prosecuted, and a jury of his peers failed to convict him. No person as highly placed in federal politics in the nobler, purer days of our fathers, when the Whiskey Ring was operating, was prosecuted for anything."

Doctor Beard well calls attention to the distinguished though little noticed services of the workers in the different bureaus in Washington. He asks:

"How many gentle readers who daily abuse the federal administration system know anything about the careers of the bureau chiefs in Washington, the scores of devoted public servants who carry on the business of the government? How many critics could give an accurate ten-word statement about the work done by the Bureau of Standards, the Children's Bureau, the Weather Bureau, the Bureau of Animal Industry, the Bureau of Entomology, the Forest Service, the Reclamation Service, or any significant division of the federal administration?"

Such remembrance is well worth while in a day when cheap sneers about "bureaucratic leeches" have become a popular fad.

Turning to State government, Doctor Beard continues:

Wherever we turn in State government—to health legislation, to the care of defective and delinquents, to appropriations for the public schools, to the opening up of backward regions by highway improvements, to the wide range of activities loosely grouped under 'social welfare'—we find advance all along the line. A cross section of State administration in 1870, as compared with a cross section in 1927, is itself an education in the processes of democracy—that poor thing so successfully despised by the triumphant civilizations of Hungary, Italy, and Russia! Looking backward, there is encouragement. Considering what remains to be done, however, there is an undeniable challenge to our powers of imagination and action."

His summary of the moral aspects of government stirs emotion both of gratitude and renewed dedication to service.

"Immense advances have been made in various spheres of American government, advances in efficiency, standards of public honor, social justice, and humanity. These gains have been made by the insistence of agitators; the endless discussions of fireside, forum, shop, and office; the pressures of citizens' committees, the writing of critics, the logical and sentimental appeal of constructive proposals—in short, by the activities of millions of men and women, most of them unknown to the pages of written history, who have thought, written, spoken, and dared. A word, an article, a pamphlet, a speech, or a book may set in train forces of incalculable moment. Such is the mystery of the life in which we work—the unforeseen potentialities of what men and women think and do."

How was all this brought about? Simply by the continued agitation, organization, education of thousands of nameless groups throughout the country, willing to put at the service of a great patriotic ideal their labor and thought and devotion. We are often tempted to ask, What's the use? when confronted by great social evils. Here is an answer to that question in the very terms of the great injunction of the apostle Paul: "Be not weary in well-doing, for ye shall reap in due season if ye faint not."

Specialists

Dr. WILL MAYO, of Rochester, Minnesota, says that in this modern world a specialist "is a man who knows more and more about less and less."

L.

Some Weaknesses of Protestantism

This is Not All Pleasant Reading—But If You Like to Think—Read It

By John D. Green

Pastor Methodist Episcopal Church, Müllersburg, Ohio

THERE exists to-day a very widespread feeling that our chief political and religious problems would largely disappear if we were only all native-white-Gentile-Protestants. Many people can see no good in Roman Catholicism, and in Protestantism it is difficult for them to see any serious faults. Convinced of the stupid inferiority of the Roman church and of the unquestionable excellence of Protestantism, these people are blind to many things which should be seen clearly. With regard to the church which looks to the papacy for its leadership, many people get no farther in their thought than to be amazed at the capacity of otherwise intelligent people to accept what seem to the outsider to be the superstitions of that church.

It is our present purpose to develop the proposition that there have been mistakes made by Protestant churches which weaken her strength beyond measure, and that these failures call for correction so insistently that our strength and time would be exhausted at that task, leaving little for attacking the sister church. After we shall have corrected these faults we shall be in better position to suggest changes elsewhere.

Off on the Wrong Foot

In early Protestantism there was no missionary purpose and program. In his "History of Protestant Missions," Professor Warneck shows how Luther failed to include this essential in his program. He maintained that the kingdom of God had been already established, and the "other sheep" had been brought in. He worked out some beautiful expositions of the great commission to go into all the world, but they were all pointing to the past. Nowhere does he recommend either the going out or the sending out of missionaries. For the winning of those who were not at the time serving the Christ, he depended upon the chance scattering of Christian people, as by persecution. In this position Luther was ably supported by such eminent leaders as Melancthon, Zwingli, and Calvin.

Another blunder in the history of our branch of the church was that of not taking the lead in the social reform among the peasants of the sixteenth century. Luther's utterances were largely responsible for arousing the common people to hope for better things. Think of the effect of such words as the following upon people who were heavily oppressed by their rulers: "Kings are made for their people; they ought to seek only the good of their subjects. . . . Oh, masters and lords, govern with moderation and justice. Your subjects will not long put up with your tyranny. . . . I am delighted to see the tyrants trembling."

Having aroused the people, Luther deserted them, and they were naturally guilty of those excesses which are always the result of unguided movements. Contrast with the above words the following statements: "Peasants must hear the crack of the whip and the whizz of the bullet; if they refuse to obey, let the cannon balls

whistle among them or they will make things a thousand times worse. Dear lords, smite, stab, destroy; whoever dies fighting for authority is a martyr before God. . . . I pray every one to depart from the peasants as from the devil himself."

These mistakes, of course, place no responsibility upon us to-day, except to see that our church is not free from error, as the Catholics think theirs to be; and to set ourselves to the task of making right what is wrong at home before we are too ambitious upon setting others right.

Crippling Divisions

One reason for the Reformation was the evils which sprang up from the power of the central authority invested in the papacy. With this authority broken, the inevitable result was that there would be divisions and sects set up. That the various denominations have been of value is not to be questioned. It is equally true that Protestantism has developed no effective organizing force which can safeguard us from injurious and useless divisions. While we are determined that no external power shall ever control the church, we must not be content to permit conditions to remain as they are.

We are expert in the art of breaking churches apart. At any time, on short notice, we can split a church on a question of ritual, doctrine, a personal quarrel, or some political issue. Our expositors of Scripture devise some wonderful theories by which to justify the existence of the several sects, but our skill is scarcely amateur when it comes to coming together. If we would address ourselves to this task with some of the devotion and zeal which are being employed in other directions, the church would gain more in the end.

Ugly Churches

In her revolt against everything which hints at ritualism, our churches have made themselves unattractive in an entirely unnecessary way. Puritanism seemed to pride itself on its plainness. It is probable that the bare emptiness of the majority of our buildings has been due to the poverty of our churches, caused in part by our divisions, rather than a studied purpose to be ugly. At any rate, there is more progress in the direction of improved architecture than in the beautification of the order of worship.

With a strange blindness Protestantism has failed to use the powerful influences of the beautiful in form, color, sound, and motion to aid the senses in the worship of the Unseen. With mysterious inconsistency we have been drawn by the ritual of fraternal orders while at the same time refusing to employ any symbolism in worship.

Poverty of Prayer Life

When one reflects a moment upon the poverty of our Protestant prayer life and upon our lame efforts to worship with spiritual reverence, it cannot but be clear that we are challenged to lay hold on all that God has made

in the way of beauty which will bring to our sense-jaded being the consciousness of the divine presence. This will occupy some energy now devoted to destructive criticism and antagonism, and which will help make Protestantism what she must be before she is a sufficient substitute for the mother church.

Un-Godly Business and Pagan Politics

On no point is Protestantism more sure of her ground than that she will not tolerate the domination of the church in matters of business or government. That the church and state should ever again be united has no place in the thought or desire of any loyal American. Even a slight familiarity with history will show that the Roman Church performed an invaluable service to the world during the Middle Ages when she possessed far-reaching temporal power. That she based her claims upon the infamous and forged "Decretals" does not lessen the value of that service in a day when all the world was in chaos. A fact which may be discerned with equal ease is that her abuse of that power caused her to forfeit any claim to its further possession, and no facts have been presented to show her entitled to its restoration.

The deplorable fact about the entire matter is that *when Protestantism tore down the temporal power of the church, she placed no equivalent or sufficient influence in control of the industrial and political affairs of the world.* When we insist upon the separation of the church and the state, we are not thereby saying that we demand separation of moral principles and spiritual influence from temporal affairs. Unfortunately this undesirable divorce has been the actual result of Protestantism.

Glance a moment at some common facts. The phrase, "business is business," has been generally discredited, but it is still true that it is not good for business to mix too much religion with it. In so far as religion is a help to thrift, honesty, diligence, faithfulness, and courtesy, it is a commercial asset; but its value is not so apparent when it speaks about not laying up treasure on earth, about seeking another's rather than one's own good, or that the profit-motive may, after all, not be the ultimate motive for human endeavor.

In matters of government, who ever heard of an at-

tempt to run a political convention along Christian lines? It would be difficult to cast a more serious reproach upon a religious organization than to say that it is full of politics. It is a notorious fact that the conventional diplomat is one who is a master of the high art of deceit. We are not willing to subscribe to the doctrine that the state can do no wrong, it is true; but on the other hand, we are not imperiously insistent that the state shall always do what is morally right. Do we want

the church and state to be separate all the time, or do we want to have the state supreme in time of war? In too many cases our Protestant view is that separation of church and state means that the church will take its orders from the state, instead of the state taking orders from the church.

Putting the Christian Gospel Into the Present World

The way out is not along the line of a return to the control of the state by the papacy, although some would rejoice at the chance. Another way is also closed. Protestant churches cannot do what is denied to Rome, although there are certain ones who attempt virtually to do what they condemn in Rome. There are those who are perfectly willing to have the church control public affairs, providing their church is to do it. Such an attitude is neither Protestant nor American.

At the present time there is in sight just one way out of the unhappy state of affairs which exist to-day. That way is the tedious process of placing in office and in influential business positions men who are committed to the task of seeing that Christian principles will control life in all its phases.

Among all the failures of which Protestantism is guilty, *there are none which present*

a more serious challenge than this, which is to work out a way of doing what Catholicism very naturally and properly attempted to do. That she failed to find the right way does not justify our failing to find any way.

Lack of Loyalty

Whether it is real or artificial, the loyalty of the Roman Catholic to his church is a fact with which we must reckon. Protestantism broke the ties which bound its members to the church, and she has failed, to date,



"THE LACY LOVELINESS OF LEAVES"

Murals on the Walls of Time

BY WILLIAM L. STIDGER

*Like murals on the walls of Time;
Like lovely lyrics writ in rhyme;
Like some lost dream of other years
Mine eyes have seen—this day—through tears:*

*Long wind-waves on a field of grain
Where sunlight filters through the rain;*

*White roses washed with winds that sing
Through pine trees, ever whispering;*

*Red roses rinsed in rains that flow
Like rivers fed from clouds of snow;*

*The lacy loveliness of leaves
Stirred by the sunset's fitful breeze;*

*A small child in a scented bower
Bent low and talking to a flower;*

*A woman dying e'er her time
Still smiling with a Faith, sublime;*

*A man who loves her and whose eyes
Through hers look into Paradise;*

*These are the Portraits of Fate;
The Images Immaculate;
My murals on the walls of Time;
Life's lovely lyrics writ in rhyme.*

to discover their equivalent. It is not enough to say that this loyalty to Romanism is due to fear or to ignorance. The subject cannot be dismissed so easily. If Protestantism claims to have a superior motive, she can scarcely admit that a superior motive should produce an inferior result.

It is in place for Protestantism to discount to the full the sham loyalty of the other church, but there the matter must rest, while she sets herself the unattempted task of finding the equivalent and intelligent loyalty for that of the faithful Catholic, who gladly does for his church what few Protestants are willing to do. It is not for Protestantism to submit to an external driving influence, but she must discover an inner driving force of equal power. At present it is her shame and reproach that her people take her duties so lightly.

Neglected Children

It is common knowledge that the training of their children is the chief means whereby the Jews and Roman Catholics maintain their hold on the people. It is an off day when one does not hear some wise remark about the shrewd and clever way in which these groups impress their children until they seldom break completely with the church or synagogue. It is an almost equally rare thing to find any Protestant parent doing anything about it.

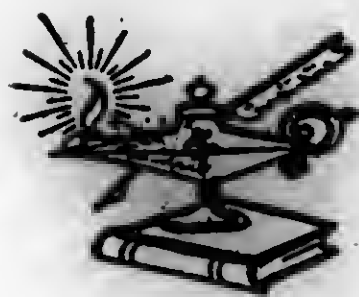
The children of Orthodox Jews get an average of 354 hours of religious instruction annually. The Roman Catholic average is about 200 hours. If the Protestant child were to come on time, which few do, there would be one hour per week of worship and instruction. If he were to come regularly, which still fewer do, there would be fifty-two hours per year. Add to this contrast the difference in the training of the teachers, and the situation becomes even more unfavorable to us.

Those who have come to the conclusions which have been stated are not opposed to the bringing of the Bible

into public education, in so far as this can be done without disturbing the desirable peace of the typical community; but they do see that stubborn facts prove this to be an impractical method. Certainly the charge cannot be made that they are opposed to the religious training of children. On the contrary, they are people who are giving their lives in an effort to build up a system of schools which will accomplish these desirable results.

This failure of Protestantism is being corrected by the plan known as week-day religious education. Instead of bringing the divisive element of religious instruction into the schools, the schools share the week-day time of the children with the churches whose real task it is to give this instruction. This plan has none of the objectionable features of the Bible-in-the-school plan, for it is acceptable to Jew and Gentile, Protestant and Catholic. Moreover, it cannot be opposed consistently by those who desire no religious instruction for their children, since the public schools care for those who do not elect the religious courses. There is not the shallow character of the other method, for the trained teacher of religion is free to employ every known means of giving thorough instruction in her subject.

All of the failures of Protestantism are either temporary or incidental. They were all probably inevitable. The continued existence of none of them is necessary. For every one there is a corrective way out. Our profitable employment is in finding and applying the remedies rather than in hostile antagonism toward the Roman Church. Protestantism fails so long as she is only a protest. It is not enough to be forever against something. To be never so emphatically negative is not to have real faith. By setting ourselves industriously to the task of remedying these faults, we shall have use for all our energy and ingenuity, and we shall, at the same time, bring about that real reformation of the holy catholic church which the Lutheran Reformation never really accomplished.



When the Soul Goes Stale



A Sermon for Preachers and the Rest of the Human Family, Too

By Alpheus B. Austin

"Your silver, it has turned to dross. Your wine is spoiled with water." (Isaiah 1. 22.)—MOFFATT.

ISAIAH was talking about men; and more particularly about prophets. They can deteriorate. And some of them do.

This sentence is extremely interesting in each of its members. As silver enriches those to whom it is given, so it is a preacher's business to enrich folks. And as wine stimulates, so it is his business to stimulate people to the quest of the good life. There is no reason under heaven why a congregation should give of their hard-earned money to support a preacher, if he is not enriching and stimulating them. And he himself cannot eat the bread of honesty unless he is making them this return.

Nor is God unreasonable in demanding this of us. He has first given the initial equipment for it: those gifts

and graces which we call the dew of one's youth. Isaiah is very modest at this point. He really understates the wealth of our dower when he calls it silver. Later the One who spake as never man spake told the whole truth. He used no such cheap word as silver. He called that riches of life's morning pearls. "Cast not your pearls before swine." In the language of the street, this makes us look like a million dollars.

Are You Becoming a "Dud?"

All this brings us back to the arresting thing Isaiah is saying. He is talking to the person who has belied the promise of his youth. Nathan before David was not less mealy-mouthed. He says, "Once you had personality, now you haven't. Once you impinged upon the world; now you don't. Once you were a prophet; now you are a dud."

Can such things be? If I did not think so, I would

not be speaking from this text. I use it, however, not because I believe this dire thing *has* happened to any one of you; but only because it *may* happen. And there is no tragedy greater than that which occurs when a real man degenerates into a Robot, and when the idealism of life's morning gives place to unrelieved stodginess in life's afternoon.

But how does it ever happen? A better question would be, How is it ever averted? So many things conspire for a prophet's undoing that it is a mark both of his own steadfast watchfulness and of the mercy of God if he escapes. It is easy to name the force that pulls matter down hill. You can't make a mistake, for there is just one—gravitation. Not so with personality. Many sinister forces are in play here. My time, however, will permit me to mention but two; the downward pull of the body and of the mind.

The Downward Pull of the Body

There is no denying that what the high-brow calls verve, and the low-brow zip, is largely a matter of exuberant physical vitality. While it lasts, one has in it a big asset. But if he has nothing to fall back on when it goes, he is out of luck. And go it will; it is "an unremaining glory." The body is bound to slow down. This we see quickly and poignantly in a baseball pitcher. But it happens as certainly, if not as obtrusively, in a preacher. Paul faced this prospect that his physical life would be a diminuendo, and said some very sensible things about it. In effect he said, Since your body is going to become less and less vital, it is up to you to see that something about you is becoming more and more vital; and so redresses the balance. If the outward man is on the downgrade, you must be at the more pains to keep the inner man on the upgrade. You can save the situation by having a spiritual life that is a crescendo. You can save it in no other way.

Sermons That Have No "Bite"

Think next of the downward pull of the mind. Ordinarily we do not call it just that. We talk rather about its habit-forming tendency. But this sly old habit-forming tendency will bear watching. Unless we are careful, it will drag us down to a mechanical performance of everything we do. And some things were never meant to become mechanical or perfunctory. They are the best things, too. Was it not a newspaper columnist who said a man can tell infallibly just when his honeymoon comes to an end? It is when kisses lose their kick. Nothing that we do in our capacity of preachers and pastors was meant for that fate. And if we do not want to become wooden workers, we have no choice but to put up a constant fight against the habit-forming tendency of our mind. It must not be suffered to get in its devitalizing work upon our sermons, our prayers, or our pastoral ministrations.

Laziness and Staying Power

But a still heavier indictment can be brought against the mind. It is congenitally lazy. The real test of how much grit we have does not come early. This is a young man's era; and a young man finds his own contemporaries occupying the stage. It is easy to understand one's own and keep in touch with it. The real test of a man's staying powers comes when a set not his intellectual contemporaries comes on the scene, and after that another

and another. It will cost him effort—cumulative effort—to keep in touch with these later moulders of the world's thought. Unless he puts forth this unwearied effort, he will be found talking in the language of yesterday, and might just as well keep his mouth shut.

The Art of Straddling Issues

A lazy clerical mind, however, works its worst disservice in another direction. It keeps the preacher from setting forth the social implications of Christianity. Here is a region that is all fighting-ground. Passions are heated on both sides. You'll be damned if you do speak out, and you'll be damned if you don't. This, of course, is neither here nor there. The important thing is that when the pulpit speaks, it shall be out of full knowledge, with judicial fairness, and without the use of what Roosevelt called "weasel words." It is just here that the Rev. M. Mental Sluggard falls down. He complains, "I haven't time to make several trips a week to the public library. Still less have I time for the mass of collateral reading this matter calls for. Besides, it is an age of specialism; and this is the specialist's job."

The question here is whether we personally can afford to leave to anyone else the saying of the things we each should be saying. This, of course, would be the easiest way; but there are two big objections to it.

First, if a preacher sidesteps living issues, it is written in the book of fate that he shall soon be talking platitudes. John Smith tries him just once. He sits through a shallow, repetitious, unrewarding preachment, and says, "Never again!" The next Sunday rolls around; and this time it's not churchgoing but solitaire or golf for John Smith.

In the second place, we must remember that folks are going to have the preaching of righteousness somehow. And this goes, even for the John Smiths. If they can't get it from the pulpit, they will turn elsewhere for it. This very year an English bishop was expostulating with his clergy over their poor preaching. And I may say there is a widespread belief that when Anglican preaching is poor, no other can touch it for dullness. He said without mincing of words that the best preaching in England to-day was being done by the novelist and the playwright. The like will happen in America if the pulpit abdicates its moral leadership.

* * * *

Let me now summarize. Alfred Loisy, author of "My Duel With the Vatican," writes a friend, "There is in me an old peasant who loves not change, and would be horrified at having to move out his household gods; a valetudinarian whom it would entirely suit to escape the labors of the apostolate; a student who would be delighted to be left alone to his historical researches; and there is as well a priest who would gladly serve the church to the best of his ability according to his conscience." My last words would be that the years in which we have power with God and with men are the years when the prophet within us votes the controlling interest of the stock and runs the concern. While, if ever a man becomes a disappointment to angels and men, it is usually because the prophet has been outvoted by one or more of the devastating trio: either by the old peasant within us, inhospitable to new ideas; or the valetudinarian, bursting with self-pity and given to sparing himself; or the studious recluse, dehydrated of all warm human interest.

CINCINNATI, OHIO.

"A Crusading General Conference"

By Charles H. M. Whelan

WHAT is on the agenda for General Conference? Delegates are being elected, but few know to what purpose. A few matters of detailed machinery, new or left over from 1924, are being proposed. Little has been brought forward, however, sufficiently serious to engross the minds and justify the expense of the many hundreds gathered at Kansas City for the month of May.

The General Conference might well spend some time in acquainting the church with the present state of thought all over the world. This duty devolves upon the General Conference because her creatures, the benevolent boards, are charged with the spreading of the gospel among all peoples. It is the calm judgment of many that we need a new understanding of the minds of all the various peoples of the world. The idea that the mind of the world is fretful over the acceptability of the sort of Christianity advanced by America may shock, but that is the mind we have to deal with. Some churchmen advance the proposition that a crusade to change the public habits of America needs to accompany, if not precede, our world-wide crusade for Jesus Christ. Strange things are being said about Western manners. That these strange things are not always untrue because uttered by other than Nordics needs acknowledgment. They are not queer folk who meet this rebuke with penitence over wrongdoing on the part of Western peoples.

Increase in Mortgage Indebtedness

Does the church view with alarm the tremendous increase in our mortgage indebtedness? Methodism in her beginning worshipped in humble houses; she has become so wealthy as to erect beautiful and roomy cathedrals. Dr. Reinhold Niebuhr asks pertinently whether beauty is a substitute for righteousness. Churches under severe burdens of debt may be asked whether they are spiritually energetic. Is the Board of Home Missions shortly to find itself charged with the relief of great undertakings at the expense of a general collection wrung from the many churches which have not dared to set themselves to church building along modern lines? Signs are not lacking that prosperity in the United States is fluctuating. Inasmuch as church buildings are in the main financed from surplus income, what shall be done when there is no income surplus? There is doubtless ample justification for much of our church building, but at what cost? Jesus Christ viewed one of the world's most beautiful temples, and spoke of days when not one stone would be left standing on another. Travelers in Europe are familiar with the decay of temples. Religion evidently cannot wait upon the furnishing of the whole church with beautiful buildings. Decent approach to God, and His approach to His people, may apparently be had in very humble and rude places. General Conference might be called upon to ask the meaning in terms of spiritual efficiency of our tremendous expenditures.

The Effect of Riches on Social Ideals

The General Conference may wish to learn for the sake of the church of the effect of riches on our social ideals. The cost of these beautifully adequate places of worship and of our huge benevolent programs and of

our enormous investments means more money than middle-class Methodists can afford. The surplus income of the well-to-do and wealthy must be levied upon. The General Conference maintains every four years a respectful, if sometimes restless, attitude toward the social creed of the churches, and supports its faith by approving a minor bureau for the propagation of social idealism. There is some insistence that the church bring practice and ideal together. There is danger in this. Riches are touchy. They vanish when their righteousness is questioned. It is not unlikely that the next crusade of the church may be, for the welfare of her life and her work, an insisting upon the propriety of acting in accord with the social creed of the churches. If any part of the Appendix of our Discipline ought to be effective, let the General Conference recognize these idealisms formulated and fostered by our church.

While we are on the subject of idealism, the General Conference might ask, "What has become of the 1924 General Conference statement and program on peace?" Surely the General Conference of 1924 meant what it said. Surely that pronouncement was sufficiently conservative for the minds of the church to meet thereon. Since that day the world has passed far beyond the conservative items therein brought together. In spite of the activities of security leagues and paid propagandists and army spokesmen; in spite of the inertia of the church, the peace movement is one strong feature of American life. And it is the supreme necessity. In spite of all hesitations, the people of Methodism may need daring urging to this new crusade. Self-preservation requires not war, but peace. What is to be supreme in the life of Christians who cherish the memory of earlier Christians who gave their lives in the belief that Christ was Lord of lords and King of kings? Is the new religion of the state to overwhelm Christianity?

The Freedom of the Pulpit

The General Conference should recognize that in order to make effective such pronouncements she must stand for the freedom of her pulpits. In so far as her preachers are filled with the spirit of Christ, they must be permitted to voice their longings for a different and better day. Such a position may be dangerously in conflict with contemporary interests, but it is essential. The world was never saved by the conservative pronouncements of a timid church. Slavery and the liquor traffic, lesser evils than war, were never abolished by easy touches. Freedom of the pulpit and press must be insisted upon. Official papers must never be allowed to forget that their life is to let light in upon all subjects which affect the welfare of men and women and children. The prophets in our midst, some a step, some a whole mile in advance, have the right to require this of the church, that she protect them—nay, that she shall not hinder them. It is heartening to note the example of the few great churches of Methodism, ministered to by men whose eyes have not been shut when God passed around His visions, which stand by those men, although the members may in many thoughts and ideals differ from their preachers.

CUBA, NEW YORK.

Forty-Ninth Session Little Rock Conference

To Be Held With White's Memorial Church—Bishop Matthew W. Clair, D.D., LL.D., Presides—City Ready for Opening Day, November 30



The Rev. S. McDonald, Pastor

"**W**E ARE now looking forward with profound interest to the coming of the Conference, with Bishop Matthew W. Clair, presiding," writes the Rev. S. McDonald, pastor of White's Memorial Methodist Episcopal Church, Little Rock, Ark., of which the Little Rock Conference will be guest in its annual session, which convenes in Little Rock, November 30. Pastor McDonald's statement re-

fects the spirit of industrious and extensive preparation that has been in process among the people of his congregation, and of the people in general, in anticipation of the coming of the Conference with its beneficent influence on the city. With them it is cause for gratification that resident Bishop Clair, so widely beloved for his democratic Christian spirit, is to preside over their Conference in its last session of the quadrennium. This fact has intensified the interest of Arkansas Methodism in the near approach of their Conference.

The possibilities of this session long ago were initiated by the Rev. J. C. Sherrill who, in 1889, organized a promising nucleus into what was then known as Simpson Chapel. The next pastor, the Rev. G. N. Johnson, housed that small flock in a neat little frame building, in which they worshipped until the present comfortable structure was completed. One year ago, only the foundations of the new building were laid. To-day, due to the untiring efforts of the Rev. S. McDonald, the structure is completed and garnished. "Simpson's Chapel" was changed to "White's Memorial" for this reason: One of the founders and pioneer members of the church, Mrs. Chaney White, willed the whole of her estate to the trustees of the church who, in grateful memory of her love for the church thus manifested, in turn named the church for her—a beautiful tribute. It cannot be any wonder that in such a setting as this, the pastor assures the Conference, "We shall have willing hands and warm hearts to greet all delegates and visitors who shall come to the Conference; all are welcome."

For the future of our Methodism in Arkansas, the Conference sessions have far-reaching significance. Little Rock Conference, organized in 1878, embraces the entire State of Arkansas. Its

economic basis chiefly is agriculture. Because of the not infrequent floods destroying crops, property, and human life; and because of the interruption thus brought to industry through the handicap of production; and because of other forbidding factors, the progress of Methodism herein suffers somewhat in comparison with sections more favored by absence of this group of handicaps. Nevertheless the devotion and aggressiveness of this Conference ranks it among our best in spirit and promise. Comprising its personnel are some seventy odd preachers and nearly 6,000 full members. In material establishment there are 106 church buildings, forty-five parsonages, with a property valuation of \$345,320. Contributions to World Service for 1925 and 1926 were \$9,129.70, or a per capita giving for the Conference of eighty-four cents; for the area, ninety-four cents, which is far from disparaging in comparison with that of such wealthy and extensive areas as the Indianapolis, Kansas City, and Saint Paul.

Beyond the passion for soul saving and the zeal for spreading the Kingdom, perhaps nothing during all the years has done more to focus the interest and confederate the efforts of ministers and laymen alike of the Conference than have their two educational institutions in the heart of the Conference territory. Philander Smith College and Adeline Smith Home are the polar stars of the Conference, where is radiated the light that gives to the Conference constituency their hope of future prosperity and permanence. And what is more, there are four other Conferences of the area which look hopefully to Philander and its associated girls' home as their only educational institutions. Before the Conference was, the school was. So it has always served as the rallying point where were reinforced and enlightened the moral and spiritual forces that have played so large a part in extending the spiritual boundaries of the Conference and enriching the quality of character of its constituency. One of the most thrilling records of Methodist loyalty is that of the support given by the people of Little Rock Conference to their school.

Such devotion for forty years was inspired by that



White's Memorial Methodist Episcopal Church, Little Rock, Ark.

nestor of Arkansas Methodism, President J. M. Cox, now emeritus, of Philander. The school's long tradition of service to the Conference is happily sustained by President George C. Taylor, who is working out a program of solid expansion that will increase by a hundred fold the efficiency of this lone educational star in the Covington Area. Sharing this program of development is Adeline Smith Home, which is what it is through the self-sacrificing devotion and unstinted labors of Mrs. Hilda Nasmyth. During the long, wearying years that she has presided with such queenly grace over this home for the elevation of the young womanhood of our race, she has laid the entire race under a debt which we can never pay. These two institutions have richly endowed the Conference with most admirable possibilities and have rendered Methodism at large distinct service, for which we are all grateful. One expected result of the Confer-

ence session is that a strong and substantial impetus shall be given the cause of the endowment campaign for Philander now being carried on by the institution's officials and friends.

Dr. W. S. Sherrill, entertaining district superintendent, has the hearty co-operation of the Revs. I. H. Hatchett and J. L. Bryant, superintendents of the Forest City and Fort Smith Districts. Other Conference leaders who will contribute to the bishop's program for a most profitable session, are Secretary B. F. Neal; statistician, Silas McDonald; treasurer, W. J. S. Donaldson; registrar, Mortimer F. Strong. Our central and largest church in Little Rock, Wesley Chapel, the Rev. J. C. Brower, pastor, though in the midst of a heavy building campaign, is throwing its strength also to the end that the present session will surpass any in the forty-nine years' history of the Conference.

Dedication of Gulfside and Area Council

By the Rev. W. Scott Chinn

THE future of Gulfside is assured, if the dedicatory exercises, together with this year's Area Council meeting, is any index to the way and manner in which those intrusted with its success are determined that it shall live and become a part of a great scheme to provide for the religious, recreational, and outdoor life of our people. The dedication alone offered a program of unusual attraction in point of outstanding speakers from state and church. The Area Council added, made a combination of events hard to match anywhere. Added to this also was the bringing of 3,000 excursionists from New Orleans and nearby points along the Gulf Coast to swell the number and remove all doubt as to what Gulfside will do in the future.

Verily, the project, born and conceived in the fertile brain of Bishop Robert E. Jones, seems prophetic and, supported as he is, by the ministers and laymen, regardless of race or denomination, speaks well for his leadership and the undertaking of so great a project as Gulfside. It's a task worthy of appreciation and support. To have been present at the dedication and have heard the words of commendation, hearty approval, and promise of loyal support upon the part of the county officials, bishops within and without the church, leading educators, professional and business men, bankers, heads of fraternal and industrial organizations, to have heard these alone would prove an honor and encourage the work of the project.

Nothing was coerced nor pre-arranged or even suggested as to what the speakers were to say. Every one spoke as he felt. White and colored alike were unstinted in their expressions as to the real significance and importance of Gulfside. Everything worked to make the dedication a success. Weather ideal; the well-kept and spacious lawns; majestic and shady oaks; splendid grounds, where outdoor games could be and were indulged in; shady and restful nooks for a rest awhile; long and picturesque walks to and from the Jackson House, to the newly erected and spacious two-story Academic Building and the Laura F. Graff Hall—these, together with other advantages, such as ample sleeping quarters, well-appointed dining room, office, parlor, barber shop, and the like, which in time will grow and develop into just

the kind and sort of place the race will need as the years go by. Truly, there is "nothing like it" for our race group in America or the world!

Much could well be said, and yet not exhaust the subject. Its possibilities are unlimited, even from the standpoint of its natural resources. Enough vegetables to supply the local demand were raised upon its own grounds: chickens, ducks, and geese thrive and grow with ease; hogs and goats as well. As for fishing and the like, it's almost unbelievable as to their abundance. Crabs, shrimp, and game fish, as well as oysters, lay right off the reef. In season, wild ducks and geese, with other fowls, abound. These and other attractions make Gulfside not only a summer resort, but winter as well, for bathing and restful sleep may be found all the year round. The Gulf Coast is destined yet to be the pecan, strawberry, and poultry region, and offers to our people, who are alive, wide awake, and energetic, and with limited means, a fine opportunity to grow independent if they start right now and grow with the community and aid in the development of these resources mentioned. Surely there is a fortune in any one of them, and with adequate and intelligent labor it can be done. Gulfside, with its vast holdings of 350 or more acres *in fee simple*, and a lease on 375 acres or more for twenty-five years, offers and provides the way for many of our race group to "fall in line" and help make a colony that future generations will honor and appreciate.

"The half has never been told" about Gulfside.

For the dedication, a glance at the list of speakers will suffice as to the intellectual feast prepared, any one of whom would prove a drawing card enough for most occasions. Here they are:

DISTINGUISHED VISITORS

Bishop Theodore Bratton (Protestant Episcopal Church), of Mississippi; Bishop I. B. Scott, Nashville, Tenn.; Bishop Wilbur P. Thirkield, Chattanooga, Tenn.; Bishop W. J. Walls (African Methodist Episcopal Zion Church), North Carolina; Bishop M. W. Clair, Covington, Ky.; Drs. D. H. Stanton, Atlanta, Ga.; J. S. Clark, president Southern University; H. H. Dunn (Congregational Church); A. J. McCloud (white), Hancock County, Miss.; J. W. Golden, Holly Springs, Miss.; George R. Ray (white), Hancock County, Miss.; W. M. Jones, Montgomery, Ala.; Frank L. Williams, St. Louis, Mo.; Hon. A. G. Gex, attorney, Hancock County, Miss.; W. W. Wyant, Fort Wayne, Ind.; I. Garland Penn, Cincinnati, Ohio; R. G. Morris, Chattanooga, Tenn.; F. H. Butler, Chicago, Ill.;

W. A. C. Hughes, Philadelphia, Pa.; J. T. B. Smith, Chicago, Ill.; H. W. B. Wilson, Atlanta, Ga.; M. W. Dogan, Marshall, Texas; R. N. Brooks, Atlanta, Ga.; W. J. King, Atlanta, Ga.; Prof. T. R. Davis, Austin, Texas; E. O. Kriege, New Orleans, La.; T. R. Heath, New Orleans, La.; Miss H. Irene Thomas, Fort Wayne, Ind.; L. M. McCoy, Meridian, Miss.; Dean Sutton, Nashville, Tenn.; E. M. Jones, Montgomery, Ala.; M. S. Davage, Atlanta, Ga.

Dr. H. H. Dunn, of the Congregational Church, led in prayer. The Rev. A. G. Cole led in singing a number of spirituals. The bishop gave a welcome to the delegates, followed by a brief survey and a bit of history of the beginning of the work at Gulfside. The council was moved to emotion as the bishop told of the moral and financial support given by the white citizens of Hancock County. Amidst a wave of hearty applause the bishop introduced Mr. A. J. McCloud and Mr. George R. Ray, the banker and high sheriff of Hancock County, who have given such a hearty support and co-operation in the work.

The following officials of Hancock County were present: E. J. Gex, E. Van Whitfield, C. J. Carreo, A. J. Favre, and Joseph V. Bontemps.

The dedication took place the first day of the Area Council. The dedicatory address was delivered by Bishop W. P. Thirkield, who has given forty-four years to the training of Negro leadership and racial uplift. He spoke in glowing terms of the possibilities of future advancement of the Negro along moral, intellectual, and spiritual lines, and advocated that there ought to be a large endowment to develop and carry on this work.

Bishop Theodore Bratton, of the Protestant Episcopal Church, spoke in fine terms about Gulfside.

Prof. Frank L. Williams, of Sumner High School, St. Louis, Mo., urged the leaders to provide for hours of recreation of our group in order that there will be less idleness and less inducements to be led into temptation.

Hon. E. J. Gex, attorney for Hancock County, spoke in a commendable way of the steady progress of Gulfside, of the responsible white business and professional men and women of Hancock County ready and willing to help build Gulfside.

Bishop Matthew W. Clair was never more happy as he expressed himself concerning the progress of the work of Gulfside. He saw great possibilities for fellowship, moral and spiritual advancement.

Bishop W. J. Walls, African Methodist Episcopal Zion Church, delivered a thrilling sermon on "Vision." He stressed the idea of getting a vision of the task, and then the necessity of being true to that vision.

Drs. W. W. Wiant and J. T. B. Smith, publicity agent, representing the World Service Commission, stressed spiritual background as an incentive for larger giving for Kingdom purposes.

Dr. J. S. Clark, president of Southern University, gave an instructive address.

Dr. T. Restin Heath in impressive terms told of the work at Flint-Goodridge Hospital.

Dr. F. H. Butler, of the Department of Epworth League, spoke upon evangelism among the young people.

The Rev. D. H. Stanton laid before the council the work being done among the boys of the Griffin District, Atlanta Conference, where he has around four hundred boys organized as crusaders in the work of the church.

Dr. I. Garland Penn spoke on the progress of endowment and support campaign for the colleges of the church, and especially of the area.

Bishop I. B. Scott was present throughout most of the council, and contributed in a fine way to the success of a number of the sessions. He preached an inspiring sermon.

Dr. E. M. Jones briefly and effectively urged the cause of Pensions and Relief.

Miss H. Irene Thomas, of The Woman's Home Missionary Society, assisted in a unique way with her consecrated singing of Methodist hymns, her thrilling message, and enlivening and ennobling personality in keeping the spiritual tone of the meeting high and uplifting.

Dr. J. W. Golden made his usual fine contribution to the success of the Area Council.

The Rev. J. S. Scott, on behalf of the New Orleans Area, presented to Bishop Thirkield a token of gratitude and appreciation for the long and lasting service among our people.

WORLD SERVICE

One year ago the New Orleans Area, in common with the other areas, was in a great slump in its World Service givings. At that time we were near the bottom of the long list of the areas; but today the New Orleans Area is rejoicing on account of its increase of about \$16,000 over last year. Our appeal to the forty-one district superintendents and 800 pastors and 104,000 loyal laymen, was heeded, and there came a hearty response, thus putting the New Orleans Area in the front, where it properly belongs.

SUMMER SCHOOLS

In keeping with this purpose, Gulfside has from the beginning of its organization promoted such conferences and summer schools.

During the present summer season many summer schools and conferences have been held, with the result that Gulfside is coming increasingly to be recognized as the one unique place in the country open to Negroes for religious and chautauqua purposes. Therefore be it

Resolved, That this council express again its approval of the summer school idea, and urge that the promotion of these schools be continued.

Summer School of Theology. One of the most forward-looking

movements in our church in recent years is the movement to make possible the training of the young ministers of the church who have not been privileged to attend a college or seminary. The summer school of theology has come to be recognized as an established institution in our educational system.

Summer School of Religious Education. That the young people of the area be encouraged to attend the summer schools of religious education conducted under the Department of Church Schools of the Board of Education. That these and all other schools now conducted at Gulfside be continued and encouraged in every way possible.

Financial Aid. That we importunately urge the Annual Conferences of the area to raise at least \$50 each annually, to be applied to scholarships, the same to be equally divided between the summer school of theology and the summer school of religious education.

EVANGELISM

WHEREAS, The Christian religion is essential in keeping pure the currents of spiritual and national life, which is the basis for the building of Christian citizenship; and

WHEREAS, The church is the Master's organization to put in operation the program of evangelism, which is one of the continuous personal contact.

WHEREAS, Parents must be made Christians and made to feel keenly that they are not only responsible for the birth of their children, but also for their spiritual nurture and training; therefore be it

Resolved, That every charge in the New Orleans Area will meet the challenge and lift up their eyes and look upon the field and see their evangelistic opportunity, and courageously make efforts to carry on an intensive spiritual campaign to reach the last man, woman, and child in their respective parishes.

EDUCATION

We reaffirm our faith in education, well-rounded, deep-gauged, broad-reaching, high-aspiring.

We believe in the best education—none special for any particular group.

We think the church should not surrender the support of Christian education.

We favor our church schools being well equipped, well taught, and well managed from the general Board of Education through the boards of trustees and administrative officers of the local school.

We pledge ourselves to give for education.

GULFSIDE ASSOCIATION

It is most gratifying to see Gulfside so enthusiastically endorsed by the officials and business interests of Hancock County and the many representatives of our church and other churches, who have been present during this Area Council.

We heartily commend Bishop Robert E. Jones for the improvements made. It is nothing less than marvelous when we consider the limited resources upon which he has been able to draw for the development of this project.

When we remember that we have a plant here so well adapted to the purposes to which it is dedicated, easily worth \$30,000, and still only in the making.

Resolved, That we endorse the plans of the Gulfside Association for its development. We second the thoughts of the leaders in church and state expressed for the growth of Gulfside as an educational, religious, and recreational center for the colored race in America. We pledge our support in every way for its growth.

AN APPRECIATION AND ENDORSEMENT OF BISHOP JONES

The Area Council in session; the district superintendents in session assembled; the ministers and laymen likewise through their several organizations, by unanimous rising vote went on record as endorsing the work of resident Bishop Jones; also adopted appropriate and timely resolutions asking for his return as resident bishop for another quadrennium, as follows:

Judged by the needs of the development in four years, as well as the possibilities of the Gulfside Chautauqua and Campmeeting grounds, located at Waveland, Miss., in the New Orleans Area, this project is now one of the great religious, educational, and recreational enterprises of the Methodist Episcopal Church and of the Negro race.

It must be gratifying to all who have been present at the dedicatory exercises of this enterprise and in attendance of the New Orleans Area Council, that the officials of Hancock County were present and assured us of their great confidence in Bishop R. E. Jones, and in their co-operation and full protection to all who attend and promote this enterprise. The presence of the business men of the county, showing the financial standing of the enterprise and the promotion of same, was also of the most gratifying nature.

The full endorsement of Gulfside by such leaders as Bishops Thirkield, Clair, and Scott, of our church; Bishop Walls, of the African Methodist Episcopal Zion Church; Bishop Theodore Bratton, of the Protestant Episcopal Church, and their commendation of Bishop Jones for his sagacity in the purchase and guidance of

the project, are matters of great satisfaction to us. We are also assured of the facts that representative foundations having funds to aid such enterprises as Gulfside are interested in its development and operation.

The use of these means, and the conservation of the possibilities for Gulfside, center about its founder, Bishop Jones.

We are therefore impressed with the absolute need of the return of Bishop R. E. Jones to the area as resident bishop for the next quadrennium.

Therefore we petition the General Conference of 1928 to make such exceptions as may be necessary, and have been done, that will return our beloved Bishop R. E. Jones to us as resident bishop for the third quadrennium, 1928-1932, because of the general interest of the area that the Gulfside project may be developed to a point where permanency is assured.

He is the exponent of the best we think, the best we live, the best we long for. Therefore we endorse his life and works among us, with us, and for us; and we express ourselves satisfied, and request that he be sent to us again another quadrennium, to be our fearless leader, our wise counsellor, our spiritual adviser, and the interpreter of the races to each other, where tact and wisdom, courage and tolerance are so much needed.

Thus the Area Council for 1927 came to a successful close. More than 200 upstanding churchmen, representing the "pick of the area," and from many walks of life, had sat in council, heard, listened, and "drank deep" of the "good things" prepared, and everyone returned again homeward, fully determined to let "service" be the watchword, and to stand hard by the great program of the church and follow the matchless leadership of Bishop Robert Elijah Jones.

The council closed Sunday afternoon, and with the benediction by the bishop, "good-byes" were said, and another notch cut into the history of the New Orleans Area.

The officers of the Area Council are as follows: Bishop R. E. Jones, president; C. L. Dunn, first vice-president; G. C. Haywood, second vice-president; G. W. Smith, third vice-president; J. W. Golden, fourth vice-president; W. R. Robinson, fifth vice-president; J. H. Childs, sixth vice-president; W. E. Mitchell, seventh vice-president; K. W. McMillan, secretary-editor; D. L. Morgan, assistant secretary; J. H. Lovell, treasurer; W. Scott Chinn, Reporter.

NEW ORLEANS, LA.

Thanksgiving Musings

(Continued from page 900.)

denominates as "God." For both his reason and his faith there must exist that *reality* which corresponds to the demands of his conscious experience. At the head, as the source, the initiation and sustaining influence of this stream of manifestation in man and the universe, there must be and there is, validated by our reason, our faith, and our whole experience, this reality accounting for all. We conceive of this reality in terms of personalism because for human experience, personality is the highest concept of consciousness. It is inconceivable that any *thing* can transcend personality. Hence our God is, for our present experience, a Person.

This background reality is our personal God. Better than all and completely, He meets and satisfies our present world experience. In order to realize this conscious experience of complete satisfaction, we are accustomed to fill the concept of God with every content that we and our world lack. God is our totality, our finality, our perfection. God is love; He is our Peace; He is the Way; He is our Bread; He is Light, in whom is no variableness or shadow of turning. He is perfect. If any man lack wisdom, let him ask of God who giveth liberally. Through all ages, man's literature reveals that he has put

into his concept of God, for human satisfaction, such content as his needs required; he has then idealized the whole as his "Alpha and Omega, the Beginning and the End, the First and the Last."

Such a Being begets in mankind sentiments and emotions of reverence and fear and love and worship. It was the refrain in the heart-songs of Israel, reflecting the essential religious experience of mankind: "O come, let us sing unto the Lord; let us come before his presence with thanksgiving; for the Lord is a great God, and a great King above all gods; for all the gods of the nations are idols, but the Lord made the heavens. Honor and majesty are before him; strength and beauty are in his sanctuary." Whatever may have been the tribal pride prompting these exultations, and however wide may be the world's variety of gods, there is fundamental to them all this fact of reverence, awe, love, confidence, dependence, worship, thanksgiving to Him; since He is conceived of as meeting completely, as can be done in no other conceivable way, all the needs of mankind, insuring to us our deepest and highest satisfactions.

For our God, the Christians set apart seasons of thanksgiving. Any new or uncommon experiences of blessing or satisfaction-giving surely freshen this impulse to thanksgiving and lead to enumeration and recounting of occasions, episodes, incidents, deliverances, endowments given or vouchsafed us by our God. So it is that on this Thanksgiving occasion the nations of Christendom find occasion to thank God that we are at relative peace all around the world; but what is better, that there is a developing conviction among nations to outlaw the war machinery and to supplement and substitute therefor the method of arbitration in the settlement of differences.

It is an object of much Christian pride that in this, as in the increasing number of moral reform programs, the church of Jesus Christ is assuming its rightful rôle as leader among the social institutions of our day and time. Thereby is being created gradually that Christian conscience, individual and group, which alone can be brought to bear effectively and unerringly upon the will to social tolerance, justice, and co-operation in the relations of men everywhere. Thank God also for such awakening as the church is experiencing of the need for fuller and sincerer expression in gospel message, procedure, and spirit of the mind of the Master. When the church discovers herself under the spell of fresh impulse to rededicate herself and quicken her pace for the Kingdom and its Lord's sake, then will she revive men's confidence in her ability to inspire them to exalted living. It is ground for fervid thanksgiving that the church is fast becoming profoundly conscious of her task and privilege of making the mind of the Master the mind of men; that increasing numbers of men are seeing in Him the source and end of human satisfaction. With the every recurring seasons, we will "Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness."

—A man's intake should be controlled in the light of his outgo.

—The wagging tongue is not as friendly as the dog with a wagging tail.

—Cold ham may do for a beggar, but it never makes enthusiastic friends.

—One of the best instruments of the devil in his control of men is bribery.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

ISAIAH TEACHES TRUE WORSHIP

FOURTH QUARTER. LESSON IX. NOVEMBER 27

Scripture Lesson—Isaiah 1. 1-20.

Isaiah had the longest ministry of all of the literary prophets. He began preaching about 540 B. C., and continued to preach for some fifty odd years, perhaps. He, therefore, must have begun preaching while a young man—the time when one is most apt to be the most passionately idealistic, to take practical moral principles the most seriously, and therefore when he can the most easily receive the untarnished truth of God. He was a prince among the prophets—a dignified religious statesman. No other literary prophet had as free an access to court, or more influence at court, than he. He walked with kings, and was an adviser and admonisher to kings. And one of the most remarkable things about him is that he did not become spoiled beyond the effective use of God for unwholesome truth by the social circle in which he could freely move. Many another man of his standing would have turned out to be a false prophet.

He and Micah were citizens of the same kingdom, preached to the same people, and were contemporaries. But Micah seems to have been more deeply interested in the problems of the poor farmers, while Isaiah was more deeply interested in national and international problems. This difference is probably due much to the difference in communities in which they lived and which afforded one a broader outlook upon life and more familiarity with national and international problems.

Each of the three literary prophets already studied had something to say either directly or indirectly about true worship. And each made it a moral affair before which ritual dwindles into insignificance—right socialistic living rather than mere compliance with religious formalities—inward attitude rather than outward expression in the church—an affair of the heart and life rather than one merely of the tongue and lips. For them, true religion is the same as right living plus the God-consciousness; and true worship manifests itself in social righteousness and justice and humble trust in God (Amos 5. 4, 24; Hosea 6. 6; 12. 6; Micah 6. 8). Without such worship, church worship and ritualistic performances are not only valueless, but are obnoxious to God.

With them Isaiah is in essential agreement (Isa. 1. 16-18). There are many who think that verse 18 should be interpreted as two questions, thus: Come, now, let us be reasonable; though your sins be as scarlet, shall they be as white as snow? And though they be red like crimson, shall they be as wool? But I think we should continue to read it as it is—statements—but not as declarative, but ironical statements which amount to the same thing as questions implying negative answers. Forsooth, it is reasonable that God should deal with evil people as if they were righteous; it makes no difference to Him whether people be good or evil in their social life as long as they scrupulously perform the formal rituals of religion and formally observe holidays and seasons (1. 11-15); social morality is not at home in God's kingdom; He will call black white and night day! The answer to the implied question is palpably clear, implies the prophet. It does not require any peculiar religious insight or profound thinking, but only ordinary human reason to see it. The good will be treated as good, and the evil as evil, by God, no matter what may be their formalistic worship.

"If you be willing and obedient (to God's moral laws), you shall eat the good of the land; but if you refuse and rebel (against the laws of social righteousness), you shall be devoured with the sword" (1. 19, 20).

So the great work of the great prophets before the exile was in trying to restore to the people a true religion by restoring to their religion its lost morality. One can be religious without being socially moral. But social morality is inseparably united with any true religion. And yet the tendency seems always for religious formalities and stress on correctness of doctrinal beliefs to run ahead of and even away from rock-bottom social morality. Even to-day the number and magnificence of the churches of a community—whether they be fundamentalist or modernist—are no fair index to the quality of the social conduct of the people of that community. If they were, our leading cities would not be far removed from paradise. But notwithstanding the injustice, oppression, corruption, and other forms of social immorality, the guilty attend the beautiful services in the beautiful churches; they partake of the holy communion; they make splendid contributions to the Lord's work; and they do not ignore the Lord's day, Easter, Christmas, Thanksgiving, Lenten season, and the rest of the holy days. Again and again it has been the calling of Christian prophets to labor, as did Isaiah and the other great pre-exilic literary prophets, to restore social morality to the Christian religion of public life. And usually it has been no easier for them than it was for the great Hebrew prophets. This was the great task of Jesus Christ; and it will ever be the task of the true Christian prophets.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, NOVEMBER 27, 1927

"If ye be willing and obedient, ye shall eat the fruit of the land"

(By Rev. D. D. Martin, D.D.)

"Jehovah saves" is the meaning of the prophet's name who wrote this text. He is usually recognized as the greatest of Old Testament prophets. He is not reproving for failure to do so much, as the lack of spirit and passion in their service. God despises formal service. He delights not in the formality of sacrifice. Taking a collection will never purify the church, nor save the heathen world. God will turn away from such formality. God is interested in the washing that makes us clean; then with clean hands may we serve at His altars.

God made known to Israel that if they continued in their evil ways, their land would be left desolate. This came to pass. The ten tribes were utterly and hopelessly lost, and Judah was carried away captive. All of this in spite of the words of the prophet that "the willing and obedient should eat the fruit of the land." None can come to the hill of prosperity, or climb the holy mount except such as have clean hands and a pure heart. The blood-washed and obedient are those who have the abiding favor of heaven, and the respect of men and women on earth.

Those who have been in India describe how in the great gatherings of worshippers goats are offered as sacrifices to Kali while the multitude sing weird songs in her honor. In the Chinese and Japanese temples thousands are seen offering prayer while the priest sounds the gong or rings the bell. Careful observation reveals that except with a possible few it is a matter of form, and the empty soul of the worshipper turns away with no conscious touch of God. So may be the service of the church of Christ in our own day which has the forms without the power.

One shortcoming of Israel was that they were not interested in the welfare of others. There was no social, human, or missionary significance to their worship. There was form without power. The element of willing only God's will and obedience to Him was not a part of their service. There is a rich fruitage of grace, love, and song that comes to the one who is altogether abandoned to the work of God in the world. "The willing and obedient shall eat the fruit of the land."

GAMMON SEMINARY.

Epworth League Topic

NOVEMBER 27

By the Rev. J. W. Haywood, D.D.

THE HOLY COMMUNION

(1 John 1. 7; Eph. 4. 13)

Our world-wide League organization is proposing to celebrate at the devotional meeting of November 27 the holy communion. Think of all the Leaguers the world over uniting to celebrate simultaneously this solemn festival!

"Tho sundered far, by faith we meet,
Around one common mercy seat."

In Remembrance of Me. A young woman in a congregation which I used to pastor once said to me, "I think the communion is silly." This same young woman was punctilious in her observance of Washington's Birthday, the Fourth of July, etc. Shakespeare once made the remark that consistency was a jewel. Well, I think he was not far wrong. The sacrament of the Lord's Supper is held in commemoration of the world's most heroic deed. We say when we break the bread, "The

body of our Lord broken for you." When we drink the wine we say, "The blood of our Lord shed for you." The great sacrifice made for us by Jesus must ever be kept in our memory. We know that there is nothing mystically efficacious about the bread and the wine; we do not believe, even remotely, that there is any transformation of substance. But we confidently believe that there is strange power in the memories that cluster around this bread and wine. We believe that there is transforming power in the repeated contemplation of the unexampled self-giving which this sacrament commemorates. It seems to me that the world ought to get a peculiar thrill on the day when the millions of Leaguers with one accord feast upon the broken body and the spilt blood of the Paschal Lamb.

MORRIS COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

New Albany, Miss.—A great revival has just closed. Dr. J. W. Golden, the noted evangelist of Holly Springs, Miss., conducted the most successful evangelistic meeting in the history of the church and town. Twenty strong men and women were added to the church, and nearly \$300 raised. A great storm of groceries and other things visited the parsonage. The Rev. A. G. Marshall, the hustling pastor, and his energetic wife are happy.—I. W. Brown, Reporter.

Heidelberg, Miss.—We are very sorry to report that our beloved pastor, the Rev. A. B. Britton, is suffering from sciatic rheumatism, and is now in Hot Springs, Ark. The Rev. Britton is a faithful pastor, now in charge of Pleasant Valley Methodist Episcopal Church at Heidelberg, and also of the Methodist Episcopal Church at Sandersville. We pray for his speedy recovery and return. We ask for the prayers of the readers of the Southwestern.—Wm. Caraway, Reporter.

Holly Springs, Miss.—Stryctland Chapel, on the Holly Springs circuit, was at its best on Sunday, October 16, having with us our pastor, the Rev. J. W. Jones, who delivered to us two wonderful sermons. The Rev. Jones has labored very hard with us this year, and he is bringing the circuit to the front. This Sunday was rally day. We were also fortunate to have with us some very distinguished visitors from the circuit. The collection for the day was \$104. We are planning to build a new church at Stryctland.—Alma E. House, Reporter.

Schlater, Miss.—The church work on the Schlater circuit is progressing nicely. The churches are spiritually alive. The faithful members of Pleasant Valley Church on October 16, raised in a rally for the pastor, \$110.85. They mean to pay the pastor in full before Conference. I take this method to thank the good members of Pleasant Green Colored Methodist Episcopal Church, and good friends among the Baptist churches, for the help they gave us in this rally. We are putting forth an effort to have everything completed by the Annual Conference.—H. L. Jones, Pastor.

New River, Va.—The members of New Hope Methodist Episcopal Church visited the parsonage, October 18, in a pound party, led by Sister Lillie Sanders and Ardelia Burks. Many nice things were laid on the dining room table. Those present were Sisters M. Brown, M. E. Williams, A. Brown, S. Brown, C. Akers, Bros. H. Saunders, R. English, J. Glendie, Jas. R. English. We were indeed glad to have our pastor return for another year, together with his good wife. We pray God's blessing upon the Rev. and Mrs. A. S. Mitchell. They wish to thank the good people, and ask them to come again.—A. English, Reporter.

Watertown, Tenn.—Sunday, October 23, was a high day at Dowell Chapel Methodist Episcopal Church. Our new pastor, the Rev. R. M. Robinson, was present and preached two able sermons. At 11 A. M. he selected for his text, Eph. 1. 3-7. His sermon was enjoyed by all who heard him, and at 7.30 P. M. he used for his text, Matt. 25. 13, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Both sermons were inspiring. Total collection for the day, \$16.08. We are planning for a great year under the leadership of our pastor, and we are proud to have him with us.—Thurman Alexander, Reporter.

Dayton, Tenn.—Mt. Olivet Methodist Episcopal Church: We want to thank the trustees and members and friends for the new furnace. After the appointment of the Rev. J. Nash to this charge by Bishop M. W. Clair, he came and found the charge in a very bad shape. But after the first Sunday, he went to work to purchase a furnace, and on October 22 we installed one at the cost of \$75. Now we have one of the best heated churches

on the Chattanooga District. We have sixty-four loyal members, and we have a fine pastor in the person of the Rev. J. G. Nash. We hope to raise all claims this year and send him to the Annual Conference with a round report. Pray for us.—Reporter.

Bastrop, La.—A great Conference rally was held at Washington Chapel Methodist Episcopal Church on Sunday, September 25. The reports were as follows: Classes Nos. 1 and 2, \$15.84; Nos. 3 and 4, \$11.02; Nos. 5 and 6, \$30.20; Nos. 7 and 8, \$15; Nos. 9 and 10, \$9.50. The pastor's class raised \$25.45. Our fourth Quarterly Conference was held September 11, with the district superintendent, Rev. C. Spears, in the chair. The Sunday school was well attended at the morning service. The Rev. Spears preached a stirring sermon. Amount raised was \$46.50. Five converts were received during the one-week's revival. Total members added to the church in one week were ten.—A Robinson, Reporter.

Augusta, Ark.—The St. James Methodist Episcopal Church is yet doing work for Christ. On October 30, the church rallied for the board of trustees. Sunday school was held at the usual hour under the auspices of Master Robert Willingham, our assistant superintendent. At 11 A. M. our pastor, the Rev. F. E. Adams, preached a wonderful sermon, using for his subject, "I am the man," and many souls were made to feel glad. Collection was taken, after which dinner was served. At 3.30 P. M. the pastor preached another soul-stirring sermon. His subject for the evening sermon was, "My son, God will provide a lamb for the sacrifice." We raised on that day the sum of \$60.50. The proceeds will go to the board of trustees.—Susie Douglass, Reporter.

Fairfield, Texas.—The rally for Wiley Endowment was conducted as scheduled, October 21. President M. W. Dogan and Dr. I. Garland Penn were on hand. Brother W. C. Blaine made the welcome address, which was responded to by Dr. C. L. Hill, our pastor at Mexia. The Rev. R. R. Bailey, master of ceremonies, introduced our beloved district superintendent, the Rev. W. R. Robinson, who in turn presented Dr. Dogan, who in well-chosen words presented Dr. I. G. Penn to the audience. Brother Penn presented his cause in well-chosen words. Dr. Robinson was made to feel glad. Mrs. Mae V. Donahue, our teacher, with her able assistant, Miss Pauline Jackson, added much to the program. Collection amounted to over \$104.—W. C. Blaine, Reporter.

Kilmichael, Miss.—On the Kilmichael circuit, three revivals were held with good results. There were ten conversions and the churches were revived. The Rev. E. A. Mayes, our pastor from Grenada, Miss., rendered good service at Mt. Zion, Kilmichael; collection, \$44.45. The Rev. O. W. Crump assisted at Shady Grove; also at Columbiana Church, where eight precious souls were baptized and added to the church; collection, \$60. Our last Quarterly Conference closed on October 2 with much success. Paid the superintendent in full; paid pastor this quarter, \$190; grand total raised, \$240. We have many good people here who are trying to bring this charge to the front. Everything is in advance of last year.—The Rev. W. S. Leake, Pastor; J. E. Triplett, Reporter.

Minter City, Miss.—The good women of Hopewell Methodist Episcopal Church were organized into a willing workers' club by Sister Mary Irving. She soon had the members to see the necessity of putting in a set of pulpit chairs and a table for the rostrum. These women launched a financial drive, and got busy. Sister Corine Mullen played an active part in this drive, and soon they put \$50 into the hands of Brothers Joe Cooper and John Sherrod, and sent them to make the purchase. They returned with two large rockers, six other beautiful chairs for the pulpit and altar, and a fine table for collections. These women of Hopewell know just how to put over a program. God bless these

good women, who stand loyally by the pastor in every church movement.—P. A. Lemon, Pastor.

Shuqualak, Miss.—We have just closed our revivals for the year with much success. There were thirty-four conversions, twenty-seven accessions—adults baptized, twenty-seven; children, fifteen. The church was greatly revived. The Revs. Calmese and Griggs, of the Baptist Church, and the Revs. Anderson and Ray, of the Methodist Church, all local preachers, gave valuable service in the meetings. Our fourth Quarterly Conference was held October 1. Dr. Tolbert, the district superintendent, was at his best and preached two wonderful sermons which were enjoyed by all. Paid the superintendent in full for the year; raised in the quarterly meeting, \$47; raised for all causes during the quarter, \$208. We have not forgotten the Southwestern, as evidenced by the subscriptions taken.—W. C. Hilliard, Pastor.

Tupelo, Miss.—Mt. Pisgah Methodist Episcopal Church is still alive. With the co-operation of our pastor, the Rev. S. Houston, we planned a three-nights' meeting, beginning September 28, and ending on the 30th. Despite the rainy weather, we succeeded in raising \$46. Too much cannot be said for the Rev. Lee Baskin, the big-hearted pastor of New Lebanon Baptist Church, who drove his car from Good Hope, Miss., to this place to aid us in our struggle, and his loyal members, who spared no pains in helping us. The amount of \$46 raised in the meeting was placed on the church debt. The writer and Miss Mary Rogers presented a gas lamp to the church, which adds much to the attractiveness of the church. We are planning to do great things, and ask the prayers of all for our success.—Racine Hunt, Reporter.

Pontiac, Mich.—St. John's Methodist Episcopal Church is on a boom. Last Friday evening the E. W. Dudley Club had a fine meeting. The Sunday-school lesson was read and explained by the superintendent, Mrs. Nora Churchwell, after which a chicken dinner was served by Mrs. Sadie Roberson and Mrs. Fannie Johnson. They raised \$6.03. Mrs. Lillian Johnson, the pastor's wife, has returned to Toledo, Ohio, her former home, to finish her school work. We miss her, as she did splendid work here with the Junior League, which, we hope, will continue. We are now having fine prayer meetings, attended by young people. The St. John's Church has recently bought the adjoining lot to our church property, on which we hope to build a parsonage in the near future. It took much work and time to complete the work on our new basement. Thanks to everyone who helped us.—Rev. C. Johnson, Pastor; Mrs. J. Montague, Reporter.

Floresville, Texas.—Sunday, October 23, was a high day at St. Paul Methodist Episcopal Church, of which the Rev. H. O. McCutchin is pastor. The church celebrated its fiftieth anniversary. At 9.30 A. M. a model Sunday school was conducted by Bro. Wiley Russell; at 11.30 A. M. the pastor came before us with a well-prepared message; subject, "Love, the Hope of the World." Dinner was served on the grounds. At 3.30 P. M. the Rev. N. P. Harris brought to us a burning message from St. John 17. 18, giving us a clear conception of what the church anniversary should mean to us. There were various subjects discussed by the following persons: Bro. Wiley Russell, Sisters Maggie Walker, Russell, and Williams. At night the pastor preached from the text, 2 Tim. 2. 19; subject, "The Foundation of God Standeth Sure." Offering for the day was \$10. We also thank our friends of the sister church who came out.—Reporter.

Louisville, Ky.—The pastor and members of New Coke Methodist Episcopal Church are rejoicing over the fact that during the hot summer months they were able to hold a general average of eighty-six in the Sunday school, and now since the city schools have opened the attendance is increasing. On October 9 the attendance was 115. The pastor and Sunday-school workers are putting forth an effort now to increase the attendance to 200. The pastor believes it can be done.

Dr. Hines devotes much of his time in trying to develop the young life of the church and community. A great revival began November 1, and will close on Thanksgiving Day. The pastor will conduct the services. Every department of New Coke Church is alive and doing effective work. This is the Rev. Hines' fourth year as pastor of this church, and this is the best of the preceding three years. We will be glad to have him remain with us as long as he desires.—J. H. Madison, Reporter.

Shelbyville, Tenn.—On October 8-9, the officers and members of Scott Chapel Methodist Episcopal Church celebrated the fortieth anniversary of their pastor, the Rev. R. A. Dowell, who joined the Tennessee Conference October 10, 1887, and has pastored continuously for forty years without a break. A splendid program was rendered in celebration of this event, which space will not permit us to carry here. Sunday evening the Rev. Dowell preached his final sermon before his departure for the Annual Conference. On Monday night the Ladies' Aid gave a banquet in honor of the pastor and his wife, Mrs. L. V. Dowell. Mrs. Frank Thompson directed the affair. A short program was rendered at this time. Presentation of gifts to the pastor, on behalf of the Boy Blue Club, was made by Miss Sarah E. Dean; for the Epworth League, by Mrs. Eva E. Price, directress of the Boy Blue Club and a prominent officer of the Epworth League. Pray for our success.—Miss Sarah E. Dean, Reporter.

Fayette, Miss.—A grand rally was conducted at Adams Chapel, October 23, and was a great success. This was trustees' rally. A strenuous effort was made to clear our newly renovated church of debt. The reports were as follows: Sisters Missouri Gibson, \$15.92; Carrie Cates, \$12; Lue Harrison, \$52.14; M. A. Hall, \$85.19; Luetta Goegegan, \$65.13; F. C. Drayden, \$30.31; Charlotte Jones, \$43.55; Sarah Harris, \$54.75; A. M. Bullen, \$57.70; Anna Riley, \$34.40; M. Holloway, \$84; total, \$534.79. Pine Grove Methodist Episcopal Church is a live wire, spiritually and financially. Our revival this year was great. In a financial campaign our leading sisters know no failure. They planned a campaign which culminated October 16 with good results. The reports were as follows: Sisters Bessie White, \$54.45; Julia Baxter, \$50.81; Emily Montgomery, \$23.43; Bessie Baxter, \$18.60; Cleopas Hagans, \$9; other sources, \$7.56; total, \$150.44. This is said to have been the greatest rally in the history of the church.—Rev. I. R. Kersh, Reporter.

Bryan, Texas.—On October 30, despite the dark, heavy clouds, and the steady downpour of rain, the great baby contest was conducted in Lee's Chapel Methodist Episcopal Church. Four contestants started for the goal, but one fell by the wayside, leaving three, who marched boldly on. Little Tommie Lee Peterson, of Lee's Chapel Methodist Episcopal Church, represented by Mrs. Irma Johnson of the Second Baptist Church, Bryan, Texas, the Rev. W. S. Keeling, pastor, aided by the people of Bryan and adjacent towns, laid \$150 upon the table. Little Miss Elaine Pickford, of the African Methodist Episcopal Church, the Rev. E. H. Smith, pastor, represented by Mrs. Ella Mae Blue, laid on the table \$55.61. Little Miss Love Jewell Hammond, of Third Baptist Church, Bryan, the Rev. S. E. Diggs, pastor, represented by Mrs. V. J. Haynes Lee, laid on the table \$8.30. Grand total for the contest, \$215. Mrs. Blue wishes to thank all out-of-town friends who befriended her. Tommie Lee received the prize of \$5 in gold.—E. M. Blue, Reporter.

Fayette, Mo.—Sunday, October 30, was a high day in St. Paul Methodist Episcopal Church. It was the occasion of our stewards' rally, for the purpose of catching up the slack in our pastor's salary. The organization was effected by appointing Mrs. Mollie Walker captain of all the men, and Mr. E. W. Tolson captain of all the women. After a four weeks' drive, the men and women measured arms on rally day, with results that highly pleased everyone present, especially the pastor. The morning and evening ser-

mons were delivered by our pastor, the Rev. Spencer Ray, Jr., who gave good account of himself as a preacher. The high-water mark was reached at the afternoon hour, when the Rev. T. H. Reeves, of Glasgow, opened the flood gates of our souls with a burning message fresh from the lips of God. We had the pleasure of introducing visitors from the following towns: New Franklin, Glasgow, and St. Louis. The captalns reported as follows: Mrs. Mollie Walker, \$60.60; Mr. E. W. Tolson, \$62.60; total, \$123.20. "Be not weary in well doing."—Prof. A. Cravens, Reporter.

Brandon, Miss.—Wesley Chapel Methodist Episcopal Church is still rejoicing over the revival meetings held here for ten days. The meetings were conducted by the Rev. W. P. Ward, our energetic pastor of Montrose, Miss. Each night he brought a burning message to us, more wonderful than the preceding one. Finally on the tenth night we reached the climax, when he used for his text, "I have opened my mouth to God and I cannot go back"; subject, "Keep Your Word." We were graced with the presence of the following distinguished visitors during the meeting: Dr. J. W. E. Bowen, Jr., the Rev. R. B. Anderson, the Rev. J. S. Williams, district superintendent Jackson District; the Rev. J. C. West, of the Baptist Church, and Bros. W. W. Rosby and James Dotson, of Jackson Central Methodist Episcopal Church. We had four to join the church and were baptized by the Rev. Ward. Three infants were also baptized. Collection for the ten days was \$100.44. At the close of the meeting the Rev. Ward received a number of tokens of appreciation, which showed that he was welcome to come again at any time. We wish to thank the Rev. R. W. Patton, of the Baptist Church, and his good people for their co-operation in helping to make this meeting a success. We have plans on for a complete wind-up of the year's work, so that we may be able to make a clear report at our approaching Annual Conference.—The Rev. L. W. Price, Pastor; Mrs. Ina A. Taper, Reporter.

Hot Springs, Tenn.—Methodism in Hot Springs gradually takes permanent form as the years pass. It can boast of a few splendid auxiliaries, among them the department of music. Through this department the church reaches its largest number of visitors. On several occasions our splendid musicians have been used to entertain royalty who visited the city. A few weeks ago Hot Springs entertained Secretary Hoover, who stopped at Couchwood Lodge on Lake Catherine. Secretary Hoover expressed a desire to hear some good singing, especially Negro music. Mr. H. C. Couch, one of Arkansas' most outstanding citizens, called upon Bro. Tom Shelton, manager of the Pythian Bath House, to furnish his choir on the desired occasion. It was on Sunday afternoon. The pastor accompanied the choir to the lakeside. A program of ten selections was rendered through our chorister, Mrs. Barrow, after which a desire was expressed to have a few words from the pastor. The effort was made, and in such a way that it brought forth eloquent words in response by the guest of honor; also by His Excellency, Governor Martineau, together with strong words on

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racial co-operation by Ex-Governor Neff, of Texas. The group was served with refreshments. As another evidence of growth, the long-hanging mortgage held by the Board of Home Missions and Church Extension has been lifted and the church is in good financial standing, having one of the smallest local debts of any church in the city. The spiritual tone of the church is stronger and the morale is constantly growing firmer. On Saturday, October 15, a group of the members, for the first time in life, decided to surprise the pastor on his birthday. They usually succeed in accomplishing what they decide to do. The mischief originated in the Ladies' Aid Society, of which Mrs. R. L. Simpson is president. Those who followed her were: Brother and Sister R. B. Davis, Mrs. Will Jones, Brother and Sister Wiley Fuller, Brother and Sister Henry Wright, Sisters Steels, Daniels, and Lewis, Brother and Sister Robert Carmichael, Mrs. Dooley, and Mr. Fred Young (friends). Gifts later came from Misses Ina, Gertrude, Johnie Scott, and Mrs. Amanda Jenkins. Mrs. Leona Finley the next day expressed her greeting by handing the pastor three one dollar bills. The presentations consisted in the main of groceries and wearing apparel. "Thankie."—W. L. Turner, Pastor.

District Activities

District Rounds

NAVASOTA DISTRICT

First Round—Anderson, December 3, 4; Navasota Ct., 10, 11; Navasota Station, 11, 12; Madisonville, 17, 18; Bedias, 24, 25; East Hempstead, 31, January 1; Hempstead, 1, 2; Brenham Ct., 7, 8; Brenham Station, 8, 9; Bellville, 14, 15; Sealey, 21, 22; Brookshire, 28, 29; Caldwell, February 4, 5; Iola, 4, 5; Stoneham, 11, 12; Hufsmith, 18, 19; Millican, 25, 26; Hockley, March 3, 4; Somerville and Lyons, 3, 4.

Brethren: Remember the greatest reward God ever bestowed upon a man in this world is great opportunity for service.—A. J. Newton, Dist. Supt.

NEW ORLEANS DISTRICT

First Round—Mallalieu, October 30, November 1; Haven, October 30 and November 3; Slidell, 5, 6; Philip Memorial, 13-17; Scott Chinn, 13-15; St. Matthew, 20-22; Peoples, 20-24; Asbury, 20; Thompson, 27-29; Peck, 27 and December 1; Trinity, 4-6; Mt. Zion, 4-8; Grace, 11-13; Williams, 11-14; Franklinton, 15, 16; Angie, 17, 18; Hartzell, 20-25; Mandeville, 22, 23; Wesley, 25-27; First Street, January 1-3; Gretna and St. Philip, 1-5; Bogalusa, 7, 8.

Dear Brethren: The Conference is over, and ere this time we are at our new fields of labor; so let each man go in for the largest year's work of his ministry. We should begin now our plans to register a 100 per cent

report along all lines at the next session of our Conference. Set your goal, then work to that end, for we know making plans and not working them doesn't help very much. Let us emphasize evangelism, World Service, and property improvement. Of course we know of our local obligations, so keep them up. We shall expect each man to co-operate with us in prosecuting the task assigned us. Remember, I am at your disposal for any information I can give. Yours for larger service, Jesse D. David, Dist. Supt., New Orleans District, 1038 Upperline Street.

TUSCALOOSA DISTRICT

First Round—Akron Ct., November 4-6; Mt. Sterling Ct., 11-13; Bessmer, 18-20; Readers, 19, 20; Mantua Ct., 25-27; Eutaw Ct., December 2-4; Gainesville Ct., 9-11; Marion, 16-18; Marietta, 17, 18; Tuscaloosa, 30, January 1; Oak Grove, 6-8; Newbern Ct., 7, 8; Gondo Ct., 13-15; St. Paul Ct., 20-22; York Ct., 27-29.

Dear Coworkers: We come to this new task with grateful hearts. We are praying that the Lord may lead us in the way He would have us go. Let each and every man do his best to fit into the program of Jesus Christ and the church. Let us raise our Episcopal Fund as a Christmas offering and report immediately. Organize for our year's work to-day. Keep the revival fire burning the whole year through. Raise your World Service in full in your spring drive, and also plan well your Sunday school and Epworth League. We earnestly ask each pastor, district steward, and auxiliary president to meet us in the District Steward Council, December 8, 1927, in Akron, Ala. Your friend and brother, F. W. Williams, Dist. Supt., 2211 Eleventh Street, Tuscaloosa, Ala.

Quarterly Conferences

DARLING, MISS.

Darling circuit: The third Quarterly Conference convened at St. Paul Methodist Episcopal Church, Sledge, Miss., September 24, 25, with the district superintendent, Rev. C. W. Butler, in the chair. Most of the officers were present with good reports. The Rev. Butler brought us an inspiring message on Sunday from the subject "Sin in the Home." We raised \$52.—Mrs. H. H. King, Reporter.

GRIFFIN, GA.

The fourth Quarterly Conference of the Griffin circuit was held at Barros Chapel, October 22, 23, with the Rev. D. H. Stanton, district superintendent, presiding. All reports were in advance of 1926. The work of the church is well cared for by the pastor, Rev. E. H. Lee. He is much loved by all, and his leadership is peaceful. Dr. Stanton preached Sunday morning from Isa. 6, 8, "Here am I, send me." All who heard him were made glad. Dr. Stanton is an able preacher and is loved by all of the men on the district. We hope to have our pastor return for another year, for we feel that under his leadership our work here will be a success.—Mrs. Long, Reporter.

HIGHLANDALE, MISS.

Mt. Nebo Methodist Episcopal Church: Our fourth Quarterly Conference was held October 15, 16, with District Superintendent C. W. Butler presiding. The roll was called and all members were present. Sunday, the Rev. C. W. Butler preached a wonderful sermon; subject, "Full Time." It was declared by the congregation to have been the best sermon preached here in some time. Over 100 partook of the communion. Paid district superintendent in full. Amount raised, \$100.35. We are proud of the Rev. Butler, and showed it in the treatment accorded him. This was one of the best Conferences held on the circuit.—The Rev. P. H. Jackson, Pastor; Miss Sam Ruth Williams, Reporter.

HOLAPAW, FLA.

On October 20 we held our fourth Quarterly Conference, with the Rev. J. W. Wesley, district superintendent, presiding. Splendid reports were made by the officers, and the district superintendent has been paid in

full, \$58 for the year. Class No. 1, Sister J. Knowles, leader, and Class No. 2, Sister W. M. Crawford, leader, made good reports. Sister Nancy Robertson, president of the Ladies' Aid, also gave a donation. Sister J. Knowles was elected delegate to the Annual Conference; Sister F. Rubin, reserve.—The Rev. J. P. Plummer, Pastor; J. Knowles, Reporter.

LEXINGTON, MO.

Sunday, October 23, was a great day at Lewis Chapel Methodist Episcopal Church. Our most capable district superintendent, the Rev. E. W. Hannah, held the third Quarterly Conference. All officers made splendid reports. The superintendent complimented us on the work done. Sunday morning the Rev. E. W. Hannah preached to a full house; in the afternoon the Rev. Spencer Ray, of Fayette, Mo., delivered a most eloquent discourse to a crowded house. Sunday night the Rev. Hannah preached a sermon that will linger long in the hearts of all who heard him. Three persons united with the church during the day. Collection, \$44.21. The Rev. R. H. Young, of Slater, was also present.—The Rev. H. T. Reeves, Pastor; Mrs. Jennie Booker, Secretary.

LOTTIE, LA.

Our fourth Quarterly Conference was held at Green Chapel Methodist Episcopal Church, September 29, with the district superintendent, Rev. B. J. Reddix, presiding. He preached a stirring sermon from Gen. 45, 28. The business session was then held. Good re-

ports were rendered by all officers present. The superintendent was paid in full, \$10.20.—The Rev. J. H. Frazier, Pastor; M. A. Noble, Reporter.

MERIDIAN, MISS.

Our third Quarterly Conference convened in St. Paul Church, October 2-4, with the Rev. D. L. Morgan, the efficient district superintendent, in the chair. He dispatched with ease the business of the Conference. The officers present made good reports. The pastor was ill and could not be present. We went out of the Conference into the revival service that was being conducted by Dr. J. W. Golden, the area evangelist. For ten days he preached, bringing a wonderful message each service that was a spiritual benediction to all. We were glad to have Dr. Golden with us. We feel greatly benefited by his wonderful services.—Reporter.

VAIDEN, MISS.

The fourth Quarterly Conference of the Vaiden circuit convened at Sand Hill Methodist Episcopal Church, October 29, 30, with the Rev. O. W. Crump, acting district superintendent, in the chair. After a few brief remarks by the Rev. Crump, some very favorable and encouraging reports were rendered by the pastor, Rev. E. H. Holmes, and officers. We are striving to put the program over the top. Collection, \$60.65. Raised for ministerial support since the third quarter, \$237.26.—E. H. Holmes, Pastor; W. H. Bailey, Reporter.

Reports of District Conferences

EASTON, MD.

It is no mere happening that the Easton District held its fifth annual session in the scenic city of Cambridge, Md., October 25-27, 1927. The trip by auto is by various routes over good roads to this mecca of rural Maryland, through a country of fertile farms and homelike townships; but the writer once approached it via steamer, entering the mouth of the Choptank River, to find a charming city nestling within the crescentlike fold of a beautiful stream. It presented an impressive skyline with its many-storied buildings of brick and stone—an evident solidarity and modernity which was confirmed as one traversed its orderly and ample avenues, adorned by commodious stores and pert-looking shops bearing an urban air. The residential section (both white and colored) bespeaks alike domestic thrift and civic pride. The population approaches 9,000, including more than 2,500 Negroes.

Here are thriving business enterprises owned and conducted by colored men for colored patronage. The Hon. H. M. Sinclair, merchant, is a member of the city council. There is a four-year accredited high school; there are two large modern church edifices (Methodist Episcopal and African Methodist Episcopal Churches) built of brick with a degree of artistry, plus several smaller religious communions. Prestige and prosperity are everywhere in evidence.

Waugh Chapel Methodist Episcopal Church, the Rev. J. A. T. Foust, A.M., D.D., pastor, with a membership of 300, is without a peer among colored churches south of Wilmington. Music was rendered by her choir of talented singers. The entertainment was satisfactory, although the attendance exceeded all calculations. However, financial receipts for support of the Conference totaled \$381. Visitation fairly well represented the Delaware Conference itself. The coming General Conference, doubtless, is to be credited for much of the unusual noted in our recent District Conferences. Laymen vie with ministers in this concern.

The first session, Tuesday afternoon, inspirational hour for local preachers, was opened by the Rev. E. O. Parker, Easton. Later the examination of candidates and local preachers in the course of study was conducted, F. H. Quinn presiding; R. B. Thompson, registrar; W. E. Stanley, J. H. Stevenson, L. D. Beecham, S. G. Dix, T. W.

Cooper, E. O. Parker, A. E. Martin, instructors. Henrietta Tilghman, Royal Oak; Anna E. Jefferson, Easton, graduated from the course this year.

The evening session was marked by a sermon of majestic proportions and keen exposition by the Rev. F. J. Handy, Ph.D., Camden, N. J. The holy communion followed, Dr. J. W. Jefferson, district superintendent, presiding.

Wednesday, the morning session began with an address, "An Hour With the Bible," by Dr. Pazavia O'Connell, Morgan College, 9 o'clock, which was followed by a second period on the same theme, "Faith." Description is futile, but we may say that a more timely and adequate message one would not seek.

Business of organization proceeded duly according to the Discipline of our church. J. A. Fassett was re-elected secretary, and J. H. Stevenson, statistician. The comparative statistical report for the years 1926 and 1927 was pleasing. For World Service giving there was a slight decrease; for other benevolences the figures were: for 1926, \$3,127; 1927, \$5,506; totals for 1926 and 1927, respectively, \$27,144 and \$42,639; total increase, \$15,495.

Afternoon session opened with devotions by the Rev. W. H. Turner. (a), Pastor's reports; (b), paper, "Morgan College Crusade," by the Rev. C. W. Johnson; (c), fraternal greetings: from New York District, the Rev. Robert W. Cheers; Philadelphia District, the Rev. J. R. Holland; Wilmington District, the Rev. Daniel G. Waters; Salisbury District, the Rev. L. H. McArthur. The response was made by R. B. Thompson in behalf of Easton District.

Evening session, the Rev. S. G. Dix presiding. 7.30, devotions, the Rev. L. D. Beecham. The welcome address in behalf of Cambridge City was made by City Councilman H. M. Sinclair; 8.30 P. M., address, "Religious Education," by Dr. T. H. Kiah, Princess Anne Academy; address on "Pension and Relief for Conference Claimants," by the Rev. J. R. Waters, D.D., field agent; address by Dr. A. J. Mitchell, field agent of Morgan College Crusade; also Dr. F. H. Butler.

Thursday morning the periods for "An Hour With the Bible," 9 and 12.30 o'clock, respectively, were graced with two forthright messages on "Salvation," by Dr. J. H. Scott. His treatment was fresh and furnished with sermonic suggestions to young ministers.

Schedule of Annual Conferences, Fall, 1927

Conference	Place	Date	Bishop
Texas	Galveston, Tex.	November 28	Jones
West Texas	San Antonio, Tex.	November 30	Jones
Little Rock	Little Rock, Ark.	November 30	Clair
Savannah	Blackshear, Ga.	December 1	Richardson
South Carolina	Charleston, S. C.	December 6	Richardson
Atlanta	McDonough, Ga.	December 14	Richardson
South Florida	Daytona Beach, Fla.	January 19	Richardson
Mississippi	Jackson, Miss.	January 25	Thirkield
Florida	Gainesville, Fla.	January 26	Richardson
Upper Mississippi	Grenada, Miss.	February 1	Mead
Washington	Baltimore, Md.	March 21	Locke
Delaware	Philadelphia, Pa.	March 28	Jones
Lexington	Chicago, Ill.	April 11	Clair
Central Missouri	St. Louis, Mo.	April 18	Clair

These Bible talks kept the tone of the convention on a high spiritual plane. Business of a clerical and committee, or church polity sort, was expedited with marked completeness. Remarks were made by Dr. J. U. King, of the Washington Conference; Dr. W. C. Thompson, district superintendent of the Philadelphia District. The following district superintendents were also present: J. E. A. Johns, M. A. Thompson, T. H. Woodley.

The afternoon session was given over to special programs. 2:30 P. M.—Ladies' Aid Society anniversary, Mrs. A. E. Jefferson presiding; charming music was rendered by the ministers' wives' chorus. 4 P. M.—Woman's Home Missionary Society, Mrs. L. A. Blake presiding; principal address was delivered by Mrs. Hattie R. Hargis, president of The Woman's Home Missionary Society of Delaware Conference. Visitors: Mrs. M. A. R. Camphor, returned missionary from Africa; Mrs. Lavenia Jewett, of New York District. 8 P. M.—Evangelistic service, the Rev. W. T. Spellman. Prayer was offered by the Rev. J. O. Griffin. A truly evangelistic sermon was preached with exceeding fervency of the Holy Spirit by the Rev. L. D. Beecham, Centerville. An altar service was conducted by the Rev. R. H. Coulbourne, resulting in one conversion. The writer has attended no service on the district in five years that has come so near to a true Pentecost affecting so large a body of folk as this climax service. A stone dropped into a stream sets up reverberations that reach either shore; so will the influence of this Conference be.—The Rev. R. B. Thompson, Reporter.

VICKSBURG DISTRICT SUNDAY-SCHOOL CONVENTION

The Vicksburg District Sunday-school, Home Missionary Society, and Epworth League Convention convened in Lynch's Chapel Methodist Episcopal Church, Clinton, Miss., October 27-31, with District Superintendent J. R. Ross presiding. The convention was opened with an inspiring address by the Rev. Ross. Organization: the Rev. W. E. Rucker was elected secretary; the Rev. P. S. Olive, statistician.

The meeting of the pastors and delegates proved a source of much joy, and the Rev. E. G. Webb and his good people gave us royal entertainment. The welcome addresses by the citizens were pleasing to the convention. In behalf of the ministers the welcome was given by the Rev. C. P. Johnson, pastor of the Baptist Church; in behalf of the community, Miss Julia Jones; in behalf of the young people, Miss Pearl Patton. Prof. Lovett being absent, the Rev. West spoke on the value of education and the worth of sending our children to school. The young men and women of Mississippi College (white), led by Mr. F. A. Dunkins, rendered a fine program. Dr. J. C. Hibbler responded in a very befitting way. Dean Reynolds, of Haven Teachers College, spoke words of encouragement. The Rev. J. E. Thompson, of the Jackson District, and the Rev. S. L. Harrison, Meridian District, brought greetings. Prof. R. H. McAllister, business manager of the Southwestern Christian Advocate, was present and laid the value of the paper upon the hearts of the convention. Ten cash subscriptions were laid on the table. Dean Reynolds spoke in behalf of Haven Teachers College, and the convention responded in a very helpful way.

On Saturday evening the superintendent

held the fourth Quarterly Conference. The superintendent was paid in full. The sermons preached by the following were very helpful and inspiring: Drs. J. C. Hibbler, W. L. Marshall, G. C. Ford, P. S. Olive, A. L. McFall, W. E. Rucker, J. H. Smith. The following churches spared no pains in helping to care for the convention: St. Thomas, Holy Ghost, and Pleasant Green Baptist Churches. The convention was divided on Sunday for the benefit of both churches, Seven Springs and Lynch's Chapel, which proved a benediction for both. Dr. J. R. Ross proved himself equal to the task.—Reporter.

WORLD SERVICE MEETING, ARMSTRONG, MO.

Kansas City District, Central Missouri Conference, World Service Group No. 4, met at Grant Chapel Methodist Episcopal Church, Armstrong, Mo., October 31. Group No. 4 consists of the following churches: Glasgow, Slater, Armstrong, Glasgow circuit.

The business session opened at 6 P. M. The following officers were elected: F. D. Avant, Armstrong, president; R. H. Young, Slater, vice-president; Mrs. C. L. Jackson, Glasgow, secretary; Mrs. J. Mansfield, Armstrong, assistant secretary; H. T. Reeves, Glasgow, treasurer; Ora Young, Slater, reporter. Each church is represented as each group meeting by the following laymen: Jackson Williams, Glasgow; Ora Young, Slater; Mrs. Leonora Richardson, Armstrong; A. Woods, at Glasgow circuit.

At 7:45 the session was opened to the public, and the Rev. H. T. Reeves, of Glasgow, made a very interesting address on tithing and Christian stewardship, which was followed by the Rev. R. H. Young, of Slater, on World Service. The meeting was graced by the presence of the district superintendent, Rev. E. W. Hannah, and the Rev. Neighbor, of East St. Louis, Ill. The meeting was full of pep from start to finish, and all present went forth with the determination to put the World Service program over 100 per cent. It was brought to our knowledge by our district superintendent that the Kansas City District is leading all districts in the Central Missouri Conference in World Service at the present time, and Group No. 4 has resolved to put forth every effort to lead all groups in Kansas City District. The collection for the night was \$19. A World Service pep meeting is announced for November 16, at Slater, and for December 9 at Glasgow; all group officers are expected to be present. Let us put the World Service program over 100 per cent.—Ora Young, Reporter.

Indianapolis District Suggest-o-graphs

In every field fabulous values in old equipment have gone to the scrapheap to give place to modern improvements. A millionaire steel manufacturer credits the vastness of his fortune to his courage and foresight when he installed entirely new equipment at the risk of bankruptcy. It reduced cost and increased output so as to give him ten millions in increased profits while his competitors continued to "economize by wearing out their old equipment which was too good to throw away." Efficient church management will be marked by the same effort to secure and make proper use of all promising new tools and equipment, from departmental classrooms to

duplex envelopes; from religious motion pictures to addressographs and complete modern office equipment; from kitchen and social rooms to a pastor's auto. This is the day of efficiency standards. The world insists on the elimination of unnecessary waste in the form of materials, time, products, opportunities, and unused equipment. It demands a maximum of results with a minimum of costs. The more important the institution, the more searching is the scrutiny into methods and results.

Obituaries

COLEMAN—The Rev. B. J. Coleman was the son of William and Rachel Coleman, born over sixty years ago at Georgetown, Ky.; died September 18, 1927, in Indianapolis, Ind. He received his early training in the school of his local village. After feeling the call of the ministry, he saw the need of further training, so he attended school at Nashville, Tenn., and DePauw University, at Greencastle, Ind. He taught in several schools. He was united in marriage to Miss Annie Bell, of North Fork, Ky., May 4, 1899. To this union one son was born. The Rev. Coleman was a man of untiring efforts, a straightforward Christian gentleman. He had been in the Lexington Conference thirty-eight years, and served the following charges with credit: Mays Lick, Germantown, North Fork, Oberlin, Martins Ferry, Cynthiana, Mt. Sterling, Augusta, Scott Chapel, Indianapolis; Shelbyville, Rushville, Madison, Ind.; New Zion, Jeffersonton, Ky. The Rev. Coleman had been in declining health for over a year, and at the Annual Conference at Simpson Methodist Episcopal Church, in April, he retired, not being able to take work. He leaves a wife, son, one brother, and other relatives to mourn their loss.—Mrs. William Adkins, Reporter.

JEFFRES—Sister S. Jeffres, aged eighty-five years, died October 2, 1927, at Bridgeville, Miss. She was converted and joined Mt. Harmony Methodist Episcopal Church fifty-two years ago. She lived a consistent Christian and was faithful to every cause of the church. She leaves to mourn a son, two daughters, and a host of friends. The funeral was conducted by the pastor, Rev. J. W. Byrd.—Reporter.

MIDDLETON—Little Jimmie Middleton, the loving son of Mr. and Mrs. Adam Middleton, passed from labor to reward on October 24, 1927. He was ill for about four months, but was confined to his bed only one day. He bore his illness with patience until the end. We miss little Jimmie, but our loss is heaven's gain. The body was laid to rest in St. Paul Cemetery. He leaves to mourn four sisters, six brothers, father, mother, and a host of friends and relatives.—Lizzie O. Mason, Reporter.

NEELY—On October 14, 1927, after a long illness, Sister Ellen Neely departed this life in full triumph of faith. She was a faithful member of Blue's Chapel Methodist Episcopal Church, Scooba, Miss., and lived to a ripe old age. She was a special guide to children. Talks on her life were given as follows: As a Christian, by her class leader, Henry Cherry; mother, M. V. Johnson; neighbor and friend, N. Stewart, E. Watts, and A. Nicholson. The funeral was conducted by the pastor, Rev. F. L. Williams. Sister Neely leaves two daughters, five sons, two sisters, a host of grandchildren, relatives, and friends to mourn their loss.—M. E. Griggs, Reporter.

POLLARD—Mattie Pollard, fourteen years of age, died October 6, 1927. She was converted and joined Mt. Harmony Chapel Methodist Episcopal Church one year ago. She was a faithful member in every department of the church. Her funeral was preached by her pastor, the Rev. J. W. Byrd, Bridgeville, Miss.—Reporter.

RAY—Death has called another Christian hero. On September 22, the Rev. D. Ray, our beloved pastor of Richton, Miss., was called from labor to reward. Brother Ray was seventy-two years old at his death, and was one of our leading pastors in the Missis-

issippi Conference. He was a strong gospel preacher and a successful pastor. He built quite a number of churches and parsonages, and added souls to every charge he served, and was loved by all. Brother Ray was a man of high ideals, and was held in the very highest esteem by the members of his Conference and all who knew him. The following is a list of some of the many charges he served during the thirty-five years of his ministry: Poplarville, Brookhaven, Hazelhurst and St. Morris, McLain, Hub, Lampton, Crystal Springs, and Richton, his last appointment. Brother Ray died at Richton, but his funeral was held at Handsboro, Miss., his old home. The Rev. A. H. Lathan, pastor; the Rev. E. A. Wilson, district superintendent; M. P. Johnson, Dr. J. M. Shumpert, and a host of other ministers participated. The funeral was a large one, and his body was laid to rest in the Handsboro cemetery. He leaves a dear wife, who stood by him to the last, and a host of friends to mourn his departure.—Reporter.

SEALS—Brother Hiram Seals, a loyal member of Hopewell Methodist Episcopal Church, Philadelphia, Miss., was called from labor to reward, September 29, 1927. His funeral was attended by the Rev. E. W. Rogers, pastor, assisted by the Rev. W. M. Brown, pastor of the First Baptist Church of Louisville, Miss., and the Rev. A. A. Write, pastor of the Louisville charge. His body was laid to rest by the Hopewell Masonic Lodge, No. 299.—Reporter.

SIMON—Sister Hannah Simon died September 21, 1927. She was a staunch member of Shady Grove Methodist Episcopal Church for fifty-seven years. She died at the age of seventy-two years. Four daughters, three sons, one brother, two sisters, and a host of friends mourn their loss.—Rev. Wm. Jarrell, Pastor.

SIMPSON—Bro. Adam Simpson, a worthy layman of Piney Grove Church, Spartanburg (S. C.) circuit, was born in 1850, and died July 15, 1927, aged seventy-six years. He joined the Piney Grove Church in 1874, and was for forty years district steward of his charge, Sunday-school superintendent, and for the same length of time prepared programs for the Emancipation celebration of his church. About forty-five years ago he was married to Mrs. Sallie Simpson, who preceded him to the grave four years ago. To this happy union three sons and three daughters were born, all of whom survive him save the late Mrs. Sarah Harrison, wife of the Rev. R. H. Harrison, of Pacolet. The sons are: John Henry, of Philadelphia; Nathan, of Wheeling, W. Va., and Oliver, of Spartanburg, S. C. The daughters: Mesdames Ida L. Ray, Wheeling, W. Va.; Virginia Dogan, Charleston, S. C., and an adopted daughter, Maggie Brown, Dante, W. Va. His was a triumphant passing. His funeral was conducted by the Revs. E. W. Adams and G. Littlejohn.—R. R. Williams, Pastor.

WALKER—On October 25, 1927, the death angel claimed the three-year-old daughter of the Rev. W. R. Walker, our pastor at Shubuta, Miss. The baby's name was Rose Ella Walker. She died in the hospital at Meridian, Miss.—Reporter.

Marriages

LEWIS—REID. Mr. Dave Lewis and Miss Maud Ella Reid, of Clarksdale, Miss., were united in the bonds of holy wedlock, September 11, 1927, at the home of the bride. The Rev. D. D. Shelly performed the marriage ceremony.—Reporter.

SMITH—NEWSOM. On the evening of September 28, 1927, Mr. Hayward W. Smith and Mrs. Lula G. Newsom were quietly married at the parsonage of Clair's Chapel Methodist Episcopal Church, Omaha, Nebr., Mrs. Dora Donley and Mrs. Elenor Oville, witnesses. The Rev. T. B. Oville performed the ceremony. Mrs. Smith has lived in this city a number of years and is a member of Clair's Chapel. Mr. Smith has also lived here for some time, and is also a member of the same church. We sincerely wish for this couple a happy and joyous sail o'er life's sea.—Reporter.

DICKS' ANTISEPTIC

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NEW ORLEANS, LA.

TREMBLE—McGEE. Mr. Charles R. Tremble and Miss Rosa McGee were quietly married at the home of the groom, 1601 North 21st Street, Omaha, Nebr., Thursday evening, September 15, 1927. Mr. J. C. Owens and Mrs. E. Oville were the attendants. The ceremony was performed by the Rev. T. B. Oville. Mrs. Tremble was formerly of Atlanta, Ga. Since her stay here she has become a member of Clair's Chapel and a member of the Young People's Boosters Club, which is a financial asset to the church. Mr. Tremble is also a member of the above church, and is a successful business man of the city. He is one of the financial secretaries of the church. We wish for them long life and happiness.—Reporter.

Cards of Thanks

Mrs. Rev. S. A. Mason takes this method to thank the good people of Hammond, La., for the wonderful surprise party given her on Tuesday night, October 22, on her return home from the Annual Conference. To show their love and express their sympathy, the members of the party brought many pounds of fancy groceries and also a cash purse of \$13. May God's richest blessing rest upon them. The party was led by Mrs. Susie Simms, daughter of Mrs. Mason; S. C. Williams, Mrs. Mary Funches, and many others.

I wish to thank the members and friends of Neeley Methodist Episcopal Church, Wilson, La., for a grand surprise party given to me at our church on Friday night, October 28. This party was led by Sister Phillis Williams, of the Baptist Church; Sisters Sarah Brown, Rose Young, Anna Glasper, L. B. Boyard. As they entered the church ground they began singing "When the Saints Go Marching In." They laid on the table 100 pounds of select groceries and a purse containing a neat sum of money. God bless you all, and come again.—The Rev. Anthony Taylor, Pastor.

The pastor and wife wish to thank the members and friends of St. John Methodist Episcopal Church, Lawrenceburg, Tenn., for the storm given them on October 25, just after the prayer meeting had adjourned, surprising the pastor, wife, and baby. The following members led the group in a needy time with 150 pounds of choice groceries: Mrs. J. Clark, Mrs. C. Corner, Miss Mary Haynes, Messrs. J. A. Bumpers, O. Z. Summerhill, R. M. Parker, Levi Buchanan, the Rev. Buchanan, Mrs. I. S. Parker, Mrs. A. Buchanan, and many others. A few of the city merchants aided in this surprise. We will be glad to have this storm repeated at any time.—The Rev. and Mrs. W. M. Neal and Baby.

On October 15, after the official board meeting was over at Hopewell Methodist Episcopal Church, the pastor retired to Bro. Smith Carter's home to spend the night. Just at the hour of retirement, some slight threatenings were discovered, after which a mighty storm arose, and a crowd of faithful people rushed into the yard singing, heavy laden with many pounds of choice groceries for the pastor and family, which made our hearts rejoice. It was such a surprise, we can hardly find words to express our appreciation. This crowd was led by Brothers E. D.

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McSwine, N. A. Smith, Smith Carter, Sisters Sarah Smith, Mary Irving, Lottie McSwine, and others. The pastor thanked the guests in choice words, and welcomed them to come again.—P. A. Lemon, Pastor, Minter City, Miss.

Special Notice

The address of the Rev. F. W. Williams, district superintendent Tuscaloosa District, has been changed from 1007 22d Avenue to 2211 11th Street, Tuscaloosa, Ala.

Inquiry

I wish to inquire for my son, Esco Collins. When last heard of he was in Lumberton, Miss., about four years ago. If anyone knows of his whereabouts, please write his father and mother, Israel and Lovetta Collins, whose address is Meadville, Miss., Route 2, Box 2. Would thank the ministers to inquire also from their pulpits.

Barrett Biblical Institute
Evanston, Illinois

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, NOVEMBER 24, 1927



Wesley Methodist Episcopal Church

CHARLESTON, S. C.

(See Article On Page 928)

Central Alabama Conference Appointments

BIRMINGHAM DISTRICT

J. W. THOMAS, *District Superintendent*
Birmingham, Ala.

Asheville, T. H. Ham. Anniston: Haven, J. C. Carson; St. John, N. H. Redrick. Altoona and Oneonta, G. B. Morgan. Attalla and Collins, J. A. Knox. Birmingham: Bradford Chapel, to be supplied; Brownville-Irondale, J. W. Wright; East Thomas, J. W. Martin; Enon Ridge, J. C. McGhee; Eureka Mission, (A. L. Washington); Mason City, W. J. Smith; Mount Moriah, C. L. Dunn; Mount Pleasant, E. Mixon; Mount Hope Mission, (James McAdory); Scott Chapel, R. H. Cox; St. Paul, B. T. McEwen; Wright Chapel, Luther Jenkins. Cedar Bluff Ct., J. A. Harris. Beaver Valley-Ragland, to be supplied. Center Ct., J. A. Howard. Gadsden: Sweet Home, Chas. Coleman. Gadsden Ct., W. F. Dancy. Heflin Ct., J. C. Houghton. Hobson City, J. R. Taylor. Jasper and Oakman, (A. J. Jones). Valley Springs Ct., J. J. Harrison.

HUNTSVILLE DISTRICT

J. W. WHITFIELD, *District Superintendent*,
226 W. Wilson Street, Decatur, Ala.

Albany and Beulah, A. P. Sumpter. Ardmore Mission, (A. D. Bond). Athens and Oakland, V. D. Oatman. Bellmina-Sheffield, J. S. Carter. Blount Springs-Colony, W. H. Langford. Center Grove Ct., C. P. Payne. Decatur, J. N. Wallace. Guntersville, R. C. Cody. Huntsville, R. R. Williams. Huntsville Ct., Arthur Jones. Madison and Springhill, to be supplied. Normal Mission, A. W. McKinney. Scottsboro Ct., A. D. Moon. Triana Ct., J. L. D. Knox. Warrior and Bangor, Oliver Porter.

MONTGOMERY DISTRICT

P. P. WRIGHT, *District Superintendent*,
606 S. Jackson Street, Montgomery, Ala.

Booth and Mallies Chapel, J. T. M. Willis. Brewton and Pollard, R. H. Moore. Castle-

berry, Benj. Williams. Eclectic Ct., E. Frazier. Evergreen Ct., F. E. Dawkins. Georgian Mission, A. L. Boyd. Montgomery, Otho McEwen. Mobile: Chlekasaw, J. H. Gilder; Warren, J. L. Wilson; Wesley, P. G. Goins. Pensacola, Fla., J. H. Taggart. Tensaw Ct., B. G. Green. Theodore, S. B. Thornton. Troy and Aberfoil, H. J. McLin. Union Springs and Brown Grove, C. H. Brown. Wetumpka Ct., S. L. Damous.

OPELIKA DISTRICT

J. C. CHUMAN, *District Superintendent*,
Box 141, Alexander City, Ala.

Ashland, D. G. Toney. Alexander City, G. W. Brown. Benson Ct., J. W. Knox. Calaria Mission, to be supplied. Dadeville, L. D. Daniels. Five Points, J. R. Houser. Goodsell Memorial, to be supplied. Kelleyton, F. T. Thomas. Lafayette, to be supplied. Lafayette Ct., J. A. Holliday. Lanett Mission, J. P. McNally. Lineville, G. W. Washington. Mt. Jefferson Mission, C. A. Bready. Opelika, J. W. Patillo. Roanoke Ct., P. Y. Wofford. Rocky Mount, H. H. Nunn. Rockford, Z. A. Jackson. Steve Mission, to be supplied. Sylacauga, C. R. Perry. Talladega, Andy Callahan. Talladega Mission, M. W. Lawson. Wedowee, F. F. Owens.

TUSCALOOSA DISTRICT

F. W. WILLIAMS, *District Superintendent*,
Tuscaloosa, Ala.

Akron, Eugene Green. Bessemer, L. H. Zeigler. Clinton, to be supplied. Eutaw-Springfield, F. J. Jacobs. Gainesville, W. M. Tyree. Goodo Ct. (T. H. Harris). Marion, I. B. Points. Mantua Ct., J. A. W. Usher. Marietta Ct., (A. R. Matthews). Mt. Sterling, D. D. Vann. Newbern, (T. A. Wilson). Oakgrove, Z. K. Jackson. Reeders, J. H. Duffie. Selma Mission, to be supplied. Tuscaloosa, P. H. Kelly. St. Paul Ct., John Langford. York Ct., (Jesse Ridgeway).

Lincoln Conference Appointments

OKLAHOMA DISTRICT

J. H. ELLIS, *District Superintendent*,
521 North High Street, Oklahoma City, Okla.

Altus, F. F. Gibson. Ames Ct., Arthur Cox. Anadarko and Chickasha, L. C. Allen. Ardmore, G. G. Logan. Boley and Childs-ville, H. B. Gibson. Davis Ct., Chas. Sims. Guthrie, Arthur Jackson. Grant and Gay Ct., A. L. Woodard. Eufaula and McAlester, P. W. Webb. Hugo and Horse Prairie, J. D. Gibson. Langston (to be supplied). Meridian Ct., N. Coburn. Muskogee, LeRoy Fields. Oklahoma City: Quayle, H. T. S. Johnson; Clair Chapel, W. P. Johnson. Okmulgee and Weleetka, C. R. Ross. Pawnee, J. E. Austin. Purcell Ct., Wm. Meals. Seminole Ct., Willis Johnson. Terlton, (Mrs. B. McFall). Wellston Ct., O. G. Moss. Wewoka and Lima, W. H. G. Rowe. Waurika Ct., (J. Allen).

TOPEKA DISTRICT

B. R. BOOKER, *District Superintendent*,
1114 West 12th Street, Topeka, Kan.

Alma Ct., A. G. Russell. Atchison and Leavenworth, to be supplied. Burlingame and Osage City, (J. E. Williams). Clay Center Ct., J. H. Streeter. Dunlap and Junction City, R. G. Collins. Grand Island Ct., Neb., G. C. Cooper. Lincoln, Neb., S. H. Johnson. Manhattan, Kan., G. T. Saxton. Omaha, Neb.: Clair, A. H. Higgs; U Street and Council Bluffs, to be supplied. Salina, Kan., J. B. Walker. Topeka: Asbury, J. O. Murphy; Mt. Olive, W. B. Curtis. Valley Falls, to be supplied.

ROCKY MOUNTAIN DISTRICT

M. W. CLAIR, JR., *District Superintendent*,
2710 Downing Street, Denver, Colo.

Alamosa, to be supplied. Canon City, to be supplied. Colorado Springs, G. F. Tip-ton. Deerfield, to be supplied. Denver, M. W. Clair, Jr. Fort Collins, to be supplied. Fort Lupton, to be supplied. Greeley, to be supplied. Pueblo, Geo. N. Jones. Salida, (W. M. Browning). Trinidad, to be supplied. Walsenburg, to be supplied.

WICHITA DISTRICT

D. G. FRANKLIN, *District Superintendent*,
1415 North 9th Street, Kansas City, Kan.

Armourdale, T. B. Oville. Bonner Springs, A. A. Tolson. Caldwell, (J. E. Seaton). Chanute, A. J. McAllister. Chelsea and Grand River, Okla., L. A. Faulkner. Che-topa and Oswego, Kan., T. C. Butler. Coffeyville, S. L. Deas. Elliott and Big Creek, Okla., (N. M. Riley). Fort Scott, Kan., E. J. Moore. Independence, Walton Brown. Kansas City, G. S. Sawyer. Mound City, to be supplied. Parson, W. H. Hamilton. Pawhuska, Okla. (Mrs. Peache Ecton). Rose-dale, Kan., Dudley Smith. Tulsa, Okla., Alexander Talbert. Vinita, to be supplied. Wichita, Kan., W. C. Conwell.

L. D. Shaw, Conference evangelist, member of the Waurika Quarterly Conference.

N. J. Johnson, area evangelist, member of the Boley Quarterly Conference.

Personal and General

—Bishop M. W. Clair will hold the Liberia Annual Conference January 26, 1928, instead of January 11.

—President J. B. Randolph, of Claflin College, was called to Houston, Texas, on November 7, on account of the death of Mrs. Randolph's father, Dr. Ramsey, noted physician of Houston. Full account of the funeral arrangements have not reached this office, but may be expected in a later issue of the Southwestern.

—The public generally will sympathize with the Rev. W. N. Redmond, pastor of our church at Holly Springs, Miss., in his loss sustained by the burning of his home and all household belongings, together with necessary wearing apparel for the family's immediate use. The accident occurred October 25, and is the second such sustained by this family.

—In keeping with the singing talent of her father, the Rev. David Gray, of Atlanta Conference, Miss Ellen Gray, dramatic soprano singer, of Chicago, Ill., is giving a series of concerts through the South during this winter. She will then go to Europe for study under some of the great masters on the Continent. Miss Gray is booked for a concert in New Orleans in the near future.

—Mr. S. J. Brown, of Ruthville, Va., announces the marriage of his daughter, Miss Alberta B., to the Rev. Walter S. Jackson, October 20, 1927. The newlyweds will be at home to their numerous friends at the parsonage of Asbury Methodist Episcopal Church, 1830 East Eager Street, Baltimore, Md. Dr. Jackson has just gone to Baltimore from a very successful six-year term as district superintendent of the Charleston District, Washington Conference, and is universally beloved by his brethren. All Methodism are well-wishers of the bride and groom.

—Mrs. Josephine Holmes Frazier, who recently passed away in New York City, was the sister of the Rev. W. H. Holmes, a leading pastor, at present in the Savannah Conference. She was a graduate of Clark University, and for years taught most acceptably in the elementary department of that institution prior to the elimination of the grammar school. On leaving Atlanta, she went to New York City, where she had made her home. There she qualified and became a very efficient teacher in the New York public school system. Here she taught for years most successfully until her lamented death. She was, from childhood, a staunch Methodist and, on going to New York, transferred her membership to St. Mark Church, where her funeral was conducted by her pastor, the Rev. J. W. Robinson, D.D.

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The Descent of the Preacher

THAT was a most wholesome observation, with implied advice, given out the other day by that alert, conscientious Alabama grand jury in connection with timely investigations that body was making into the notoriously lawless condition prevailing in that section of the State. The jury had discovered that one of the arch conspirators and chief instigators of that reign of lawlessness was a preacher of the gospel, a minister of Jesus Christ. Concerning this, the finding of the jury was: "That in most, if not all, of the cases these outrageous acts of hooded mobs wearing the regalia of the Ku Klux Klan *are the evil fruits of leadership*, at war with all constituted authority and done in bigoted disregard of the courts. Nothing can be more cowardly, no act can so stir the blood of red-blooded men of good, loyal citizenship, than for persons who call themselves men to gather together, purporting to so gather under the banner of Christ, setting Christ before them as a criterion of character, and when thus gathered behind secret walls where none may enter if he bear not the countersign, there before the cross of Christ to plot and plan, to conspire and concoct, connive and conjure up the yellow deeds, the diabolical schemes, the unmerciful lashings and the cowardly torturing attacks which have, in our judgment, been committed upon defenseless men and women, white and black, in this country." Continuing specifically where the minister of the gospel was involved in person, the grand jury incisively observed: "These crimes would never have been committed if he had been as continuously engaged in serving his congregation as he had been in serving brutal floggings to defenseless women and in attempting to regulate Negro morality from behind a mask."

What a justly scathing rebuke for that minister or any minister anywhere, who forms wicked alliances with those anti-social forces in the community "in bigoted disregard of the courts," regularly constituted instruments set up by the people for insuring community safety. It is gross irony of his profession for the preacher of Jesus

Christ to join the mob with sword and torch in disregard of civil authority. Imagine Jesus countenancing this preacher's tactics or even His ideals. No true minister of Jesus Christ will wield carnal weapons in the dark or become a conspirator with those persons who do so. The one disgrace of the present ministry is that in its thinking and conduct it has struck the lower levels of life, below those where high-souled laymen live and expect them to live. These are dabblers into everybody's else business and co-partners in everything except that "one thing" which, presumably, they are called to do. Not all of the Klan's Clandestine Clerical Cudgelers of defenseless men and women, white and black, are to be found in Alabama. They are dispersed throughout the nation. By some process they should be discovered and their unholy alliances exposed to Christian public opinion. How any of these could conceive the idea they could be fit "to regulate Negro morality from behind a mask," or otherwise, if one of the modern mysteries of the social order. There is no such thing as color morality. Morality is not a thing of color or compartments. Some folks who are colored, have it, or react to social stimuli in such a way as that it may be predicated of them; so have some white folks. Some white folks, according to the daily press and, according to what tens of thousands of Negroes know, need their "morality" regulated; not, however, by the clandestine clerical censor, but by the power of the gospel of Jesus Christ; so, also, do some Negroes stand in need of having their morality regulated; not, however, by such preachers as belong to the night-riding prophets, whether the attempt at regulation were made at the head of a mob or from the most fashionable pulpit in the land. The Negro American will take no spiritual or moral advices from the night-riding preacher, neither will he have respect for any of his standards of ethics. Such a one is a dangerous social and religious misfit in the eyes of the Negro American, saint and sinner. The ministry should ascend to normal levels with their Lord.

Sixty-Ninth Session of North Carolina Conference

IT IS doubtful whether the North Carolina Conference ever met under such auspicious circumstances as at its sixty-ninth session, held at St. Matthew's Church, Greensboro, N. C., October 26-30, 1927.

A happy coincidence of events converged to make the Conference unique. Bishop Robert E. Jones, who presided at the session, is a native of Greensboro, his parents having lived and died there. He was for a long time a member of St. Matthew's Church, which entertained the Conference. His brother, David D. Jones, is the recently elected president of Bennett College for Women, and his own brethren, members of his own Conference, received at his hands their appointments.

From Wednesday morning, at 9 o'clock, at which time we listened to addresses of welcome by the mayor of Greensboro, the president of the Ministers' Union, and a prominent layman of the local church, until Sunday night, when the appointments were read, throughout every day, and every session there were enough thrills and happy surprises in form of reports, addresses, singing, and spiritual contacts to keep the tension high.

On the first morning the usual organization was had, with S. A. Peeler elected secretary; R. W. Winchester, treasurer; P. I. Wells, statistician, and G. Haven Caldwell, press reporter.

The high point in the opening session was the admin-

istering of the sacrament of the Lord's Supper. The dominant note in Bishop Jones' Conferences is the spiritual note, and he stressed the holy communion with that in view. In the service one is especially impressed with the controlling influence of the Christ whose agony we memorialize, and with a sacred responsibility his ministers take in accepting his leadership.

Noticeable in the reports of the district superintendents of the North Carolina Conference is the fact that all four are college and seminary men. That at once gives to the Conference a trained leadership, both in administration and in preaching power. The Conference boasts the exception of an unusual number of trained men in its membership representing the best colleges and universities and theological schools of the country. Syracuse, Northwestern, Boston, Howard, Clark, Gammon, Drew, Union, and others are represented in the membership of the Conference.

Business in the North Carolina Conference is expedited in a most prompt and efficient way. In statistical reports, in the handling of Disciplinary questions, in the election of delegates, in the open discussions on the floor, as well as in all other matters of business arising during the sessions, the Conference makes an impression avowedly favorable upon visitors, regardless as to what Conference they themselves may be attached.

That the Conference is gaining in public favor throughout its bounds is evidenced by the constant stream of ordained men coming from other communions seeking recognition, and by the numbers of younger men who are ever applying for entrance, as well as by the ever-increasing attendance of laymen and friends coming by every means of conveyance, both public and private, to be benefited by the anniversaries and addresses by the leaders of our branch of Methodism.

Drs. Kohlstedt and W. A. C. Hughes, of the Board of Home Missions and Church Extension; F. I. Johnson, of the Board of Foreign Missions; R. J. Wade, of the World Service Commission; F. C. Geddis, of the Board of Pensions and Relief; M. J. Holmes, of the Board of Education; R. N. Brooks, of Gammon Theological Seminary; N. E. Davis, of the Board of Hospitals, Homes, and Deaconesses, each presented the work of his board in a masterful way. The casual visitor or layman listening to any one of these addresses would be made to feel that every other interest in the church has been merged into the work of the one board being presented.

In the election of delegates to the General Conference the North Carolina Conference departed from an established custom of sending one minister and one district superintendent. The Conference is no longer represented by blocs—the cabinet as a bloc, and the men in the trenches as a bloc—but by efficient and aggressive leadership. By its vote the Conference showed its failure to see any good purpose served by a partisan representation. No longer can an office or a condition be successfully assigned as a reason for election. Manhood and efficiency must be uppermost. The delegates elected to the General Conference are as follows: Ministerial—R. G. Morris, in detached service with the Board of Home Missions and Church Extension; and R. W. Winchester, a pastor. Laymen—C. T. Woodland, business man; and Jas. A. McRae, educator.

The Saturday sessions, morning, afternoon, and early evening, were held in the Carrie Barge Chapel

and on the grounds of the newly organized Bennett College for Women. David Dallas Jones, president of the college, together with his faculty, were most happy in their reception and welcome tendered the Conference. Participating in the platform meeting of the morning were Bishop Wilbur P. Thirkield; President Florence Reed, of Spellman College; Miss Irene Thomas, field secretary of The Woman's Home Missionary Society; R. T. Weatherby, the host of the Conference; H. L. Ashe and G. H. Caldwell, representing the Conference in resolutions of confidence; Charles H. Ireland, treasurer of the board of trustees of Bennett College for Women; and Bishop R. E. Jones, presiding.

That the Conference is squarely behind this newest venture in education passed any stage of doubt when in fifteen minutes there were raised and reported \$1,575 for improvement and additional equipment. At the last Annual Conference Dr. W. H. Bruce, a layman of Winston-Salem, had pledged \$500 conditional upon the Conference's raising \$4,500. Previously, \$3,334 had been turned over to the college on this fund. With rejoicing the Conference received, as reported by the secretary, a total raised of \$5,409.

Bennett College for Women, led on by its indomitable and vigilant president, is back of every interest of our Methodism. And their every fiber of energy and every ounce of support needful to make Bennett College for Women a bigger, better Bennett; is assured the administration and the joint boards of the church by the ministers and laity of the militant and aggressive Methodism within the bounds of the North Carolina Conference.

The Sunday morning sermon by Bishop Jones was an outlined method by which "We might take the world for Christ and win the day." The peppy slogan on the football stadium, "Every Man Get a Man," was revamped into a classic and spiritual shibboleth, and men who perhaps had never before put forth an effort, went out into the mass of sinning and sinful humanity to bring one other man to Christ.

The appointments read at the close of the Sunday evening service are as follows:

(Names in parentheses indicate supply)

GREENSBORO DISTRICT

DR. J. P. MORRIS, *District Superintendent*

Brown Summitt, W. R. Zeigler. Caswell, to be supplied. Empire, C. G. Bynum. Greensboro: East, P. F. Johnson; High Street, N. M. Black; Northeast, E. I. S. Swann; St. Matthew, R. T. Weatherby; South, A. S. McGowan; Northwest, N. S. T. Shamborguer; Southeast, (A. S. Green). Guilford, R. D. Bethea. Henderson, W. J. Smith. Leaksville, P. I. Wells. Newport News, Va., H. C. Gannaway. Norfolk, Va., A. M. Erwin. Oxford and Bullock, J. W. Hall. Pleasant Ridge, Va., B. C. Littlejohn. Ram-suer, B. F. Gleaves. Reidsville, J. E. Brower. West Raleigh, S. A. Peeler.

WESTERN DISTRICT

DR. N. J. PASS, *District Superintendent*

Asheville, G. H. Caldwell. Bessemer City, D. H. Kearse. Boone, S. E. Dunham. Catawba, E. M. McLeod. Cherryville and L'Bethel, A. M. Robinson. Forest City, J. B. Meekins. Franklin, Robert McRae. Gastonia, C. T. Foley. Hickory, W. T. Lomax. Lawn-dale and Brooks, B. L. Burge. Lenoir, R. B. Rhyne. Lenoir Ct., A. D. McDonald. Lowesville and Ebenezer, J. J. Blanton. Lincolnton and Mt. Holley, C. E. Howard. McPeler and St. James, Robert Smith. Marion, J. W. Shuford. Mooresville and Mayhew, G. W. Patterson. Mt. Morn and Cornelius, J. C. Addie. Newton and Conover, J. R. Dillard. Old Fort, A. E. Robinson. Shelby and King's Mountain, Marshall McCallum. Sherrills Ford and Denver, W. M. Chavis. Statesville and Philadelphia, G. W. Brower. Union Mills and Brackettstown, (J. B. Meeks). West Asheville, J. M. Harris.

(Concluded on page 931)

Contributed Editorial

Jimmie, Mary, and the Sunday School

JIMMIE and his sister, Mary, seem to be attending Sunday school less and less, if statistics for the last four years can be depended upon. In 1923 the attendance in Methodist Episcopal Sunday schools was 2,127,970; in 1924 it was 2,120,078; in 1925 it was 2,160,844; and in 1926 it was 2,125,386; a drop of 54,834 in attendance for the past four years. Recorded enrollments for the same period dropped 206,390 in the same number of years. During the same period, the population of the United States increased 7,243,000.

Better system in keeping records, several changes in areas, larger sales of Sunday-school publications and some other factors may account for some of the losses. But even in the face of these considerations the facts are worthy of serious consideration and constitute a challenge to vigorous and constructive efforts to interest Jimmie and Mary in our Methodist Sunday schools.

Jimmie and his sister, Mary, are failing to attend our Sunday schools. Is it because they are not interested in what goes on in the Sunday school? Or, because no one has so invited them as to create a desire to attend? Even though attendance had not decreased, we face the fact that *millions of our boys and girls are not connected with any Sunday school*. Spiritual illiteracy is a menace to the State as well as an opportunity for the Church. Without moral and religious education for its citizenship the State can scarcely rise to its highest function nor guarantee permanently prosperity and happiness to its people.

Are Jimmie and Mary not attending because they are not interested in what goes on in the Sunday school? Is the Sunday-school meeting the crying need of their experience for an interpretation of a God whom they can feel and understand—an interpretation that grows out of their experience? Is the Church providing Jimmy with an experience of worship that satisfies him deeply because it meets his need? An increasing number of Sunday schools are meeting the problem. May not all Methodist churches do so?

Surely it is possible to develop a religious educational program that is colorful, attractive, dynamic, satisfying in the experience of the boy and girl! If Jimmie and his sister, Mary, are staying away from Sunday school because of an untrained teaching force, meager program, lack of equipment, in what way is the Church to answer? Dare the Methodist Church fail its boys and girls?

Jimmie and Mary are coming to Sunday school less and less. Perhaps no one has been to their home to ask them to attend. Jimmie might come if he knew he is really wanted. A friendly invitation will bring his sister, Mary, too. It is serious to even consider the possibility of the Church failing to provide an adequate program of religious education; it is tragic to consider the possibility of the loss of thousands through the absence of any organized procedure by which we shall invite every non-attending boy and girl to become a member and regularly attend the Sunday school.

Every local church and Sunday school undoubtedly will feel the challenge of the general decline in enrollment and attendance. The possibility of meeting the situation suggests the need for a definite procedure in which local churches may seek to bring thousands of people of all ages into the work of the Sunday schools in the early part

of next year. The contemplation of the results of adding an average of even five persons to the attendance of each of our twenty-five thousand Sunday schools in the United States this year exerts a strong stimulus to try to do so. For this would mean a net gain of 125,000 pupils. *An average of ten pupils per Sunday school would mean the addition of a quarter of a million.* Is this too much to expect? Have we faith and energy in Methodism sufficient for the task?

The Department of Church Schools thinks there are both faith and energy in Methodism sufficient to solve this problem of Jimmie's absence from the Methodist Sunday school. It is recommending that the WEEK OF JANUARY 22-29 BE SET APART AS SUNDAY SCHOOL ENROLLMENT AND ATTENDANCE WEEK. Aids and suggestions that may be used by the local churches in seeking to increase their enrollment and attendance are being prepared.

CHARLES F. BOSS, JR.,

Department of Church Schools, Board of Education.

"As Long As It Deserves to Live"

DR. WILLIAM F. CONNER, chairman of the Book Committee, in his thoughtful address at the dedication of the new printing plant of The Methodist Book Concern at Dobbs Ferry, N. Y., used some phrases and sentences that deserve deep pondering from everyone interested in the future of Methodism. Doctor Conner's address was in the form of a message to those who shall be the publishing interests of Methodism a century hence in 2026.

In one passage he emphasizes what may be called the characteristic Methodist practice of "probation." He said: "Methodism will live and grow *just so long as it deserves to live and grow*. And that means so long as it is able to adapt itself to a changing environment. And that means so long as it proves to be a proclaimer of the essential good news of Jesus Christ and be of real service to a needy world."

"As long as it deserves to live and grow"—arresting words, these. They express the fact that any church exists on "probation." It must win in each new age its right to live by the manner in which it serves its age. This is a needed corrective, with sound Scriptural basis, to the habit of regarding a church as though it exists by divine right regardless of present service.

There have been many discussions of Methodism which were not informed by this Scriptural condition emphasized by Doctor Conner. Methodism will live in the future not because it has lived in the past, not because it is big, but only if it has the vision and courage to adapt itself to the new needs and conditions of the days that are to come. Doctor Conner has seized on one of the essential features of the genius of Methodism—its *power of adaptation* which it has revealed again and again. This is all the more worth recalling because there are those who loudly but mistakenly interpret Methodism as though it were a static, petrified thing, as though it were a collection of rules as rigid as though they were set in concrete. "Old-time Methodism" was not that sort of thing at all. It preserved itself so free from the shackles of form and tradition that it could snap them completely when the call came to move out on new trails and pathways to a world of need!

L.

What the Movies Are Doing to America

The Intellectual Dangers of the Moving Picture

By Professor Earl Barnes

EVERY time a man invents a new machine or a new process, he sets in motion forces which will inevitably work changes in him and in his descendants. Railroads and steamboats tend to break down racial characteristics. They carry Germans to marry Irish women in Australia, and their descendants become Americans living in Connecticut. Cables and the telegraph drive us to think in larger units and international thinking crowds on nationalism. When typewriters were invented they fitted the qualities of young women and led them out of their homes to offices, thereby changing the homes and the offices, together with many of our ideas concerning dress, manners, suffrage, and sex. When we find a new key with which we can liberate an invention we rejoice. The new creation is greeted like a celestial visitor, but no one knows whether it will prove a devil.

We see this process of change, due to new inventions, magnified when a primitive folk like Hawaiians or the Fijis come suddenly in contact with gunpowder, clothes, and whisky. The natives die like flies and their descendants are pitiful. With highly civilized people the changes are slower, and, since the people are better trained in selection, they receive such new visitors as cocaine and poison gas with suspicion and seek to minimize the possible evils they may work.

Yet when the evils are not obvious and immediate, we are prone to welcome the new invention in the same spirit extended by the Hawaiians to firewater and clothes. In this first quarter of the twentieth century these new guests have come in a swarm. Telephones, automobiles, flying machines, radio, movies, Communism, Fascism, poison gases, hydro-electric power, and television

crowd on each other's heels.

Fifteen Thousand Moving Picture Theaters

The movie is one of the most striking of these modern inventions. It came to us about twenty-five years ago, and now some 10,000,000 people in the United States alone visit its more than 15,000 movie theaters daily. We have invested over \$1,500,000,000 in its service, and we pay about \$3,000,000 daily to visit its shrines. Its sponsors see in it one of the greatest of the arts, capable of almost indefinite refinement and development. Many thoughtful people consider it a means of instruction which will greatly supplement books and periodicals for the general public and textbooks and demonstrations in schools. Even those who do not care for the movies are generally inclined to consider them a harmless waste of money and

time, at least when they avoid obscenity and crime. In this study we are not concerned with the effect of pictures displaying obscenities and crime or irreligion or undesirable political ideas. With experience we can certainly learn how to handle these problems.

The movies, while they appeal to all ages, are especially attractive to childhood and youth. Clarence Arthur Perry, in his study on "The Attitude of High-School Students Toward Motion Pictures," examined 37,505 boys and girls of high-school age, well distributed in cities of varying size and in countrysides from Maine to California. He found that in four weeks following Easter, one sixth of these young people did not go to the movies at all. Five sixths of the children went more than once a week; fifty-seven per cent of the boys and fifty-four per cent of the girls went more than twice a



Ewing Galloway

A MODERN TEMPLE

Ten million people in the United States alone visit its more than 15,000 movie theatres daily. We have invested over a billion and a half dollars in its services, and we pay \$3,000,000 every day to visit its shrines.

week, while six per cent of the boys and three and a half per cent of the girls went more than three times a week. It is an interesting fact that as we go up in the grades of the high school the attendance on movies becomes steadily less.

Children's Attendance at the Films

In another study made by Mrs. Estella L. Moulton, of the Parent-Teachers' Association in Chicago, she found that of 8,000 children drawn from six of the city's high schools, eighty-seven per cent attended the movies from one to seven times a week. She also found that the 275 pupils with the highest school records used 393 movie tickets a week, while the 275 pupils with the lowest records used 503 tickets a week.

A recent English writer on "The Cinema in Education" says that in the British Isles during a recent year there were no fewer than 1,075,875,000 attendances at picture shows. On the basis of these figures the entire population of the United Kingdom goes once a fortnight to the pictures. In thickly populated areas, he says, about ninety per cent of the elementary school population attends the picture theaters.

Those who favor the movies are constantly insisting that they enable one to gather knowledge of contemporary history, geography, natural history, industrial processes, and general literature quickly and without effort. "Visual education" is a phrase to conjure with. Mr. Edison and others have spent large sums in experimenting with educational films; at Yale University an elaborate series of historical pictures have been produced; most new high-school buildings are fitted with moving picture appliances, and the subject is constantly discussed by educational people. The time has come to inquire: How do the movies actually affect the minds of their followers? What are the mental characteristics of the well-developed movie fan?

How Do Movies Affect Their Followers?

In the first place, the movie appeals only to the sense of sight. This is a valuable sense, but far less important in getting knowledge than it is usually thought to be. Without either sight or hearing, Helen Keller has lived a large and generous life, graduated from one of our best colleges, and written excellent books on abstract subjects. It is true that movies are generally accompanied by music, but it gives no informa-



Ewing Galloway

FILMING "THE COVERED WAGON"

and light with, possibly, some slight special feeling within the field of the retina. If a child had no sensations except those of sight, a custard pie would be as hard to him as a piece of pig iron; sandpaper would be as smooth as silk; his nose would be as far away from him as the sun. If sight gave us immediate knowledge, the earth would not look to us like a flat plain; the sky would not seem to be a solid dome, and the sun would appear more than twelve inches in diameter.

Sight cannot tell us whether a mountain is ten feet high or ten thousand feet high. We must interpret the color and light as signs through experience gained from other senses. Movies give us only these sight signs. With a castle in the background, a cardboard wall two feet high may be photographed to look like a solid wall twenty feet high in front of the castle. In "The Lost World" the antediluvian monsters were mannikins only twenty inches high.

The "Movie Fan" Becomes Lazy-Minded

In the second place, the spectator in a movie can do little in response to the ideas and emotions awakened in his mind. These always tend to pass over into action. This is their purpose, and the mind becomes cultivated as it gives expression to the ideas it receives. It is true that some memories will linger and result in future action. Movie fans will develop the Mary Pickford rosebud mouth, the Valentino oily black pompadour and the ankle bracelet. Charlie Chaplin, with his bowler hat, his little mustache, his limber walking stick, his baggy trousers, and his flapping shoes will be recognized as a typical American all over the world. But in a fixed seat, and in the darkened interior of a movie house, one is thrilled to action a thousand times and does nothing. He becomes accustomed to receiving and not giving; he lives vicariously and action becomes difficult. The fan can hardly escape becoming lazy-minded.

But why am I charging this failure to see to the movies? Be-

For educating youth nothing can take the place of all-around sensuous contact with reality. When a boy goes to the playground, the work shop, or out with the Boy Scouts, he gains material to think with, and he does some thinking. When the same boy goes to the ordinary movies he may try to think, but he lacks the sensuous experience to think with; his ideas cannot pass into action; he becomes habituated to fragments; he becomes lazy-minded and substitutes feeling for thinking. He is on the way to becoming a movie fan, lazy-minded, fragmentary, emotional—a thrill hunter.—Earl Barnes.

cause they make people believe that by sitting in front of shifting lights and shadows they are gaining intelligence without effort. The fact is that seeing a movie film is seeing at second hand, with color generally omitted, and so it makes only part of the appeal, even to the eye, which reality makes. In a movie one sees only what his nervous system has already been trained to see. In muscular and tactile contact in realities one is always gaining some new knowledge, and is also perfecting his ability to interpret the world through sights and sounds.

Through mergers and agreements, and the ownership of theaters, the business has become highly centralized, and it can dictate to nearly all the exhibitors what kinds of pictures they shall show. But even were it a monopoly, the immense overhead expenses involved in an investment of a billion and a half of dollars must be met day by day. An army of employees, some drawing fantastic salaries, must be paid; the 15,000 movie theaters must be built and maintained; over 700 new films must be produced annually, all expensive and some costing as much as a million dollars apiece.

On the Child's Level

To meet these enormous expenses, the seats must be filled, and about \$3,000,000 must be brought into the box office at an average of about thirty cents a person. To gather this mob day after day, even with our population of nearly 120,000,000, something more than a monopoly of production and sales would be necessary. Men and women, young and old, highbrows and lowbrows, geniuses and morons, must all be enticed into the movie house. Every film must contain something for everyone. But if a child and an adult are to get together intellectually, it must be on the child's plane. If a moron and an intellectualist are to be drawn into a theater together, the program must abound with moron appeals.

But the movie must go much further than this in its appeal for an audience. Outside the United States there are nearly as many movie playhouses as there are here—about 15,000 scattered in all parts of the world. The American producers have captured this market, until we furnish eighty-five per cent of the films shown abroad, and we send them everywhere. In the first nine months of 1924, according to our Government statistics, we exported \$6,545,000 worth of motion picture films, 174,000,000 feet, a celluloid ribbon 33,000 miles long. To support our home market and hold this foreign market, the film must cater not only to our own children and to morons, but to Malays, Lapps, and Hottentots as well. This need for attendance destroys the possibility of intelligent construction in scenarios, and drives the producers to elemental vaudeville, plots broken up to introduce stunts and funny work which will appeal to our children and morons, to Turks, Russians, and Malays.

Since it is so difficult to furnish intellectual material which will appeal to enough people in New York, Madagascar, and Patagonia to support the enormous overhead



Ewing Gallows

IN THE HEART OF HOLLYWOOD

expenses of the business, producers turn naturally to the emotions. Our feelings are more primitive and more universal than our thinking. A banker in New York, a moron from a feeble-minded home, and a Chinese coolie may share a common pity when a weeping damsel is carried off by a roughneck villain. Hence, emotions appealing to sex, avarice, contest, home, mother, and the flag become the stock in trade of the scenario writer. The mind becomes, too lazy to record even fragmentary

and uninterpreted impressions of sight; it abdicates and the person sits in thrills to broken appeals to his sensibilities.

Advertisers always present what they consider the most attractive aspects of their goods. A page of The Chicago Tribune, devoted to movie advertisements, features: "A torrent of thrills"; "Come on, crash the movie studios with the gang"; "Inside stuff from film-land"; "Sensational Arctic drama"; "Tum-tum music that beats with your heart beat, entices a fast pulse that keeps your feet tapping." No matter how fast this sort of entertainment starts, the lazy nervous system, pulsing and jumping in the dark, and never carrying the emotions into action, will gradually run down and so the speed must be accelerated. The syncopation required for such a rapid series of thrills would alone destroy the hope of doing much with the movies as a training for the intelligence.

Of course I have given but one side of the case. There are certain things which the movies can do better than any other art. They can take the imperfect images of our imagination, things which can never be actually experienced, and they can give them a new intensity. In "The Thief of Bagdad," fairy tales become visible and take on a new charm. Men step on a carpet, one makes a wish, and you see them flying off across the world, over the fields and the towns. The hero, pursued by the law, reaches the city wall; he uncoils a rope, which he had worn as a girdle, tosses one end into the air, climbs up the rope to the top of the wall and escapes. You know that the things did not really happen—you were fooled by the photographs; but you have a new sense of fairy-land, and you are glad to be deceived. Movies can do best what the dramatic artist cannot do at all.

As a means of conveying new knowledge, movies are inadequate. Where one has gained knowledge through varied sensuous experience of reality, the movie can aid the imagination by gathering together and expanding general ideas. It can also serve as a microscope by slowing up processes like a diving human figure or a running horse in ways helpful to our understanding.

These intellectual weaknesses, of appealing only to sight and of lacking response to awakened impulses inhere in the nature of this invention. Other and more easily observed weaknesses are now inevitable because of the commercial conditions in the movie world. It was early seized upon by exploiters who have developed it along the lines that will make most money.

Disturbing the Judicious

In Which Suggestion is Made That We Pray for Some More "Injudicious" Preachers

By John Leonard Cole

Pastor Methodist Episcopal Church, Saranac Lake, New York

"THAT preacher will drive me crazy," spoken by a layman coming out of church on Sunday noon, was not meant to be a compliment.

But it is a tribute to the propulsive force of the preacher's message and the directness of his aim, if he does send people out from a service of worship feeling themselves to be on the road to insanity, equanimity all upset, long established conclusions all "shot," familiar cerebrations and neuron paths in the brain all twisted up. The man who turns away from a preacher with a sense of having been in the presence of some one "possessed," and feeling a contagion of uneasiness himself, is all unconsciously revealing the fact that his preacher is in the succession of the truest prophets. It would not be putting it too strongly to say that the prime business of a prophet-preacher (perhaps not of the priest-pastor) is to "drive men crazy."

One of Paul's auditors over in Cæsarea became so sure that he was listening to a mad man and was being upset himself by the disturbing truth of the enthusiast, that he broke right in on the discourse with, "You are raving, Paul!" He tried to be polite and ascribe it to Paul's "great learning," but the short and ugly words "mad," and "rave," were uttered, and showed how the judicial and judicious royal listener was impressed with this early preacher of the evangel. Not strange at all that he should so impress Festus since the central figure of Paul's evangel, the very heart and soul of his Good News, had, Himself, been labeled insane by the level-headed experts up from Jerusalem, officials trained in weighing pro and con niceties of the law. With the distinguished judiciary even his own relatives agreed, calling him "out of his mind," as they listened to his burning words and his intense, authoritative manner of speech.

A Use for "Fanatics"

Laymen's committees may never require that their minister be one who speaks as though he were "beside himself"; but, fact is, they would be more apt to secure a lineal descendant of Amos and Hosea and Stephen and Paul if they put that among their requirements. When Roland Hill preached, they called him a "mad man," but he protested with "When I passed yonder gravel pit and saw it cave in and bury three men alive and shouted for help till they heard me in the town nearly a mile away, nobody called me a mad man then. But when I see destruction about to fall on sinners and entomb them in eternal mass of woe, and cry aloud—they say I am beside myself. Perhaps I am; but oh, that all God's children might thus be fired to save their fellows!"

A man who would pray in agony, "Give me Scotland or I die!" might be regarded by very dispassionate "level" minds as in the cracked brain class. But Scotland, in spite of all its stolidity, yielded to the "fervent, effectual prayer of" this righteous man. His contemporaries said so often about Hosea the same thing that the disturbed

pew holder in the American church said, that Hosea cried in fine irony to his critics, "The prophet is a fool; the man that hath the Spirit is mad!" "Fool," "mad" and "wild" and "absurd" are words that any earnest successor to the prophets will be accustomed to hear. Of course, those preachers whose "religion is an opiate," whose first and last commandment is, "Do not upset the apple cart," will never hear any muttering like that. Rather, they will hear the sisters and brothers uttering inane compliments like "how sweet," "lovely," "just what I think, too," when he is done. But he will know, "when all men praise him," that he is out of the direct line of the clear-seeing, plain-speaking evangelists who not only ignore the equilibrium of the apple cart, but get the reputation of "turning the world upside down."

"Single-Track Minds" Generate Spiritual Energy

St. Francis of Assisi was neurotic; Joan of Arc had hallucinations; St. Augustine would probably be put down by neurologists as "unbalanced"; and what a "temperament" had Bernard and Teresa! But when one reflects on the matter a little, it appears that most of the permanent imprints on this calm and conventional cold world have been put there by people who were "neurotic." They have been "possessed" with one big idea, that God is so good and so wise that He ought to be loved and obeyed by everybody. "God-intoxicated" themselves, they pray and preach so fervently—monomaniacs on that one dominating conviction—that they actually drive people to drink; to drink, that is, of the same "life-giving stream" whereof they have tasted and been satisfied. Men with such single-track minds—so "drunk with the Spirit," are veritable generators of spiritual energy that lift mankind up out of the fogs of doubt and the miasma of sin into the sunshine of God's truth. In his "Morbid Fears and Compulsions," Dr. H. W. Frink says: ". . . it is the neurotics that are pioneers in most reforms. The very normal people who have no trouble in adjusting themselves to their environment are, as a rule, too sleek in their contentment to fight hard for any radical changes, or even to take much interest in seeking to have such changes made."

These unbalanced folks have been accused, as Socrates was, of walking around with their heads in the clouds—"dreamers," "visionaries," and so on. But, as a matter of fact, they are *above* the clouds; they are among the stars, where they get a good light and a clear perspective upon mundane affairs of food and drink, work and wage. From his lofty, "insane" elevation, Paul, called "mad," cried down with renewed earnestness to the "sane" man, Festus, "Would to God not only you, but all who hear me to-day, might be what I am—except these bonds."

Perhaps the church should start in praying God to give them fanatics. Certainly the gift of many leaders, able to see the invisible, pray with agony, believe intensely in the triumph of truth, willing to stake their all on the

practicability of such things as the Golden Rule, non-retaliation, love, good will, and praying for enemies, would be about the finest gift with which the Spirit could dower the churches. In the day when religion tends to be complaisant and stereotyped, when the church inclines to dependence upon the things that are "seen" (like collections and membership records), the injection of a good number of men who upset the tables of the money changers and who dream dreams, might be a veritable Godsend to organized religion.

Religious people require no special urging to-day to "do all things decently and in order"; there is something of an overdose of placid regularity, and a lack of God-inspired spontaneity and verve. There is plenty of tendency to stand pat, to respect "the ancient landmarks," and too little launching "out into the deep." At the risk of insurrection, ecclesiastical and political, a few sermons ought to be preached on the *other* side of "the powers that be are ordained of God." Certainly the enterprise of that eternally youthful Christ is not to be advanced by men whose one soporific theme is "things as are, ought to be, forever and ever, Amen."

Sir Conan Doyle says that "The church dogmas of to-day need pep," and he is right. But that the needed "pep" will be forthcoming through listening, in darkened rooms, to small talk from the spirits of the departed, is doubtful. A vital, aggressive religious life will be more likely to arise from a strong, radiant, naked faith in God, "an assurance of things hoped for, a conviction of things not seen," than through his "attenuated materialism," as Tom Masson calls Doyle's spiritism.

Dr. Adolf Lorenz, orthopedic surgeon, came back from Vienna the other day saying that we Americans do everything to excess—live, work, and play in excess. In matters of drink, money, and fun-chasing, this criticism is doubtless right. But the famous doctor is not familiar, evidently, with the religious habits of American Protestants. He has not carefully observed the moderate calm with which the average church member here attends to "the private and public worship of God," the beautiful and judicious placidity with which he regards the possibility of actually following out Jesus' directions in thinking and living and working day by day. Had Dr. Lorenz become better acquainted with the sweet patience and conservatism of most church people, he would have felt more like writing as did the apostle to the angel of the church of the Laodiceans, "Would thou wert hot or cold."

In the "Soldiers' Pocket Book," Lord Wolsey wrote a beautiful, though unintended, tribute to missionaries, and a back-hand slam at other Christians: "The soldier must be taught to believe that his duties are the noblest that fall to a man's lot. He must be taught to despise all those of civil life. Soldiers, *like missionaries, must be fanatics.*" Why didn't the General Staff say, "ministers" or "Christians"? Are missionaries the only members of the Christian faith who have not lost their passionate, adventurous consecration? "Dick" Sheppard, of London, has a right to betray some impatience as he writes out of an enthusiastic, evangelistic heart, "I fear Western civilization will go up in smoke before Christianity, *moving at its present pace*, takes possession." "Conventional," rather than "converting," is the vivid way he describes our Protestantism.

The fatal charge, of course, against these "radical," "crazy" preachers who keep insisting that Christ ought to be taken at His word, and that a Christian, at home,

at store, and at the mill, ought to venture out in pure faith in his power, is that they are idealists. "Well-meaning," but "lacking in judgment," is the faint praise with which they are damned. Lack of efficiency and caution is their serious defects, like that of the woman at the house of Simon the leper, who brought out her very valuable cruse of pure nard ointment and broke it on the head of One she loved. Yet it is noticeable that so staid a journal as the New York Times said in editorial comment on Briand's good-will policy before the Chamber, "In order to be practical the idealist need not feel his way forward timidly. He can take the bold step, provided he realizes the consequences and is prepared to pay the price."

"God's Fools"

Preachers and people who are practical idealists, in this sense of taking "the bold step, . . . prepared to pay the price," willing to be called fools, so be it they are God's fools, are the hope of the church, the saviors of organized religion, "the salt of the earth"—not the timid, safe, and sane conformists. Hope lies with the believers who are believers enough to relate every human interest of business, government, politics, and church to the Vision, and then "spite of the stare of the wise and the world's derision," *dare* follow the vision. "The men with fire in their hearts will have fire flashing in their eyes, and the men with eyes of fire will renew the life of the world," writes a Western editor. And L. S. Bates is correct when he says: "There are brakemen enough in the church to last a hundred years if we never received another one. They are the men who are afraid that the church will go too fast. What we want is more firemen."

The brother whose minister, by the frank acceptance of Jesus' truth and brave application of it to human problems, is driving hearers crazy, probably needs less poise and more power. He certainly needs to pray the supplication of D. L. Moody, "I have prayed many times that the Lord would let me die before the enthusiasm dies out in my soul. I want to keep full of fire up to the last."

To the Cellar!

By Elbert M. Conover

THERE was a time when Christianity had to exist in the catacombs. That, in view of the circumstances, was glorious. Then in later years the Sunday schools, and particularly defenseless children, were thrown into the cellar.

All over our fair land where there are fine public school buildings the children whom Christ would set in the midst were sent to a dismal hole, sometimes given the name of basement, as their portion in the Father's house.

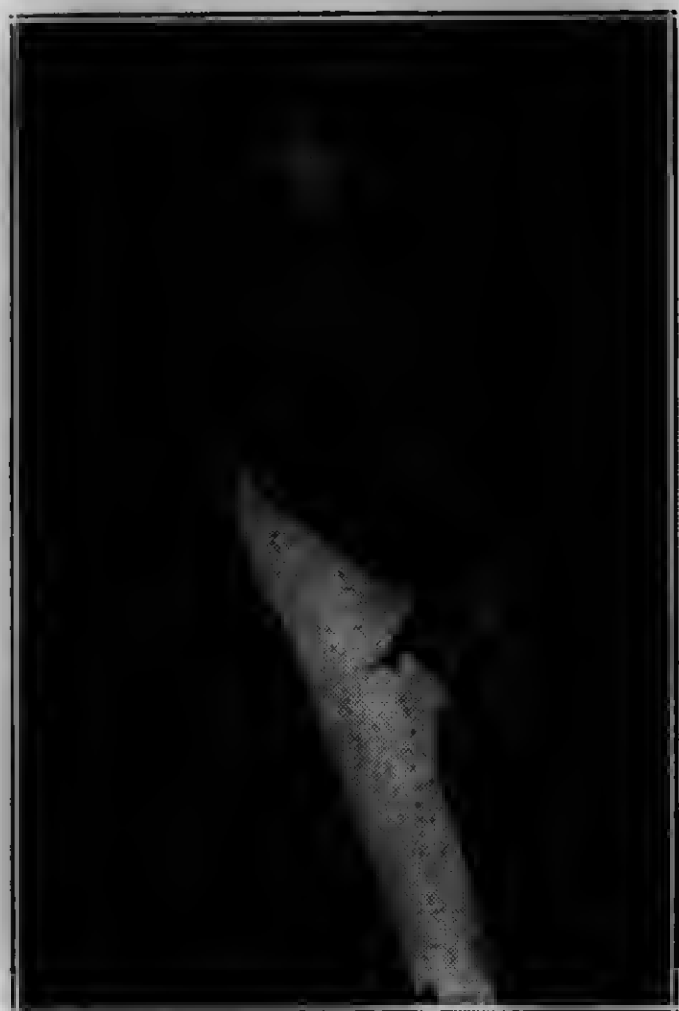
The crypt has a notable place in great church architecture, but it was for the reverent burial of dead saints and not for the incarceration in stale air of God's own little children in their most impressionable age.

Now we would again use the cellar, and to it we would consign several things that have cluttered the house of God, such as the Sunday-school superintendent's clanging bell, the noisy disorder, shiny "golden oak" furniture, unsanitary brussels carpets.

Take these down to the cellar and bring the children up into God's light and air.

Savannah Conference at Blackshear

Bishop E. G. Richardson, Presiding, Expects Great Session



The Rev. P. B. Gibson

RESIDENT Bishop E. G. Richardson will convene the Savannah Conference in annual session, December 1, at Blackshear, Ga. This will be the fifty-first session of the Conference since its organization. Originally the total responsibility of the Methodist Episcopal Church in Georgia was borne by the Georgia, a white Conference, organized in 1866. Ten years thereafter, Savannah Conference was organized, 1876, to take care

of the colored work, at that time spreading rapidly both as to church buildings and educational enterprises. In order to facilitate more intensive cultivation of the field and because of the long distances to be traveled by preachers going annually to Conference, it seemed best that a further division into Conferences be made. And in 1896, out of Savannah Conference territory, was carved Atlanta Conference, including roughly the northern section of the State. Savannah Conference session at Blackshear, Georgia, is being held *just one hundred and forty years after the first Methodist Conference ever held in Georgia*. Bishops Coke and Asbury had just concluded a somewhat turbulent Conference session at Baltimore. Concerning it, Asbury reports: "We thoroughly perceived the mutual purity of each other's attentions in respect to the points in dispute. We mutually yielded and mutually submitted, and the silken cords of love and affection were tied to the horns of the altar forever and ever." Coke prudently sailed very shortly thereafter for Europe, leaving upon the shoulders of Bishop Asbury for supervision the entire American field. Having completed a few weeks' itinerancy of the Middle States, he hastened southward, reaching Charleston, S. C., where he held another Conference. From there he crossed over into Georgia and, at the Forks of Broad River, likely in May, 1787, he held the first Methodist Conference in Georgia. That was a relatively small but momentous beginning. Not Lake Itasca, out of whose small reservoir flow the waters of the mighty Mississippi, meandering to the Gulf, has in it greater possibilities for min-

istering to the wants of mankind than had that first humble Conference of Methodist adherents in Georgia one hundred and forty years ago. Only six members and one probationer attended. In the matter of finances, they could scarcely "make ends meet," for the bishop records: "Our little Conference was about sixty-one pounds deficient in their quarterage, nearly one third of which was made up to them."

The Methodist light flickering in those days has since been fanned into a great, luminous flame of saving evangelization and education. That one "little Conference" has expanded into three Methodist Episcopal Conferences, exclusive of the gains made in all other branches of the Methodist family. In our three Conferences are enrolled some 27,000 full members under the spiritual leadership of 151 traveling preachers, with ten district superintendents. There are 347 church edifices, 111 parsonages, with a total property valuation, excepting the schools, of about a million three hundred seventy-five thousand dollars. For World Service, or benevolences, Methodist Episcopal Churches in the three Conferences in Georgia contributed last year \$19,275.65. Of this amount, \$4,089.65 was contributed by Savannah Conference.

Bishop Richardson's uniform emphasis on Christian stewardship as the means of financing the Kingdom projects has proven the right stimulus throughout the area, and is largely responsible for the fine showing made by the Conferences. The absence of coercive, high-pressure methods in this area is registering in permanent, rather than fanfare results. Against the resident



Methodist Episcopal Church, Blackshear, Ga.

bishop's method of administering the work of Atlanta Area, there has not been raised in any quarter a single complaint of autocratic methods among the men of Atlanta Area. In Savannah Conference, Bishop Richardson finds co-operating perfectly with him the following district superintendents: the Rev. W. D. Bankston, Savannah District; the Rev. J. B. Maddux, LaGrange District; the Rev. W. H. Odum, Waycross District; and the Rev. J. S. Stripling, A.B., B.D., of the Waynesboro District. To the interests of the church the pastors are a loyal set, the laymen generally emulating their leaders in the pulpits. Conference officials are: Secretary, D. L. Clark; statistician, W. H. Holmes; registrar, the Rev. E. W. Rakestraw. The chairman of the board of examiners was the Rev. F. R. Bridges, who within the past ten days has just crossed the great divide, where he will answer the roll call of the Supernal General Conference. A more faithful than he never worked in the ranks of our Methodism. His brethren will miss his genial countenance, his inspiring, courageous presence on the field as well as at the sessions of the Conference.

Generally speaking, the territory of this Conference is largely rural; in the few larger cities our work has not yet gained commanding headway, excepting Savannah. Economic conditions are far from ideal. The situation constantly calls for heroic endeavor on part of

people and pastors. An example of the exercise of their characteristic heroism is shown in the readiness and efficient preparation made by the struggling congregation which is to be host to the Conference. They are ready to make this the most memorable Conference session ever held. The church here is fifty-six years old, and proud of its history. The building has been substantially repaired, painted, equipped with electric lights, and otherwise made commodious for their guests.

The Rev. P. B. Gibson, the pastor, is alert. He is one of the layers of the foundations of present achievements. Thirty years ago he entered the Conference, and during these years has led a fruitful ministry. Prior to his entrance into the Conference, he was instrumental in laying the educational foundations that have since developed into Haven Home and School for Girls, one of the most proficient of our Southern institutions. Another school begun by him in those days resulted in the founding of Palen Church, Savannah. As a member of the Conference he has built parsonages at Stovall, Odesadale, Chipley, and Columbus. At the latter place, during a seven-year pastorate, he also remodeled the church building. In 1926, Bishop M. W. Clair, holding the Conference, appointed him to Blackshear, where, in ample and commendable readiness, he and his flock proudly await the sitting of the sessions of the Conference.

When the Great South Carolina Conference Meets



The Rev. John C. Gibbs

NO ONE of the group of our twenty colored Conferences to be held during the fall and spring seasons immediately confronting us will make a more splendid contribution to Methodist current history than will the South Carolina Conference when Bishop E. G. Richardson calls that body to order on December 6.

Though not the oldest, the South Carolina is much the largest of our colored Conferences. Its territory covers the whole State of South Carolina, and is composed of upwards of 48,000 lay members. These are embraced in 173 pastoral charges, paying a total ministerial support of \$184,000. Its 392 church structures and 104 parsonages have an estimated value of \$1,583,325. Its first two years of World Service giving amounted to \$48,000; the second year showing a gain of more than \$1,700. Comprised in this Conference are some of Methodism's most stalwart men and women, ministerial and lay, viewed from both the cultural and economic standpoint. Transplanted to any other area within the church, this Conference would hold a commend-

able position, both in personnel and capacity for constructive endeavor.

Much of credit for the greatness of this Conference is due to those heroic pioneers, most of whom have been translated above, who visioned the possibilities of future development and threw themselves without reserve into realization of the rich heritage they left to their successors. Claflin University likewise comes in for its mead of praise, under the guiding and creative hand of that towering giant and altruist, L. M. Dunton, who gave forty years, and is yet giving to the educational task of building his high ideals and importing his fine motives into the life of a whole race group. Apart from this man's life and labors, it is impossible to think of the eminent position held by this Conference in the group of Methodist Conferences. In the Conference at present are some giant men in character and intellect, ranking easily with the best men among us. In co-operation with these, Bishop Richardson has easily led this Conference to commendable achievement. It is the bishop's brotherly relationships, his genial spirit, his evident piety, his sincere Godly interest in all that pertains to religious progress within the bounds of its territory that has catapulted this Conference into its enviable position. It is generally predicted that the Conference will go the limit in making the closing year of the bishop's second quadrennium in the area the crowning year in results achieved.

Wesley Methodist Episcopal Church will be host to this distinguished group. This church, situated on Meeting Street, opposite Spring Street, Charleston, S. C., was erected in 1874. It is a substantial structure, its ample auditorium seating 1,000 persons. The total plant,

including lecture hall and parsonage, is valued at \$50,000. Its present membership is 600. During its history fifteen ministers have served as pastors. Its auxiliaries were never more flourishing or active than at the present time; nor were they ever more intelligently directed and related to the tasks of the church and problems of community uplift.

The Rev. John C. Gibbes is pastor. He is a cultured, capable Christian gentleman. Youngest now surviving, he, with eight other children, was born of slave parents. When he became converted at twelve years of age, young Gibbes joined the identical church of which he is now pastor. He is also at present the entertaining pastor of the first session of his Conference to be held in this church during the history of both the Con-

ference and the church. He is a product of Claflin College and Gammon Theological Seminary, from which schools he holds the A.B. and B.D. degrees. Brother Gibbes' life has been one of sustained service to his church since he entered the ministerial rank of his Conference, 1908. He has held six pastoral appointments—one ten years in length; twice was principal of graded schools; professor of religious education, and proctor of boys' dormitory of Claflin College for six years; for years served on the staff of the Conference statistician and board of examiners; for three years secretary of the Conference. As guest of this pastor, accommodating, faithful, and affable, the South Carolina Conference will receive every courtesy and assistance necessary to the greatest session in its history.

Louisiana Conference

By W. Scott Chinn

THE fifty-ninth session of the Louisiana Conference convened in St. Paul Church, Shreveport, La., the Rev. W. G. Alston, pastor, Wednesday, October 12, Bishop Robert E. Jones presiding. The first day's devotional exercises were conducted by the bishop, who administered the holy sacrament, assisted by the several district superintendents and the pastor. "Guide Me, O Thou Great Jehovah," was sung at the request of Bishop Jones, in honor of Mrs. Susie Wilson, an honored member of Mallalieu Church, New Orleans, and a faithful and regular attendant of the Conference, who passed away the week of the Conference, having been elected a lay delegate to the Conference.

Former Secretary S. S. Earls called the roll. As the names of the deceased were called, all stood with bowed heads, singing a hymn. W. Scott Chinn was elected secretary; J. C. Calvin, statistician; W. J. M. Price, treasurer; W. D. Martin, postmaster; C. W. Reeves, railroad secretary. The bar of the Conference was fixed. A. B. Harris was elected reporter; D. S. Sloan, collector of book accounts.

The bishop presented the drafts from the Book Concern, amounting to \$1,793; Chartered Fund, \$40; totaling \$1,833. Dr. E. M. Jones presented drafts from the Board of Pensions and Relief amounting to \$700 as dividends, \$11.30 interest on investments, and \$187.25 returned money sent during the year, totaling \$898.55. Grand total, \$2,731.55.

The several district superintendents, together with the effective elders, reported their work for the year, which was far in advance of last year's, despite the flood and other natural hindrances. In World Service giving, the New Orleans Area leads the entire church, with a substantial increase of more than \$17,000. The World Service giving in the Louisiana Conference amounts to more than \$14,000 for the year.

The deceased members for the year are Samuel Green, Pompey Bibbs, G. W. O'Gilvie, S. A. Mason. The number of preaching places of the Conference totals 181; membership, 19,345; Sunday-school attendance, 21,000; Epworth Leagues, 78; local preachers, 281.

A resolution extolling the work of Bishop Jones, signed by the district superintendents and others, requesting that the Conference petition and memorialize the on-

coming General Conference to return for the next quadrennium Bishop Robert E. Jones as resident bishop, was adopted by a rising vote. Appropriate remarks touching the episcopal work of the area were made by the bishop.

A resolution requested the appointing of one pastor and one layman from each district to serve on an ovation committee was adopted. The committee fixed the date for Wednesday, April 18, 1928, at Wesley Church, New Orleans. Other Conferences of the area will participate in the ovation.

Church Membership Verified With Great Care in Open Conference

The bishop took great care to verify and correct the membership roll, both as to active and non-active members, non-resident, and all others, and made a very careful investigation into every charge of the same.

Joseph B. Dixon elected to elder's orders; W. D. Martin and A. P. Robinson, already elders; R. B. Sanford, H. R. Bernard, D. L. Davidson, J. L. Kirvin, Thaddeus Hayes, character passed and advanced to studies of fourth year; Peter LeBan, continued studies of third year. Admitted into full membership: Isaiah Catherine, Peter Gaskins, T. R. Wallace, David L. Riley, George W. Sanders, deacons. Received by transfer: John W. Johnson, an elder from the African Methodist Episcopal Church; William S. Robinson, an elder from the Colored Methodist Episcopal Church; J. C. Williams, an elder from the Baptist Church, and placed in the studies of the third year.

The Committee on Conference Relations reported T. H. Munson from retired to effective, continued; Robert Jones from supernumary to effective, continued; Thomas Williams from effective to retired, account health and inability; Charles L. Angrum from effective to retired, account ill health and inability; Jules L. Augustus, having served forty-four years, was recommended and voted the retired relation; William Cato, withdrawn from the church; G. C. Hilton and E. H. Langston were continued as supernumerary; L. H. Smith, granted a year's leave of absence.

Studies of the first year: Natter Leo, Baptist, and Patrick Jones, their characters passed, advanced to studies of the second year; Osborne S. Edwards, discon-

tinued. Anthony Taylor and Hezekiah L. Clark, received on trial, and placed in the studies of the first year. Jeff Wilton's name was withdrawn, to be used as supply. "Clean-up Week" was fixed for the week before Easter.

Dr. E. M. Jones spoke upon the "plan and program" of the new plan for the retired preachers, widows, and dependents as proposed. The fourth Sunday in May was fixed as Veterans' Day. Dr. Gammon Morris spoke upon the rural church and pastor.

The following were appointed a committee to represent the rural school by districts: Alexandria, Charles Anderson; Baton Rouge, R. B. Sandford; Lake Charles, J. E. Rolax; La Teche, R. A. Walmsley; Monroe, Arthur Booker; New Orleans, Isaiah Catherine; Shreveport, J. L. Kirvin.

The Laymen's Electoral Conference—J. B. Cooper, president, and Y. T. Jones, secretary—held its session in Bethel African Methodist Episcopal Church, and elected Dr. Thaddeus Taylor, A. L. Fleet, and M. S. Davage delegates, with James Patterson and Joseph B. Reddix as reserves to the General Conference. The ministerial delegates elected are C. S. Stanley, Hubbard Daniels, and W. Scott Chinn. Reserve ministerial delegates: Joseph E. Rolax, Wm. H. Jones, and Wade Hampton, Jr. The ministerial vote upon the laymen's proposition stood two for and ninety-eight against. The laymen voted solidly for. No vote was taken on the Kansas plan.

The officers elected to serve the Louisiana Conference Corporation are as follows: J. W. Turner, president; Hubbard Daniels, vice-president; C. W. Reeves, secretary; J. O. Brown, treasurer; W. Scott Chinn, M. R. Walker, T. A. Brown, Authur Booker, D. S. Sloan, L. H. Smith, R. A. Walmsley, trustees.

Treasurer W. J. M. Price reported raised for all benevolent purposes, \$28,364. The Preachers' Aid Society held its meeting and collected the annual dues. The Ministers' Wives' Association, Mrs. Fannie B. Cooper, president, held an interesting session and submitted the annual report. The delegates elected to the General Conference were presented to the Conference along with other leading laymen.

J. C. Calvin, statistician, rendered his report, which showed in several instances a marked increase.

G. C. Hayward was elected a member of the board of stewards to fill the place of Hubbard Daniels.

The following acted as officers and teachers in the model Sunday school, Sunday morning at 9 o'clock—Teachers: Profs. R. E. Brown, M. S. Davage, F. W. Brown, Louise Rankins, C. S. Stanley, Nellie Chinn, Louise Johnson, Lottie Daniels, Rose Pegue, Charles M. Roberson, J. S. Williams, W. T. Handy, H. J. Wright, James A. Williams, A. W. M. Obee, Charles Anderson, and Clara Johnson. Assistant superintendent, A. B. Harris; secretary, Woody Collins; treasurer, Ed Green; pianist, Effie Chambers; librarian, Ida Edwards; superintendent, W. Scott Chinn.

The Conference love feast was conducted by H. J. Wright and G. J. Rogers. The ordination of elders and deacons at 3 P. M.

The Conference closed Sunday night. The bishop preached at 11 A. M., using for his text: "The Evidences of Christianity." Peter Gaskins, Thos. Wallace, Joseph Dixon, and Isaiah Gathering were ordained deacons. The memorial services were held at 3 P. M., conducted by J. A. Landry.

The board of stewards distributed to the retired min-

isters, widows, and orphans \$3,425.65, raised by the Conference for this purpose during the year. C. S. Stanley preached the closing sermon.

B. R. Jackson presented appropriate resolutions thanking the city churches and their pastors and friends for the fine hospitality shown; the daily press, also the bishop, secretaries, and others for the fine way and manner they served the Conference.

The several district superintendents were presented valuable and useful presents by representative men from their districts, which showed marked appreciation for the fine work they were doing as such. The Conference attendance broke all records in point of local attendance. People came from far and near and stayed through. The interest never lagged. From the presiding bishop on down, everyone exhibited the spirit of brotherliness and co-operation which surely made its impact upon the entire city. A long line of automobiles were parked day and night; visitors, white and colored, passed to and fro. The reports, useful denominational information, splendid addresses from the agents of the several boards went straight home and carried conviction. The daily white press "outdid themselves" in keeping the doings of the Conference before the public eye. Truly Shreveport Methodism should "go forward."

Prof. R. H. McAllister, business manager of the Southwestern, spoke and represented his work in a brilliant manner. Prof. M. S. Davage was never more at home and still lives in the hearts of all the brethren. Louisiana boasts of her laymen and feels justly proud of them. Lawyer F. B. Smith, who won the segregation fight for the Negro, along with the N. A. A. C. P., Drs. T. Taylor, Aaron W. Brazier, Phyrone Taylor, J. T. Miller, and E. M. Johnson; a host of excellent ministers' wives; Mrs. Ida Tropez, M. N. G. Household of Ruth; Mrs. Bettie Johnson, Endowment secretary, and husband, Lewis Johnson; J. B. Cooper, president Laymen's Association; Y. H. Jones, secretary; Dean R. B. Hayes, New Orleans University; T. Baker, Ed. Green, H. H. Pool, W. J. Huntly, Jr., W. J. Walker, Thos. Rankins, all of Shreveport. These are but a few who stand out as bright lights in the laity and are "true blooded" in every way.

Dr. H. W. Knight, the newly appointed superintendent of Flint-Goodridge Hospital, New Orleans, was introduced and asked for help, support, and co-operation. The bishop spoke in highest terms of the work of Drs. A. W. Brazier, Thaddeus Taylor, and other doctors of the city and church who proved their loyalty when it was needed to maintain the hospital. The hospital stands well among other hospitals, and is an accredited institution, acknowledged by the American College of Surgeons and similar bodies.

In the past six years the outdoor clinic alone has administered to over 60,000 cases and given to the poor over \$70,000 worth of service, which does not include the work of the physicians and surgeons.

A regular accredited nurses' school is carried on, and during the recent flood situation they rendered valuable service, aiding and assisting with the American Red Cross and otherwise.

The hospital has outgrown its present quarters, and recently a new site was purchased, consisting of an entire square, centrally located in a thickly Negro population, where it is proposed to build a six-story modern fireproof brick building, with 250 or more beds, laboratories,

nurses' quarters, doctor's office, maternity hall, and such other buildings necessary for the operation of a well-regulated hospital. The permit to build has been granted by the Commission Council of New Orleans without opposition. The entire cost, when completed, will be more than half a million.

Dr. I. G. Penn spoke upon the endowment plan for Negro education, and urged upon the Conference underwriting the same. He presented the idea of a "self-denial week," which was adopted, and also carried with it the pledging of the Conference to raise the \$10,000 asked for the endowment, same to be applied to New Orleans University.

C. S. Stanley offered a resolution endorsing Gulfside Association, which was unanimously adopted. The bishop spoke of its scope and purpose in serving the race. A collection was taken for the same amounting to \$110. The resolution follows:

It is most gratifying to us to see Gulfside so enthusiastically endorsed by the officials and business interests of Hancock County and the many representatives of our church and other churches.

We heartily commend Bishop Robert E. Jones. It is nothing less than marvelous when we consider the limited resources upon which he has been able to draw for the development of this project.

We wish to make it clear that no individual owns or can own stock in this project. It is held in trust by a board of trustees for the Methodist Episcopal Church.

We offer the following recommendations:

That our preachers and laymen give Gulfside their united moral and financial support.

That strenuous effort be made to bring our people to Gulfside in large numbers for training in religious education and such other affairs as may be carried on for their physical, social, and spiritual betterment.

That each charge be requested to take an offering for Gulfside at Christmas time and send the same to the bishop's office.

That the women's auxiliaries be urged by the pastors and district superintendent to contribute sheets and pillow cases to supply the dormitory, and that Thanksgiving Day be fixed as the time to send in the same.

La Fon Old Folks' Home, W. C. Haywood, superintendent, serves the old and infirm, regardless of denomination. The home is modern in every respect, with ample living quarters, toilets, sun porch and well-kept lawns, electric lights, and a heating plant, making the remaining days of those who served well their day and time as comfortable as possible. The Community Chest and others give liberally toward its maintenance. Inmates are received from anywhere over the State upon application.

The Committee on Resolutions reported as follows:

"We give thanks to God that we have come through another year with no greater loss than what has been recorded against us as the common lot of us all—the devastating floods.

"We pray for strength to withstand any trials of life.

"We declare our faith in the following:

"The church of to-morrow depends upon evangelism. If we bring souls to Jesus Christ now, in years to come we will have strong, Christian workers for members.

Let us decide to become a committee of one to bring a new soul to Jesus Christ each Sunday.

"Let us not forget the Sunday school and the Epworth League. If we want a great church, a working church,

a Christian church, let us build up the children's department.

"We pledge our support in every way for its growth.

"Our race churchmen has a champion; our race group, in its struggles for toleration and liberty in religion, government, education, and business, has a living hero or platform in pulpit and press; the living and unborn members of our group who need and will need a place where they may walk abroad with common pleasures and recreate themselves; where education and religion may be studied and experienced under delightful conditions, have a practical dreamer, a brave pathfinder, a religious statesman, and disciple of Jesus Christ in Bishop Robert E. Jones. He is the exponent of the best we think, the best we live, the best we long for.

"Therefore we endorse his life and works among us, with us, and for us as resident bishop, and we express ourselves satisfied, and request that he be sent to us for another quadrennium to be our fearless leader, our wise counsellor, our spiritual advisor, and the interpreter of the races to each other, where tact and wisdom, courage and tolerance are so much needed."

NEW ORLEANS, LA.

Sixty-Ninth Session North Carolina Conference

(Continued from page 920)

WILMINGTON DISTRICT

DR. G. M. PHELPS, *District Superintendent*

Bowmore and Mt. Zion, D. C. Skeen. Beauty Spot and New Zion, R. J. Shipp. Charlotte, A. G. Jenkins. Charlotte Mission, (O. J. Covington). Fayetteville, L. D. McQueen. Gibson, (Porter Gibson). Goldsboro, W. M. Crawford. Hamlet, S. F. B. Peace. Hamlet, South, Walter Watkins. Hoffman and Southern Pines, Henry McNair. Laurinburg and Cool Springs, R. W. Winchester. Lumberton, D. L. Thomas. Monroe and Bethel, (B. C. Little). Maxton and Piney Grove, J. C. Rush. Pembroke Ct., (J. L. Alford). Red Springs, R. S. Abernathy. Rockingham and Philadelphia, W. C. Adams. Rowland and Salem, C. L. Gidney. Sanford Ct., E. L. Fletcher. St. Mark's and Hickory Bend, S. J. Hayden. Red Banks, (E. H. Lock). Wilmington, F. J. Lee.

WINSTON DISTRICT

DR. J. A. BAXTER, *District Superintendent*

Asheboro, A. H. Newsome. Advance, B. F. Thomas. Elkin, R. F. McCallum. High Point, H. L. Ashe. High Point, South, W. E. Hairston. Kernersville, S. L. May. Lexington, N. M. Martin. Madison, W. B. Scales. Mt. Airy, E. D. Petty. Pen Hook, Va., B. E. Staten. Rural Hall, Henry Jones. Thomasville, W. S. L. Scarborough. Thomasville, East, M. C. McLaughlin. Trinity, E. H. McArthur. Wilkesboro, G. W. Byes. Winston-Salem: Mt. Pleasant, J. W. Simpson; St. Andrews, P. J. Cook; St. Paul, W. M. Wells. Zion Hill, (G. W. Hoover). Red Bank, Dorsey McRae. Walkertown, F. D. Caldwell.

SPECIAL APPOINTMENTS

R. G. Morris, Board of Home Missions and Church Extension. Benjamin Stewart left without appointment to attend school.

General Conference Delegates

CENTRAL ALABAMA CONFERENCE

Ministerial—E. M. Jones, field representative Board of Pensions and Relief in New Orleans Area, 631 Baronne Street, New Orleans, La.; J. W. Thomas, pastor, 228 Jefferson Street, Huntsville, Ala.

EAST TENNESSEE CONFERENCE

Lay—Mrs. Nellie Forrest, 427 Scott Street, Bristol, Va. *Reserve*—Mrs. Hattie Sinkford.

OKLAHOMA CONFERENCE

Ministerial—Fred M. Stephenson, fiscal agent Conference Claimants Commission, Box 1279, Oklahoma City, Okla.; Eugene M. Antrim, president Oklahoma City University, Oklahoma City, Okla.; Cecil D. Meade, pastor, Shawnee, Okla.; Jean L. LaGrone, pastor, Blackwell, Okla.; Jesse R. Caffyn, pastor, Norman, Okla. *Reserve*—James W. Baker, district superintendent, Alva, Okla.; Otho B. Morris, pastor, Dallas, Texas; William E. Robinson, pastor, Tonkawa, Okla.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

ISAIAH TEACHES RIGHT LIVING

FOURTH QUARTER. LESSON X. DECEMBER 4

Scripture Lesson—Isa. 3. 1 to 5. 30.

In these three chapters Isaiah teaches right living indirectly by denouncing its opposites. His graphic description of the evil practices of men and women of high social circles of the Jerusalem of his day reads very much like a cross section of life in a big American city. In fact, we are apt to find these same practices in any "fashionable" city of the world to-day. Wherever society reaches a certain stage of development a class of men and women begin these practices just as surely as an individual begins to show certain characteristics at a certain stage of his development. But they are none the less evil because they are so universal. In fact, their universality makes Isaiah's message here of universal significance. And the highest moral feelings and judgment with respect to these practices to-day are in unanimous agreement with Isaiah's. Let's see what these evils are.

The prophet takes a shot at eight evil practices of some of his people apparently of good social standing. Rather, he does not take a shot at the practices, but at the men and women who were guilty of the practices. It seems quite evident that he was not speaking about people behind their backs, but was speaking directly to the people whose evil he so mercilessly excoriated. He knew those men and women, for he was at home in high social circles. Who knows but that he had been "one of them" before his call to the ministry? His own statement seems to imply that he had not always been an ideal character (Isa. 6. 5—first half). But if he had been "one of them," he was done with that kind of life, and was trying hard to have his former friends and companions through with it.

Two of the evil practices are in chapter three. They are (1) economic oppression of the poor through fraud and other schemes (3. 14, 15); and (2) haughtiness and vanity of women (3. 16-24). In this full description we get a good picture of the dress and carriage of fashionable ladies of Jerusalem in Isaiah's day. We to-day get along without the nose and leg ornaments; but we have added the rouge, paint, and lipstick. Doubtless Isaiah knew, but he certainly hints that this ornamentation and affectation was practiced to attract the opposite sex for immoral purposes. In so many words he says that when the day of vengeance comes, God will make them extremely disgracefully attractive to the opposite sex (3. 17—last clause), and when, instead of a woman trying to attract every man who can give her a good time, many ("seven") women will be glad to support themselves and become the wives of the same man if only they can call him their husband (4. 1).

The other six evil practices are in chapter five. They are (1) greedy and selfish land-grabbing—efforts of a few to build up large estates by hook and crook and come to own all the desirable land of the country (5. 8); (2) debauching revelry and intemperate indulgence in sensual pleasures (5. 11, 12); (3) frivolous unbelieving—the making merry over the preacher's warning of the vengeance of God upon the evil-doers (5. 18, 19); (4) moral skepticism, which calls anything good which aids in the realization of any desired end, whether the end be good or not, and which calls anything evil which hinders the realization of any desired end, whether the end be evil or not (5. 20); (5) intellectual conceitedness, or sophistry—"know-it-allness"—the disposition to dispute divine revelation with superficial human reasoning. Probably Isaiah had this class of men in mind when he challenges to a profounder but yet common-sense reasoning (1. 18). Says he, You will hear of no truth but that which can be

reasoned out; well, I'll meet you on your own platform: let's reason a little (5. 21); and (6) the practices of dissolute and corrupt judges who are addicted to strong drinks and who accept bribes for their decisions (5. 22, 23).

All these evils Isaiah denounces. But to what does he exhort instead? He does not say; but I think we can say what he would say if we could inquire of him. This is what he would say: instead of oppressing the poor, be sympathetic toward and help them; instead of haughtiness and vanity, let there be modesty and morality; instead of revelry, entertainments and parties where God can be taken; instead of a few big land owners, many small ones; instead of boastful unbelief, piety, and reverence; instead of sophistry, intellectual humility, and faith—teachableness; instead of moral skepticism, moral faith and respect for moral principles; and instead of dissoluteness and corruption in the judges, sobriety and honesty. In other words, he would admonish that God and His principles of righteousness be put first in all of our doings, and that we do nothing upon which we could not sincerely invoke the blessings of God.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, DECEMBER 4, 1927

"And it brought forth wild grapes"

(By Rev. D. D. Martin, D.D.)

The saddest harvest news is that bad seed has been planted, and corrupt fruit is the

result. God loved Israel and Judah. The northern tribes were hastening to inevitable ruin. The southern tribes were to last but little longer. In this lesson the prophet gives the reason. God had counted on the beloved of His heart, and had given them every opportunity. When He looked for the fruitage in gracious measure, they brought forth wild grapes.

God's church has been well planted, and He expects only good fruit; but such is the conduct of many Christians that at the best all we can say of their influence is that they are bringing forth wild grapes. In confusion of teaching in worldly habits and general conduct of church members, the seeds of doubt and sin have been planted in the soil of humanity at home and in the foreign field, until the harvest is the wild grapes of unbelief and sinful practices, and it is hard to tell who are the Christians or to discern where there is a line between Christianity and heathenism anywhere.

The thing of greatest value in the unchristian world is the impress of a Godly life—such as leaves no doubt of the supremacy of Christ within. The heathen may not know our spoken language, but they know the heart language of love. A missionary's character is his message to the benighted of the earth, and God, who has called and equipped with such great cost, will be disappointed through all eternity, if when He comes for grapes suited to the King's use He finds only wild grapes. The favor and blessing of heaven cannot come on any such vineyard. It will be left desolate.

Travelers in the heart of Africa will often find the older natives who remember the only white man they had ever seen. If you mention David Livingstone, their faces will lighten, and as best they can they will tell of the good things he had done. They could not understand him, but they felt his heart beat. God has done all He can for His vineyard, and now He is looking for grapes, and shall it be that it bringeth forth only wild grapes?

GAMMON SEMINARY.

Epworth League Topic

DECEMBER 4

By the Rev. J. W. Haywood, D.D.

THE LEAGUE'S PARTNER

(1 Cor. 3. 8, 9)

The partner referred to here is the Epworth Herald. Let us look at some of the service rendered by the Herald which makes it deserve the title "partner."

1. It is a sort of text on League methods. Every issue of the Herald has pages and pages devoted to a presentation of what is newest and best in League methods. Many of our chapters are dead from sheer starvation at this point. They have had nothing new to go on in the last twenty-five years. Suppose you had for your supper a loaf of bread twenty-five years old; would not it be fine, live-giving food? Well, that is what many of our League chapters are doing; they are nibbling off the old loaves which they have had for a quarter of a century. Do you wonder that they don't have strength to make a dint in the community? The method suggestions of the Herald will furnish some new pabulum for the League.

2. It is an interpreter of religion to and for the youth of the church.

Our young people are restive about matters religious. One of the big reasons is, they cannot reconcile the religious practices current in our day with the teachings of Jesus. When the personality of Jesus is not cluttered up by a lot of transcendental mysticism, it makes a strong appeal to young people. His glowing idealism, His boldness to

strike out from the beaten paths of tradition on all big issues of His time, these capture the imagination of red-blooded youths. But the kind of religion that looks sanctimonious and solemn on Sunday, and grafts all the other days of the week; that prays for the heathen across the sea and damns the "nigger," "dago," and "sheeny" in the same block, this kind of religion is in disrepute among our young people, black and white, red and brown. In a characteristic series of articles each year the Herald tries to clear up the contradictions at this point. The articles try to make clear to young people just what the religion of Jesus exacts of us in all these matters. I wish our colored Leagues would subscribe more largely for the literature of the church. Nothing is needed quite so badly in our Negro churches as a little more study of methods of doing the church work. If something new should happen in some of the churches I know, all the benches would run out of the door. I know some churches where the service has been opened for the last fifteen years by singing, "O, for a Thousand Tongues." I was principal of a school in a community where the Epworth League service was opened for three years every Sunday by singing, "Trust and Obey." "Oh, blackbird, sing us something new!"

MORRIS COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Natchitoches, La.—We are indeed glad to welcome the Rev. J. O. Brown as our pastor. The members are well pleased with the assignment, and we hope that this will be one of the most successful years we have ever had on this charge. We are determined to do a greater work this year, spiritually and financially. We ask the prayers of all readers.—Phil Joseph, Reporter.

Detroit, Mich.—St. John's Methodist Episcopal Church: Under the auspices of the E. W. Dudley Club, Mr. T. Jones, a master magician, gave a very thrilling exhibition on October 25. They realized from tickets and refreshments, \$9.64. On the regular meeting night a debate was conducted, with Mr. John Stephens and Mr. B. H. Lacy, captains. Refreshments were served, which netted the club \$10. We are doing fine work in St. John's Methodist Episcopal Church.—The Rev. E. J. Johnson, Pastor; Mrs. Jennie Montague, Reporter.

Scotlandville, La.—A Halloween party was given at Camphor Memorial Methodist Episcopal Church by the Sunday school, under the direction of Miss R. M. Dillworth, which was a delightful event. A large number of young people were present. The purpose of the party was to help the musical committee. A nice sum was realized and turned over to the committee. The young people have taken on new life, and are working for a great year's report. Refreshments were served by Mrs. L. V. Brown, Miss A. Stevenson, Mrs. E. Robinson, and Mrs. M. Delworth. The Epworth League rendered a splendid program on November 6.—James Bradford, Reporter.

Cottonport, La.—We are glad to say that our bishop made no mistake in sending the Rev. J. C. Clark to this charge. He arrived here October 22, and was met gladly by the officers of the church. However, he found the church in bad shape; a note of \$150 was to be paid by December, 1927. He called the officers together on the 24th, and made plans, and on the 26th he preached an able sermon. In the collection, \$18.75 was raised. The church has been organized into various clubs. Everyone is well pleased with the pastor. He has been welcomed and promised help by our white friends. Our class and prayer meetings will be revived.—Mrs. G. A. Lashington, Reporter.

Madisonville, Texas.—The Madisonville charge is alive and is doing real work under the leadership of our pastor, the Rev. J. C. Stripling. He came to us nearly four years ago, and found our work in bad shape. A heavy debt was on the church, which is almost paid. He has built two churches on the charge, and the same have been paid for. This is one of the best charges in the Texas Conference. From the first Sunday in September to the fifth Sunday in October, we raised for all causes, \$750. Our claims are in advance of last year. The pastor will make a round report at the Annual Conference, and we are looking forward to his return.—Miss Lillian Wortham, Reporter.

Wellington, Mo.—We have just closed a three nights' fall fair and bazaar at the Yale Chapel Methodist Episcopal Church, with a sermon on Sunday night, October 30. The bazaar was given by the Ladies' Aid and Brotherhood. Members of the committee were: Mrs. Sallie Walker, Mr. Theo. Miller, Mrs. Abbie Miller, Mr. Thos. Brown, Mrs. Maud Hannah, Mr. N. Walker. The sermon on Sunday morning was preached by the Rev. H. Wilson; in the afternoon he preached from 2 Kings 5: 25, and at night from St. Luke 15: 18. Collection, \$44.80. Our church is moving onward and upward to a higher standard of Christian life.—Mrs. Mullen, President; Rev. Herman J. Harrison, Pastor.

Gulfport, Miss.—On the fifth Sunday in October, a roll call rally was given at Mt.

Pleasant Methodist Episcopal Church in interest of pastor's salary. The Rev. Harris, of Hickory Methodist Episcopal Church, conducted the service. His subject was, "Spreading Like a Green Bay Tree." The members responded, as follows: Messrs. F. Cassel, \$3; T. Ray, \$3; A. Griswald, \$2; D. Hines, B. Flowers, T. Evans, J. White, \$1 each; Mesdames Mary L. White, \$2.50; Luvenia Abrams, \$2; Olivia Theodore, \$1.75; Pinkie White, Laura Baylock, Rachel Andrews, Q. Hines, Malinda Bention, Julia A. Sims, B. Flowers, A. Tuggle, L. Jackson, E. White, H. Hand, L. Evans, \$1 each; Misses L. Sims, 50 cents; D. Flowers 25 cents; Essie Wilks, 25 cents, and others. Mrs. H. M. Fairly, president of the social and recreation club, reported \$10. Public collection, \$30; other claims, \$16; total, \$88.61.—Rev. Frank Smith, Pastor; Hannah Mae Hines, Reporter.

LaGrange, Ga.—Leete Hill Methodist Episcopal Church: A great rally was held on September 11, in which we raised \$131.05. This money was raised for the indebtedness of the church and for the back salary for pastor. Other claims were also paid; \$51 to the pastor, and the balance was given over to the trustees. The members and friends of Leete Hill are exemplifying the spirit of co-operation and harmony. Although we did not raise what we had hoped to raise, yet we appreciate the splendid spirit shown under conditions. We had the co-operation of both white and colored. We are now getting ready for the Annual Conference, and we hope to send our pastor, the Rev. A. H. Jamerson, who has labored so faithfully with us this year, and who has been able to bring some things to pass, to the Conference with a full report. Leete Hill is yet alive, and will soon be in the first-class appointments under the leadership of a wide-awake pastor, as we have. He has done more for the upbuilding of the people, spiritually and otherwise, than ever in the history of the church.—W. M. Bankston, Reporter.

Waco, Texas.—Sunday, October 30, was a high day at Mt. Zion Methodist Episcopal Church. In spite of the inclement weather, our pastor, the Rev. B. A. Byars' anniversary was celebrated, and it was a grand affair. The First Baptist congregation worshipped with us, and their choir rendered excellent music. The pastor, Dr. J. A. McPherson, preached the anniversary sermon, using for his text, "Well Done." It was a masterpiece. Sister M. P. Sanford was mistress of ceremony. We raised for our pastor, \$102.39. Sister M. D. Dickson raised the highest amount, \$12.16. A lovely purse was presented to the pastor's wife, including other presents. This service will be remembered for some time by the people at this place. We are working hard to close this Conference year with a round report. Our pastor knows no failure. The committees reported as follows: Sisters L. Sherman, chairman, \$12; M. P. Sanford, \$12; L. E. Marvels, L. Davis, F. Alexander, C. Hudson, \$2 each; M. D. Dickson, \$12.16; Bros. S. Farrow, J. C. Perkins, Jas. McGill, R. A. Jarmer, E. Richie, L. Augusta, L. L. Jackson, M. E. List, \$2 each.—Mrs. M. P. Sanford, Reporter.

Marianna, Ark.—We are striving to make this a successful year. Our district superintendent for the past three weeks has been holding rallies over the district to bring up the World Service quota, with the Quarterly Conference. We raised \$126. The trustees have raised since the Quarterly Conference, \$196.84, and have paid out \$170.25. They also have two bales of cotton belonging to the church, which is to be sold. We are out of debt for our church, and expect to pay our pastor in full before the Annual Conference convenes. A rally was conducted at Hodges Chapel Church, Helena, Ark., October 23. The Rev. Wm. Moore, pastor, by invitation, together with a number of members of Scott Valley Church, went down and enjoyed a splendid day's service. At 11 A. M. the Rev. B. F. Scott preached a strong sermon. In the afternoon, Dr. Wm. Pope, of the African

THE TRUTH ABOUT IT!

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"FRANK H. RYDER,"

President of the Troy Conference Laymen's Association, and President of the Buffalo Area Laymen's Association.

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Methodist Episcopal Church, preached a splendid sermon. Raised for the day, \$110. Scott Valley Church gave \$55 of this amount. The Rev. Moore is working hard to bring our church at Helena to the front, and he will succeed, with such men as Prof. Wilbur, principal of the public school of Helena. The membership is small, but the members are loyal.—Rev. Wm. Moore, Pastor; Sam Nelson, Reporter.

Laurel, Miss.—St. Paul Methodist Episcopal Church, under the leadership of the Rev. G. W. Smith, celebrated its thirty-first anniversary, October 10-16. Monday night the Sunday school rendered an excellent program; Tuesday night, the young people of the Epworth League rendered a musical and dramatic program, which was a grand treat; Wednesday night, an interdenominational oratorical contest among the city churches. The speaker from Wesley Methodist Episcopal Church won first prize, a gold pencil; second prize was won by the speaker from Pleasant Baptist Church. Thursday night, October 13, an interdenominational choir contest took place, the first honor going to St. Paul Methodist Episcopal Church. Friday night, the popular widow contest came off. Mrs. M. E. McCann and Mrs. B. E. Lee were crowned the popular widows. Sunday, at 11 A. M., a love feast and general speaking meeting was held. At 3 P. M. a memorial service was held, honoring the deceased members of the church, and at 7.30 P. M. the pastor preached a powerful anniversary sermon. During the week, \$168.54 was raised. The Rev. Smith is a wide-awake man, and knows how to raise money. He has put on another contest between Messrs. J. E. Tyson and P. H. Jones, to raise money for the debt on the church. During the Quarterly Conference the members expressed their wish for the pastor's return.—Miss Nancy J. Houston, Reporter.

Omaha, Neb.—Sunday, October 22, closed a wonderful year's work for the pastor and members of Clair Chapel Church, formerly Grove Chapel. With the determined will of our good pastor, the Rev. T. B. Oville, we pushed the battle to the gate. Those who knew the conditions under which we labored can realize and appreciate the victory that

we have achieved. Too much praise cannot be given the Rev. Oville for the manly way in which he has sacrificed to marshal his forces so as to better housing conditions. Our church is small, but neat and comfortable. One need not fear attending our services in zero weather, as our heating plant is in good condition. We entered into the parsonage Monday night, September 12, almost one month after our opening of the church. The parsonage is commodious; a bungalow building of eight rooms, hardwood floors, and beautiful woodwork. It is one to be admired by any congregation. There is a nice large garden and a garage. We are singing, "Praise God, from whom all blessings flow." Since our arrival into new quarters, a Tom Thumb wedding was staged for the amusement of the children, and adults as well. This affair was quite a success, with a musical program preceding the wedding party. The wedding was given under the auspices of the Lone Star Club, which is one of the financial assets of the church. We shall be glad to entertain the District Conference next summer. Rev. Oville has made many friends in this city, with pastors and members of all congregations. The white Methodist ministers and district superintendent have stood by him. Our membership is growing, and we have had a number of visitors since we entered our new home. The Rev. Oville's evident efficiency as a spiritual preacher and a builder cannot be excelled. We wish to thank the Board of Home Missions and Church Extension for coming to our rescue through the recommendation of Dr. W. A. C. Hughes, whom we wish to thank also.—B. A. Bostic, Reporter.

Gaffney, S. C.—One of the most successful mock Conferences ever conducted in this community was held at Dunton's Chapel Methodist Episcopal Church, Friday, November 4, the birthday of the pastor. The pastor gave

a few touching remarks on brotherly love, which reached the hearts of all who heard him. Afterward the roll was called by districts: Beaufort District, Mrs. M. Lovey, district superintendent, \$40.45; Miss A. Lovey, Sisters J. Davis, A. Shifty, H. Smith, \$5 each; J. Smith, \$2; total, \$62.45. Bennettsville, Mrs. C. Linder, district superintendent, \$4.05; Miss J. Smith, \$3.05; D. Falls, \$4.05; S. Epps, \$5.25; E. Kirby, \$5.10; A. Tate, \$3; J. Callahan, \$5; D. Griffin, \$2.50; total, \$32. Charleston, Mrs. Florence West, district superintendent, \$15; M. Dawkins, \$3.25; F. Estese, \$8.50; M. Peppers, \$5; H. Pearson, \$1.50; B. Knuckles, \$5.50; C. Henderson, \$5; C. Childress, \$4.10; E. Petty, \$5; total, \$47.60. Florence, Mrs. D. Wilkin, district superintendent, \$10; A. Crawford, M. Smith, \$5 each; T. Littlejohn, \$1.50; total, \$21.50. Greenville, Mrs. M. W. Smith, district superintendent, \$10.15; A. Petty, M. Russell, \$5 each; I. Littlejohn, L. Petty, \$5.10 each; E. Jeffries, \$5; A. Epps, \$7.25; total, \$42.60. Orangeburg, Mrs. G. Woods, district superintendent, \$10; M. Littlejohn, G. Gist, \$5 each; A. Harris, \$26.25; R. Kennedy, \$12; P. Tally, \$15; total, \$72.25. Sumter, Mrs. A. Petty, district superintendent, \$10; F. Williams, 40 cents; M. Petty, \$1.10; M. Gondlock, \$3.10; S. Devore, \$10; L. Relloford, \$5; total, \$29. Spartanburg, Mrs. M. Johnson, district superintendent, \$8; M. Bonner, \$5; L. Smith, \$4; total, \$17. After all districts had reported, the pastor's wife, Mrs. Belena C. Thomas, reported \$16, which she had raised, making a grand total of \$345.10. The pastor came forward and presented a prize of \$5 to Mrs. Minnie Laney, who raised \$40.45, the highest among the district superintendents; \$3 to Mrs. Annie Harris, who raised \$26.25, the highest among the pastors. In this effort we have paid our pastor and presented him a suit of clothes for a birthday present.—Agnes Petty, Reporter.

After the business session, the pastors and members honored the district superintendent with a reception. Visitors present were: the Revs. J. D. Brown, African Methodist Episcopal Church; R. M. Golightly, Presbyterian Church; S. K. Owens, African Methodist Episcopal Zion Church; E. P. Chapman, Wesley Methodist Episcopal Church; Mrs. J. D. Brown, and Mrs. W. H. Smith. Each guest honored the district superintendent with choice words, to which he responded in an eloquent way. A delicious repast was enjoyed by all present. On Sunday night, October 30, the district superintendent preached a soul-stirring sermon on "Faith."—Miss Nancy J. Houston, Reporter.

MARIANNA, ARK.

The fourth Quarterly Conference of the Marianna circuit was held in Lee's Chapel Methodist Episcopal Church, October 22 and 23, with our honored district superintendent, the Rev. J. H. Hatchett, presiding. This quarter was one of marked success throughout. The official staff was alert with round reports. The superintendent was paid in full. On Sunday night, the Rev. Hatchett used for his text, "Rest For the Soul." He was at his best, and a thrilling sermon was delivered by him. This Quarterly Conference will ever be remembered by us for its pleasure. Ninety-one persons communed. One member from the Baptist Church united with us. Nine infants were baptized. During the fourth quarter, \$222.85 was raised; paid the pastor, \$106.55.—Rev. R. B. Maxwell, Pastor; Mrs. C. W. Thompson, Reporter.

MAYSFIELD, TEXAS

The Milam Grove Methodist Episcopal Church of Maysfield held its Quarterly Conference October 22 and 23. The Rev. J. W. Downs, our efficient district superintendent, presided with power and dignity. On Saturday evening, at the east end of the charge, Port Sullivan, the business session was held. At 11 A. M. the Rev. Downs delivered a powerful sermon from Isaiah 6. 8: "Here am I, send me." The Lord's Supper was administered to forty-five persons. From Port Sullivan we came to Milam Grove, where the Rev. Downs preached and selected for his text 1 Kings 18. 21. Our hearts were made glad by this wonderful message. Our beloved pastor was at his post with all energy and zeal. The amount of \$65.88 was raised. The Rev. E. Smith is putting forth strenuous efforts to put the program over. The following Sunday, October 30, our final judgment rally was conducted, with twenty-four elders. We laid on the table, in spite of the inclement weather, \$144.94. We are proud of these men of God. Pray for us that we may make a round report at the Annual Conference.—Rev. Esau Smith, Pastor; Evans T. Smith, Reporter.

VANCE, MISS.

Our fourth Quarterly Conference was held October 22 and 23 at St. Michael Methodist Episcopal Church, with the Rev. C. W. Butler, district superintendent, presiding. Most of the officers were present with good reports. The business session was held Saturday evening, October 22. Our pastor being ill, was unable to meet with us. The Rev. Butler preached two able sermons to a crowded house. The good members spared no pains in entertaining the Conference. The church has taken on new inspiration toward the good cause. We paid our superintendent in full; raised for the pastor, \$30. Total raised during the quarter, \$91. Pray for our success.

WEST POINT, GA.

The fourth Quarterly Conference of the West Point charge was held October 29 and 30, with the district superintendent, Rev. J. B. Maddux, in charge, at New Cannon Chapel Methodist Episcopal Church. The spirit ran high, and the sermons by the superintendent were very inspiring. One joined the church. At the close of the services, the district superintendent was paid in full, and a nice sum was given to the pastor. Nine dollars were collected for the trustees. Collection for the day, \$43.25.—Rev. R. R. Oneal, Pastor; E. L. Johnson, Reporter.

District Activities

District Rounds

BEAUMONT DISTRICT

First Round—Port Arthur, December 4, 5; St. James, 4-6; North Beaumont and Silsbee circuit, 8, 9; McCabe, 11, 12; Orange, 11-13; Montgomery circuit, 15, 16; Conroe, 18, 19; Liberty, 31, January 1; Willis circuit, 7, 8; Huntsville and Tye, 14, 15; Camp Ground, 14, 15; Huntsville circuit, 14-17; Hemphill circuit, 21, 22; Jasper and Newton, 28, 29; Camilla circuit, February 4, 5; Onalaska circuit, 11, 12; Livingston circuit, 18, 19; Corrigan and Lufkin, 25, 26; district group meeting, at Silsbee, Texas, Wednesday, February 29, 1928.

Dear Coworkers: You are expected to outline an adequate church program for 1928 that will best serve the community needs of your parish. Then if this is followed up prayerfully and zealously worked out, you will witness the greatest year of your ministry. I hold myself in readiness to do anything in my power to assist you in bringing this to pass. Extending to each of you and yours the greetings of the holiday season, I am, prayerfully, J. W. Gilder, Dist. Supt.

CHARLESTON DISTRICT

Fourth Round—Harper's Ferry, December 7; Summit Point, 8; Charles Town, 8; Shepherdstown, 9; Hedgesville, 10; Martinsburg, 12; Inwood, 13; Moorefield, 14; Romney, 15; Parkersburg, 17; Covington, January 5; Roncove, 6; Union, 7; Alderson, 9; Seebert, 10; Lewisburg, 11; Hinton, 12; Mt. Hope, 14; Montgomery, February 3; Charleston, 6; Charleston Mission, 6; Riverview, 7; Point Pleasant, 8; Huntington, 10; Paden City, 14; Clarksburg, 16; Buckhannon, 17.

Dear Brother: We are on the last lap of the journey, and confidently desire to close our Conference year with a shout of triumph. It is necessary, therefore, that you note the following: (1) November 27, full assessment Morgan College; (2) Full accepted apportionment for World Service; (3) Evangelistic

effort resulting in increase in church membership; (4) Assessment Summer School of Theology and Epworth League Institute. Ponder over the quarter's motto, "Stick and Work"; then keep all claims before you and raise them. The Charleston District must not lag. Fraternally yours, E. Adolph Haynes, Dist. Supt., 736 Water Street, Clarksburg, W. Va.

CORPUS CHRISTI DISTRICT

First Round—Bloomington Ct., December 17, 18; Beeville Ct., 24, 25; Odum Ct., January 1, 2; Corpus Christi, 7, 8; Kingsville, 15, 16; Bishop Ct., 15, 16; Edinburg and San Juan, 21, 22; Harlingen Ct., 28, 29; Falfurrias Ct., February 6, 7; Brownsville, 5, 6; Goliad, 11, 12; Raymondsville 17, 18.—Jesse J. Har-demon, Dist. Supt.

HUNTSVILLE DISTRICT

First Round—Huntsville Ct., November 5, 6; Warrior and Bangor, 11-13; Triana Ct., 19, 20; Bellmina and Guntersville, December 3-5; Ardmore Mission, 6; Madison and Springhill, 10, 11; Scottsboro Ct., 16-18; Albany and Johnson Chapel, 23-25; Decatur, 30, January 1; Center Grove Ct., 7, 8; Huntsville, 13-15; Athens and Oakland, 20-22; Sheffield, 28.

Brethren: In view of the great need of money for the advancement of our great church, and in view of God's great gift to the world in giving His Son, let each one of us, on December 2, make our first pull for World Service. Ask each member to give \$1. Remember, each one of us has pledged to give our service on the 25th day of December. Yours for the Master, J. W. Whitfield, Dist. Supt.

Quarterly Conferences

LAUREL, MISS.

Our fourth Quarterly Conference was held by the district superintendent, Rev. W. H. Smith, at St. Paul Methodist Episcopal Church, October 28-30. All officers and local preachers were present with good reports.

Schedule of Annual Conferences, Fall, 1927

Conference	Place	Date	Bishop
West Texas	San Antonio, Tex.	November 30	Jones
Little Rock	Little Rock, Ark.	November 30	Clair
Savannah	Blackhear, Ga.	December 1	Richardson
South Carolina	Charleston, S. C.	December 6	Richardson
Atlanta	McDonough, Ga.	December 14	Richardson
South Florida	Daytona Beach, Fla.	January 19	Richardson
Mississippi	Jackson, Miss.	January 25	Thirkield
Florida	Gainesville, Fla.	January 26	Richardson
Upper Mississippi	Grenada, Miss.	February 1	Mead
Washington	Baltimore, Md.	March 21	Locke
Delaware	Philadelphia, Pa.	March 28	Jones
Lexington	Chicago, Ill.	April 11	Clair
Central Missouri	St. Louis, Mo.	April 18	Clair

Reports of District Conferences

WILMINGTON DISTRICT

The fifth annual session of Wilmington District of the Delaware Conference convened on October 18, in the Haven Methodist Episcopal Church of Wilmington, Del., the first city of the first State, and adjourned on the evening of October 20.

Tuesday afternoon, just about half an hour before the scheduled time, this reporter came to the scene, and upon entering the church looked into the anteroom, where a large number of candidates sat in conference with the Board of Examiners. Some sought license to preach, some to be examined in courses of study, some admission on trial, others orders in the church. Candidate and examiner both were working zealously—candidate to pass, and examiner to protect the interest of the board and his church.

At 7.30 o'clock was the opening of the public sessions. Bro. G. W. Johnson conducted the devotions. The fire began to burn, so that when the Rev. O. H. Spence, of the Easton District, was presented as the bearer of the annual message, the Spirit of God was moving through the church. Bro. Spence spoke from the subject, "Loyalty." His three subdivisions were: "Loyalty to God, Loyalty to the State, and Loyalty to Truth." His sermon we shall not soon forget. Following the message an offering was taken, after which the Rev. Dr. Woodley, our district superintendent, came down within the communion rail and, assisted by Drs. W. C. Jason, J. R. Brown, and Bro. C. B. Miles, consecrated the elements and administered to the vast numbers that were there the sacrament of the Lord's Supper.

At 7 A. M. the Rev. M. H. Murphy conducted the morning watch. A goodly number was present. At 9 o'clock the Rev. Pearl Brown conducted the devotions. The district superintendent took the chair and called the Conference to order and entered into organizing. Persons elected to office were: Mrs. Rachel Brown, secretary; W. G. Matthews, statistician, and D. G. Waters, chorister.

His Honor, Mayor Forrest, of the city, came in and, in absence of the governor, welcomed the Conference on behalf of both city and State. Mayor Forrest did himself credit, but no more so than Dr. W. C. Jason, who responded.

From the reports that were made coming from the respective charges, one got to see how well the men on the district have been studying with the district superintendent the many-sided problems of the work and had found a solution. After the welcome address and response were made, the reports of pastors, followed by reports of local preachers, exhorters, district stewards, Sunday school, and all the other organizations and committees amenable to the District Conference.

Bro. Stephen Fullan, at 2 P. M., conducted the devotional exercises, thus opening the afternoon session. Some few reports were made, and then the Rev. J. N. Bullen read a paper on "Applied Evangelism." The Rev. J. T. Wallace read one on "The Church Vacation School and Its Effect." Each essayist gave to his hearers the benefit of his amassed information. These papers paved the way for the oncoming of a sea of oratory. Men bringing fraternal greetings from their respective districts were introduced and spoke

in the following order: the Rev. R. B. Thompson, the young Gamaliel of the Easton District, brought greetings from his district; the Rev. C. T. Covington, a John the Baptist of the Salisbury District, let loose his invectives against what he describes as being the sins of the mighty, and Dr. C. W. Pullet, from the Philadelphia District. These gentlemen will not soon forget the Conference, and surely not the response to their greetings that was made by the Rev. D. G. Waters.

A matter that is unsurpassed in importance, and constantly being kept before the Washington and Delaware Conferences, is the Morgan College crusade. Dr. A. J. Mitchel, the field secretary, presented his cause in an unusually appealing way. His appeal brought the afternoon session to a close.

The spirit of the leadership of the Wilmington District is democracy, and not autocracy. No keener demonstration of this could have been seen than that which was seen on Wednesday evening. After supper the Rev. K. S. Stewart conducted the devotions, and Mr. Charles H. Colburn, a prominent layman of the district and the city of Wilmington, presided. The Rev. Mr. Walter H. Lofthouse, Ph.D., district superintendent of the Poughkeepsie District, New York Conference, delivered the inspirational message, one that lifted us up to the heights of thought and vision. This address was followed by a paper, "Should the General Conference Readjust Her Foreign Relations? If so, How?" written by Dr. W. C. Jason. The paper was a résumé of facts, describing the present foreign relations of the church, the developments of its foreign fields, and the attending demands for change.

The next item was a symposium on "Prohibition." The Rev. J. M. Dickerson discussed "Its Hindrances." Bro. Dickerson presented some six or seven points as outstanding hindrances to the Eighteenth Amendment, which points he backed up with arguments worthy of notice. The Rev. Evan M. Hurley discussed the "Remedy" for the hindrances. These discussions brought the evening session to a close.

Thursday morning there were shouts of victory heard during the hour of the morning watch. The Rev. W. L. Stewart conducted that service, and every man spoke in his own tongue. Bro. J. A. Clark conducted the devotional exercise. A heartfelt message followed on "The Possibility of Conquering as Jesus Conquered." The old Methodist fire was there. The Rev. E. B. Green, the preacher, felt his message first, and then like a cyclone it came down to every hearer. A brief business session followed, reports from committees on examinations, passing of resolutions, and then adjournment.

The Woman's Home and Foreign Missionary Societies, together with the Ladies' Aid, observed their anniversaries. Mrs. J. M. Dickerson presided in the absence of Miss Carrie Wiggins. The session was very interesting. A representative of the national body of The Woman's Home Missionary Society brought the message. In it she surveyed the activities of that organization among all the groups of our land. Mrs. W. C. Thompson presented the cause of The Woman's Foreign Missionary Society, and very fittingly brought to a close her address with an appeal for a district organization,

and before yielding the floor she saw to it that such an organization was had.

The closing session of the Conference approached with much anticipation, for it was "An evening with the educators." The Rev. T. E. Randall conducted the devotional exercises. After preliminary remarks by the district superintendent, the Rev. F. L. Tomlinson presented a paper on "Prayer and Its Effect." It was a splendid production. Principal T. H. Kiah, of Princess Anne Academy, upon arising to speak in the interest of that school, spoke on the subject of prayer also. President J. O. Spencer, being unable to be present, sent in his stead Dean Haywood, who represented Morgan College in a brief but telling address. This final session of the Conference was presided over by Prof. H. S. Wilson, another outstanding layman of the church and Conference.

The pastor, Rev. J. L. Taylor, is to be congratulated for his evenness of temper. He met the overflow of attendance, both from his district and every other district of the Delaware Conference. He found beds for them and enough food for their hungry mouths.

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Too much cannot be said of the leadership of the district superintendent in the person of Dr. T. H. Woodley. Layman and preacher both sang his praises throughout the entire conference.

The conference adjourned, having selected Chestertown, Md., as its next place of meeting one year hence.—Evan M. Hurley, Reporter.

GULFSIDE DISTRICT CONVENTION

The district convention of the Epworth League, Sunday school, Ladies' Aid, Foreign and Home Missionary Societies convened in St. James Methodist Episcopal Church, Ocean Springs, Miss., October 27-30, with the Rev. A. E. Wilson, district superintendent, and Prof. G. W. Brown, president of the convention, presiding. Devotional services were conducted by delegates from Basin and Bond. At 11 A. M. the introductory sermon was preached by the Rev. L. H. Lathan from Rom. 8. 15; theme, "The Adoption." In his usual manner he electrified and inspired the audience. At 2.30 P. M. devotional service was conducted by delegates from Biloxi and Bond, after which the organization was perfected. The Rev. A. W. Wilks was elected secretary; the Rev. J. J. Ford, statistical secretary; the Rev. E. A. Wilson, treasurer; the Rev. A. H. Lathan, representative of the Southwestern Christian Advocate, and the Rev. J. M. Shumpert, reporter to same. The various committees were appointed as follows: Finance, the Revs. P. H. Rembert, J. H. Lathan, J. Gaddis, and J. J. Ford; resolutions, the Revs. J. M. Shumpert, G. A. Britton, and J. J. Ford.

Dr. D. E. Vickers, pastor of the Methodist Episcopal Church, South, of Ocean Springs; his wife, and Mrs. Rice, president of The Woman's Home Missionary Society of the Methodist Episcopal Church, South, and the Rev. J. M. Thompson, pastor of Macedonia Baptist Church, were introduced, and each one made very pleasing and encouraging addresses. The Rev. M. P. Johnson responded in behalf of the convention. Friday night the pastor, Rev. J. B. Campbell, presided while the local program was being rendered; Mrs. Keys presided at the piano. Miss Nellie Thompson made a very beautiful and pleasing welcome address. Macedonia Baptist Church choir rendered several beautiful selections. Miss Mae Brewer's recitation was greatly enjoyed by the vast audience. The Rev. J. M. Shumpert responded. Dr. and Mrs. J. B. F. Shaw, of Haven Teachers College, were introduced, and Dr. Shaw delivered a fine address in the interest of the school.

The sermons were very helpful and inspiring, preached by the Revs. L. H. Lathan, M. P. Johnson, S. G. Roberts, Frank Smith, James Gaddis, A. W. Wilks, E. A. Wilson, and the writer. The convention was largely attended and the reports from the pastors and delegates were splendid. The collection amounted to \$631.63. The convention greatly enjoyed the address made by the Rev. Sam Harris, of the Meridian District, who was introduced. The anniversary of The Woman's Home Missionary Society and other auxiliaries, with respective district presidents, was a very interesting meeting, held on Saturday afternoon. Officers for the next year were elected.

Sunday was a high day, beginning with Sunday school, supervised by Prof. G. W. Brown, of Bay St. Louis, president of the convention, who is greatly interested in and a successful leader among our young people. Love feast followed, led by the Rev. L. H. Lathan. The Rev. E. A. Wilson, district superintendent, preached a great sermon. In the afternoon the Rev. A. W. Wilks was at his best, and at night the writer preached to an appreciative audience. Complimentary resolutions were presented and adopted. Too much praise cannot be given the pastor, Rev. J. B. Campbell, and his faithful members and friends, who entertained the Conference in such grand style. Handsboro entertains the next session. Mrs. Boyd, district organist; Misses Iola Hand, and Ida Hand thrilled the convention with their solos and duets on several occasions.—J. M. Shumpert, Reporter.

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NEW ORLEANS, LA.

Indianapolis District Suggest-o-graphs

It is not my purpose in these suggestion-o-graphs to deal with details in church management, only incidentally. Our primary concern is with fundamental principles and factors in church organization and planning. The employment of the best methods at every point is essential, but we must dig deeper and lay our foundations on bedrock or we cannot hope to have a permanent structure. Too many pastors and church officers are content to do superficial work. Instead of church engineers, building organizations to stand and grow for centuries to come, they are mere church tinkers, patching up weak points in the old organization as a tailor puts a new patch on an out-worn garment. Others are church jugglers, satisfied with attracting popular attention and admiration by doing sensational rather than permanent things. Instead of studying statesmanship in church management, they depend on makeshifts and try short-cuts to reputation and glory. They are no sooner gone than their plans are forgotten, their policies are obliterated, their work falls to pieces, and they become fruitless memories. Other church leaders wish to build permanently, realizing that one cathedral of stone will stand for ages and is of more use than a thousand straw huts. God works by ages and not by spurts.

Woman's Column

Tuscaloosa, Ala.—The executive board of the Central Alabama Conference Woman's Home Missionary Society met at the seat of the Annual Conference, October 22, with a large number of Conference officers present. The corresponding secretary read a communication from the national corresponding secretary. This communication was received with a hearty response, after which the board voted to carry forward the plans which were outlined by the national society. Each district is apportioned and is asked to have and raise the following: A thank-offering service and raise per district for national purposes, \$10; observe the forty days of Lent; lay aside one cent a day, and have a Lenten program; raise per district, \$9, for national purposes. The mite box was also brought forward and plans made that each member secure a mite box and place not less than fifty-two cents in it. This money is to be sent to the national society for national purposes and not used for local purposes. Each member is asked to please pay her membership dues as early as possible. We also urge the male members of our Conference to share with us in their great program by paying the sum of \$1 and become an honorary member. Each district is asked to do their part in the jubilee program by raising your share of \$17.55 on the gold certificate. These are the individual gifts per adult member, \$2.50 for the five years, including auxiliaries, young people's and Queen Esther circles. Love gifts for the Juniors, Home Guards, and Jewels are a penny for each year of your age. Please begin now to raise these said amounts so that each cause may be looked after and that each auxiliary may do

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its full share in helping with the program of the national society. This is an appeal to auxiliary, district, and Conference members. So let us go forth and believe in ourselves, because "Who knoweth whether thou art come to the Kingdom for such a time as this?" (Es-ther 4. 14).—Mrs. F. W. Williams, Conference Recording Secretary.

Special Notice

Notice to the West Texas Conference: Rates of fare and one half on the certificate plan will be granted from all points in Texas to the session of the West Texas Conference, which convenes in San Antonio, Wednesday, November 30. Sales dates will be November 28-30; return limit, December 7. Obtain certificate from ticket agent and present the same to the secretary immediately after reaching seat of the Conference.—C. W. Franklin, Secretary.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, DECEMBER 1, 1927

Let Me Walk With the Men in the Road

BY WALTER J. GRESHAM

'Tis only a half-truth the poet has sung
Of the house by the side of the way,
Our Master had neither a house nor a home,
But He walked with the crowd day by day.
And I think when I hear of the poet's desire,
That a house by the road would be good;
But service is found in its tenderest form
When we walk with the crowd in the road.

So I say, let us walk with the men in the road,
Let us seek out the burdens that crush,
Let us speak a kind word of good cheer to the
weak,
Who are falling behind in the rush.
There are wounds to be healed, there are
breaks we must mend,
There's a cup of cold water to give;
And the man in the road by the side of his friend,
Is the man who has learned how to live.

Then tell us no more of the house by the road,
There is only one place we can live;
It's there with the men who are toiling along,
Who are needing the cheer we can give.

It is pleasant to live in the house by the way,
And befriend as the poet has said;
But the Master is bidding us, "Bear ye their
load,
For your rest waiteth yonder ahead."

I could not remain in the house by the road,
And watch as the toilers go on,
Their faces beclouded with pain and with sin,
So burdened, their strength nearly gone.
I'll go to their side, I'll speak in good cheer,
I'll help them to carry their load;
And I'll smile at the man in the house by the
way,
As I walk with the crowd in the road.

Out there in the road that goes by the house
Where the poet is singing his song,
I'll walk and I'll work midst the heat of the day,
And I'll help falling brothers along.
Too busy to live in the house by the way,
Too happy for such an abode,
And my heart sings its praise to the Master of
all,
Who is helping us serve in the road.

President Points Out Danger in National Wealth

Political Parties, Issues, and Candidates

By Harry E. Woolever

Editor of The National Methodist Press

PRESIDENT COOLIDGE, like all his predecessors since Lincoln, except Warren G. Harding, journeyed to Philadelphia to receive the gold medal of the Union League of that city, which was organized in 1862 to support the Union cause. President Harding had been voted this distinction, but died before the consummation of the ceremony. Honorary life membership was also given the President; the only other holding such rank in this historic League is the Chief Justice of the United States, former President William Howard Taft. No group of so many distinguished citizens of the Keystone State had ever gathered to receive a President as on this occasion. From the arrival of the President's Special until its departure, the Chief Executive was acclaimed by the populace upon the streets as well as by political, industrial, educational, and civic leaders.

The journey from the White House led to one of the strongholds of Republicanism, but even this fact did not justify expectation of an ovation such as was accorded. Former Governor Sproul, president of the Union League, in his remarks of presentation, turned from his manuscript and, addressing the President, said: "I wanted you to see what these worthwhile people think of you, how they trust you, how they approve of you and your works, how they ratify your judgment, and believe in things you believe, how they respect your prudence, admire your courage, and how they will stand by you, Mr. President, as a national leader in whatever course you may choose to outline for your future."

The great gathering which had followed intently every word aimed to pierce the President's armor of non-commitment upon the meaning of his South Dakota declaration, burst into vigorous and prolonged applause and cheers. Any avowed candidate seeking the support of the leadership of a great party would have heartily welcomed that expression. But Calvin Coolidge faced that call to succeed himself in the White House without the slightest indication as to the course he would follow. This writer was within arm's length of the President, watching closely for the slightest indication of an emotional response which might reveal his present inner attitude relative to 1928. The features of this Vermonter could have been no more impassive had they been outlined in the granite of his native State. Never was there a more apparent indifference to a great ovation than on this occasion. That Calvin Coolidge has a complete mastery of himself was never more clearly revealed. At the close of the address the assembly finally scattered, and the President made his way back to the Capitol with no one other than Calvin Coolidge the wiser as to how comprehensive is his statement made on August 2: "I do not choose to run for President in nineteen twenty-eight."

THE PRESIDENT'S ADDRESS

The President delivered an address which reviewed the history of the nation, especially since the founding of the Union League during Civil War days. His message for the most part was a clear-cut declaration of Republican policies, and gave a forecast of what Congress will be asked to do. He especially stressed the protective tariff, attributing to it our unrivaled growth as a strong and wealthy nation. "Any material reduction in our general tariff rates would ultimately result in a drastic deflation of agricultural and industrial values, in the rate of wages, and in the standards of living. Under our present system our foreign commerce has reached the highest peace-time record, and our national income has steadily increased to the enormous proportions of \$90,000,000,000 for the last calendar year. This represents a volume of production and trade far in excess of that

which any other country ever reached. It is the zenith of our prosperity."

TESTING THE NATION'S SOUL

After referring to the development of our great national principles, he again revealed the fact which most secular journals overlook, but a fact which Christian people face with concern as they note the growth of materialism in this country. The President evidently senses this national danger. He said: "We have demonstrated that we were able to meet adversity and overcome it. The test which now confronts the nation is that of prosperity. There is nothing more likely to reveal the soul of a people. History is littered with stories of nations destroyed by their own wealth." The fight against the evils which have usually attended wealth is the one now calling upon all the moral and Christian resources of our country. Other civilizations have succumbed to the moral decay which wealth and luxury have brought, but no other great nation has had the benefit of that vitalized Christianity, with a growing emphasis upon the regeneration of the whole life of the nation, such as is known in the United States.

This is another time when the strength of the church is to bear the real test of the nation. Only the Christian citizenship of this land is able to guide rightly the nation in this day of unparalleled wealth—a wealth which, while not equitably divided, is more generally distributed than has been the case in any other major nation. The common people, who are the strength of a government, are now facing the dangers which a margin of wealth has always brought. The President, who has expressed his conviction that this nation is built upon religious foundations, believes "the heart of the nation is sound," and that the people are ready to give their efforts to maintain it as they did to build it. It is most encouraging that the voice of the Chief Executive, heeded as none other in America, is raised with those which seek in these days of prosperity to point the nation to higher ideals and worthier goals than the possession of gold. May America realize her blessings and consecrate her wealth and its power to those ends which are pleasing to the God of nations.

CALL FOR ENFORCEMENT PLANK

The Idaho senator's address may be summarized in part. He charged that the major political parties are trying to avoid a positive declaration upon the Eighteenth Amendment and its enforcement, in the hope of obtaining votes by misleading the voters. He denounced such tactics, declaring that the Constitution was being assailed, and that if a party did not defend the Constitution, its usefulness had ceased. He said that a party which did not declare its purpose to enforce actively the Eighteenth Amendment would not enforce it, and all that the criminal classes asked for of the political parties was that they be silent and indifferent. They seek nullification, knowing that the amendment will not be repealed.

"The Eighteenth Amendment is part of the Constitution. It was approved by forty-six States. It is either a wise provision, beneficial to the people of the country, and ought to be maintained and enforced or be repealed." He declared that no party proposed to repeal it. He said that the partisan leaders know they cannot repeal it, because the people are overwhelmingly for the Eighteenth Amendment and the Supreme Court has upheld it. Therefore the only honorable thing which a party desirous of serving the people can do is to enforce it.

"You will find plenty of people who have no decisive views upon the tariff. You will

find plenty of people who are in doubt about how to solve the problem of farm relief. . . . But you will not find anyone without decisive views on the Eighteenth Amendment. This is the issue which it is proposed to keep out of the campaign. What an interesting campaign it will be!"

Personal and General

—We extend our sympathy to the Rev. W. J. M. Price, our pastor at Bunkie, La., in the death of his younger and only brother, D. F. Price, who died in Beaumont, Texas, Thursday, November 17. Mr. Price had been an employee of the Southern Pacific Railway System for forty years.

—Announcement is made of the happy marriage on Tuesday evening, November 15, 1927, at 87 Kinniard St., Cambridge, Mass., of Mr. Albert A. Harris and Miss Ella Mae Roan, prominent in church and social circles of the city. The bride, for the past fifteen years, has been the capable organist of the Fourth Methodist Episcopal Church, Boston.

—Self-help through the expressional art of song is the way the Fourth Methodist Episcopal Church is augmenting the amount of their building. Under the skillful leadership of the pastor, Rev. O. B. Quick, their church quartet, which is highly popular in Boston, is giving concerts in that city from which is being realized an appreciable sum in the direction of their proposed new building. This Wesley Quartet is composed of Marionette Scruggs, soprano; Ella M. Roan, contralto; Sidney Blackman, tenor; J. Milton Arbuckle, bass and dramatic reader; with Ella France Jones, accompanist.

—Bishop Edwin Holt Hughes, of the Chicago Area, delivered the Mendenhall Lectures at DePauw University during the week of October 17-21. The title of the first lecture was "Music and Life." It was an apt correlation of theme and setting, as the series of five lectures was held in connection with a conference on church music held at the same time in Meharry Hall of the University. The bishop also addressed the student body assembled in chapel service each morning. The series of formal lectures will, of course, be published in book form that the wide public may have the benefit of the bishop's wise and timely utterances. The conference on music discussed such themes as "The Development of Music in the Church," "The Organ as an Instrument of Worship," "Music in the Program of Religious Education," "An Hour with the Music of the Methodist Hymnal." Dr. Carl F. Price, president of the New York Hymn Society, gave two lectures: "The Story of the Hymns," and the "Hymns of the Wesleys." Editor A. J. Bucher, of the Christian Apologist, spoke on "Thoughts on the Origin and Mission of Congregational Singing."

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THE METHODIST BOOK CONCERN

The Call to Foreign Missions

By the Board of Foreign Missions

AFTER a year of exhaustive study of the field and of the present world situation by our Secretaries and Commission, the Board of Foreign Missions declares its renewed conviction that, amid all the changes which are rapidly transforming social and political and economic life, nothing has happened which in the smallest degree discounts the original and fundamental motives of the Christian missionary enterprise. The paramount need of the world still is for that more abundant life which it is the unique power of Christ to provide. He is still the one Light whose presence dispels the blinding, choking darkness of doubt and superstition and sin, and enables men and women and children to walk with confidence and gladness the difficult road of human life.

We are aware of the presence of a new spirit among the peoples where our missionaries have labored manifesting itself in national and racial aspirations after autonomy and self-expression in religion as well as in art and in government. We believe such aspirations are the evidence of the operation of the spirit of Him in whom we live and move and have our being and who is seeking thereby to lead humanity into a more complete realization of His good purpose concerning us. We believe that now as ever the new wine of the spirit cannot be confined in the old bottles of ecclesiastical forms, and we are planning, after the most careful study, to consummate whatever adjustments are necessary in order to make the missionary agencies of the Methodist Episcopal Church more effective collaborators with God in this new day of His power.

Convinced of the crucial position occupied by our church in the present strategy of the Kingdom, we summon our people to earnest prayer that our secretaries and missionaries may have daily guidance in momentous decisions, and we appeal for a renewed consecration of money and of personality, that the opportunities of these significant days may be seized in the name of the Lord and for the sake of the world for which He gave his life.

FOR THE COMMITTEE ON STATEMENT TO THE CHURCH,

BISHOP LUTHER B. WILSON, *Chairman.*

ALBERT E. DAY, *Secretary.*

New York, November 14, 1927.

The New Era of Foreign Missions

IT OFTEN happens that society is ushered into new epochs of history without being fully aware of the significance of what is taking place at the time of rapidly passing current events. In the history of organized Christianity, time and again, the church has gone through such an experience. That is its experience at the present time. Plainly, this is the case as regards the missionary activities and enterprise of the Christian church. It stands to-day at the threshold of a new period in the annals of missionary enterprise. By every token this is the new day of foreign missions.

Generally known, though reluctantly hitherto conceded, the church now faces the regrettable fact of its failure to realize from its generous investment of machinery, human life, and fine idealism such yields as have long been awaited as a legitimate expectation for those who ventured to sow beside all waters. Steadily it has been dawning upon the churches, Protestant and Catholic, that this exhibit of relatively meager returns in recent years was an indication of failure of the old methods of approach to the missionary task; and thus of the primary objective of their Lord—world evangelization and discipleship.

Along with, and contributing to, the virtual collapse of old missionary methods, with the impaired morale and bewilderment of much of the general missionary endeavor of the churches, in practically all the mission fields, is the emergence of diverse new problems such as, in the nature of the case, could not possibly have appeared within the period passed. Modern chemical invention, the expansion of trade and commerce, marvelous methods of communication, swifter and safer methods of transportation and travel, the multi-

plication of machinery and labor-saving devices for mass production, the impetus given to realization of a world consciousness of neighboring groups and nations resulting from the War: these and a thousand other factors have brought the missionaries of the churches face to face with problems previously undreamed of. And situations without precedent are to be met wisely in the spirit of Him who is Father to both the missionary and him to whom the missionary is sent.

Two such problems are especially acute, as the missionaries themselves allow. Indigenous leadership, the desire of a particular group for leadership of its own kind, national or racial, is now the insistent demand on those fields where the nationals have developed the more advanced social consciousness. This is true whether the enterprise among nationals be carried on by churches of the episcopal or congregational forms of government. Natives want their own kind as their leaders—whether as educators, secretaries of Young Men's Christian Associations, bishops, or Christian workers of every rank among them. 'Twas true of Japan—the Japanese Methodist Church is the historic illustration there. 'Tis so of China, India; 'twas true of Latin Americans in the Springfield General Conference of our church; 'tis increasingly true of the Negro-American. Born of the same spirit is the desire on all the mission fields for larger share of control by the nationals in the administration and ownership of local institutions and properties. That such a policy is expedient, just, and wise is now being conceded by the most far-sighted of the missionaries and administrators of missionary boards of all the churches. Indeed, such a policy is not unrelated to the growing interest and scrutiny of local governments

on the mission fields. Governments, since the War, have become more self-conscious. And missionary enterprises by foreigners are being evaluated by these governments in the light of the future influence of those enterprises upon the cultural, commercial, and political fortunes of the nationals and their governments. At bottom, the turmoil in China to-day is traceable to the suspicion of the Chinese of the future dominance which foreigners, largely as missionaries, are clamping upon China, through the foreign-controlled education of the Chinese youth. It matters not that such education is mediated through the Western churches, the Chinese are suspicious of the "Greeks bearing gifts."

Explaining these manifestations of a changed missionary situation, there have been many voices of interpretation. Beyond doubt some see an evidence of the church's loss of her power of appeal to those in foreign lands, while others believe that what is needed is a radical change in the method of appeal and the motive behind the missionary endeavor. Especially since the recent disorders in China, some have expressed the notion that missionary enterprise is virtually at an end, inasmuch as the nationals on the field are "hostile toward religion." But leading and responsible representative nationals everywhere give double assurance that there is among them no appreciable hostility to religion as such, nor even are there insuperable barriers to the preaching of the gospel of the Christ. Foreign opposition is rather to the trappings encasing that gospel, the attitude, often, and example, too often, of those who bear the message. Still more, unfortunately, the missionary enterprise has been regarded as the advance guard, and Christianity as the handmaid, of Western imperialistic designs. Nor is this period of partial eclipse of missionary success on the foreign fields attributable to any waning of missionary passion, as some think, within the church. At the heart of the experience of the Christian church the passion for world evangelization still glows. But the church is clearly baffled as to how best relate this passion to the practical accomplishment of the task. The financial impoverishment of the missionary coffers of the church can be explained by other causes than a lack of interest and zeal for others. Loss of confidence by many in the business ability and efficiency of the machinery of the churches to translate into actual results their zeal for Kingdom extension is a contributing factor in the situation.

Sympathetic observers of the situation after intensive, detailed, and comprehensive study of the facts and factors revealed in this dawning new day of foreign missions are generally of the conviction that the present period grows naturally out of the former. Nothing could be more creditable to the missionary enterprise of the past than is the now prevalent profound conviction that the present epoch, big with promise, is the glorious fruitage of the labors and sacrifices of the missionaries of other days. They, of the past, sowed by all waters the good seed of the Kingdom; these seed fell in the ground and died and came forth in new form, but luxuriant in their fruit for the healing of the nations. Touching the lives of millions, in sacrificial, pious, disinterested service, the moral beauty of the lives of unnumbered thousands of faithful missionaries has inspired the minds and enriched with Christian motive the lives of belated peoples in many lands and during many years. Added

to these incitements, and chief among them, was the gospel of Jesus Christ. Wherever this Christian message, stripped of verbiage and camouflage, has been preached by the missionary and lived by him, it has created in the consciousness of heathen and retarded peoples the Christian concept of their own personal dignity and value.

Such has been its value for the individual and his group, both tribal and national. It has fed the fires of nationalism all the way around the world. It has created in peoples of every country and every clime the will to move out "from under," and to stand as equals with those who were their teachers and ministers. It has reduced the possibilities of commercial exploitation. It has taught, and insisted on it, that every man is God's and that through the death of Jesus Christ, he may stand in filial relation to God. It has taught the world brotherhood of humanity. It has taught that world domination cannot be at the same time and morally, both white and Christian. Christianity through the gospel it preaches has spoiled the native for all who would exploit him. As a result, therefore, of the long and constant impact of the missionary enterprise of the churches on the peoples of foreign fields millions of nationals in every land—one hundred millions in Africa alone—have "set their own feet on the road to their own destiny." Instead of being a discredit to the missionary movement and a sign of collapse of the missionary enterprise, the present manifestations are but convincing witness of the superior moral value of the gospel; how it is universally adopted to human welfare, penetrating and vitalizing all conditions of human society.

Herein is a fresh challenge to the church. Men everywhere still sense the need and express their hunger for that deposit of power in their lives which they are convinced none but the unique Christ of the cross can supply. To give Him to the peoples of the earth is still the supreme privilege of Christians. Adaptation of the church to the modern conditions imposed upon her by the demands of the situation is her main business if she hopes to do the task superbly and successfully. Happily, the churches are now showing the will to face frankly the new claims of foreign missions. In the declarations of foreign mission boards and workers generally, this new policy is manifest. This was the dominant spirit and note in the annual meeting of our Board of Foreign Missions held recently in New York City. This policy will be enlarged in the future. It will, of course, lead to the junking of some machinery of organization. New adventures must be launched, cuts made, consolidations effected, bases changed, concessions granted to nationals, and increased consideration of the prerogatives and authority of the foreign governments over the fields wherein we labor, but what of it? The preaching of the gospel for nineteen centuries has brought it about; let the church of Jesus Christ have the courage to face frankly those conditions which her idealism has created among the millions to whom she has borne witness under God.

—God's hand is never seen.

—The rod never leads to God.

—Bad books corrupt good manners.

—Work for pay and work by the day.

—Trials may prove to be God's blessings.

Contributed Editorial

Sowing and Reaping

THE usual way to treat a clown is to laugh and forget. In that habit lies the principal danger in the spectacular clowning of Mayor THOMPSON, of Chicago, in his stalwart campaign to make Chicago safe from the British and insure its school books being at least one hundred and fifty per cent American. Chicago's contribution to the gaiety of nations is an excellent clown. But he is far more than that—an accomplished politician who knows how to stir up and utilize for selfish purposes racial and national prejudices. What damage sowing these seeds of diabolical hatred and prejudice may do in years to come does not bother "patriots" of the Thompson type.

How such seeds bear fruit is very tellingly illustrated in the second volume of MARK SULLIVAN's *Our Times*, which has just come from the press. Mr. Sullivan has made an investigation into the ideas of other nations and races which were being put into the minds of children in the schools a generation ago and finds a good deal of basis for his claim that some of the persistent prejudices had their basis in school-book statements. He says: "The formative years come very early; when we learn in school that 'Half civilized people, like the Chinese and Mexicans, have towns and cities, cultivate the soil, and exchange products, but have few arts and little intelligence,' we have a hard time in after life ridding ourselves of the impression. The extract is from Cruikshanks Geography, used between 1867 and 1877."

As we sow in the school books so we reap a generation later.

Sow distortion and hatred and reap hell.

Sow understanding and the love of truth and reap those attitudes of sympathy and co-operation out of which the kingdom of heaven can be built.

Try These On Your Church

AN uncanny timeliness has been shown by The Methodist Book Concern in the publication this month of two little volumes prepared for use in adult classes and other groups in the Church. They deal with two subjects which are among the hottest in interest and importance at the present moment in the whole range of life in America. Those two subjects are prohibition and the family.

The first book is *Prohibition in Outline*, by F. ERNEST JOHNSON and HARRY S. WARNER. This little book ought to sell by the thousands and be used in thousands of church schools and other groups in the Church, for it faces the supreme need of the Temperance Movement in America today, and that is the need of *education*. It is nothing short of tragic that with the passage of the Prohibition Amendment the emphasis on education in temperance and the whole question of liquor—an education which has been going on steadily for fifty years—suddenly let up. The emphasis was shifted from education in the evils of alcohol to an emphasis on law enforcement. The more or less abstract appeal for law enforcement has failed to give the grip and the force needed. The situation has been rather vividly portrayed in a recent play in which one of the characters—a plump, round little man in a high hat, morning coat and spats—crosses the stage at frequent intervals exclaiming fussily, "Law and order!"

We must have law and order!" His appearance was always greeted with applause and laughter, indicating that he was recognized as a rather futile figure.

Too much of the attention of the advocates of prohibition has been devoted to crying, "Law and order." Far too little has been given to the persistent education aimed at decreasing the demand for alcohol as well as the supply.

Prohibition in Outline, by Johnson and Warner, is an admirably brief textbook designed to meet the situation of prohibition at the present time. It is marked by an honest facing of the facts. There are two chapters on the "Use of Alcohol," from the individual and social point of view, which are remarkable pieces of terse, powerful summary of a vast amount of facts. If this little book could be studied in the churches of Methodism, in official boards, in groups on church night, in adult and senior classes of the church school within the next few months, it would strengthen the prohibition forces to an enormous degree.

Just as timely is another little book in the study courses for parents, *Parenthood and the Character Training of Children*, by THOMAS W. GALLOWAY. It fills a need which has not only been long felt, but which has been an aching void in Sunday-school curriculum. It gives a suggestive, detailed study of home life and training of children in view of the whole complex situation of the family today. The book does not exhaust itself in the usual reiterated platitudes about "Radiant Motherhood." It steers entirely clear of the sentimental gush that has so often characterized books on the home. It is scientific, practical, and thoroughly Christian.

A few thousand groups, studying these two volumes, would mean far more to the future of the Church than a whole fleet of ten-ton trucks filled with gold dollars.

A Landmark in Missions

ONE of the high spots of the annual meeting of the Board of Foreign Missions, in New York, November 14-17, came when Bishop JOHN L. NUELSEN presented a communication from the Central Germany Conference, asking that it might be permitted to become entirely self-supporting and be no longer considered as receiving mission money for its work. This action of the Central Germany Conference constitutes a very definite landmark in the history of Methodist missions. The significance of the action is emphasized by the declaration of Bishop Nuelsen that the four other Conferences into which German Methodism is divided are planning to become self-supporting within a few years.

The reason for this action on the part of the Central Germany Conference is not at all that they have become prosperous. They are facing financial difficulties in this act out of which they do not at present see their way. It is an act of daring faith and sacrifice. But nothing could so definitely prove their intense desire to add to the increased force of the enterprise throughout the world than thus undertaking their own support and releasing financial help for other fields. This action is a very definite gleam of a new day. It will be greeted by the Church at large as it was by the Board with thanksgiving and hope. It is not accepted as a release from a financial obligation, but rather as a stirring testimony to the fundamental success of seventy-five years of missionary work in Germany and an increase in the effectiveness of Christian world forces.

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ORPHAN BOYS IN FRONT OF TEMPLE OF JUPITER, ATHENS

Modern Romances on Apostolic Trails

By Ralph W. Sockman

Pastor Madison Avenue Methodist Episcopal Church, New York City

OUT of my childhood reading comes the story of a shrewd elephant. He was chained to a ring in the center of his enclosure. A bunch of hay had fallen just beyond the range of his tether. How was the hungry animal to get it? This is what he did. With that cleverness of instinct which sometimes makes the beast able to outwit his human masters, he blew against the wall of his barn, and the current of air swirling back brought the hay within his reach.

This homely incident might serve as a parable of our missionary movement. Not all of the bread of life brought by our divine Lord has fallen on American soil between the Atlantic and the Pacific. There are rich elements which the Near East and the Far East have caught and which would greatly enhance our Western Christianity if we had them. How shall we bring them home to ourselves? Shall we not best do it by blowing our Christian message against the walls of the non-Christian religions of the world? This method has been demonstrated. American pastors can testify that probably the most nourishing spiritual food which has come to our local churches in a generation has been that bit of Christianity blown back from India in the form of a little book called "*The Christ of the Indian Road*." That Christian gospel which Stanley Jones breathes against the Himalayas of non-Christian religions shows us again its original power, sifts out the useless additions of our westernized ecclesiasticism, and sends back to us the true essentials of our faith. The missionary program is as necessary for the life of our home churches as for the salvation of the foreign peoples.

What is true of the Far East is even more pertinent to the Near East. When we send our American Christianity against the hills of Palestine, it comes back to us with a first-century freshness and appeal—provided we send it in the right way. This was shown by the marked effect made on a certain world-renowned philosophical writer with whom I motored through Palestine this past

summer. This man had been reared in a devout Roman Catholic home. He had been trained for the priesthood. His studies and observations had led him to question whether Christianity had not hopelessly drifted away from its Founder. He renounced the priestly career, left the church, and openly proclaimed himself a religious skeptic. This summer, however, he visited the orphanages and school conducted by the Near East Relief; he saw the results of that work which the united churches of America have done in applying the Golden Rule to the reconstruction of the Armenian race. I watched the temperature of his interest rise from the freezing point to the tepid summer heat of a casual tourist, and then on until it reached the very fever point of an enthusiast. The other night at a public dinner in New York, I heard him openly announce that the trip had been a revelation to him. It had shown him that some people were taking the teachings of Jesus seriously and had raised his hopes that Christianity might yet be converted to Christ.

Exporting Christianity Back to Its Original Home

It is no easy thing to export the Christian message and program back to their original home. It is hard to get Christianity through the customs of Palestine's ports. The land is sick of sectarianism. Its sacred places are honeycombed with religious superstitions and scarred with ecclesiastical combats. It has long been recognized as barren soil for denominational missions. If Christianity is to win an acceptance in the Near East, it must strip off its denominational labels. It must make its first approach by way of service rather than creed.

About ten years ago a tragedy opened the way of a new triumphal entry of the living Christ into Palestine. When the news of the Armenian atrocities reached America, our awakened conscience rose above sectarian considerations and launched a statesmanlike program of Near East Relief. And now the work done by America

has so won the hearts of the Eastern churches that they are offering to co-operate after they had held aloof from the missionaries for over a century. They are now asking for sermons in their churches and for the formation of Sunday schools. This must be counted as one of the miracles of modern missions.

Watching at long distance this work in the Near East, I, as an American preacher, kept asking two questions: How do they keep it going? and, How long must they keep it going? It is a marvelous feat to keep a war-time relief movement alive for ten years after the war. The call to save the Armenians came to America as a war emergency measure. It caught our imagination as a crisis. But interest in crises so soon lags. We preachers know that we have to keep challenging our parishioners to new crises each Sunday morning. Yet the Near East Relief has manifested the endurance promised by Isaiah, "Ye shall mount up on wings as eagles, ye shall run and not be weary, ye shall walk and not faint." As an example of sustained enthusiasm and enduring idealism, I believe the American relief work in the Near East is without parallel in the annals of philanthropy.

The Golden Rule Plus Imagination

The secret of this endurance is to be found in several factors. The work done is so similar to that other story of which we sing, "I love to tell the story, for those who know it best seem hungering and thirsting to hear it like the rest." The feeding of the starving, the clothing of the naked, the preaching of deliverance to the captives, the restoring of sight to the blind—this is Christ's own work, and the more one knows of it, the more one wants to hear about it.

Moreover, this work has been done with a Christianized imagination. So often our well-intentioned uplifting results in mere upsetting because we lack the ability to see the other end of the Golden Rule. If we would do unto others as we would that they should do unto us, we must find out what we would want done if we were in the others' places. The Golden Rule without imagination becomes mere irritation. The Near East Relief workers have taken pains to find out the viewpoint of the persons to be helped, and they have shown the rare ability of putting themselves into the shoes of others without treading on their toes. We walked with them about the streets of Jerusalem, Cairo, Beirut, and Athens, and we observed the respect in which they were held. The quality of the personnel has been no small factor in perpetuating this service.

Not only the service done but the progress in method has made for sustained effort. Ten years ago America went to the Bible lands to salvage the human wreckage from the tornado of Turkish atrocity. It was a case of taking babies from the cold bosoms of their dead mothers. It was a matter of physical life or death. Today it is a matter of building those rescued orphans into the structure of a new society. Their bodies have been saved, but now their minds must be saved, their ideals

shaped. It is now not a mere question of bread, but of the bread of life.

The long tables of food for the famished are being supplemented by a statesmanlike program of education. We visited the splendid schools near Beirut, where Armenian boys and girls are being trained in the technical arts according to the most improved methods of twentieth century educators and the spirit of the first century Master Teacher. These schools are providing the educational models for all of Syria. We saw the homes where lads in their teens are housed while they are getting adjusted to self-supporting jobs in the large cities like Athens and Cairo. This constructive policy of following through the products of the orphanages until they are self-respecting and self-maintaining citizens is most commendable. And the boys and girls *do* make good. We met them on the streets and in stores. They greeted the Near East workers as alumni greet their former instructors. They are America's graduates of good will. They are God's leaven of the Christlike spirit.



THE REDEMPTION OF A TIN CAN
Boys in Near East Orphanage Making Drinking Cups Out of Condensed Milk Cans

A Look Into the Future

After seeing the present program, the answer to my second question, "How long?" becomes simple. The growth of a child gives the terminus of time to this work. When the youngest of the orphans saved shall have reached the age of self-support, then, and not till then, will America's task in Christ's country be finished. To turn these boys and girls loose in that poor and still disordered region, to let them sift back into the crevices of that broken

world, to allow them to be crushed in spirit under the grinding conditions of ignorance and poverty—that would be more cruel than to have let them die with their parents during the terrible days of persecutions. America has withdrawn from many of her idealisms proclaimed ten years ago. Here is one place in which, thus far, she has held firm.

Lovers of Christian unity were dismayed to hear that the great Lausanne Conference of churchmen this summer could not close its session with the communion of the Lord's Supper. But in Jerusalem and in Geneva, in New York and Paris, leaders of Jew and Gentile, of Eastern Orthodox and Western Protestant have sat down to Golden Rule dinners in the interest of applying Christ's principles to the children of his own country. May it not be that "a little child shall lead them"! And may it not be that the Golden Rule of service will prove the sacrament around which our warring creeds may find the way to united communion with our common Christ.

A Few Lines of Thought

By Roy Smith

—Success in life does not consist in owning something, but in becoming something.

—Blessed is the man who will work on a committee of which he wanted to be chairman.

—Blessed is the church whose janitor is called of God and whose shoes do not squeak.

Using the Bible in the Home

By Henry L. Lambdin

Pastor Methodist Episcopal Church, Summit, New Jersey

"**H**E MIGHT have been a bishop but for that Telford," sighed the father. It was the elder Ruskin speaking. His son, John, had been made to read the Bible again and again by the Scotch mother. She did not do things by half. The calculating attitude of the church which, one of its critics said, "owed its success to knowing just how much religion the average Englishman can stand," was not for her. She had predestined him for the church, and in so far as Scripture would armor him, she intended that his panoply should be complete. But at fourteen, Mr. Telford, one of the father's partners, gave John a copy of Rogers' "Italy," and whatever lure the bishopric might have had for him speedily waned. 'Twas just as well. Bishops we have, have had, and shall have, and to spare; archbishops too, but who of them could tell us of "The King of the Golden River" for our childhood, or light "The Seven Lamps of Architecture," or show the magic in "The Stones of Venice," or battle for years that his generation might see the beauty in those blood-splashed sunsets of Turner instead of the smoke and steam of its new and ugly factories? Still, love's labor isn't lost, as that mother, if she knew the Bible which she had led her son to read, must have known. When he was fifty years old, he lectured before the Royal College of Science in Dublin on "The Mystery of Life," and despite the express understanding that no reference should be made to religious questions, the address is centered around the text: "What is your life? It is even as a vapor that appeareth for a little time, and then vanisheth away." The lecture literally reeks of the Bible. The mother's predestining may have been futile, but not so her tutelage.

What the Bible is Not

The use of the Bible in the home will be determined largely by the parents' idea of what the Bible is. It is not a debater's manual, nor a substitute for the Encyclopedia Britannica, nor a literalist straightjacket for souls unless they are of a stripe that requires a straitjacket, nor a spiritual medicine cabinet where ignorance can disregard the labels, nor an almanac of future events; and most of all, it is not a book of the dead.

A suggestion as to the use of the Bible may be found in the idea of what the home is. The home is one of those indefinable familiar things. It is a sort of holy of holies into which the very human enter and the blessing of God descends. Its closeness makes for the worst unhappiness and the keenest joy. In it, liberty and love determine each other, and its durability depends on its members having a common vision. It is a spiritual enterprise or a hollow parade; a sacrament or a sham; something of a temple or considerable of a tomb; never destroyed by its humanness, but by such of the inhuman as obliterates all the divine. In the home the Bible can be anything from a decorative object to a book of abundant life.

The Bible should not be to children primarily a textbook, for textbooks are seldom loved. The Bible ought to be loved and given a chance to draw affection to itself. It is many-sided enough for some of it to reach everybody. How shortsighted are those who would eliminate all the Old Testament! Have they ever tried a nicely printed, well illustrated edition of the story of Joseph on their children? If not, the likely outcome will be that which Bert L. Taylor, of the unforgettable "Line o' Type or Two," predicts:

"Comes little day, a book in hand,
A light in her eyes that I understand,
And her cheeks aglow from the faery breeze
That sweeps across the uncharted seas.
She gives me the book, and her word of praise
A ton of critical thought outweighs.
'I've finished it, daddy!'—a sigh thereat.
'Are there any more books in the world like that?'"

And Joseph is not the only such character in the Old Testament.

What About Memorizing?

Some of the Bible ought to be memorized by young and old, and at times repeated together. It is not out of place here to quote the advice of Robertson Nicoll, who said, "Teach a little child hymns as the beginning of its theology." I know that every normal boy (the girls I cannot speak for) at a certain stage takes to the poetry of Scott, or better still, to that of Macaulay. My ancestral abode has echoed:

"The stubborn foeman still made good
The dark impenetrable wood,
Each stepping where his comrade stood
The instant that he fell."

And not only Flodden Field, but the advance of the "Tuscan army, right glorious to behold," was seen again neath the spell of the rhythmic lines. Rhythm is rememberable. It is the rememberable that shapes us. I can see a connection between a Jewish boy repeating, "The voice said, Cry. All flesh is grass and all the goodness thereof as the flower of the field. Surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever," and a man appearing later on the banks of the Jordan, saying, "I am the voice." Not only the rhythm entered his soul from the fortieth chapter of Isaiah, but iron and scorn for the wrath of kings.

Since the rhythmic is remarkable, certain portions of the Bible young and old should commit. Certain of the Psalms, they are numerous enough to allow for favorites; parts of the Sermon on the Mount; the great eulogiums on the love of God, the nature of love, the mind of Christ, and the works of the Spirit from St. Paul's letters; the praise of the heroes of faith found in Hebrews; these will occur to anyone. Children who are led to memorize these, memorize not only great rhythmic passages, but great truths that are also melodies, passionate convictions that may later give their own spirits

Sunday, December 4, has been designated by the American Bible Society as Universal Bible Sunday. This year the emphasis is placed on the practical and far-reaching theme—"The Bible in the Home." Mr. Lambdin's suggestive paper will stimulate thinking on that great theme.

vent and transport. The version of the Bible used with children is important. It should be readable, which is but saying that it should be literary. A literal translator is as much a nuisance as a literal interpreter. Occasional atrocities in translation are more pardonable than an atrocity in style throughout. A well of English pure and undefiled assuages thirst and yet stimulates it for renewed draughts, but brackish colloquialisms and insipid prosiness interest for a moment merely by contrast, and charm not at all. The King James version has no artificial claim or inexplicable strangle-hold. It will be outworn when its literary excellence is surpassed, which is as it should be.

Talk Over the Bible Dramas

Appreciation of the Bible in the home will be aided by discussing its flesh-and-blood characters as such. William Lyon Phelps says that "a man can learn more about human nature from the Bible than from living in New York." People within the Bible in one respect are like people outside it; to know them you must be with them for awhile. Haste is inimical to thorough acquaintance. My father read slowly. Dickens he particularly enjoyed. But when he talked of Traddles or Mrs. Gummidge, or the Artful Dodger, or the Beadle, or Sam Weller, it was as if they had just left the room. Such

conversation is too often an unacquired or a lost art. To speak of Aaron, Rehoboam, and Absalom as if they had just left the room makes the Bible a living book. To speak of Jesus as if He left the world two thousand years ago is to make the Bible a book of the dead.

A children's Bible ought to be illustrated, and that better than it has ever yet been done. Said John of Damascus, "Pictures are the books of the unlearned," and octavo volumes have frequently said less. The only pictures that are really moving are those which are fixed early and indelibly upon the retina of the heart. The kindergarten of the soul should be in charge of the artist. The comic supplement and the secular portraiture of the tabloid again show that the children of this world are wiser in their generation than the children of light.

Above all, spiritual insight is what we are seeking for ourselves and for our children. In a sense the Bible is the story of parents who were seeking and finally came to know God as a Father who hath given us of His Spirit. Spiritual insight cannot be mechanically imparted, but words are a great part of its mechanism. Words we impart to our children with the hope that later, when they stand on some pinnacle and the glory of this world is shown in a moment, in an equally fleet moment will come the insight into the glory of the Word.

Associated Bishops

What Kind of Episcopacy Shall We Have in Foreign Lands?

By Bishop George A. Miller

IT BECOMES increasingly evident that the idealistic action of the General Conference of 1920 in vacating the missionary episcopacy did not solve the problems of superintendence of the work of the church in so-called foreign fields. Since that year the church outside the United States has continued to advance both in numbers and in conscious approach to the basic problems of self-extension, self-support, and self-administration. Everywhere the standing themes for discussion in Conferences, conventions, and institutes are evangelism, organization, and self-support. There is everywhere a growing desire for a larger measure of national participation in the responsibilities of leadership.

All too evident are the defects of our present method of selecting general superintendents for overseas work. It is unfair to take men in middle life away from tasks in which they are succeeding and assign them to work of great intricacy and difficulty for which they have had no preparation and in a foreign language which they are too old to learn. There must be a better way.

The proposal to elect general superintendents from among national leaders on mission fields has a plausible sound, but in practice is sure to present difficulties. Certainly these fields are producing men as capable as ourselves, but it is required in a general superintendent, not merely that he be the husband of one wife, but that he also possess in his conscious thinking and unconscious attitude toward all things a certain background of accumulated experience and judicial balance. As one great and good man has put it, "A man must survive many

things before he gets to be a bishop." And some of the surviving ought to be on the part of his religious inheritance. This background is not instantaneously transferred to civilizations where evangelical Christianity is now taking root and beginning to bear abundant fruit.

The difficulties apt to follow the election of general superintendents from the ends of the earth are not due to any inferiority on their part or assumptions of superiority on ours. They are questions of administrative expediency. The sudden creation of an economic gulf between a few men and their brethren would not be free from a tendency to undue exaltation, and arising jealousies would subject the new national superintendents to an unfair strain that would seriously prejudice their prospects of administrative success.

Granted that the plan now in vogue is imperfect, that the creation at present of foreign general superintendents would be inexpedient, what shall we do?

Missionary Episcopacy Still in the Discipline

The writer of these lines believes that the remedy is not far to seek. We still have in the Discipline the temporarily abandoned missionary episcopacy, which in practice gave good results. It was good as far as it went, but it did not go far enough. We also have the Central Conferences with their increasing powers and high strategic convenience as bases of missionary administration.

What then? Let the old missionary episcopacy be modified to become an associated superintendency, under

whatever convenient name. Let the Central Conferences on missionary fields nominate or elect, subject to General Conference confirmation, associate bishops in such number as the General Conference, upon Central Conference recommendation, may determine. Let these associated bishops be elected for episcopal supervision within the boundaries of their Central Conference territories, their support to be provided in part from the fields they serve, and their work of administration to be associated with that of a general superintendent of the same Central Conference field. Such associated bishops might be, or might not be, elected for limited terms of service, as the General Conference might determine.

To illustrate. In Latin-America, for instance, let there be one general superintendent and two associate superintendents, one in the north and one in the south. There need be practically no increase of expense to the church in their plan over the present system of two general superintendents for all Latin-America, and there would be high gains in effective supervision and local contributions to the episcopal fund.

Central Conference Bishop

We now have in the Discipline a perfect analogy for this principle of administration. In Paragraph 96, Section 3 (1920), we find that in a Mission Conference a bishop may appoint "a superintendent who may also be a district superintendent, where there are two or more districts. It shall be the duty of the superintendent of the Mission Conference to take general supervision of the Conference and yet not so as to interfere with the duties of the district superintendents." It is further provided that the superintendent of the entire mission shall represent the work to the bishops, various boards of benevolence, and in general stand between the work and the home church.

In precisely this way the proposed general superintendent for a Central Conference area could be related to the entire work within the Central Conference boundaries, but at the same time in such a way as not to interfere with the administration of the associate superintendents in their respective fields. In all larger matters, both general and associate superintendents could act together.

There are obvious advantages in this plan. National superintendents are apt to encounter various personal and administrative difficulties, in which case the general superintendent would be in a position to come to their aid and in such a relation to the work that his presence and aid would be effective. There are numerous cases in which two men are stronger than twice one, and the causes of evangelism, missionary extension, and religious education could be effectively promoted under such a system of combined leadership. The new national leaders would have opportunity to break into the work under conditions favorable for success. Every Central Conference area would have a general superintendent conversant with the conditions and needs of his entire field, and in a position to serve as a connecting link with the world church.

There is no good reason for asking the struggling churches in these fields to assume the whole support of their bishops. We do not insist that they pay the entire salaries of their other native ministers. They will do their best, and they need our help in this as in other matters.

This idea in principle is not new. The Latin-America Central Conference in 1924 asked for a general superintendent with two missionary bishops. That request will probably be repeated with some modification, perhaps as here indicated. I have discussed this plan with leading representatives of the church in nearly all Latin lands, and have yet to hear a single dissenting opinion.

To condense and resume. The proposed associated superintendency for the church in young and growing sections of the world field would introduce national leaders to high administrative responsibility under favorable conditions, with adequate co-operation and promise of increasing success. It would supply through the general superintendent an effective connection between the home church and the work in other lands. Episcopal supervision would be more effective than at present, combining the intimate knowledge and close relations of the national superintendents with the wide experience and mature judgment of the general superintendent. By this method we would serve notice to all peoples that we mean what we say about our policy of self-determination for mission fields and our lack of any conscious intention to dominate all the world from the United States. It would cost no more than the present system, and it would stimulate self-support, evangelism, and local missionary work the world around.

"Not Good Unless Validated"

I PURCHASED a round-trip ticket from California to New York. The return stub was marked, "Not good unless validated."

Thus the railroad company required that I appear at its office in New York, and there, signing my name, reaffirm intention of continuing the trip in person.

Conversion and religion "run out" as surely as do railroad tickets.

Church membership, secured elsewhere, peters out, loses its savor, is not good on removing to a new town, *unless validated* by personal application to the local church of that place.

And—the power of the church leaks out as through a sieve, when members move to another State, city, or precinct, without transferring membership to a church they can attend.—IVAN MELVILLE TERWILLIGER.

For 100 Per Centers

THE 100 per cent American who advises Europe to give up its armaments, but who is on his guard against the Jew in New York, against the Japanese in California, or against the Negro everywhere, is a travesty of intelligence and morals—hatred preaching brotherly love.

Brass Tacks

By John Andrew Holmes

—The pastor who can be hired is the pastor who should be fired.

—If church members would merely behave, evangelistic services would be unnecessary.

—There are people whose only idea of practical religion is to join the church that is likely to bring them the most trade.

Facing General Conference

These Are They



Dr. S. M. Utley

Utley is vitally interested and notably active in church work. In two previous General Conferences, 1908 and 1916, he was a delegate from his Conference. He brings to the General Conference the mind and temperament of the scientist, but will not do violence to the orthodoxy of that body. His accustomed poise and his quiet devotional spirit fit him admirably for the task.

* * * *



A. L. Fleet

city of New Orleans to represent them at Kansas City. He is a loyal member of Wesley Church, Baton Rouge, and was their unanimous choice as delegate. In Centenary days, Mr. Fleet contributed the first \$100 to his local church's quota on allotment. He likewise makes his annual World Service contribution because of his confidence in the program of his beloved Methodism.

* * * *



G. W. Lewis

was spent in Central Alabama Conference. From it he was sent to the Springfield General Conference. Transferring two years ago to Tennessee Conference, he was, by that Conference at its last session, elected on first ballot, leading his delegation. In all he has sat in

LITTLE more than fifty years ago, Samuel M. Utley, A.B., M.D., was born in Robertson County, Tennessee, entering the Tennessee Conference exactly twenty-five years ago. During that period he served as pastor and district superintendent; the latter office for ten years. Though also a practicing physician and for a number of years a professor in Meharry Medical College, Nashville, Tennessee, Doctor

four General Conferences. A forceful speaker and popular, Doctor Lewis is in demand for addresses generally throughout the South. General Conference will afford wide opportunity and ready occasion for the exercise of such ability. There will be many problems to be solved by powerful debate both in committee rooms and in the main assembly. Doctor Lewis will be at home in Kansas City Conference.

* * * *



Matthew S. Davage

in his alma mater for a number of years. He was subsequently business manager of THE SOUTHWESTERN CHRISTIAN ADVOCATE. During the period of the past twelve years, he has served as president of four of our church schools, and is now in the fourth year of his administration as president of Clark University, Atlanta. He has advanced that institution to the accredited standard of an "A" grade college. The Lay Electoral Conference of the Louisiana Conference has just paid Doctor Davage the high tribute of electing him to the General Conference upon his return to his home Conference after an absence of twelve years in other fields. However, while laboring in other Conferences, notably the West Texas and Upper Mississippi, he has each time been honored with election to General Conference. It is a just appreciation of service and worth that Doctor Davage has been a member of the Book Committee since 1912. His administrative turn of mind will be much in demand at the approaching General Conference.

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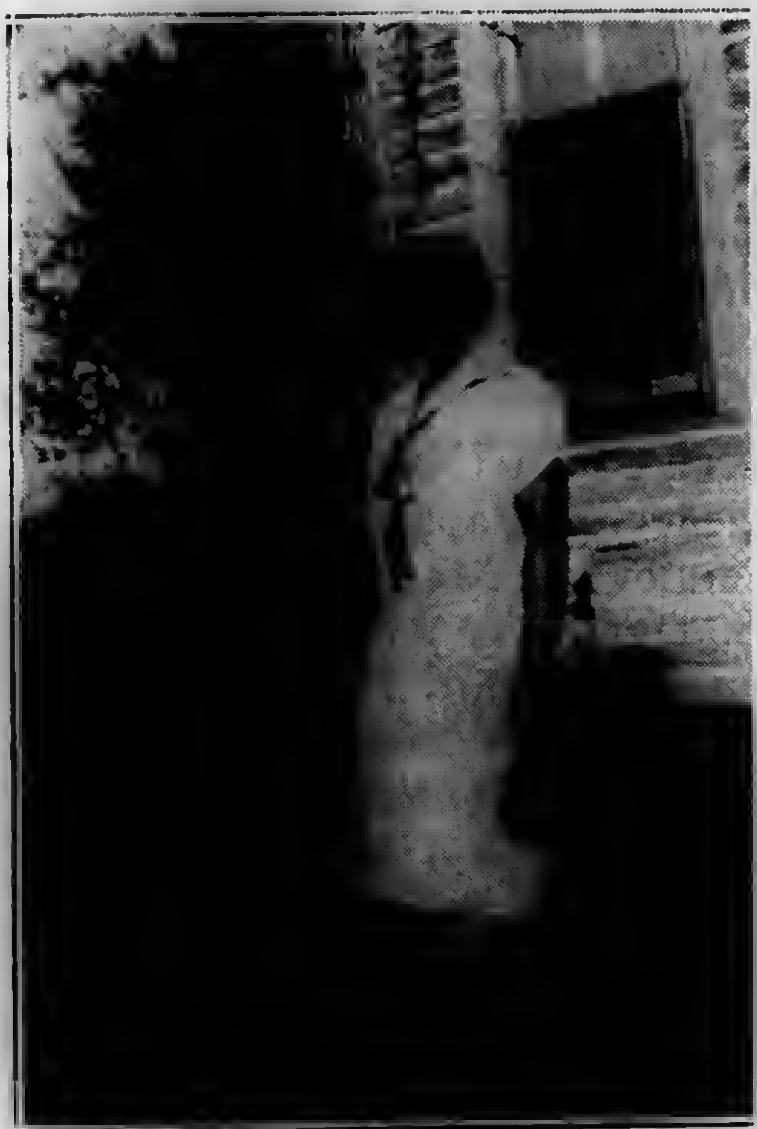
R. W. Winchester

church, he is also Conference treasurer, which office he has held for years. He holds diplomas from Bennett College and Gammon Theological Seminary. His financial experience will be worth much in the discussions on church finance during the General Conference sessions.

NORTH CAROLINA Conference is sending to the General Conference one of its most prominent pastors in the person of the Rev. R. W. Winchester, D.D., of Galilee Methodist Episcopal Church at Laurinburg, North Carolina. The Conference thus honors him because of his sterling worth as demonstrated in his pastorates of leading churches in the Conference. A leader in financial adventures in the local

Daily Vacation Bible School

By the Rev. T. H. Edwards



Miss Pearl C. Teal

THE second session of the Lovelady Circuit Daily Vacation Bible (or Church) School was opened August 10, 1927, in the White Rock Methodist Episcopal Church with a representative number of girls and boys of three denominations, namely: Methodist Episcopal, Colored Methodist Episcopal, and Baptists.

The writer believes that the rural church should have a

seven-day program as well as the city church, and that depends upon the vision and the ability of the rural pastor who prays, "Thy Kingdom Come," and makes no effort to advance the kingdom of God.

Amidst the many perplexing problems which confront one in trying to organize and to promote the daily vacation Bible school in the rural field there is none more annoying than that of hostility on the part of those who are set in their methods of the old-time way of conducting the Sunday school—"Read the next verse; are there any questions?" In the daily vacation Bible school the pupils are taught to expect something from their teachers, consequently, the day has come when there should be in the rural as well as in the city

school that type of teachers who have something for the children, and can give it to them.

It is my conviction that the rural church should have a program equal to that of the city, contrasting the conditions and conveniences. The daily vacation Bible school of the Lovelady Circuit this year was in advance of that of last year in all its programs, in that we secured textbooks to be used instead of the lecture method; which broadened the vision of both students and teachers.

The school was organized into three departments, namely: Beginners, taught by Miss Focella O'Neil, a student of the college department of Wiley College last year; this year she is in Prairie View. The textbook for this department was the junior catechism.

The Primary Department was taught by Miss Pearl C. Teal, Baptist, and an accomplished teacher in the Crockett High School, who also taught handicraft work. The textbook used in this department was, "Learning God's Way," by Carolyn Dudley. The Junior Department was taught by the writer, using the textbook, "The Child in His World," by Paul Patton Faris.

Other able teachers of college grade were elected to serve on the faculty of the school who are members of the White Rock Methodist Episcopal Church, namely: Miss Reedy Voner and Miss Adline Wooten, but owing to the fact they were taking studies in Prairie View during the summer, and of the short session of the Bible school, they did not serve.

On the Lovelady Circuit, even though we have conducted daily vacation Bible schools, we have not raised all our World Service money and other claims; there is a reason, and that will be revealed if there be that follow-up instruction of religious education; for I believe that will be the salvation of the rural church. We serve God with our lips, but our pockets are turned the other direction.

Wiley College Endowment Makes Headway

By H. J. Mason, Wiley College

DR. I. GARLAND PENN, of Cincinnati, secretary endowments and field activities, educational institutions for Negroes, Methodist Episcopal Church, accompanied by President Dogan and executive Secretary, H. J. Mason, of Wiley College, has recently completed a visitation of several charges on the Palestine, Beaumont, and Houston Districts in the interest of the endowment for Wiley. He plans covering the remaining three districts beginning November 13 and working up to Annual Conference. Charges visited on this trip were Palestine, Leona, Fairfield, Beaumont, Port Arthur, Orange, Willis, Galveston, Houston.

The trip was highly successful. More than \$300 in cash was raised and assurance given by each pastor

that the entire apportionment would be brought to Conference. The pleasing feature about the trip, aside from cash raised, was the large and enthusiastic crowds that attended the meetings. Everywhere the people came out in great numbers.

President Dogan in an appropriate and effective way, each time introduced Doctor Penn, who delivered the main speech. Both these men spoke of the fine progress being made by the race, but emphasized the great need of conserving this advancement by assuming a larger share of responsibility for it. Doctor Penn's speech made a tremendous and favorable impression wherever delivered; and while he paid tribute to the work of other denominations, he expressed as his earnest conviction that the Negro is under heaviest

obligation to the Methodist Episcopal Church. He stressed the fact that Wiley is maintained for the education of the Negro, irrespective of church affiliations. He intimated that larger plans are in process of development for expanding the scope and usefulness of Wiley, and that in the very near future it is possible, even probable, that those interested in and responsible for the operation and government of the institution will seek to incorporate into its curricula graduate courses as a means of providing opportunity to obtain advanced degrees without the high cost incident to long travel to other sections of the country.

President Dogan is elated over the revival of the spirit in the Conference, which once was the source of substantial direct giving to Wiley. The day is not far distant when the Conference will again be laying on the altar of education \$10,000 a year for the support of Wiley.

This itinerary was planned so as to meet at strategic points sub-district groups, thus giving opportunity to touch practically every pastor; and in each instance the men renewed their allegiance to the school and reaffirmed their confidence in the administration of President Dogan, because of the remarkable way he has been able to keep Wiley advancing as one of the few first-class institutions for Negroes. The preachers seemed deeply in earnest about the work of the church in all its phases and were optimistic over the outlook for a good report at the Annual Conference.

A President's Home Bereft

A GREATER loss could hardly come to any of our schools than that experienced by the Morristown Normal College in the death of Mrs. Anna Hill Portrum, daughter of president and Mrs. J. S. Hill, which occurred after a brief illness November 3, 1927.

Mrs. Portrum was the oldest of eight children, and from girlhood had been the constant associate of her parents in the development of the great plant and school which has a leading place among the colored schools of this country.

She received a liberal education and was well prepared to be a constant adviser and support to her father in his ardent endeavors for the school. The money for the purchase of the ground where the new buildings now stand has been entirely secured by the solicitation of President Hill. In his long absences from home raising funds for enlargement or current expenses, he could feel safe with the school under the watchful care of Mrs. Hill and Mrs. Portrum. In the advancing years of her parents Mrs. Portrum has been their strength and comfort. Her marriage was most happy in this connection. Mr. Portrum is a quiet, aggressive business man, who joined devotedly in the service of love rendered the Hill household and the school. He is loved by her parents as their very own, in which all the family gladly share.

Perhaps the largest service rendered by Mrs. Portrum to the school work was that, through her unselfish and Christian social spirit, she became a distinct social and church leader in the city of Morristown, and by her influence helped to transform the community spirit toward the work and the workers at the school, until it has for many years been true that her husband

and brothers have all been recognized in leading places of public distinction, and her father has been given many places of honor and trust in civic leadership.

The high regard in which Mrs. Portrum was held by the entire city was evidenced in one of the largest funerals ever held in the city, at which the floral tributes exceeded in number and richness anything the participants had ever seen or known in that community. The home, the school, the church, and the community are in mourning for one who was loved by all.—*The Foundation*.

The Result of the Annual Rally of Claflin University

By the Rev. I. E. Lowery

MOST of the Negro colleges in South Carolina have an annual financial rally. Some of them call it the "Formal Opening" and some call it "Founder's Day." On Thursday, October 20th, there took place at Claflin University, located at Orangeburg, what is called "the Claflin Rally." Methodist ministers gathered there from all portions of the entire State. Bishop Ernest G. Richardson, of Atlanta, Ga., was present, and presided. Before he called the roll of the district superintendents, he delivered a very interesting address to the faculty, students, and visitors.

A mother who is intensely interested in the endowment and expansion of Claflin University, came, bringing her fourteen-months-old baby. She collected \$25 for this purpose. Dr. L. M. Dunton collected and reported \$4,000, and president J. B. Randolph reported \$8,000 for the same cause.

The bishop then proceeded to call the roll of the district superintendents, and they reported as follows: Beaufort District, L. G. Gregg, superintendent, \$1,583.45; Bennettsville District, W. S. Thompson, \$958; Charleston District, A. R. Howard, \$909; Florence District, R. F. Harrington, \$1,194.66; Greenville, J. E. C. Jenkins, \$852.55; Orangeburg, J. B. Taylor, \$1,400.60; Spartanburg, L. W. Williams, \$1,000.23; Sumter, A. G. Townsend, \$1,255.

At the close of this exercise in the chapel, the ministers and visitors were invited to the students' dining hall, where a sumptuous dinner was served to them. The day was an enjoyable one to all who were present.

The ministers and laymen of South Carolina are highly pleased at the great work president J. B. Randolph is doing for Methodism in this State.

Self-Sacrifice

By the Rev. W. H. Riley

Pastor Scott Methodist Episcopal Church, Indianapolis, Indiana

A CERTAIN woman in years gone by gave up her life rather than desert the body of her dead brother. Someone has said, "History has crowned self-sacrifice as one of the virtues." In all ages selfishness has been like unto a flaming sword consuming society. It has worked waste and ruin in a thousand ways, but self-sacrifice has stood by with bowed head saying: I would rather suffer than cause anyone a single pain.

Society makes haste to forget one who thinks only of self. Someone has said, "Self-sacrifice is embedded

in all nature." It seems clear that this saying is true; for example, take the human body. In the human body there are billions of cells, and some of these cells are so small that they cannot be seen by the naked eye, but they are there just the same fulfilling the common law of sacrifice. All embryologists agree that all cells in the human body must lose their lives to save themselves.

The new science makes the human body stand out as a temple that has been constructed out of bricks. The temple of St. Peter is made up by strange marble from Athens; splendid and beautiful wood from Cyprus; and granite from Italy, all of which are brought together into one beautiful temple. The human body, as we have said, is made up of billions of cells which work together in such harmony that they form one beautiful structure. The human body, with its billions of cells, is just one example; there are multitudes of others in nature.

We have said all this to call attention to the importance of self-sacrifice. I speak as a minister to ministers. Some of us on account of selfishness stand much in the way of the progress of the Kingdom. In some Conferences we have allowed selfishness to grow up like a great wall, so that we find lines sharply drawn between men who have been transferred from other Conferences; between college men and self-made men; between younger men and older men; and some of us have gone so far as to allow lines of color to appear. None of these things should be, for as long as we allow selfishness to do away with self-sacrifice, just so long will the kingdom of our Master be retarded. But as soon as we cultivate the spirit of self-sacrifice, the kingdom of God among us will go forward in leaps and bounds.

Another Soldier Has Fallen

By the Rev. A. Callahan

ON OCTOBER 12, 1927, just before the dawn of day, the Rev. Birvin Samuel Kirk, a well-known minister of the Central Alabama Conference, crossed the Jordan. For about thirty years he was a member of the Central Alabama Conference. During this time he was a true leader of his people. He pastored the following charges: Triana, Stevenson, Bellegina, Oakland, Warrior, Wedowee, Center, Roanoke, Heflin, Oak Grove, Mobile, Brewton, Castleberry, Lafayette, Wadley, Rockford, Wedowee (second time), Talladega, Lineville, Eutaw, and Gainesville, where he departed this life at his post of duty.

The Rev. Kirk attended school at Nashville, Tenn., for some years, after which he taught before entering the ministry. He married Miss Bernice Jones while pastoring at Stevenson about twenty-eight years ago. Ten children were born to this union, nine of whom survive. He was a follower of Jesus for forty-five years. Even near the end he had not grown tired. His whole heart, soul, and mind were on his work. He was sick only nine days. Saturday, October 8, while lying on his bed, he sang, "Let us all sing together on our knees." He read his report to the bishop, stating that he had done his best under present conditions. The Rev. C. P. Payne, of Eutaw, spoke over the remains at Gainesville. The Rev. R. R. Williams, his district superintendent, had the body

carried to Tuscaloosa to be prepared for burial, and was then brought to Talladega, where his family resides. At Bethlehem Methodist Episcopal Church, Talladega, October 18, memorial services were held. The ministers of the city acted as pallbearers. The remains were laid to rest in the Knoxville cemetery, the community in which he lived.

The Woman's Foreign Missionary Society

And the Woman's National Committee for Law Enforcement

AT THE recent annual meeting of The Woman's Foreign Missionary Society, the necessity for action by women to aid law enforcement was frequently stressed. Several speakers, among them Bishop Thomas Nicholson, president of the Anti-Saloon League, urged the society to use its influence to assist the work of law-enforcement agencies.

The following resolutions were adopted:

The General Executive Committee of The Woman's Foreign Missionary Society of the Methodist Episcopal Church, meeting in Minneapolis, Minn., by unanimous vote pledges itself to urge its constituency, consisting of 400,000 women of voting age from every State in the Union, to use their influence and votes for absolute allegiance to the enforcement of the laws of our land; and, further, will co-operate with the Woman's National Committee for Law Enforcement in observance of November 13 as a day of prayer for the accomplishment of this end.

Programs and posters for public meetings may be obtained from:

1 Arsenal Square, Cambridge, Mass., or
129 E. 52d Street, New York City, by payment of postage; \$1 per hundred copies.

General Conference Delegates

GEORGIA CONFERENCE

Lay—Clarence A. Titus, sales manager, 222 Memrose Avenue, Decatur, Ga. Reserve—William H. Patton, president Epworth Seminary, Epworth, Ga.

LINCOLN CONFERENCE

Ministerial—John H. Ellis, district superintendent, 823 East Third Street, Oklahoma City, Okla. Reserve—David G. Franklin, district superintendent, Guthrie, Okla.

HOLSTON CONFERENCE

Ministerial—O. R. Tarwater, pastor, Johnson City, Tenn.; J. F. Reed, district superintendent, 831 Windsor Avenue, Bristol, Tenn.; A. A. Brown, president University of Chattanooga, Chattanooga, Tenn. Reserves—J. M. Melear, editor, Methodist Book Concern, Athens, Tenn.; R. M. Millard, pastor, Clinch and Locust Streets, Knoxville, Tenn.

Lay—Mrs. John A. Patten, business lady, Chattanooga, Tenn.; Henry C. Black, banker, Johnson City, Tenn.; Alex. D. Harkness, business man, Jellico, Tenn. Reserve—Andy M. Hill, real estate, Knoxville, Tenn.; John S. Fletcher, attorney, Chattanooga, Tenn.; R. H. Burkhardt, teacher, Johnson City, Tenn.

- Do not beg of a beggar.
- What you like attracts you.
- Affection is always soft-fingered.
- Stumble, and you will likely fumble.
- Finish one before you begin another.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

ISAIAH COUNSELS RULERS

FOURTH QUARTER. LESSON XI. DECEMBER 11

Scripture Lesson—Isa., chapters 7, 31, 36, 37.

The two rulers whom Isaiah counseled were Kings Ahaz and Hezekiah.

Isaiah and Ahaz. Ahaz was in desperate straits. The kings of Syria and northern Israel had combined against him to place a Syrian prince on his throne, and bring Judah into a triple alliance against the Assyrian empire. Ahaz decided to call on Assyria for the help which he knew would be forthcoming. Isaiah advised him against that policy. He considered dependence upon Assyria to mean nothing less than lack of faith in and dependence upon God. He advised that Assyria would come to his rescue; but that would mean that he would become a vassal to Assyria, and sooner or later Assyria would come against Judah with the sword. He urged that Ahaz should not depend on any foreign power for salvation, but upon God only. And he was so sure that God would defend him if he should do that, that he challenged Ahaz to ask of God any sign he might desire as assurance that He would defend him.

But Ahaz rejected Isaiah's policy and challenge. He was a man of firm decision, and was not easily persuaded away from a policy which he had once decided upon. He would not ask a sign lest he might get it, and he had already decided to call upon Assyria for aid. It turned out as Isaiah had predicted. Assyria came to his rescue, but he became Assyria's vassal; and, as we shall presently see, it was not long before Assyria had laid waste many of the cities of Judah and had threatened Jerusalem itself. This, however, did not happen during Ahaz's reign; for he remained a loyal vassal until his death. Judah was temporarily saved while the northern kingdom of Israel was permanently destroyed.

Isaiah and Hezekiah. But Ahaz's son was a vacillating character, and quite easily influenced by others. He was influenced by some of his advisers to ally himself with Ethiopia and Egypt against Assyria, hoping by that means to regain the independence of his country. Isaiah strongly denounced that policy in chapters 30 and 31. The Egyptians, said he in so many words, bark but don't bite; they talk big and do nothing; they make a clanking noise with the sword but never draw it. He stood for loyalty to Assyria since Judah, contrary to his advice, had sold her independence to Assyria. He was sure that Assyria would put down this revolt without shooting an arrow. But he felt equally sure that Judah's future independence lay in loyalty to Assyria; for if Judah should put her trust in God, it would not be long before God would destroy Assyria and leave Judah free again.

So it happened. The Assyrian king, Sennacherib, very soon smashed the anti-Assyrian league. And Hezekiah, seeing what was coming, hastened to come to terms with Assyria before Judah was completely wiped out, stripping his kingdom of all its gold and silver to pay for his foolish policy (2 Kings 18, 13-16). But Sennacherib bethought himself of the possible embarrassment of leaving such an unreliable vassal as Hezekiah in a position to revolt again. So he again demanded the surrender of Jerusalem and the acceptance of an Assyrian garrison (2 Kings 18, 17-37; Isa. 36).

This time Hezekiah sought the counsel of Isaiah, whose counsel he had rejected not long since, but to his bitter sorrow. Isaiah counseled him not to comply with Assyria's demands, but to trust God and He would

defend him against Sennacherib. This time his counsel was heeded. And, sure enough, when Sennacherib came to make good his boastful threats his whole plan came to nought, and he hastened out of Judah back home (2 Kings 19; Isa. 37). At last after two attempts and failures Isaiah got his counsel heeded and his international policy adopted; and it turned out gloriously successful. Its success shows him a wise statesman. No, the truth is that God was speaking through him and deciding upon the policies which he recommended. The events of the times proved the unwisdom of the policies which he advised against and the wisdom of those which he recommended. He was a statesman of the first rank.

And he was a loyal patriot. Even when his advices had been ignored and evil had come upon the nation as a consequence, he always stood ready to advise again the best thing to be done under the circumstances to prevent greater evils. The loss of national independence grieved him. And unwise revolt from Assyria in an effort to restore this independence, and the evil results of this revolt grieved him more (Isa. 22; 1. 5-9). But when Assyria made further demands to increase this dependence, he stoutly opposed it. He was not a pacifist. He always opposed dependence upon foreign alliances for defense, but stood from first to last for alliance with and dependence upon God. But we are not to think of him merely as a wise statesman. He was first of all a prophet. His international policies were the result of his religious convictions. He believed the coming of the Messiah near. His people, therefore, should not presume to anticipate God, but should be righteous, and let God do the rest—He had a hand in the raging of the nations.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, DECEMBER 11, 1927

"That all the kingdoms of the earth may know that thou art the Lord"

(By Rev. D. D. Martin, D.D.)

Assyria had been at war with other nations, and had broken down their altars and destroyed their gods. Hezekiah prayed that Judah might be saved. He recites the difference. The gods of the other nations were wood and stone; they could be cast down or burned with fire. This is another test like that of Mt. Carmel. Will God save His people from their enemies, or will His hand rescue and save them? A real crisis is on. Shall it be a compromise with the Assyrian king, or shall Judah "trust and not be afraid"?

There was a temptation to form an alliance with Egypt, but God tells Judah her help cometh not from Egypt's horses and war chariots, but from reliance upon Jehovah. Sennacherib did invade Judah, and King Hezekiah sent to the prophet Isaiah for help, and he himself went into the temple and laid the whole matter before God. He asked the Lord to show His greatness that all the nations of earth might recognize Him as God. Then Isaiah informed Hezekiah that his prayer was heard, and that the invading army would be destroyed without any attack on Jerusalem.

It is interesting to note what influence the prophet Isaiah had with kings and other men of state in his day. In this he was a real missionary. Such was the influence of the early Christians at Rome that Constantine was compelled to surrender the position held by his predecessors in opposition to Christ, and he himself was baptized a Christian. The Wesleyans became influential in England, and the Methodists still have great influence in the affairs of state. Missionary leaders in every land have large influence in government affairs. It is true in the little republic of Liberia, and it is true in the great empire of China.

This is all true that the kingdoms of the world may know that God is God. It is the great end of most foreign missionary endeavor to make God known. When this is accomplished, then there will be fulfilled the promise that all should know Him, from the least to the greatest. Good rulers like King Hezekiah and real missionary prophets like Isaiah will soon bring it about, and the whole world will have a chance to be Christian.

GAMMON SEMINARY.

Little Stories of Achievement

What the Churches Are Doing

Zetella, Ga.—Mt. Zion Methodist Episcopal Church: We are alive, and on October 2 the captains made the following reports: Mrs. Norah B. Scott, \$4.15; Mrs. Sarah Puckett, \$12.35; Mrs. Eva Johnson, \$5.75; Mrs. Susie Simmons, \$8; Mrs. Fannie Anderson, \$5.65; Mrs. M. J. Prothro, \$19; Mr. W. C. Segraves, \$10.43; Mrs. Ida Reans, \$16.44; total, \$80. We thank God for His blessing and favor.—Irene Leach, Reporter.

Montrose, Miss.—We, the members of Spring Hill Church, led by our alert pastor, the Rev. W. P. Ward, went over the top with the harvest drive, raising \$120. On the next Sunday the sister church, Mt. Zion, in the harvest drive raised \$70. The churches are alive spiritually, and are being very successful in their undertakings, under the splendid leadership of the Rev. Ward. We are truly hoping for his return another year.—Mrs. Elizabeth Moore, Reporter.

Union, Miss.—Union circuit: The writer was assigned to this circuit at the Annual Conference, which was held in Meridian, Miss., January, 1927, by Bishop R. E. Jones. When I arrived here I found only seventy members on the circuit, but to-day Union circuit has 169 members. We have taken in ninety-nine members this year, and will be

able to report 100 members by the Annual Conference. This circuit has advanced along all lines. Pray for Union and the growth of Methodism.—J. A. Williams, Pastor.

Steens, Miss.—Columbus Circuit: The members of Military Chapel were made to feel happy when our pastor, the Rev. C. A. George, preached to us on the fourth Sunday in October. The church was packed to its capacity on that day. We had on a church rally; raised \$93.75. The pastor is laboring to get all claims paid before the Annual Conference. We are doing our best to pay our pastor and district superintendent, and we ask God's blessing upon this charge. Mrs. Magnolia Barry and Miss Nancy Walker acted as secretaries.—Miss Nancy Walker, Reporter.

Dallas, Texas.—We have finished the Trinity Methodist Episcopal Church, which is a nice brick veneer building. We closed the rally and pastor's anniversary on the 13th. At 3.30 P. M. the Rev. G. A. Deslandes was master of ceremonies. All the members of St. Paul came and paid their respects to the sister church. The speakers of the day were the Rev. G. A. Deslandes, Dr. J. A. Featherston, Bro. F. P. Duncan, of the St. Paul Church, and the Rev. J. M. Forest. Dr. Deslandes and members raised \$20; Trinity and friends, \$6.12. Trinity surprised their good pastor by raising the sum of \$80 for him and showered him with many costly pres-

ents. We are indeed proud of our pastor.—M. Adams, Reporter.

Alexander City, Ala.—October 30 was a high day with us at Haven Memorial Methodist Episcopal Church. Our new pastor, the Rev. G. W. Brown, preached two powerful sermons. We want to thank our good Bishop Jones for sending us this strong preacher. On the first Sunday in November the Rev. Brown preached a wonderful sermon. One member was added to the church. On the second Sunday our district superintendent was with us in the evening service. He was paid in full. We are glad to say that plans are made to build our new Sunday-school building. Paid pastor \$112 since Conference. The Rev. Brown will receive mail at P. O. Box 361, Alexander City, Ala.—Irene Fuller, Reporter.

Marianna, Ark.—On October 30, the Rev. Kellogg, of the Presbyterian Church (white), of Marianna, preached a strong and inspiring sermon at 2 P. M., which was enjoyed by all. Amount raised, \$30. At 3.30 P. M., Dr. Oliver, of the Methodist Episcopal Church, South, was with us and preached a wonderful sermon. At this time \$50 was raised. Both of these speakers were entertained by a large gathering. Our pastor preached the 11 o'clock sermon. We raised \$61.73, and the pastor brought forward \$85, which he had raised among his friends, making a total for the day of \$226.73. We hope to have our white friends present with us again. Our pastor, the Rev. R. B. Maxwell, is loved by all.—Reporter.

Dayton, Tenn.—Mt. Olive Church is moving nicely under our new pastor, the Rev. Nash. All auxiliaries are at work, and we have the best choir on this district. On November 11, the choir rendered an Armistice Day program, which was broadcasted, an entirely new feature for this district. E. D. Riddle is president of the choir. The Ladies' Aid is doing a noble work. Recently they purchased and paid for a winter's supply of coal for the church. A pie social was given at the parsonage on Hallowe'en night, from which was realized \$4.80. This society has for its president Mrs. N. J. Haynes. We intend to put the program over this year with the help of God and the leadership of our beloved pastor. Pray for us.—Mrs. Lena Keith, Reporter.

Scooba, Miss.—Blues Chapel Methodist Episcopal Church: The rally that had been planned by our pastor and his people was conducted on October 30, for the purpose of paying off the indebtedness on the church. The membership was divided into five clubs, which reported as follows: No. 1, Miss Cleo Johnson, \$11.66; No. 2, Mrs. Mary E. Avery, \$15; No. 3, Mrs. M. B. Wiggins, \$50; No. 4, Mrs. V. A. Andrews, \$16.21; No. 5, Miss Mary E. Griggs, \$33.31; public collection, \$8.01; total, \$134.19. We are now looking forward to the Annual Conference, at which time we hope to go over the top with all claims, under the leadership of our beloved pastor, the Rev. F. C. Williams, who is looking into every interest of the church. Much good has been accomplished.—Reporter.

Bremen, Ga.—November 6 was a high day at Crawford Methodist Episcopal Church. At 9.30 A. M. a splendid Sunday school was conducted; at 11.30 A. M. the pastor preached from Romans 1. 16: "I am not ashamed of the gospel of Christ." After which the rally was conducted. The membership was divided between two giant leaders: Sisters Rebecca Dukes and Josie White. Group No. 1 laid on the table \$20.08; No. 2, \$36.60; public collection, \$3.50; total, \$60.18. Prof. W. A. Robinson, president of the E. W. S. S. of Rome District, gave a soul-stirring lecture. All were made happy. The Ladies' Aid is at work. They have installed lights in the parsonage at a cost of \$18. May the Lord bless all our future efforts.—Rev. P. N. Gates, Pastor; Mildred Alexander, Reporter.

Wichita, Kan.—We have just closed a fine year's work at St. Mark's Methodist Episcopal Church. During the year we have taken into the church fifty-six members. We raised for old indebtedness, \$945; for building and im-

provement, \$512; World Service, \$100; Conference Clalmants, \$15; Episcopal Fund, \$10; district superintendent, \$140; pastor, \$1,235, and a new suit of clothes costing \$45. The night before going to Conference, the church stormed the parsonage, led by Mrs. Eudora Hyde, accompanied by a band of little children, between the ages of six and twelve. They left about 100 pounds of choice groceries. The pastor has returned and has begun the second year, with six persons joining the church the first Sunday in the new Conference year.—Rev. W. C. Conwell, Pastor; William T. Conwell, Reporter.

Springhill, Tenn.—The Rev. A. Springer was received for the third year with much joy, and was entertained by the officers, members, and friends of the church with a banquet, said to have been the greatest affair in the history of the church. Those who participated from other churches were: Rev. McCollum, Geo. Hall, Emma Burns, F. McGlothlin, N. Brown, H. Burgess, R. Renfro, E. Terrell, M. Bond, C. Warren. The banquet was in charge of Annie and Laura McKissack, Addie Warren, and Eliza McLemore. Thirty dollars and fifty cents were realized for the pastor and other benevolences. The Rev. Springer is the right man in the right place, and knows how to put over the job. He is doing a great work because he has God for his leader, and the people have a mind to work.—Mrs. Blanche Cheers, Reporter.

Biloxi, Miss.—Our final drive for the year at St. Paul Methodist Episcopal Church was great for the dull season. The Rev. Dr. Rembert, our pastor, is truly on his job and knows how to get results, and the town is proud of him. Our working members stood by the cause, and the captains made the following reports: No. 1, J. H. Scott, \$34.12; No. 2, Sister C. H. Brown, \$28.62; No. 3, Emma Jolla, \$23.70; No. 4, Bro. D. W. Andrews, \$23.40; No. 5, Sister O. Woods, \$14.80; No. 6, Sister R. Andrews, \$13.85; No. 7, Sister C. Robinson, \$6.50; No. 8, Bro. E. Jefferson, \$25; No. 9, Sister S. A. Rembert, \$52.52; No. 10, Della Pitts, \$13.40; No. 11, Ida Smith, \$16.30; No. 12, M. L. Washington, \$6.15; other collections, \$76.60; grand total, \$334.46. This amount pays up all accounts to November 1, and the trustees have money to put in the bank to their credit. The pastor and members are working in harmony, and the church is doing splendidly.—Reporter.

Columbia, Miss.—Sunday, November 6, was a grand day for the people of Columbia Valley Methodist Episcopal Church. The pastor, Rev. J. B. Brooks, conducted a nice program in the interest of Haven College. The program was rendered mostly by the Lampton Rural Training School faculty. Miss Edna Marshall read a paper setting forth the object of the meeting, the anniversary of the church. There were short selections rendered by Miss Annie Bacchus, Miss Iola Brown, Misses Octavo and Frances Bacchus. Addresses were made by Prof. C. E. Bolden and President Charles H. Dukes; short talks by Misses Lucille Stepney and Josephine Bynum. Solos were rendered by Prof. C. E. Bolden, Misses A. M. James, Mae M. Sipp, M. P. Gipson, and Mrs. L. Hendrix. The occasion was quite a success. Too much praise cannot be given the Lampton faculty. They left an open door, and people are eager for their return. Collection, \$20.—D. M. Marshall, Reporter.

Lebanon, Tenn.—On October 16, the Rev. J. W. Satterfield preached his opening sermon for this Conference year. He took for his text, "Work of Sowing and Joy of Reaping." He preached to a large congregation. This is the Rev. Satterfield's third year with us, and we have our same motto, "He is the right man in the right place." So again we want to thank Bishop Clair and District Superintendent Mitchell for his return. On Wednesday, October 26, Pickett Chapel threw open its doors and gave a reception to welcome the Rev. Satterfield back. Mrs. A. L. Anderson was mistress of ceremonies, and Mrs. L. J. Carpenter presided at the piano. A splendid program was rendered, at the

close of which a storm arose, bringing all kinds of groceries. The ladies presented to Mrs. Satterfield a large cake for her faithfulness. The Rev. and Mrs. Satterfield were overjoyed, and the Rev. Satterfield made some splendid remarks, which we will never forget, as to how he expected to serve his people. A delicious menu was served by the church, and one hour was spent in socializing. Pray that we may continue to press forward in our church work.—Mrs. A. L. Anderson, Reporter.

Cotton Plant, Ark.—We launched a whirlwind rally for Taylor Chapel Methodist Episcopal Church, to last just thirty days. The following group leaders made their report: No. 1, Sister Jeffie Clemons, \$105.75; No. 2, Fannie Allie, \$91.25; No. 3, Laura Thornton, \$101.25; No. 4, Bettie Brinker, \$62; No. 5, Idella Darby, \$137.75; No. 6, Fannie Stephens, \$65.95; No. 7, Esther Rankin, \$26.25; No. 8, Lula Harris, \$81.25; No. 9, D. W. Williams, \$60.60; No. 10, Zenobia Wilson, \$35; No. 11, Cordie Holland, \$40.40; No. 12, Dora Johnson, \$34.25; No. 13, Prof. B. Jones, \$34.25; No. 14, Sister L. H. Humphrey, \$47; No. 15, Minnie Blake, \$32; No. 16, Sarah Page, \$73.17; No. 17, B. Brinker, \$101.75; No. 18, Bro. E. Arber, \$43.60; James Addition Baptist Church, \$5.01; Ash Grove Baptist Church, \$9.15; Presbyterian Church, \$15; other collections, \$12; grand total for the day, \$1,212.17. Too much praise cannot be given to our group leaders for the great spirit in which they put over this program. May God bless them in this great effort. Dr. J. M. Cox, ex-president of Philander Smith College, and President George Taylor were with us, both of whom preached fine sermons.—A. T. Stephens, Pastor.

Pulaski, Va.—Another year has begun at New Century Methodist Episcopal Church, Pulaski, Va. The Rev. W. S. Hight was returned for the fifth year, and under most promising conditions. He was received in a very hearty way by both white and colored of all denominations. The people were greatly relieved at his return, and all seem anxious to get right down to work again. Good crowds are in attendance at all services, and spiritual fervor and interest run high. All societies are alive and active, well attended and supported. The annual banquet was better than ever. A very fine program was given, Mrs. Annie Murphy in charge. After which a most sumptuous feast was enjoyed, to the social delight and edification of all present. Expressive of appreciation of service rendered and the return of the Rev. Hight, the parsonage was struck by a big storm, October 20, but not seriously damaged. Many pounds of groceries were left on the table as a result of the occurrence. Mr. C. A. Clark gave the presentation speech in most fitting words, which were replied to by Pastor Hight. All were delighted with the gathering, and sang and played pleasing music. A fine spirit was manifested on the part of the very loyal and enterprising people of New Century. Mrs. Hight and the children have been all smiles ever since, and continue to be happy.—Reporter.

Des Moines, Iowa.—Under the leadership of the Rev. H. L. Overton, Burns Methodist Episcopal Chapel is growing like a healthy, vigorous young plant, having taken on new life in the pastor's year and a half. On Sunday, November 6, the choir, led by Mr. Richard Oliver, a prize winner in the recent National Negro Music Contest, conducted a special song service before a large and appreciative audience. Nearly \$30 was realized at this service for the purchase of new church hymnals. The Rev. H. L. Overton Club, led by Mrs. Maude Moss, and the Willing Workers, captained by Mrs. Lucy Page, two of the more recently organized auxiliaries, are doing splendid work. On the third Sunday in November the church had a clean-up rally preparatory to entering their new church home. The Rev. Overton is now in his second year at Burns, and is receiving splendid support. He is president of the Des Moines Interdenominational Ministerial Alliance, and an active member of the local N. A. A. C. P. Chapter. Recently the church school financed the tuition of four of its teaching staff at

the school of methods conducted by the Polk County Council of Religious Education. This month the adult Bible class No. 1, Luther H. Smith, teacher, inaugurated a week day session. The Negro History Study Club, a branch of the community service of Des Moines, was organized for studying Negro history and achievements. On Wednesday evening, November 9, at Corinthian Baptist Church, the club presented Mr. Joe Lilly, a prominent white business man of the city, who had recently returned from a big game hunt in eastern Africa. Mr. Lilly gave an illuminating and instructive talk on his trip, the life and customs of the people, and vividly described some thrilling experiences of the hunt, treatment and status with native and white settlers.—L. H. Smith, Reporter.

Laurinburg, N. C.—The Laurinburg charge has closed one of the best years in the history of the charge. Our record shows there have been thirty-one conversions and forty-seven accessions to the church this Conference year. We are struggling here with a large indebtedness on the church; but in a recent rally we were very successful in securing a handsome sum to help relieve the financial embarrassments. The trustees and pastor selected forty-one of the best financial workers of the charge and placed each one head of a group of members for thirty days as captain. The following report will show what these Christian workers did: Mrs. Maggie McIver, \$22.50; Mrs. Tempie McNair, \$31.40; Mrs. Rosa Malloy, \$41.05; Mrs. Anna Mackie, \$11.50; Mrs. Della McNair, \$22.60; Mrs. Dimple McLeod, \$26.55; Mrs. Frances McLeod, \$39.34; Mrs. Carrie Monroe, \$22.60; Mrs. Burnice Dockery, \$12.50; Mrs. Henrietta Smith, \$51.06; Mrs. Martha J. Perry, \$29.85; Mrs. Rubbie McNair, \$30.30; Mrs. Anna P. Farmer, \$37.65; Mrs. Gertrude Gibson, \$30.60; Mrs. Georgia Blue, \$26.25; Mrs. Roxana Malloy, \$24.65; Mrs. Ethel McKoy, \$21.60; Mrs. Lizzie Johnson, \$21.90; Mrs. Mamie McNair, \$25.05; Mrs. Annie Manor, \$46.07; Mrs. Bertha McNeil, \$48.40; Mrs. Lillie Wooten, \$33.15; Mrs. Sarah Ratliff, \$61; Mrs. Ida Elerbe, \$32; Mrs. Jessie Jackson, \$41; Mrs. Maud Douglas, \$100; Mrs. Rosa Johnson, \$50; Mrs. Lula Chavis, \$35; Mrs. Caroline Washington, \$33; Mrs. Roxie Wooten, \$44.25; Mrs. Belle Roper, \$38.55; Mrs. Louise Richardson, \$90; Mrs. Nannie Gibson, \$32.50; Mrs. Rachel Campbell, \$35; Mrs. Lelia Winchester, \$58; Mrs. Mamie McLean, \$53; Mrs. Ada Robinson, \$38; Mrs. Amanda White, \$12.60; Mrs. Lillie Jackson, \$35; Mrs. Ella Stewart, \$118; Mrs. Mary

Morton, \$51; public collection from friends and visitors, \$247.80; grand total, \$1,819.77. R. W. Winchester, our pastor, is a hard worker and a faithful pastor. Much has been done for the betterment of this charge under his administration.—H. H. Johnson, Secretary.

Martins Ferry, Ohio—We are out here on the extreme end of the Lexington Conference, but are desirous that you know we are still one of the forces exerting our efforts for Kingdom building and the extension of Methodism as a leader in every good cause. We have a very active church here, ministering to the people of this community. The Rev. J. A. James, the pastor, is a capable leader, and the song of his people here is "Where He Leads Me I Will Follow." In all departments the church is advancing. The Sunday school, which has taken a new start after having been closed most of the summer because of quarantine from a child malady in the community, is conspicuously alive. The reopening found a new staff of officers in charge in the person of the Rev. E. W. Lee, formerly of the Simpson charge, of Wheeling, W. Va., and Mrs. Florence Neal, of the same charge, who recently moved to this city. The Rev. Lee has been installed as superintendent, with Mrs. Neal as assistant, and both have begun to make their presence felt at Fifth Street Methodist Episcopal Church. The Rev. Lee preached at both services on a recent Sunday to good audiences while the pastor was absent. The senior class have organized and are planning a number of activities, the opening number being a debate. The Ladies' Aid are preparing to hold a bazaar, and the Dorcas Club presented a playlet Thanksgiving night. The senior class, led by their teacher, Mrs. Neal, made a canvass of the city and brought in a number of new members to the Sunday school. The pastor and choir made their annual visit to the Park Methodist Episcopal Church at Bridgeport, Ohio, on the afternoon of the 20th, and conducted the services. Another outstanding feature of our charge is that we have the only mid-week school of religious instruction, as a part of the public school curriculum for Negro children, in this section of the Ohio Valley, under the supervision of Mrs. Myrtle Levitt. We feel in this the church is following the program left in our hands by the blessed Master, a church that is ministering seven days per week to the community.—The Rev. E. W. Lee, Reporter.

Advocate in every home on your charge. Hunt and train the young people. Get them into the Sunday school and Epworth League. Make Christmas Day count largely on your World Service quota. Enlighten the people and give them a chance. The Methodist Episcopal Church expects you to make full proof of your ministry.—J. W. Thomas, Dist. Supt., 412 Fifteenth Street, North Birmingham, Ala.

Quarterly Conferences

ABERDEEN, MISS.

Strong charge: Our fourth Quarterly Conference ended on October 15, 16. All reports were good. A spiritual love feast was conducted. The superintendent was paid in full and the amount of \$58.31 was raised. The following week our good sisters put on a drive and the following amounts were raised: Sisters S. Moore, \$58; J. Leatherwood, \$50.30; E. Clay, \$59; A. Wright, \$52.50; M. E. Rice, \$51.50. The Revs. C. W. Wise, S. T. Wofford, W. M. Blanchard, and Hager preached during the drive. The Rev. J. M. Marsh preached for us on Sunday and \$28.90 was raised. A total amount of \$358.31 was raised during this great effort put forth by the women.—The Rev. N. H. Cooperwood, Pastor; Moses Moore, Reporter.

ALACHUA, FLA.

The fifth Sunday in October will be a day long remembered in this little town. The district superintendent, Dr. D. S. Selmore, preached two sermons that ought to have been published and read the world over. Although we did not pay him up in full, yet he will never read his report on the Conference floor without saying that old Paradise Methodist Episcopal Church is one hundred per cent. The Rev. H. C. Green has been with us two years, and is loved by everybody in town. He is able to preach and take care of the church. The public school, under the leadership of Prof. Mebane, is the best in the country. He is still following his old custom, giving five dollars in the collection every time the superintendent holds his quarter. Paradise is on top.—J. R. Neal, Reporter.

BLANCHARD, TEXAS

Our fourth Quarterly Conference was held on the Onalaska circuit, at St. Andrew's Methodist Episcopal Church, October 22, 23, with our superintendent, the Rev. G. W. Gilder, in the chair. The officers were present and reported as usual. The superintendent preached a soul-stirring sermon on Sunday to quite a large audience. His discourse was taken from the book of St. Matthew, chapter 17, which was divided into three divisions: The Transfiguration, On the Mountain, and In the Valley. The theme of his discourse was "Human Needs in the Valley." The Lord's Prayer was beautifully explained. Collection for the day, \$31. We hope Bro. Gilder will come again soon and bring another inspiring message.—H. E. Palmer Jackson, Reporter.

BRANDYWINE, MD.

St. Inigoes, Valley Lee, Charlotte Hall, Woodville, Nottingham and Croom, and Brandywine Quarterly Conferences composed the Group Conference, which convened in Gibbons Methodist Episcopal Church, of the Brandywine charge, Friday, October 14, 1927. The opening session of the Conference was begun at 11 A. M., with the district superintendent, Rev. Robt. F. Coates, presiding. Devotions consisted of singing hymn, "If Jesus Goes With Me," and prayer by the Rev. Thomas S. Tildon, following which the business of the Conference was duly transacted. At the 3 o'clock session three addresses were made. The Rev. T. S. Tildon, pastor of Jones Methodist Episcopal Church, Bennings, D. C., spoke on the subject, "Why Should We Pay Our World Service Apportionment?" the Rev. C. E. Hodges, pastor of Simpson Memorial Methodist Episcopal Church, Washington, D. C., on "The Disciplinary Financial Plan," and the Rev. J. H. Jenkins, pastor of Asbury Methodist Episcopal Church, Washington, D. C., on "Personal Evangelism." Each speaker came in

District Activities

District Rounds

HUNTSVILLE DISTRICT

First Round—Bellmina and Guntersville, December 3, 4; Madison Ct., 10, 11; Scottsboro Ct., 16-18; Albany and Johnson Chapel, 23-25; Decatur, 30 to January 1; Center Grove Ct., 7, 8; Huntsville, 13-15; Athens and Oakland, 20-22; Sheffield, 26; Beulah, 28, 29.

Brethren, in view of the great need of money for the advancement of our great church, in view of God's great gift to the world in giving His Son, let each one of us, January 25, make our first pull for World Service; ask each member to give \$1. Remember, each of us has pledged to give our service on December 25. We earnestly ask each pastor, district steward, and auxiliary president to meet us in the District Steward Council, December 20, 1927, in Huntsville, Ala. Your friend and brother, J. W. Whitfield, District Superintendent.

SAN ANTONIO DISTRICT

First Round—Jones Chapel, December 10, 11; West End, 9, 10; Jacobs Chapel, 11, 12; East St. Paul, 18-20; Sanford Chapel, 17, 18; St. Paul, 18, 19; Cuero, 24, 25; Nixon Ct., January 1, 2; Yorktown Ct., 1, 2; Gonzales-Elm, 8, 9; Gonzales Ct., 7, 8; Belmont Ct., 14, 15; Seguin, 15, 16; Olmos, 15; Floresville Ct., 21, 22; Hondo Ct., 28, 29; Pearsall Ct., Feb-

ruary 4, 5; San Antonio Heights, 4, 5; Lavernia Ct., 11, 12; Pleasanton Ct., 18, 19; Kerrville Ct., 25, 26.

Brothers: A new year is upon us. Let us make one strong pull now for all that there is before us and upon us. Easter Sunday will be observed on April 8, and we must roll up every dollar of our World Service quota of \$3,180. February 12 is Sam Huston College Day. We are expecting every pastor to raise his full quota for expansion, etc., for the school. I am counting on you, every last man of you.—K. W. McMillan, Dist. Supt.

BIRMINGHAM DISTRICT

First Round—Scott's Chapel, December 1-4; Mt. Maria, 2-4; New Hope, 7; Brownsville and Irondale, 8-11; Avondale, 9-11; Heflin and Choccoloces, 12, 13; Anniston, 16-18; St. John, 14-18; Hobson City, 15-18; Asheville and Springville, 20, 21; Raglan and Beaver Valley, 22, 23; Village Springs Ct., 30, January 1; Oneonta and Altoona, 1-3; Attalla and Collinsville, 4-8; Gadsden, Sweet Home, 6-8; Gadsden Ct., 7, 8; Centre Ct., 12-15; Cedar Bluff Ct., 19-22; Jasper and Oakman, 28, 29.

Dear Brothers: We are facing the Conference year 1927-28. Another golden opportunity to make good. Let us lay aside every weight and so run that when we report at the next Conference our dear Lord will say, "Well done." Place the Southwestern Christian

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for his share of applause throughout, and at the close of his address, which was characterized by its depth of thought, sound logic, and forcible delivery. A layman led in the singing of an old hymn of the church after each address, and truly a spiritual feast was enjoyed throughout this session. Also the district superintendent introduced to the Conference the Rev. W. N. Holt, pastor of Marlboro Methodist Episcopal charge, and the various pastors of the Conference and their wives, thus: the Rev. and Mrs. J. M. Barnes, the Rev. and Mrs. J. Y. Willingham, the Rev. and Mrs. J. N. Barnes, the Rev. and Mrs. R. S. Reid, the Rev. B. P. Jordan (Mrs. Jordan was unavoidably absent), and the Rev. and Mrs. C. H. Toulson. At the 8 P. M. session the district superintendent preached a sermon, long to be remembered, from Psalms 42: 1; subject, "The Quest for God." It was accompanied by the Holy Spirit, and many were heard to say, "It is good to be here."

The Rev. C. H. Toulson was the entertaining pastor, and together with his good people, received the hearty thanks and congratulations of visiting ministers and people for the courteous hospitality that had been extended to them.—Reporter.

BROWNFIELD, MISS.

Our fourth Quarterly Conference convened at Brook's Chapel, on the Ripley circuit, November 5 and 6, with our beloved district

superintendent, Dr. A. G. Cole, presiding. The Conference was called to order by the pastor, after which Dr. Cole began the work of the Conference in his brotherly way. A number of the officers were present with good reports. This fourth quarter was the best of the year. On Sunday, Dr. Cole preached a great sermon from Romans 8: 35; subject, "Nothing Between." Our hearts were made to rejoice while he talked with us by the way. Then quite a number partook of the Lord's Supper. We paid the district superintendent in full.—Rev. B. S. Pegues, Pastor; Mrs. Emma L. Harper, Reporter.

CALIFORNIA, MO.

The third quarterly meeting of California charge was held November 5 and 6, with District Superintendent McAllister presiding. The church work has been progressing very nicely, and the pastor, Rev. Ernest Scott, and various officials made splendid reports. The financial condition of the church is good, the total monies raised during the quarter being \$290. The spiritual condition of the church is also good. A week of prayer soon after the Thanksgiving holidays was held, followed by a ten-day revival. The Rev. Shaw, of Rolla, Mo., has been engaged to assist the Rev. Scott in the meeting. The Ladies' Aid Society, of which Mrs. Anna Jones is president, gave a three-day church fair. A bazaar was given in connection with the fair. A program was rendered each evening by the ladies of the Aid Society and Sunday-school pupils. The superintendent expressed himself as being highly pleased with the condition of the church, and with the very fine way in which the work is progressing.—Sophia Williams Kennedy, Reporter.

LA FAYETTE, LA.

Mallalieu Methodist Episcopal Church: The Rev. W. J. Hampton held his first Quarterly Conference here November 17, 18, and gave a soul-stirring talk on "Faith and Purity." We paid him his quarterly assessment in full. He was accompanied by Bro. Mantel, of Opelousas, who gave us a stirring lecture on Christianity.—The Rev. T. J. Bridget, Pastor.

LIBERTY, TENN.

Our first Quarterly Conference, under the new leadership of the Rev. J. T. Patillo, superintendent of the Murfreesboro District, convened at Liberty, Tenn., November 12. There was a great crowd awaiting the new district superintendent on arrival. The devotional exercise was conducted by the Rev. J. A. W. Moore, pastor of the Liberty circuit. Ninety-one members were present, and reports were good. Members of the Alexandria church were present with us. Splendid remarks were made by Brother P. Tubb, the Rev. J. A. W. Moore, Superintendent J. T. Patillo, Sisters May Sims, Amanda Maulden, and Dock Everitt. A splendid Sunday school was held at 9:30 A. M.; collection, eighty-five cents. At 11 A. M. the Rev. Patillo preached a soul-stirring sermon, after which fifty-one persons communed; collection, \$26.25. Robert Lee was appointed solicitor for the Southwestern Christian Advocate. We regret very much to lose our ex-district superintendent, the Rev. F. N. Collier. We will not forget him, and pray for his success. Our present superintendent, the Rev.

Patillo, is making a great record.—G. W. Groom, Reporter.

LIBERTY HILL, FLA.

Sunday, November 6, was our last time to hear Dr. Selmore for this Conference year. His text was from Mark 10: 17; subject, "The Greatest Problem of Life." We hope that Dr. Selmore will live many more years to preach the gospel of Christ to the people. The Rev. L. T. Bell has been with us three years, and we can truthfully say that he is a Christian gentleman and a loving pastor. We hate to give him up, but it is his desire to make a change. We hope that he will get a good place.—J. A. Dunkins, Reporter.

MARIANNA, ARK.

Lee's Chapel: After our Quarterly Conference rally October 23, Lee's and Scruggs Chapels raised \$115; paid the district superintendent, the Rev. J. H. Hatchett, in full, and gave the pastor a handsome sum of \$30. Twenty-five dollars was paid for World Service and Episcopal Fund. Raised for the entire fourth quarter, \$285. Through the efforts of our energetic pastor, on October 30 we raised for the debt on Lee's Chapel, \$231.73, making a total paid on said church debt this year, \$500. We have a church crop which will give about three bales of cotton, which will be divided between the pastor and church. After expenses are paid for producing and gathering the crop, we are sure the debt will be reduced to about \$800. We thank the Conference for sending to us the Rev. R. B. Maxwell as pastor, and trust he will be returned for another year.—E. Coffey, J. Tucker, and M. Everett, Reporters.

WELLSVILLE, MO.

The third Quarterly Conference convened November 5 and 6 in Johnson's Chapel. The Rev. C. S. Webster, district superintendent, was on time and looked into every phase of the church work. He preached at 11 A. M. from Psalms 92: 12, and he had a chart of the Hannibal District, from which he lectured to the congregation. Each one could see how the work of their charge and district is progressing. The district is requested to pull up on all lines. Two men were converted and joined the church. Dinner was served on the ground, and everyone had more than enough. At 2:40 P. M. the Rev. J. C. Jackson, our pastor of Fulton, Mo., preached a strong sacramental sermon. It was indeed a great day in Johnson's Chapel. This is a splendid congregation. We left for Fisher's Chapel in Wellsville, where a splendid sermon was preached by the district superintendent. Sixty-five persons communed. The district superintendent was paid in full for the quarter. We shall close in splendid shape, over the top, because the spiritual tide is high; and wherever this is true, victory is assured.—J. W. Terrell, Pastor.

District Conference and Convention

BROOKHAVEN DISTRICT CONVENTION

The Brookhaven District Convention convened at Brookhaven, October 27-29. B. J. Crisler, the president, opened the convention. The Rev. G. W. Coleman, district superintendent, gave some good advice in his address to the convention. It had been several years since the district had a convention. Topics of interest were discussed each day. The spirit of the convention was very high. Everyone seemed to be happy at each service. The good people seem to be in harmony with the pastor to make everything pleasant. The Rev. J. W. Moulton and his wife had everything well in hand, and knew how to make it pleasant for visitors. The following ministers preached during the convention: Revs. H. E. Morgan, N. W. Ross, E. W. Middleton, B. J. Cooper, A. J. Thompson, R. S. Hammon, D. R. Bentley, B. W. Robinson. The following charges were represented and made their reports: Crystal Springs Ct., Crystal Springs, Hazlehurst, Summit and Magnolia, Bridgeville, Tylertown, Brookhaven, Brookhaven Ct., McComb City, Florence, Lamp-

ton and Zion Rldge, Wesson, Riles and Oma, Foxwood and New Bethel, Kenolia, Little Mount Zion. Total amount of money raised during the convention, \$300. The convention will meet at McComb City next year.—N. W. Ross, Reporter.

WACO DISTRICT PREACHERS' MEETING

The ministers of the Waco District, West Texas Conference, were called together in their final homecoming, October 20 and 21, at St. Paul Methodist Episcopal Church, Chilton, Texas, by their worthy and much-beloved district superintendent, Dr. J. W. Downs. At 10.30 A. M. the superintendent called the meeting to order. Devotionals were conducted by the Rev. I. T. Sanford, after which the Rev. J. G. Browne brought to us a wonderful message. We then adjourned for dinner, which was served by the ladies of Chilton. The afternoon session was opened with devotionals, conducted by the Rev. F. Wilson. Some very interesting remarks were made by the superintendent, after which the election of officers was had. The roll was called, to which eleven ministers responded. The ministers have engaged in a round-table talks on "How I Conduct My World Service Campaign," the discussion being opened by the Revs. J. G. Browne and W. B. Lott. At 8.30 P. M. the Rev. H. A. Jones delivered to an appreciative audience a noble sermon from Zech. 14. 9: "He shall be king." The St. Paul choir was at its best.

The second day's session was opened with the Rev. R. L. Palmer conducting devotionals, after which Dr. Downs addressed the meeting on "Don't Give Up," which message gave encouragement to the men to struggle for success with their respective tasks. At 11 A. M. the Rev. G. T. Alexander preached to us from Luke 28. 18; text, "All power is given unto me."

We adjourned for dinner, which was served by the ladies of Mooreville. At 3.30 P. M. we entered into a study of the Annual Conference report blanks, which was conducted by the Revs. C. S. Williams, W. B. Lott, and F. D. Young. At 4.30 the Rev. C. S. Williams preached in his usual way from "Mark the perfect man," Psalm 37. 37. All who heard him went away rejoicing in the God of our salvation. We had a wonderful meeting, much to the credit and wisdom of our great district superintendent, who is always alert to the best interest of his district.—(Miss) Ora D. Bell, Reporter.

GAINESVILLE DISTRICT LETTER

Dear Pastors, Officers, and Members of the Gainesville District, Florida Conference: This comes to tell you that the date of the Florida Annual Conference is January 26, 1928, at Mount Pleasant Methodist Episcopal Church, Gainesville, Fla. Any information about you and your delegate will be highly appreciated by the pastor, Dr. S. B. Wilson. Please send him the name of your delegate at once, so that he will know just who is coming and how many rooms will be needed. Now if you mean to be on the one hundred per cent World Service roll, you will have to hurry. Our beloved bishop, Dr. E. G. Richardson, wants every man in the Atlanta Area to be one hundred per cent along all lines. The following charges have gone over the top, and are reaching out after the goal: Areher, Arredondo, Sandhill, Bell, Otter Creek, Gulfhammoek, Newherry, Brooker, Lacross, Lenon, Union Bethel, Cedar Keys, Sanpulaski, and Pinesville.

I am asking every pastor on the district to examine his congregation and see whose subscription to the Southwestern Christian Advocate will expire at the end of this Conference year, and have them to renew it and get all the new ones that you can. Our motto is: Five hundred new names on the subscription list for the new year. Last, but not least, remember the old soldiers of the cross who made it possible for us to preach the gospel of Jesus Christ here in Florida today. Let us make one full drive for the Board of Pensions and Relief. Think of the day when the Conference will say to you: "Well done, thou good and faithful servant; go home, now, and rest till the chariot from

heaven calls at your door. It may be many years that you will have to wait there and not be able to work or even pay house rent." Brethren, let us think of these things and lay a foundation for yourself to rest on.—D. S. Selmore, District Superintendent.

NASHVILLE DISTRICT LETTER

Dear Brethren of the Nashville District: As we are a little late in getting started in our new field, we will not publish our first round, but I am sure you would like to have something said about our beginning. We must say we are very much pleased with our start, and we hope each charge in the Nashville District will report in full for World Service on Easter Sunday. Let us begin now to raise our money for Walden College. I am ready to lay on the table of each charge one dollar for our school. You may count on me, and if every pastor will pay \$5 each, we will have our quota for Walden. What do you say? Let us go after it; it can be done. Dr. I. G. Penn, Bishop Jones, and Bishop Clair say it can be done. Let the Nashville District show them they are right. I am with you to make the Nashville Dis-

trict succeed. Call on me any time; I am on the job, and am not asleep. We cannot afford to let the kingdom of God and the grand old church suffer. The Master is calling, the harvest is ripe. Let us go and work, for if we fail this year we will have lost the battle. God help us to win souls this year as never before: World Service, Walden College, Gulfside, Southwestern, Pensions and Relief, General Conference expenses, Episcopal Fund. Let us make a round report this year.—W. B. Crenshaw, District Superintendent.

Indianapolis District Suggest-o-graphs

Is it Scriptural to emphasize church management? Is it not contrary to Christian ideals to study mechanics, systems, and methods instead of relying wholly on prayers, sermons, and similar forces? I meet many devout people who say to me, with a very definitely pious accent, "Let the Holy Spirit have His way, and all church management problems will be solved." Well, I have never been able to find out from them just what

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and of Ar'pad? where are the go
Seph-ar-va'im, He'na, and I
have they delivered Sa-ma'ri-a
mine hand?

35 Who are they among all the
of the countries, that have deli

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they mean by that. I believe we are to dig out channels through which the Holy Spirit is to flow. Our God is a God of system, from the activities of atoms and electrons to the orbits of suns and stars; from the growth of a mustard seed to the evolution of a nation; from the shapes of oak leaves and snowflakes to the construction of human bodies. Every element of His creation manifests His concern for system and organization. Consider the business management of our Lord in feeding the five thousand. We find that He first surveyed the task, or the number to be fed. He next took stock of the available resources and of the difficulties. Next He organized the work and seated the multitude "by fifties and hundreds" for the sake of speed and fairness. Next He selected His corps of helpers. But this is only one of many illustrations of the business judgment of Christ. Personally, I feel that we are exceedingly un-Scriptural if we do not give this matter its proper place in our church life.

Crescent City Note

Mt. Zion Methodist Episcopal Church—The officers, members, and friends of Mt. Zion are very jubilant over the success of the fall rally, which enabled our pastor, the Rev. F. W. Brown, to attend the Annual Conference with one of the best reports in the history of the church. Each captain and worker is to be highly commended for the interest manifested in the work of the church. Reports were as follows: S. M. Brown, \$115.77; O. Foreman, \$114; M. T. Franklin, \$104.48; L. Bertrand, \$84.25; O. A. Smith, \$80.03; M. Bailey, \$77.59; M. Perry, \$69.80; L. P. Evans, \$47.90; B. E. Charles, \$47; C. Farris, \$46.14; B. Foster, \$43.41; M. Foreman, \$43.36; V. Montgomery, \$42; M. L. Obee, \$41.60; C. Williams, \$41; W. Miller, \$15; B. E. Blanton, \$14; A. Earles, \$13.90; A. Stewart, \$13.50; M. Johnson, \$12.40; E. Barber, \$7.50; E. Reed, \$7; L. Johnson, \$3.50; special benevolence for Conference Claimants, \$92.70; total, \$1,175.80.—Reporter.

Obituaries

COLLION—Mr. S. W. Collion, of Peck Methodist Episcopal Church, New Orleans, departed this life October 31, 1927. He was a faithful member, and was president of the choir and of the trustee board. He will be sadly missed for his good works. He left to mourn their loss a wife, two sisters, many relatives and friends. The choir presented a beautiful floral offering. The Rev. C. W. Reeves conducted the funeral services. Several ministers were present.—Rev. C. Anderson, Pastor; L. L. Christopher, Reporter.

EWELL—On September 30, 1927, death came to the Yazoo circuit and claimed one of the first members of St. James Methodist Episcopal Church in the person of Brother Jim Ewell, who was eighty years old. He was a faithful member of the church for fifty years, and once served as a supply pastor on the same circuit, Mississippi Conference. He leaves to mourn one sister, two sons, one daughter, and many friends. The funeral was conducted by the pastor, Rev. R. Berry.—Reporter.

Cards of Thanks

I take this method of thanking Dr. E. A. Wilson and wife for kindness shown me in their lovely home during the session of our district convention held in Ocean Springs, Miss., October 27-30, 1927. May they ever keep in touch with God in their earthly home, and in the end receive the better home above.—J. J. Ford.

The pastor and wife, Rev. and Mrs. I. H. Catherine, were greatly surprised on Thursday night, November 3, by the members and friends of Hartzell and Mt. Zion Methodist Episcopal Churches. They laid on the parsonage table 125 pounds of select groceries; also socks, handkerchiefs, towels, and dress goods. Too much praise cannot be given these faithful and loyal people. May God's richest blessing rest upon them.—The Rev. and Mrs. Catherine, Slidell, La.

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NEW ORLEANS, LA.

The pastor and entire membership of St. Paul Methodist Episcopal Church, Deerfield, Fla., take this method of thanking our dear Bishop Richardson, who is assisting us in every possible way in our building program and for his donation of \$8. The trustees and pastor are very busy now trying to get this church completed. We are building a modern church, and when completed will cost approximately \$5,000.—The Rev. A. T. McCaskill.

The Rev. and Mrs. L. P. Whitten wish to express their appreciation to the good people of Clark Chapel, North Pulaski, Va., for their kindness during the illness of their daughter, who was struck by an automobile while the Rev. Whitten was attending Conference. We also wish to thank the Ladies' Aid for the farewell reception and purse, a quilt to Mrs. Whitten, a suit for the pastor from the young men. This was led by Mr. Lowell Buford. We also wish to thank our many white friends for their kindness: Mr. C. R. Bungurs, \$25; Mr. Jim Hight, \$10. May God bless these good people.—The Rev. and Mrs. Whitten, 612 Bridge Street, Bristol, Tenn.

Woman's Column

Fort Worth, Texas—I desire that the following auxiliaries accept my sincere thanks and appreciation for your donations on expense to our national meeting, held in Baltimore, Md.: Austin District, Luling, \$3; Dallas District, Dallas-St. Paul, \$5; Trinity, \$1; Warren, \$1.50; Wesley, \$1.50; Fort Worth, St. Andrews, \$10; Thompson, \$12; Cowans, \$3; Mexia Ct., \$2.19; Sherman, \$1; Pelham Ct., \$4.19; Dawson, \$1; Coolidge, \$1; Hillsboro, \$2; Milford, \$3.40; San Angelo District, Belton, \$2; Temple, \$2; Valley Mills, \$1; Waco District, Chilton, \$1; Maysfield, \$2; St. James, \$2.75; Mt. Zion, \$2; San Antonio District, Floresville, \$1.25; San Antonio, St. Paul, \$3; Victoria District, Victoria, \$2; Oakland Ct., \$2; Cologne Ct., \$1; Schulenburg Ct., \$1; Yoakum Ct., \$2; Hallettsville Ct., \$2; Eagle Lake Ct., \$1.—Mrs. S. E. Jones, Corresponding Secretary Woman's Home Missionary Society, West Texas Conference.

Independence, Mo.—From the first association one year ago in Centennial Methodist Episcopal Church, Kansas City, Mo., the faithful and loyal workers of The Woman's Foreign Missionary Society met in their second annual district association, in White Oak Methodist Episcopal Church, Independence, Mo., September 12, 13, Mrs. E. W. Hannah, district president, presiding. The sacrament of the Lord's Supper was administered by the pastor, Rev. J. H. McAlister. Great and enjoyable was that hour as we witnessed the presence of the Holy Spirit. A very cordial welcome was extended by Mrs. M. A. Claiborne on behalf of the local church; Mrs. E. W. Hannah responded. The opening devotion was conducted by Mrs. Nora J. Mitchell, district corresponding secretary. Other devotions were conducted by Mrs. Hattie Douglas and Mrs. W. D. Woods. Additional means to our spiritual uplift were the sermons preached by the Rev. Leroy Woolrich, pastor of Clark Methodist Episcopal Church, Kansas City, Mo., and the Rev. J. H. McAlister, pastor of the local church. Papers were read by Mesdames Mollie N. Brown,

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Hettie Nix, and Mary Dixon. Miss Kate Ogborne, missionary from China, delivered to us a most touching address; subject, "Fellowship with Jesus." She so beautifully impressed all that real fellowship with Jesus means suffering, sacrifice, and sorrow. A beautiful solo was rendered by Mrs. S. E. Griffin, and Mr. and Mrs. W. D. Woods brought tears to every eye as they sang that most truthful duet, "It Pays to Serve Jesus." Mrs. Aliee Elliott, in a very favorable and fervent manner, recited the poem, "Will a Man Rob God?" Impressive memorial services were held for two of our deceased members: Mrs. Esther Joseph, Centennial Methodist Episcopal Church, Kansas City, Mo., and Mrs. Scott, Mason City, Iowa. Our own Mrs. S. C. McPherrin was with us both days, and we enjoyed every minute of her stay. Music was furnished by the senior and junior choirs. We were indeed grateful to the entertainment committee for their hospitality, and resolutions were read in acknowledgment of the same. Financial report for the year was \$161.30 over the top. Our next annual meeting will be held at Clark Methodist Episcopal Church, Kansas City, Mo.—Mrs. Emma Ray, Reporter.

Special Notices

The address of the Rev. R. H. White has been changed from Mansfield, La., to 1516 Turner St., Alexandria, La.

The address of the Rev. J. C. Houghton has been changed from West Greene, Ala., to 308 Church Street, Heflin, Ala.

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CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, DECEMBER 8, 1927



Host to Atlanta Conference

DECEMBER 14-18, 1927

McDonough Methodist Episcopal Church

THE REV. J. F. DORSEY, *Pastor*

(See Article on page 967)

Fight Is On In Congress

Will the People's Will Be Followed?

By Harry E. Woolever

Editor, *The National Methodist Press*

THE seventieth Congress began its sessions on December 5 with a continuation of the wrangle in the Senate over the seating of two Senators-elect which marked the close of the sixty-ninth Congress, during a bitter and prolonged filibuster crowding aside important national legislation. The disgraceful political situations which attended the nominations and elections to the Senate of Frank L. Smith, of Illinois, and of William S. Vare, of Pennsylvania, have not only stirred the indignation of the citizens of this nation, but have caused students of our system of government great concern as to the moral convictions of the electorate in our great cities. There is good reason that the character of the elections of members to this greatest of legislative bodies should receive the first consideration of the Senate in this Congress as it did the final attention in the preceding one. The fact that between March 4 and December 5 the States concerned have not taken action in regard to these cases, is a serious reflection upon the civic enterprise and public concern of citizens.

The committee investigating the charges of irregularities in the primaries resulting in the nomination of those two Senators, has reported total expenditures of nearly \$4,000,000, which is an amount greater than the combined salaries of the entire body of ninety-six Senators for a period of forty years. Under such conditions as have been disclosed relative to these nominations and elections, no Honest Abe Lincoln could ever be elected to the Congress of the United States.

As attention is called to those places where the civic body and party leaders have become so negligent or decadent that in such brazen fashion as these cases indicate, elections can be bought or stolen, one has some sympathy with the saying of certain monarchists that democracy is a failure because the people are not capable of governing themselves. However, it does not seem conceivable that in the great majority of the States such successful onslaughts against our democratic system would be tolerated by the people and the leaders of any party. And in these present cases the people of this great democracy will not permit such tactics to determine membership in the Senate, nor be satisfied until that body has energetically denounced such large and undemocratic use of money in elections and has eliminated from its membership any who have entered its chamber through a corrupting of the electorate.

SENATE CLOSELY DIVIDED

To one accustomed to attending the deliberations of the Houses of Congress, the seating of the Senate presented a change such as has not been since the second term of the Wilson administration. The congressional elections of last year brought eight additional Democrats to the Upper Body, thereby greatly reducing the Republican majority. This necessitated the shifting of seats from the Republican side of the chamber to care for the enlarged minority. It has also changed the composition of the major committees of the Senate, as the Democrats, because of their increased numbers, demanded larger representation.

NEW FACES IN THE SENATE

To those who view the Senate from the galleries, a number of strange faces appear in this dignified body. On the Democratic side are Elmer Thomas, of Oklahoma; Robert F. Wagner, of New York; Millard E. Tydings, of Maryland; Alben W. Barkley, of Kentucky; Carl Hayden, of Arizona; and Hugo Black, of Alabama. The strange faces on the Republican side are those of ex-

Governor John J. Blaine, of Wisconsin; Frederick Steiwer, of Oregon; and Charles W. Waterman, of Colorado. There is also noted the return of Smith W. Brookhart, of Iowa, after a brief absence following his unseating in the sixty-ninth Congress.

When the question of the Senate seats belonging to Illinois and Pennsylvania is settled, there will be forty-eight Republicans, for even though the Governors are required to appoint Senators pending elections, these appointees will doubtless be of the same party as the governors, and as those whose seats are contested. The lone Farmer-Labor Senator, Henrik Shipstead, of Minnesota, also sits on the Republican side. The Democrats have forty-seven seats on their side. This apparently makes a very evenly divided chamber, but the so-called progressives or irregulars among the Republicans are more numerous and independent in action than has ever been the case among those on the Democratic side.

THE HOUSE MILL GRINDS

The House of Representatives of the seventieth Congress started its program of legislation with little ado. The Republicans had a decided majority in the former Congress, and in this have 237 members, while the Democrats have 195. There are also two Farmer-Laborites and one Socialist. This body has the sole right to initiate legislation relating to revenue, and at once commenced to give consideration to the question of tax reduction and the deficiency appropriation measure.

MAJOR MATTERS BEFORE CONGRESS

Tax reduction holds a first place in this session of Congress. It is not only an economic and revenue measure, but is regarded by politicians as of great partisan consequence. This subject, which has directly to do with cost of food and clothing and the general welfare of the people, should not be considered in the light of partisan selfishness and the elections of next November. The amount of tax reduction urged by various members of Congress varies from \$225,000,000 to \$400,000,000. The actual reduction will likely be around \$250,000,000. It will largely affect taxes on large incomes and corporation earnings. Whatever taxes corporations must pay are added to the cost of their products, and are finally paid over the counter by the ultimate consumer. If such reductions as are made could be for the benefit of the small wage earner and not for the relief of those having large personal incomes, this Congress would do a real service for democracy and humanity.

Flood relief will have the support of both parties. As far as partisanship goes, it affects both the Democratic South and the Republican East, but it is a matter of human need, and should not be influenced by politics. Fifteen States have suffered, and tens of thousands of people have lost everything, while over 60,000 are still being fed and sheltered by the Red Cross. The struggle in Congress will center upon the policy to be followed. Heretofore, federal appropriations have been used to control navigable rivers only, but these recent floods have wrought destruction along water courses which will never be regarded as of federal concern from the standpoint of navigation. The right of our citizens to be assured protection of life and property is now involved and is of greater significance than any other consideration.

Farm relief has been so long before the nation that it has become of prime political consideration, and the attitude of every presidential aspirant upon this subject is of concern to millions of voters. If those in Congress from the farm sections can agree upon

a bill, there is no question but that definite farm relief legislation will be effected before the national conventions meet next June.

Naval expansion will be to the fore during this session. The failure of the United States, Great Britain, and Japan to come to an agreement at their recent naval conference in Geneva has given the naval group a marked advantage which they will actively press to gain additional fighting machines. Unless the citizens who earnestly desire peace are alert at this point, more of the taxpayer's money will be involved than is saved by tax reduction. What is more, fighting machines will require the service and lives of the taxpayers' sons to an end which belongs to an age of force rather than that of enlightenment and brotherhood. This is a Congress during which those Americans who have a will for peace certainly need to be on guard.

The bill designed to create a federal Department of Education will again be the center of a contest. For eight years the effort to have Congress create such a department has been thwarted by the Roman Catholic opposition, which has claimed that it blocked the passage of this bill during these years by preventing it from coming to a vote on the floors of Congress. Both the National Council of Catholic Women and the National Council of Catholic Men, in recent conventions, have declared their purpose vigorously to fight this bill, and their captains for this fight are already on the ground in Washington. Until the majority can express their will on this subject, the American children as well as the nation must pay the enormous cost involved in illiteracy and lack of proper educational direction.

Personal and General

—The Rev. Dr. J. U. King, formerly pastor of Asbury Methodist Episcopal Church, Washington, D. C., and now district superintendent of the Alexandria District of the Washington Conference, was a recent preacher at the regular Sunday morning services at Howard University. A large number of students, teachers, and the public attended the services. Dr. King holds two degrees from Howard, that university having honored him with the Doctor of Divinity degree in 1923.

—Mr. John Wesley Hingeley, son of Dr. Ezra Hingeley, a deceased member of the North-East Ohio Conference, and a brother to Dr. Joseph B. Hingeley, corresponding secretary of the Board of Pensions and Relief, died at Pittsburgh, Pa., on November 19, after a long illness. After services held at the residence of his son, Mr. Mack Hingeley, of Wilkinsburg, Pa., commitment services were held at Barnesville, Ohio, where Mr. Hingeley had formerly lived, and where for many years he had been an official member of the Methodist Episcopal Church. Dr. Hingeley was present.

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H. E. Luccock, Contributing Editor

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The Foreign Board Meets

FIELD DAY for foreign missions in the churches was observed Sunday, November 13, 1927, with appropriate sermons and addresses by board members and missionaries at all of the churches of metropolitan New York. It was but the initial period of a series of highly profitable sessions of the regular annual meeting, which continued through the following week till Wednesday evening, November 16.

Resident Bishop Luther B. Wilson, of New York, who is also president of the board, which position he has so honorably held for sixteen consecutive years, called together the Monday morning session with profitable prayer and praise service. Following this was the usual procedure of roll call and appointment of the Committee on Nominations and Procedure. The report of Treasurer Morris W. Ehnes was rendered and referred to the proper committee.

Concluding the morning period was a joint session of the board with the New York Preachers' Meeting. Corresponding Secretary Ralph E. Diffendorfer made this session historic when he presented to Bishop Wilson, presiding, a gavel made of wood from the dismantled old church at Foochow, the first in eastern Asia. Dr. Young, from Peking, consul-general of China in New York, was introduced, as was also the Rev. W. Y. Chen, who made the principal address. Pastor of the student church in Foochow, he is also a professor in the Bible department of Fukien Christian University at Foochow, but is now studying philosophy at Duke University. Analyzing the present situation in China, this young intellectual sees its causes in (1) the spirit of Christianity; (2) the spirit of nationalism; (3) scientific teaching; and (4) the demand for spiritual satisfaction.

The annual meeting had not progressed very far before there was clearly evident on all sides an insatiable desire for the facts, information regarding the entire foreign situation involving property, policies, and personnel. This desire and expectancy arose out of the stirring drama of events being enacted on the foreign fields and the previous action of the board creating study commissions for this purpose. The annual meeting of 1925 made provision for a commission of ten persons "to visit various mission fields to study at first hand the problems which the Christian movement is now facing throughout the world." Findings were to be made concerning the following points:

1. Are they proper and legitimate missionary projects such as should be supported by our board?
2. What projects, if any, do not hold out hope of adequate results comparable with the cost of maintenance?
3. What fields and projects can be best managed by some other society or organization?
4. What fields and projects are in a position to assume self-support, and what is the relation of the develop-

ment of self-support to our present system of financing our work budget?

5. Any other aspects of our work which the commission believes should be brought to the attention of our board.

The commission is to make recommendations in regard to the fields, projects, and subjects studied, and is to report at the next annual meeting of the board. Interim reports of progress may be made from time to time, if desired, to the executive committee.

Two major studies were made in Europe and North Africa, and in India. In addition, a general field study of Asia was made in person by Secretary Diffendorfer. Questions of property and policy constantly held first place in all considerations of investigation upon the basis of which far-reaching adjustments were provided for by the board in its meeting. Even in the studies on the field, methods thoroughly democratic were employed.

The report on India was worked out by an informal and unofficial but thoroughly representative conference of missionaries and Indian Christians at Asansol, India, January 17-25, 1927. This report has been published in a separate pamphlet, entitled, "The Missionary Policy of the Methodist Episcopal Church in India—a Report of the Asansol Conference."

The Asansol Conference was called for fellowship, prayer, discussion, and frank facing of the issues. The delegates were elected representatives from ten Annual Conferences, including two missionaries of the Board of Foreign Missions, two Indian Christians, and two representatives from The Woman's Foreign Missionary Society from each Conference. There were also present the general officers of our church in India, including three of the four bishops, and a number of Indian Christian laymen. Bishop Frances W. Warne was in America during the time.

This is the first time in the history of our church in India that such a meeting has been held. Heretofore the Field Finance Committees, the governors of institutions, and the Annual Conferences have discussed and separately formed their policies and programs. At Asansol, a new national consciousness of our church in India was very apparent, and all appreciated the unhurried time for the consideration of the new situation which all recognized we are facing in India as elsewhere.

From the report of the Conference the following significant statement found expression: "We should work in India for a church that is 'thoroughly Indian—Indian in leadership; Indian in its modes of worship and types of expressional service; Indian in its art and architecture; Indian in its forms of organization; Indian in its interpretation of Christ.'"

The following report was adopted by the board relative to the China missionary enterprise:

We heartily approve the report on China sent to the board by the executive committee for favorable action, and recommend its adoption by this board with such verbal changes as are necessary

to harmonize it with other reports, and we would call attention especially to the following points:

It is encouraging to note that those who have given close, first-hand study of our work in China recommend conservation and support of native leadership on the basis of "self-control" and "self-administration."

This will naturally lead to a change in our property policy, and we earnestly support the proposal on this important point; provided, however, absolute legal protection and security is assured before any transfer is executed.

We note the plan for "indemnities" is broad, yet safeguards our interests through proposed previous consultation before action is taken.

The wisdom of co-operative preparation and distribution of Christian literature in China is apparent, and is heartily approved.

That capable missionaries with readiness to adapt themselves to the new conditions, and acceptable to the Chinese, should be returned to the field, when the time is ripe, must be evident to all interested.

All that is reported about our work in China and the needs of this fertile field should make a strong appeal to our people for more liberal support. We trust there will be a glad and generous response. We desire to reaffirm the provision on the board's property in China already presented in your hearing:

1. The committee feels that the time has now come when the board should say to the church in China that it is its expectation that proper legal steps will be taken by those having power to transfer the local church properties to Chinese control as soon as some satisfactory plan can be agreed upon between the board and the field. We therefore recommend that steps be taken in China by our bishops and field finance committees to make recommendations on the basis of how such church property can now be held safely and permanently in China.

2. We believe that the legal holdings of our educational, hospital, and other institutional property must be studied in view of developing national requirements and resources, and that the advisability of the transfer of each institution must be considered on its own merits, having in mind our trust obligations.

3. Missionary residences and compounds are definitely a part of the provision and equipment for missionaries, and therefore should remain the property of the Board of Foreign Missions.

Another step that means much for the future of mission work in China is the decision to call an all-China conference of Chinese for the purpose of discussing the issues arising out of the present national movement and revolution and to express their judgment on policies and programs that should be considered by the General Conference or the church in 1928. This conference, to be called in some central city in China, is to be composed of representative superintendents, pastors, educators, physicians, farmers, business men, government employees, both men and women, representing the ten Annual Conferences of Methodism in China. The action of the Board urges that "every opportunity be given for the Chinese to express themselves fully with reference to the ecclesiastical organization and supervision, rituals of worship, creedal statements, and the whole outward expression of the Christian religion that they may be true to the genius of the Chinese people."

The Rev. Stanley High, reporting his trip to Africa, discovered in that continent the same spirit of nationalism which is found in acute form in every foreign mission field. Here it was occasioned by "white exploitation of the native peoples; by the unchristian example of whites in maintaining saloons and dives; the propaganda of communism; and by the leaven of the gospel. Coping with these influences, said he, are 106 native independent churches. Complete observations and comments on his trip will be incorporated in a volume to appear before General Conference. Mr. High is convinced that "adequate missionary motives will never spring from any other source than an adequate appreciation of the uniqueness of Christ's power in the world."

As to Japan, the secretaries' report recommended:

That the board send its greetings to the Japan Methodist Church and assure them that their appeal for the help of missionaries from America in their task of evangelizing the millions of the non-Christian population in Japan will be given most sympathetic consideration.

That we express our willingness to have our missionaries in the future all related definitely to the Japan Methodist Church, and receive their appointments at the hands of their duly constituted church authorities.

That the needs of our three great schools in Japan: Chinzei Gakuin at Nagasaki, Aoyama Gakuin at Tokyo, and To-O-Gijiku at Hiroaki, be commended to our American people for such help as will be needed to enable the Japan Methodist Church to carry them on under their own financial support.

That the corresponding secretaries be asked to confer with the Boards of Missions of the Methodist Episcopal Church, South, and of the United Church of Canada, looking toward the union of our theological schools in Japan into one strong institution.

Most far-reaching adjustments and adaptations of policy will result from the deliberations of the board. These are the outcome of thorough study at first hand from missionaries, commissions, reports of church and secular press. Very wisely the administrators observe: "The years that are past have been years of geographical expansion in all missionary work. The genius which carried Methodism across the American prairies in the caravans with the new settlers has also carried the missionary to every nook and corner of the world; but *in the very nature of the case the period of geographical expansion has about come to a close*. This does not mean that the period of missionary activity has ceased any more than the occupation of the prairies completed the home missionary task.

"Ours now is a task of intensifying our work, building deeper our foundations, strengthening our institutions, adequately equipping our reduced missionary force. The first step in such a program and the one to which we commit every energy at our command is to continue until completed these post-Centenary adjustments, and while, doing it, to continue our work in vigor and strength."

From the study of the conditions of each of the several countries, data can be had for a comprehensive program of unified endeavor, in accomplishing which the church should be summoned to advance. The spirit and purpose of adjustment of its future policies is clearly indicated by the following declaration:

"Methodism in Europe, as in the countries of the Far East, is facing the question of General Conference legislation, or of determination, as a denomination, of Methodism's relation to national life in the various countries.

"Are we to continue as an organized connectional Methodism as at present? Are we to work toward a merger with other denominations of kindred evangelical faith and practice? Or are we to maintain our Methodist identity and connectionalism with an increasing measure of autonomy in all matters distinctive of each particular field?

"These questions are raised by our executives in Europe. They represent the leading church issue of China. They hold a foremost place in the thinking of us all.

"The General Conference should raise a commission, with certain definite relations to the Board of Foreign Missions, or commit to the Board of Foreign Missions the raising of a commission, in order to study the whole question of the future world policy of Methodism."

To meet the demands of the changed situation and the adaptations made necessary, the board's appropriations were made according to the accompanying tabulation of receipts and disbursements:

I. SUMMARY OF APPROPRIABLE RECEIPTS AND DISBURSEMENTS

RECEIPTS

World Service Divisible Receipts

World Service, direct.....	\$ 367,228 91
World Service, designated.....	362,349 74
World Service, treasurer.....	1,638,667 92

Our share of divisible receipts.....\$2,368,246 57

World Service Non-Divisible Receipts

World Service specials, designated.....	\$ 75,445 86
World Service specials, undesignated....	9,664 01

Total non-divisible receipts..... 85,109 87

(Concluded on page 970)

Contributed Editorial

Please Omit the Buckshot

ONE thing that has emerged rather definitely from recent and present discussions of the Episcopacy is the wider recognition of the injustice and inefficiency of showering criticism which might apply to some particular bishop, on the whole Episcopal Board. In other words, there is a growing feeling that dealing with the Episcopacy will be much more fruitful in beneficial results if it is done in retail instead of wholesale fashion.

There is much discussion of the Episcopacy at present. That is nothing new. There always has been, ever since the first eloquent discourse on the "autocracy" of FRANCIS ASBURY. There doubtless always will be. There ought to be. An institution which does not get scrutiny and criticism soon dies of dry rot. But the most futile and bungling kind of discussion of the Episcopacy (and we have had a great deal of it) has been by discussing what might apply to one bishop as though it were a characteristic of the whole Episcopal Board, which it never is. There is a fine injunction in the New Testament, "Greet the friends by name." That Christian exhortation may well serve as a guiding principle in discussion of the Episcopacy.

Among the causes of this situation are lack of candor and courage in many of those who make the criticism regarding the personality or administration of some particular bishop. Instead of manfully dealing with the individual concerned, there is often substituted a loose, general charge, sometimes a tirade, against the whole Board. In other words, instead of aiming one definite criticism made manfully in the open at one definite bishop, the custom has been to hide behind the woodshed or a convenient tree and sprinkle the whole Episcopal Board with buckshot. This is not only an injustice to many bishops to whom the criticism in point does not apply at all, but it fails to accomplish the object desired, changing a particular situation.

There is large basis in fact for the belief that the legislation enacted at the last General Conference limiting the residence of bishops to eight years in one place was due to the desire of some areas to have a new bishop while being unwilling to come out in the open and say so. Consequently they made all the bishops move automatically. And it was a characteristic sample of lack of both backbone and honesty in dealing with the Episcopacy.

Any subject in Methodism, including the Episcopacy, is always open for discussion. But buckshot is a poor method of discussion.

The Outlawry of War

SHAKESPEARE records it as a notable, magical achievement "to give to airy nothing a local habitation and a name." Consequently, Dr. C. C. MORRISON's book, *The Outlawry of War* (WILLETT, CLARK and COLBY), must be regarded as a notable achievement, for that is exactly what it does. It gives to the rather vague idea of the outlawry of war its first clear, full statement. It brings the idea down out of the clouds into an effective, concrete statement. It is not only a clear piece of writing, it is passionate in its devotion to peace and full of noble eloquence. It shows what the outlawry of war

means, and gives the reasons why its advocates look upon it as the one great peace proposal of our time. It well deserves the widest reading and is especially timely in these days when the BRIAND proposal to outlaw war between the United States and France is receiving so much attention.

All this is said while yet recognizing what seem to us many glaring weaknesses of the argument. A feeling, which many have had about the extremely able and brilliant group who have sponsored the idea of the outlawry of war is that these have been weakened by a certain hard dogmatism. A larger toleration would not weaken their cause, and there are traces in Morrison's book of a disdain of any other peace proposal. At times the author reminds us of one of THOMAS LOVE PEACOCK's heroes who declaims:

After careful meditation,
And profound deliberation,
On the various pretty projects which have just been shown,
Not a scheme in agitation,
For the world's amelioration,
Has a grain of common sense in it except my own.

Doctor Morrison's contention that we shall never have done with war until we have made it an international crime, all intelligent peace advocates are now ready to assent to. The emphasis placed by the "outlawrists" on the juridical phase of the problem is not only wholesome but necessary. It is an outstanding contribution to the cause of world peace. But Doctor Morrison's thesis, involving as it does the assumption that a solemn renunciation of war by the governments of the world would be effective before the fundamental causes of war—economic, racial and physiological—have been grappled with and before alternative methods of dealing with international controversies have been established in the thinking of statesmen and in the machinery of international relationships, presents insuperable difficulties. Great reforms are not initiated by statute; they become crystallized in law when they are made real in the consciences of men and when they find expression in customary procedure.

The "outlawrists" are impatient with "next steps," and so they may well be. But to assert that the efforts for world peace now going forward at Geneva and elsewhere are "steps in the wrong direction" is equivalent to saying that the world is actually more warlike because the League of Nations and the World Court have been established. One does not have to be a partisan of Geneva to recognize that such an assertion is gratuitous, not to say grossly contrary to fact.

However much we may deprecate the emphasis upon military sanctions in the League covenant, it is a very superficial criticism of the League to assert that, because it is so largely preoccupied with humanitarian and economic matters, it is not dealing with the institution of war. The recent economic conference, held under League auspices—with American co-operation, happily—may have more far-reaching effects upon the war system than a multitude of peace declarations. If our experience in striving for religious co-operation and for the abolition of war in industry proves anything at all, it is probable that the most effective attack on war between the nations will not be a frontal attack, but a patient undermining of the forces which perpetuate international strife. L.

Idol Worship: 1927

By Silas Bent

Author of "Ballyhoo"

FROM the standpoint of popular interest, the outstanding events of 1927 have been the welcome to Charles A. Lindbergh on his return from a flight across the Atlantic, the Dempsey-Tunney fight in Chicago, and Babe Ruth's sixtieth home run, which established a new world record. All these men are radiant centers of myth and legend. They are demi-gods. They are outstanding instances in this year of our Lord of the recrudescence of paganism.

Of course I am not using paganism here as meaning merely heathenism, the worship of some other than the God of Revelation; we will dismiss from our mind Zeus and Apollo and Aphrodite. Nor do I mean the attitude which exalts freedom of thought and action, the paganism which Sainte-Beuve praised. What I have in mind is paganism as opposed, let us say, to puritanism; the worship of the flesh in manifestations of strength, beauty, daring, and skill, as contrasted with that moral scrupulousness which, upholding the freedom of the conscience, associates love of the body with original sin. I am not a moralist, and have no doctrine to inculcate; but I am interested in the American scene, and I think that the growth of paganism as a part of that scene is demonstrable.

The Shrine of the Demi-Gods

Among the demi-gods enshrined in the American pantheon, Lindbergh is perhaps the most attractive. He is young, well-bred, good-looking, modest. He flew alone from New York to Paris while other aviators were talking about the weather, and he set a new distance record which lasted about two weeks, when Clarence Chamberlain and Charles A. Levine surpassed it. None of these was first to make a transatlantic flight in a heavier-than-air machine, however; this had been done eight years earlier by two Englishmen, who had not been canonized at the time, and whose names had faded from the public memory. As a fact, flying over the water is less hazardous, as any aviator knows, than flying over mountains; and no recent feat has compared in recklessness with the perils braved by World War aces. Yet the populace was stimulated to deify Lindbergh by the daily press, which



THE WORSHIPPING CROWDS
Demi-gods Created by the Newspapers

serves as a Bible to a great part of it. "The Evening World" called his flight "the greatest feat of a solitary man in the records of the human race," and "The Ohio State Journal" ranked him "among the great pioneers of history." "He has exalted the race of men," shouted "The Baltimore Sun." And "The New York Times" compared the news of his commonplace achievement (how commonplace it was speedily became apparent) with the Biblical narratives of Adam and the apple, the landing of the ark on Ararat, and the discovery of Moses in the bullrushes.

The truth of the matter was that Lindbergh made his flight not only for the cash prize, but for its exhibition value. He had seen how the newspapers had made demi-gods of Trudy Ederle and Red Grange and Babe Ruth, and thus had given them fabulous earning power in vaudeville, motion pictures, and as an asset to the advertiser. Before he set out he is said to have made a contract with Marcus Loew to capitalize his popularity should the flight be successful; that he did not fulfill the contract was due to the intervention of the Government, which itself capitalized the young man for the purposes of diplomacy, as repre-

sented in temporarily improved relations with France; and for the purposes of militarism, as represented by the plea for a bigger war fleet in the air and on the sea, and as represented in the identification of the aviator in the public mind with the Unknown Soldier. Our ambassadors in Paris and London took the young man in hand, regulated his replies to the newspaper reporters, thwarted his plan for a flight around the world, and brought him back, not to his starting point, but to Washington, in a naval flag vessel. The reports of the newspaper men who accompanied him were censored, even to the briefest "flashes," by Commander Bagley, of the Memphis. Not since the World War had the press of this country submitted to censorship, but it offered no protest.

Once Lindbergh reached New York, the frantic acclaim outdistanced anything ever witnessed in a city famous for its evidences of mass hysteria. The welcome to Trudy Ederle, to Marie of Rumania, to Gene Tunney when first he got a decision over Jack Dempsey, plus the excitement of the armistice which ended the

World War—all these rolled together could hardly be said to surpass the ardor of the worship manifested for this young commercial air mail flyer. To answer all his letters would have taken seventy years. His Government made him a colonel in the Air Corps Reserve, just as it had made Tunney an officer in the marines. For your Uncle Sam does not hesitate to exploit paganism when it serves his purposes.

A Million Dollars for Thirty Minutes in the Ring

To see Tunney whip Dempsey the second time, at Chicago, September 22, last, 145,000 persons paid \$2,658,660 admission fees. Their total expenditures for traveling expenses, hotel bills, and incidentals was estimated at \$30,000,000. Gene Tunney was paid, for thirty minutes in the ring, \$990,000, and his defeated opponent got \$437,500.

Modern prize fights are readily comparable with the pagan sports of ancient Rome. In the "Confessions" of Augustine a story is told of the strange fascination which the games of the arena exercised even on a man of fine susceptibilities and a Christian. Alipius was dragged against his will to the amphitheater, and strove to shut out the brutal scenes enacted there by closing his eyes; but at an exciting moment the shouts of the other spectators caused him to look, and in that moment he grew drunk with the lust of blood. Afterward he returned again and again. It is worth noting, however, that the chief objections offered to gladiatorial combats was their extravagance. The younger Pliny, who perhaps of all the writers of that day approaches nearest our notion of a gentleman, approved of them; Marcus Aurelius did a great deal to mitigate their cruelty, but complained of their monotony rather than their brutality; Cicero regarded them as a discipline against the fear of suffering and death; many others thought them a wasteful form of amusement. A successful gladiator enjoyed a fame as great as Tunney's; poets sang his praise, and in the museum at Naples are to be seen the jeweled helmets, broad pieces, and chains presented to these fighters. They were the demi-gods of their day.

The number of persons who paid \$40 each for "ring-side" seats at this bout exceeded the population of Birmingham in 1900. Fancy trying to get 40,000 persons to pay that fee, or any other fee, to contemplate a superlative work of art! One or two thousand will gather to witness a tennis match, twenty thousand to see a baseball game, a hundred thousand to cheer a football game. Such is the appeal to-day of bodily courage and prowess. The appeal is enhanced, particularly in the case of paid sports, by the writers for the newspapers, who sing hymns of praise to "the Manassa Mauler" and to Tex Rickard, the principal *lanista* of modern coliseums. Nor are Dempsey and Rickard unappreciative. The latter alone spends \$65,000 a year, so he says, in "entertaining" sport writers. The press sent to the Dempsey-Tunney bout more than 300 special article men, reporters, artists, and photographers. The St. Louis tornado, which cost fourscore lives and did a property damage of \$50,000,000, did not get one tenth as much newspaper space as the prize fight.

When Babe Ruth knocked his sixtieth home run of the season, on the eve of the 1927 "World Series" of base-

To Think Over—

"A Christianity that compromises with popular morality instead of challenging it has lost its reason for existence."

This, I venture to believe, comes nearer the root of the falling off in church growth; for the popular morality of to-day is a newspaper-bred and newspaper-stimulated paganism."

ball games, the chief sport impresario of the twenty-six Scripps-Howard newspapers declared that this player was bigger than the game itself—a demi-god greater than paganism! Ruth is better known and better loved than the President of the United States, for the obvious reason that the President's achievements are not in the physical realm; and Ruth makes far more money. How lavishly the worshipers of baseball players pay to see their gods in action may be realized from these facts: twenty years ago the gross receipts from a world series amounted to a little more than \$100,000; in 1926 they amounted to \$1,207,864.

Can Man Remain Permanently Civilized?

Stanley Hall has asserted that "man has never yet demonstrated that he can remain permanently civilized." Are we to regard the present widespread adoration of the human body as the peak of American civilization, or as the sign of a recession? These are not the only evidences, of course; a place is being made beside Helen Wills, "the tennis queen," for Betty Nuthall, a "bonny, bonny child." (I am quoting from our most pious newspapers.) We read that Rudolph Valentino is still worshiped, "because he knew not only how to make love, but how to worship." It is recorded that "there has been nothing in the history of either stage or screen to equal the passionate sincerity of devotion evoked by Valentino among his countless women admirers. Some of them have erected a shrine to him in their boudoirs; others grow flowers beneath his framed photograph. One woman has one of his old shirts, which she keeps in a gold-embroidered casket." The date of the publication from which I lift this passage is August 20, 1927, a year after the star's death.

Along with the deification of individuals because of physical beauty, skill, or strength go lewd plays, erotic literature, and "companionate" marriage. Says the "New York Times," in an editorial headed "The Thrill Hunters": "This is the time in the life of America when no sum is too great to be paid for entertainment: witness the salaries of motion-picture stars. When there is added to the entertainment the impact of a thrill, the public is willing to let the payment mount to astronomical figures." In a plea for the best thrill they could think of, both the "Times" and the "World" on the morning of the Chicago fight demanded a knockout.

The High Priests of the Thrill Hunters

It is apparent that the newspaper editor and reporter are the high priests in the hierarchy of American paganism. By examining the amount of space they now devote to certain kinds of news, in comparison with the space devoted to those classifications half a century ago, we can arrive at a just notion of the change that has come over their standards. For this purpose I will take a study made by Orland Kay Armstrong, a graduate student at the School of Journalism, University of Missouri, covering the "St. Louis Republican" (now defunct) of 1875, and the "St. Louis Post-Dispatch" of 1925. From the tables and charts in his monograph I will select certain percentages for comparison:

	1875	1925
Sport news.....	1.7	25.4
Crime news.....	4.9	10.7
Religious news.....	1.4	0.8

Stuff about sports, mostly about such commercialized sports as racing, prize fighting, and baseball, now occupies not only in the "St. Louis Post-Dispatch," but in our average metropolitan newspapers, about one fourth of the space. No other kind of news, except in some papers business stories and the market pages, can compete with this. While the space accorded to sports (which I think I may venture to call a pagan diversion) was being multiplied by 1,400 per cent, the space accorded to religious news was falling off by nearly half. Yet in 1880 only twenty in one hundred of our population were members of Protestant churches, while in 1925 the percentage was twenty-six. In spite of a great gain in public interest in religion, as revealed by the figures for one branch of it, the newspapers devoted less attention to it. I cite

the figures in reply to the newspaper editor's common statement that he gives the public what it wants.

The growth of sport ballyhoo in the daily press has come wholly during this century, and Protestant churchmen are concerned over the fact that there has been a slowing up in membership growth during this century. Newspapers are channels of suggestion. The Rev. Charles Stelzle says that the church is failing to grow as it should because "most of those who are identified with it do not believe in it." That it has come to a crisis there can be no doubt. The Rev. Dr. Harry Emerson Fosdick says: "Anyone with his eyes open can see to-day that Christianity is largely on the defensive. . . . *A Christianity that compromises with popular morality instead of challenging it has lost its reason for existence.*"

This, I venture to believe, comes nearer the root of the falling off in church growth; for the popular morality of to-day is a newspaper-bred and newspaper-stimulated paganism.

The Modern Jonah

By Ernest Fremont Tittle

Pastor First Methodist Episcopal Church, Evanston, Ill.

THE book of Jonah is the first great missionary tract ever written. It is one of the greatest books in the Old Testament. Its unknown author appears to have possessed the vision of a St. Paul, the satiric power of a George Bernard Shaw, and the delicious humor of a Gilbert Chesterton. Is this great little book a true story? As well ask, Is the parable of the prodigal son a true story? Neither the one nor the other represents an actual occurrence; yet how persistently true they are, utterly accurate as portraits of a multitude of human hearts!

In that prodigal son, who gathered all together and went into a far country and wasted his substance in riotous living and began to be in want, how many a man has recognized himself! And if in that disobedient prophet, whose racial prejudices led him to refuse a divinely appointed task, many another man does not recognize himself, it is only because the everlasting meaning of the book of Jonah has been lost sight of in the dust of a foolish, futile controversy over the ability of a fish to swallow a man and the ability of a man to live three days and three nights in the belly of a fish. It is indeed a curious fact that many persons who have insisted upon the historicity of the book of Jonah have revealed in their own lives much the same sort of racial prejudice which the author of the book was trying to smite.

God cares for the Jew; but also for the Ninevite. He cares for the native-born; but also for the foreign-born. He cares for the white man; but also for the yellow man, and the brown, and the black. The love of God is broader than the measure of prejudiced people's minds. The concern of God reaches farther than hooded klansmen suppose. That is the abiding message of the book of Jonah.

Jonah is Still Alive

Let no one suppose that Jonah is dead. He is as much alive as are people who call black men "niggers." He is the man who, in his attitude toward persons belonging to other racial groups, is governed by his prejudices rather

than by the findings of science or by the solicitude of God.

It is worthy of note that Jonah is not born with racial prejudices. A normal white boy reveals no feeling of repugnance toward a normal colored boy until his mother informs him that with little colored children little white children ought not to play. Race antipathy is not instinctive; it is acquired. It is not God-given; it is society-given. In generation after generation, an adult world imposes upon a juvenile world its own antipathies. Jonah is not born prejudiced; he achieves prejudice, has prejudice thrust upon him.

It was probably true of the ancient Jonah that he felt no need of rationalizing his racial antipathies; but the modern Jonah has attempted to secure for his a scientific justification—a fact which may indicate that the spirit of Jesus has been brooding over the hearts of men with such effectiveness, that whereas 1,900 years ago one might not only without shame acknowledge a feeling of race antipathy, but even boast of it and glory in it; to-day one feels the need of discovering some sanction for it; if not in Christianity, at least in science.

* * * * *

A few years ago Jonah was busily engaged in weighing human brains. He discovered, much to his delight, that the brain of the average white man weighs something more than the brain of the average Negro; and if only he had stopped there, all would have been well for his prejudices. But he proceeded to weigh the brains of a certain number of Orientals, and discovered to his dismay that the brain of the average yellow man weighs something more than the brain of the average white man. That, of course, was a jolt; and he was destined to experience an even bigger jolt, for when he still further proceeded to weigh the brains of some of the most gifted and distinguished men belonging to his own race, he discovered that the brain of a certain eminent statesman weighed considerably less than that of the average Negro in the Af-

rican forest. To-day, therefore, Jonah is reflecting upon a well-known nursery rhyme which says:

Little head, little wit;
Big head, not a bit,

and looking elsewhere for a scientific confirmation of his racial prejudices.

When Jonah, the Nordic, Measures Heads

He inclines to believe that he has found it in the shape of the human head. He has noted the fact that many Anglo-Saxons have long heads, and that many Latins and Slavs have broad, or flat, heads. Being himself an Anglo-Saxon, with a head undeniably long, and being fully persuaded of the inherent superiority of Anglo-Saxons to all other peoples whatsoever, he has concluded that the presence of a long head is nature's own assertion of the scientific right of every Anglo-Saxon to consider himself the lawful lord and bully of the planet.

There are times, to be sure, when Jonah's complacency is somewhat disturbed. He finds it a bit awkward to account for the greatness of such broad-headed Latins as Dante, Michelangelo, and Raphael, not to mention the greatness of certain Englishmen whose portraits suggest that their heads were not long, but flat. Nor is he easily able to give a reason for the faith that is in him when his wife calls his attention to the indisputable fact that one of his own sons has a long head, the other a head that rather curiously suggests a bullet flattened a bit on top.

* * *

But, although Jonah has moments of horrid doubt, he has not yet acknowledged that his own head, metaphorically speaking, is a trifle thick. He turns most hopefully to certain intelligence tests which seem to show that the children of white folk possess a much greater degree of native ability than do the children of black folk. But these far-famed intelligence tests only seem to show what he wants them to know. If they suggest that certain white children are more highly gifted than certain black children, they also suggest that at least a few black children possess a larger native endowment than do many white.

Moreover, whether or no any child is able to answer the questions that are put to him depends, in part at least, upon the cultural environment in which he has been brought up. A colored boy whose parents are college graduates, finds it a good deal easier to pass almost any kind of examination than does the white boy whose parents are illiterate and who has grown up in the slums. The question not unnaturally presents itself: Must not environment be taken seriously into account in the application of intelligence tests?

Human beings do, undeniably, reveal marked differences of native capacity. As Jesus suggested, to some of us are given five talents, to some two, to others only one. But are all the five-talent individuals to be found in the white race, all the two-talent individuals in the yellow race, and all the one-talent individuals in the black race? Is it not, rather, true that when it comes to sheer native capacity, the differences between human beings are not racial but personal?

Jonah on a Pullman Car

Jonah, however, is still unconvinced. Only the other day I met him on a Pullman in which we both happened to be traveling, and the conversation drifted into a discussion of the potential ability of the Negro race. I held to the opinion that the Negro's potential ability is very great; that, in view of what the Negroes in America have accomplished in the less than sixty years of their enfranchisement, we are entitled to suppose that, given fair opportunity for self-development, the black man will one day astonish the world. I ventured to refer to the work of such Negroes as McCoy, the inventor; Scott, the mural painter; Tanner, the painter of religious subjects; Chestnut, the novelist; Roland Hayes, the tenor; William Stanley Braithwaite, the literary critic; W. E. Burghardt Dubois, the brilliant savant; and Paul Laurence Dunbar, the poet, whose

Lay me down beneath de willers in
de grass,
Whar the branch 'll go a-singin' as
it pass,
An' w'en I'se a-layin' low,
I kin hyeah it as it go
Singin', Sleep, mah honey, tek your
res' at las',

has made the whole world of sensitive spirits his debtor. I did not know at that time what I have since discovered, that Lord Bryce once expressed the conviction that in sixty years the American Negro has

developed more than did the Anglo-Saxon in six centuries. But Jonah, although he admitted the possibility of brilliant exceptions, held solemnly to the opinion that the black race as a whole will never rise very high. "Why," said he, "is it not an undeniable historic fact that for thousands of years, and indeed, until the coming of the white man, black Africa never invented an alphabet, nor produced a single significant invention or a single work of enduring art? How, then, can you cherish the hope that the black man has a brilliant future?"

A Close-Up View of Our Ancestors

But consider another undeniable historic fact. When Julius Caesar landed on that little island which has since given to the world a Shakespeare, a Ruskin, a Turner,



THE NEEDLES

God's Exclamation Points

BY MADELEINE SWEENEY MILLER.

*Man has lost his sense of wonder.
Hills have not.*

*They look too much on sunsets
And on the day's young tints;
They stand too near the spring of stars
And rise of autumn moon,
To doubt that God made them!*

*They stand and gleam and praise Him
With the pinnacles they raise.
Exclamation points of wonder
Are the Needles of His hills.*

and a Gladstone, what did he find? He found men who possessed the power of life and death over their wives and children, and who offered human beings as sacrifices to their gods. Some of them, he discovered, had "huge wicker-work images which they stuffed full of living men and women and then set on fire." Two thousand years ago, when the ancestors of those Italian laborers who build our railroads for us were building

"... the glory that was Greece
And the grandeur that was Rome,"

the ancestors of some of us were living at a stage of civilization not very much, if any, higher than that now occupied by many of the tribes of the African forests. And not until the Roman came did our ancestors produce anything of enduring worth to mankind.

The fact of the matter is that even the marvelous culture of the Anglo-Saxon was developed under the stimulus of an imported culture. And if, two thousand years ago, that brilliant civilization along the Mediterranean coast had moved eastward instead of westward, who knows but that to-day white England would present much the same sort of arrested development as does black Madagascar? From the present vantage ground of the cultivated Anglo-Saxon, the Negro is undeniably a backward race, just as twenty centuries ago, from the vantage ground of the cultivated Roman, the Anglo-Saxon was a backward race. But in the long view which the story of evolution necessitates, a few thousand years are but as yesterday when it is past, and who knows what the year four thousand will reveal?

If some day, in a gush of genuine scientific enthusiasm, Jonah should turn aside from those clever popularizations of pseudo-science which undertake to rationalize his prejudices and begin to read some such volume as Professor Conklin's "The Direction of Human Evolution," he would presently come upon a clean-cut statement of this sort, "Biology and the Bible agree that God hath made of one blood all nations of men"; and an equally clean-cut statement to this effect, "The resemblances between all types of men are vastly more numerous and important than the differences." Differences there are between the present political and cultural achievements of men, but does impartial scientific investigation furnish any justification for the belief that the human race may and must be divided into groups, some of which are inherently superior to the rest? None whatever.

The Deification of Prejudices

Jonah to-day has not a single scientific leg to stand on. What, then, will he do? In many cases, no doubt, he will hobble through life under the weight of his prejudices, getting in the way of human progress, and missing all the fun of a great and thrilling adventure. But at the close of the Biblical story we find him sitting under his canopy considering the searching question of Jehovah, and at the close of this present discussion, let us picture him as giving thoughtful attention to such thoughts as these.

What is pictured in Hollywood is seen in Tokio, not always to the moral advantage of the Japanese. What is spoken in Chicago is heard in Shanghai. What is done in London is felt in Calcutta. What is whispered in the ear in the chancelleries of Europe and of America becomes a topic of conversation for the educated portion of the Orient and, after a little, even for the coolie and the jirikisha man. The day of isolation is forever past; the

day of world-wide contact has arrived. More and more the peoples of the world are going to mingle. Old King Canute, standing on the beach and commanding the tide to stand still, is a no more ludicrous or pathetic figure than the man who supposes that by any number or kinds of exclusion acts the intermingling of racial groups can be permanently checked.

The greatest, then, of all the political and social problems which now confront us would appear to be this: How may the various nations and races of mankind live together in prosperity and peace? Never was it as true as it is to-day that united we stand, divided we fall. United, capital and labor could produce enough to make it possible for every man, woman, and child all over the world to possess at least the physical equipment for a healthy, happy life; divided, they can but keep the world in perpetual turmoil and discontent. United in some great and powerful association of nations, what could modern states not accomplish in fighting disease, and such moral plagues as the traffic in women and children and the traffic in drugs; what could they not accomplish in the diffusion of knowledge, the development of science, the enrichment of life? Is it not true, as Professor William MacDougall suggests, that "only through the further development of the collective life of nations can man rise to higher levels than he has yet known?" But divided, modern states now possess the power to destroy civilization. United, not by marriage, but by a common faith in the possibility of world progress and a common devotion to great world interest, what could not the races of mankind accomplish in the liberation of the human spirit from ignorance and superstition and fear, and in the creation of a great world civilization in whose manifold blessings every people would have a share? But divided as they are now, will they not, late or soon, bring on a death struggle compared with which the war of 1914 would appear to be but a small and localized disturbance?

One detects to-day in the minds of far-seeing Englishmen a kind of glow at the thought that they belong to a far-flung commonwealth which includes in its membership a great variety of peoples representing differing cultures and temperaments and tastes. Is it not possible to conceive of an even more wonderful commonwealth, a far-flung commonwealth of mankind that would embrace a still greater variety of peoples, each with its own distinctive culture, its own mentality and artistic taste? And is it not reasonable to suppose that in such a commonwealth the race as a whole would climb to more splendid heights than it has yet reached or, under present conditions, is likely to reach? The genius for government that is Britain, the beauty that is France, the scientific thoroughness that is Germany, the practical idealism that is America, the laughter that is Africa, the courage that is Japan, the spirituality that is India—suppose all these should unite to form one great world-wide civilization. Would there not presently appear a new glory in the face of mankind?

Brass Tacks

By John Andrew Holmes

- The gospel should be big enough and brave enough to speak above its breath in any society.
- Making the church attractive to sinners should end where making it repulsive to God begins.
- Many a subscriber to the budget of the church has really deserted her and is merely paying her alimony.

Atlanta Conference in Session

ATLANTA CONFERENCE holds its thirty-first session at McDonough, Ga., December 14-18, 1927. As was the desire of the Conference, this session, the last of the quadrennium, is to be presided over by resident Bishop E. G. Richardson, D.D., LL.D.

The bishop has endeared himself to all hearts of both ministers and laymen alike by the Christian cordiality and brotherly fellowship which have characterized his relation to the entire area during two quadrenniums among us; by the singular devotion brought to bear on his task; by the absence of autocratic methods to achieve results; and by his example of piety in word and life provoking emulation of these qualities by his brethren. It is not to be wondered at that there was throughout the Conference a clamorous voice that he hold this session of Atlanta Conference.

Atlanta, though not the largest (that honor belongs to South Carolina), is nevertheless the central and residential Conference of the area. Excepting South Carolina, it is the largest of the five colored Conferences of Atlanta Area. Composing it are seventy traveling members, four district superintendents, 14,900 full members. In property holdings there are 150 churches and forty-five parsonages, with a total property valuation of \$606,398. Total ministerial support paid last year was \$46,225. Methodism's two greatest schools, Gammon Theological Seminary and Clark University, are located here. Together these schools make one of the most valuable properties held by any denomination in the South. The bishop's administration of these schools has been constructive in every way, as has been his general administrative policy in this mixed area in a field of critical contact.

Every consideration is being given to such details of hospitality as will contribute to the success of the sessions of the Conference. Pastor J. F. Dorsey is among the most industrious of Methodist preachers. To

his credit stand several of the best church buildings and parsonages of the Conference. He is a builder, a financier, and a prince of hospitality. His congregation, in cultural attainment, is above the level of the mass of our churches; they are well-circumstanced farmers, owning their homes and sustaining substantial business relations in the community. Two years have elapsed since a public collection was taken in the church services. Modern methods are in vogue. The church structure is of red pressed brick of modern design, with ample accommodation in rooms and apartments for facilitating the business of the Conference.

Interest of all elements in the community centers in the approaching sessions. McDonough is quite a center of Methodism. The hospitality and co-operative spirit of the white churches of the city are known of old. Many of the leading officials of the city are staunch Methodists and in sympathy with our Christian purposes. Other colored denominations, too, are co-operating to the end of a successful Conference. District Superintendent D. H. Stanton, noted for his excellent work in behalf of the boys of the district, is likewise bending his energies to make this a great Conference. A boys' Conference likely will comprise one of the sessions of the Conference, that the boys may be seen in action in relation to the church objective.

District superintendents are the Revs. J. W. Queen, Atlanta; N. J. Crolley, Gainesville; D. H. Stanton, Griffin; and R. T. Jackson, Rome Districts. Other officers are: Treasurer, Revs. C. W. Adams; secretary, N. A. Bridges; statistician, W. B. Wood; board of stewards, H. W. B. Wilson; president Ministers' Relief, M. M. Alston; president of board of examiners, C. L. Johnson. Because of their fine spirit of loyalty to the area program inspired by their chieftain, the resident bishop expects this to be the greatest session the Conference has ever held.

Woman's Home Missionary Society

Forty-Sixth Annual Meeting, Baltimore, Maryland

By Mrs. Mamie P. Thomas

THE forty-sixth Annual Meeting of The Woman's Home Missionary Society of the Methodist Episcopal Church was held in Baltimore, Maryland, October 12-19. The sessions were held in the beautiful Mount Vernon Place Church. The first session, Wednesday afternoon, October 12, was opened with devotional service, led by Dr. Oscar T. Olson, pastor of the church.

This was the first annual meeting presided over by the new president, Mrs. W. H. C. Goode, who introduced Mrs. J. Luther Taylor, the recording secretary, who organized the convention by calling the roll of Conferences and the nominations of committees. Eleven colored Conferences were represented by forty-four delegates.

Delegates from four of these Conferences were named on the different committees. Mrs. Florence D. Carroll,

of the Washington Conference, was elected for the third time as one of the assistant secretaries; Mrs. H. D. Hargis, of the Delaware Conference, was a teller. Mrs. Lizetta Stoval, Lexington Conference, was a member of the Findings Committee, and Mrs. Mamie P. Thomas, of the Washington Conference, was a member of the Committee on Courtesy Resolutions.

The memorial service was in charge of Mrs. W. P. Thirkield, and was followed by the holy communion, administered by the pastor of the church and three district superintendents.

At the evening service, the Hon. A. C. Ritchie, governor of Maryland, brought greetings from the State; Mayor Broening, from the city of Baltimore; Mrs. W. F. McDowell, wife of the bishop of the Washington Area, from The Woman's Foreign Missionary Society; Mrs. T. J. Copeland, from the Woman's

Missionary Council of the Methodist Episcopal Church, South; Mrs. F. C. Reynolds, from the entertaining Conference.

The last number on the program was the president's message. Mrs. Goode read her address clearly and distinctly, holding the interest of the audience to the close.

Thursday, as each week-day meeting, opened with "Morning Watch," led by Mrs. Peck, with inspiring messages. The day was given to sectional conferences. In the evening Dr. Hugh L. Birkhead, Emanuel Protestant Episcopal Church, brought a strong message to the American woman. Miss Alma Matthews, who has been a missionary at Ellis Island for nearly forty years, spoke of conditions at Ellis Island. Miss Katherine Maurer, missionary at Angel Island, told of the immigrant work on the Western coast.

The program Friday was a very full one. "The Finance Hour" was full of interest. Mrs. H. S. Earle, mite-box secretary, reported eighty-five Conferences and \$188,597. The West Texas Conference, having the largest per cent gain, was awarded the flag.

Thank-offering, Permanent Missionary Funds, Permanent Deaconess Fund, and Supplies all reported an increase in giving. Mrs. J. H. Freeman, national treasurer, reported \$3,232,549 received from all sources; an increase in cash over last year of \$359,000.

The four general officers were elected: President, Mrs. W. H. C. Goode; corresponding secretary, Mrs. May L. Woodruff; recording secretary, Mrs. J. Luther Taylor; treasurer, Mrs. J. H. Freeman.

In the afternoon came the report of the corresponding secretary, Mrs. May L. Woodruff. She gave as the total membership, 469,002; an increase of 9,495. Orangeburg, South Carolina, was the auxiliary making the largest per cent net gain in membership this year, and Mrs. L. H. McPherson, the auxiliary visiting delegate, was entertained by the convention. This auxiliary made a net gain of 1,126 per cent.

The Jubilee banquet was held at the Lyric Theatre, with more than twelve hundred guests served without confusion, and followed by the pageant, "The Spirit of The Woman's Home Missionary Society," written by Mrs. Ruth M. Worrell, with two parts, "Looking Backward" and "Thinking Forward." Mrs. Dan B. Brummitt was the commissioner of the Jubilee.

Saturday morning was given to the Department of Publications, Esther halls, friendship homes, hospitals; the afternoon to an automobile ride through Baltimore, and a buffet supper by the Baltimore Deaconess Home. At the evening service Judge Florence Allen, of the Superior Court of Ohio, gave an address, and the Morgan College quartet and the Rev. and Mrs.

J. B. Silas, Chippewa Indians, rendered several selections in song. Mrs. J. N. Rodeheaver presented the topic, "An Adventure in Understanding." She spoke on the subject of the better understanding of the people of other nations. She then introduced Sandira Georgiva, a Bulgarian student at Ohio Wesleyan.

The Sabbath-morning service was very beautiful; Bishop William Fraser McDowell preached the sermon from the text, "His mother saith unto the servants, whatsoever he saith unto you, do it." The evening sermon was preached by Dr. Oscar T. Olson, pastor of Mount Vernon Place Church. The consecration of five deaconesses was a part of the afternoon service. The election of the five vice-presidents and sixteen trustees occupied the attention of the delegates Monday morning. The report of the Junior and Young People's work was given by the secretaries. Addresses by Dr. Bovard, secretary of the Board of Education, and Dr. Will W. Alexander, on "Interracial Cooperation," were much enjoyed by the large audience.

On Tuesday, an interesting symposium entitled "Whither" was presented by six chairmen: Membership, Mrs. M. L. Woodruff; Jubilee, Mrs. D. B. Brummitt; Temperance, Mrs. J. C. McDowell; Correlation, Mrs. D. Stecker; National Policies, Mrs. W. P. Thirkield.

Coming to the close of the convention Tuesday evening, both delegates and visitors spoke most appreciative words of the courtesy and attention given them by the local committee, of which Mrs. Frederick C. Reynolds was general chairman and our own Mrs. Florence D. Carroll was an assistant. The evening devotions were in charge of Dr. Fast, of the First Church, Baltimore. The Findings Committee gave a strong report, standing for the World Court, world prohibition, and world peace.

A group of colored delegates sang, at the request of the president, Mrs. Goode, two spirituals. Mrs. Sarah J. Mainor, of Jacksonville, Fla., led the singing. Bishop Richardson gave the closing address. At the call of the president, all who had been elected to office came to the chancel for the consecration service. The bishop offered a prayer of consecration and pronounced the benediction.

Wednesday morning a score of busses took some seven hundred delegates and friends to Washington, where they were cordially received by President Coolidge at the White House. The women visited the grave of the Unknown Soldier and placed on it a wreath, also placing flowers on the grave of Mrs. D. B. Street, well known to many as a faithful officer of The Woman's Home Missionary Society. Mrs. William Fraser McDowell entertained the delegates in the afternoon.

A Rich Harvest in Books

ONE of the most interesting and useful publications of The Methodist Book Concern is the pamphlet announcing its new books which is issued in the spring and fall every year. The "Fall Announcements for 1928" is an exhibit upon which Methodism may take just pride, for it contains volumes that are conspicuous in scholarship, in literary quality, in craftsmanship, and in intrinsic value. The volumes announced relate to various areas of literary interest, biog-

raphy, philosophy, theology, juvenile, missions, religion, travel, religious education, essays, sermons, lectures, and so on, and among the authors are names that are well-known in the Methodist household and beyond.

There is, for instance, a new book by Madeleine Sweeny Miller, bearing the title, *The Merchant of the Mûristân and Other Palestine Folks* (\$3.50), a travel book that is worthy of all the praise it is receiving, and it is attracting most favorable attention on every side.

Mrs. Miller's book is a product of her recent tour of Palestine, and tells us of "many types of people with whom Jesus was familiar, composite descendants of those who made up his out-of-doors audience." As a piece of workmanship it is of the highest merit.

A new Boreham book is in the fall list. It is called *The Nest of Spears* (\$1.75), one of the finest of the entire Boreham series, revealing this noted Australian as a man of all peoples, broad in his human sympathies, clear in his human understandings, and sound in his human interpretations. To possess this Boreham book is to have a guide, philosopher, and friend at close hand.

In view of the wide discussion about church unity that has been going on for some months, and the recent Conference on Faith and Order at Lausanne, the new book by Prof. Doremus A. Hayes, of Garrett Biblical Institute, is exceedingly vital and timely. It is called *The Heights of Christian Unity* (\$1.75), and involves in its discussion many questions that are fundamental to the entire program of unity at home and abroad. It is a stimulating volume and fits into the current consideration of the general subject in a very helpful way.

The latest volume by Dean Albert C. Knudson, of Boston University School of Theology, *The Philosophy of Personalism: A Study in the Metaphysics of Religion* (\$3.50), is making a very deep and favorable impression among students of philosophy. The work is of such a high type that Bishop McConnell does not hesitate to say that "it has been many a long day since any scholar of our church has done a more thorough piece of work, and he has done the work once for all. It will never have to be done again. It is a masterpiece of its kind."

There is a group of books in the list falling under the caption of addresses, lectures, essays, and sermons that are of real merit and that deserve careful reading by ministers and laymen alike. The list includes: *Jesus as a Philosopher, and Other Radio Talks* (\$1), by Prof. Herman Harrell Horne, of New York University, a series of radio talks given from the university that elicited a very wide and approving response; *Pharaoh's Question* (\$1), by Prof. Leon C. Prince, of Dickinson College, which "brilliantly discusses a series of topics in which the transcendent values of spiritual character and destiny are visualized"; *What Is Left of the Apostles Creed?* (\$1), by Dr. Loren M. Edwards, of Trinity Church, Denver, a fresh study of the creed with the purpose of discovering "what is the residuum of value in them for our modern day"; *To Know Him* (\$1), by Dr. Merton S. Rice, of Metropolitan Church, Detroit, lectures delivered on the Simpson Foundation at DePauw University, vital in conception, invigorating in thought, searching in appeal, and loyal to the spirit and mission of Jesus Christ; *Rough-Hewed and Other Sermons* (\$1.50), by Dr. Raymond L. Forman, of St. Paul's Church, New York City, discourses that go from the heart and mind of the preacher direct to the heart and mind of the hearer because they possess such a deep and sincere human interest; *God Is at the Organ* (\$1.50), by Dr. William L. Stidger, of Linwood Boulevard Church, Kansas City—a series of sermons "preached through the medium of the new revelations of science and nature"; *The Sermon on the Mount: The Charter of Christianity* (\$1.75), by the Rev. Geoffrey Wardle Stafford, of Court Street Church, Rockford, Ill.—a scholarly presentation of the basic truths of the Great Sermon, disclosing a rare insight into

its ethical and spiritual meanings; *The Appeal to Reality* (\$1), by the Rev. R. Edis. Fairbairn, of the United Church of Canada—a strong and scholarly consideration in which emphasis is placed upon reality in a way that is at once illuminating and convincing, and *Adventures in the Minds of Men* (\$1.50), by Dr. Lynn Harold Hough, of Central Church, Detroit, in which the reader is introduced to the companionship of books, men, and ideas that will be a delight and a help to the preacher and a joy and satisfaction to the layman who is wise enough to secure a copy of the book for himself.

Four books on various phases of the foreign missions enterprise are to be found in the list. They are *Adventures with Christ in Latin-America* (\$1), by Bishop George A. Miller, which brings the present situation in Latin-American lands into view and subjects them to intelligent consideration; *The New Soul in China* (\$1), by Bishop George R. Grose, of Peking, the balanced statement relative to the tense conditions, political and religious, now prevalent in China, by an observer who is careful, impartial, and competent to express judgment upon what is an extremely critical combination of circumstances for China and the world; *The Story of Lizzie L. Johnson* (75 cents), by Bishop Francis W. Warne, of India—an appreciation of the character and work of a radiant personality who, for over twenty years a shut-in, did an amazing work in behalf of foreign missions, and whose service constitutes "an unparalleled chapter of Christian history"; and *Christian Conquests in the Congo* (\$1), by Dr. John M. Springer, for over a quarter of a century a center of the highest efficiency in our missionary service in Africa, in which he tells of the remarkable development and triumphs of Christian missions in the dark continent as they have come within his personal experience.

Besides all these, there is a book which ought to be of unusual value to all who are engaged in any phase of the work of religious education, *Purpose in Teaching Religion* (\$1.75), by Prof. George Walter Fiske, of Oberlin Graduate School of Theology, and dealing with the primacy of purpose in religious instruction and making a searching analysis of current methods in this field in which the author is an accepted authority; *Finding My Place* (\$1.50), by Mary E. Moxcey—a guide for the co-operative thinking of young women who desire not merely a job, but a share in the creative adventure of Christian world building, the volume being one of the Abingdon Religious Education Texts; *Worship Training for Juniors* (\$1), by Josephine L. Baldwin—a textbook in which the relation of worship to the training of juniors is covered in an unusually full and efficient manner by one who has had wide experience as a worker among juniors, and a capital source book on the general subject of children and worship.

In this fall list there is a juvenile volume that will win the hearts of the children as soon as they see it. The book bears this quaint title, *Coat Tales from the Pockets of the Happy Giant* (\$1), and is by Ethel and Frank Owen. The children may know about giants, but they never met one who carried most wonderful stories in his pockets and took them out piece by piece. His pockets were big. They had to be to hold so many tales as the children saw coming out of them, one after another. Won't the youngsters be happy when they make the acquaintance of the Happy Giant!

The Foreign Board Meets

(Continued from page 960)

Receipts from Other Sources

Annuity Fund, designated.....	\$ 8,409 87
From legacies, undesignated.....	248,354 86
From legacies, designated.....	44,555 73
Interest, Permanent Fund, undesignated,	11,989 62
Interest, Permanent Fund, designated..	50,603 79
Miscellaneous, undesignated.....	6,833 49
Miscellaneous, designated	45,942 21

Total receipts from other sources..... 416,689 57

Total appropriable receipts.....\$2,870,046 01

Total appropriable receipts 1926..\$2,817,975 46

Increase for this year (exclusive of conditional appropriations and debt) 52,070 55

DISBURSEMENTS

Board obligations	\$ 383,996 38
General expense	239,041 41
Indirect appropriations	166,685 45
Direct appropriations	2,098,366 00
Non-recurring items, Field Projects Fund.....	74,350 00
Non-recurring items, Designated Gift Adjustment Fund,	50,000 00

Total disbursements under the appropriation..\$3,012,439 24

RECAPITULATION

Total disbursements under the appropriation.....	\$3,012,439 24
Total appropriable receipts.....	2,870,046 01

Excess of expenditures.....\$ 142,393 23

II. SUMMARY OF RECEIPTS FOR CONDITIONAL APPROPRIATIONS AND THE DEBT

RECEIPTS

Conditional Appropriations

Non-recurring	\$ 257,964 06
Recurring	177,678 72

Total conditional appropriations.....\$ 435,642 78

Receipts for the Debt

Preferential	\$ 600,000 00
Contributions	2,036 66

Total receipts for the debt..... 602,036 66

Total\$1,037,679 44

DISBURSEMENTS

Conditional Appropriations

Non-recurring items	\$ 257,964 06
Recurring items	177,678 72

Total disbursements conditional appropriations,\$ 435,642 78

Debt

Applied on the debt..... 602,036 66

Total\$1,037,679 44

For China, Japan, and Korea, the appropriation for 1928 is \$673,985; for India, \$576,300; for southeastern Asia, including Philippine Islands, \$111,605; for Central and South Africa, \$165,020; for Mexico, Central, and South America, \$268,835; for Europe and North Africa, \$301,121. Such appropriations are possible because of a slightly larger income than for last year, and the deficit is materially less than last year.

A more satisfactory reaction is being made to the challenge of Africa's needs. A slightly larger appropriation is made this year for both missionary support and work operations. Most gratifying is the gift by an anonymous donor of \$200,000 to develop the Congo Institute at Kinda, in the Belgian Congo, for training preachers and teachers, and for maintaining two church centers in the mineral districts.

Reference was made some time ago in our columns to the ground-breaking exercises for the new College

of West Africa. For that project an effort is being sponsored to raise \$15,000 in Liberia, of which amount \$8,000 is in hand. The board is providing another \$15,000. The Covington Area, Bishop Clair, resident bishop, is assuming \$5,000 on the project, which is a fitting act of co-operation, inasmuch as the Liberia Conference is part of the Covington Area. From the Roberts Fund of \$10,000, a lot adjoining the college is to be purchased, on which will be erected the Roberts' Practice School. Industrial expansion, chiefly the growing of rubber, offers an added challenge to missionary endeavor. Already 30,000 acres are under cultivation, employing some 20,000 men, all but 300 of these being natives. Impulse to this new development and prospect for Africa was given by the Le Zoute Conference, held in the summer of this year. Practically a continuation of that Conference is another one proposed for West Africa. It is expected that this Conference be held in connection with the Jubilee Conference of the co-operating boards in the Belgian Congo, which is scheduled for September, 1928.

Many of the churches of America have concentrated their missionary work in Africa on the West Coast, and it is expected that this Conference will be of particular value to those boards and to the study of condition in Liberian, French, Belgian, and Portuguese territory, supplementing most admirably the Conference in Belgium, which dealt very largely with problems in South Africa and elsewhere in British territory.

The number of delegates, outside of the Congo, from missions along the West Coast and from the home countries, will, of necessity, be limited to about fifty. Officials in Belgium, including former Governor-General Lippens, of the Congo, who is in charge of all transportation facilities, have expressed their great interest in this proposal, and are offering to the Conference every accommodation on steamers from Antwerp to the Congo, on the railway line from Matadi to Kinshasha, where the Conference will be held, and the steamers on the upper river.

The project has now been referred to the mission boards by the Committee of Reference and Counsel. The corresponding secretaries recommend that our board take appropriate action recognizing this noteworthy development, and refer to the executive committee any necessary details of arrangement for co-operation.

Sundry aspects of the world-wide field alike were emphasized by such notable leaders as these:

International Missionary Council, the Rev. William Paton, D.D., London, England, and the Rev. A. L. Warnshuis, D.D., secretaries. Foreign Missions Conference of North America: Committee of Reference and Counsel, the Revs. Milton Stauffer, D.D., and L. B. Moss, secretaries.

Committee on Co-operation in Latin-America, the Rev. S. G. Inman, D.D., executive secretary.

Joint Commission on Religious Education, the Rev. W. C. Barclay, D.D., secretary.

Missionary Education Movement, Mr. F. D. Cogswell, educational secretary.

World Service Commission, the Rev. R. J. Wade, D.D., executive secretary; the Rev. O. W. Auman, D.D., treasurer.

International Aspects for Interracial Co-operation, the Rev. W. W. Alexander, D.D., Atlanta, Ga.

In the findings, purview, and recommendations of the board, there is the most insistent challenge to Methodist loyalty on part of all our laymen and pastors that the ideals of our enterprise, the agencies we are fostering, and the results for which all Christendom longs and prays shall be sustained in their fullness and strength, fulfilling the great commission, "Go ye and make disciples of all nations."

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE EARLY PROPHETS OF ISRAEL: REVIEW

FOURTH QUARTER. LESSON XII. DECEMBER 18

During the quarter we have studied two kinds of prophets—the non-literary (generally known as pre-literary), and the literary. Non-literary prophecy did not cease when literary prophecy began; and for that reason we prefer not to call it “pre-literary.” Our only knowledge of the first kind of prophets comes from the historical books of the Old Testament; and practically all of our knowledge of the second type comes from the writings which they have left us. We do not know why the historian did not take account of the literary prophets, important as they were. It may have been because their writings had been preserved. But probably it was also because of the nature of their work.

The non-literary prophets confined their work principally to declaring God's will to an enquirer, or to reproving kings for their national policy and conduct—they represented the cause of God and of the people in general against the kings—they were *prophysiers*. But the literary prophets strove against all the evils of society, and were champions of the cause of God and the oppressed against the kings and their henchmen, the professional or false prophets, priests, and the oppressive aristocracy—they were *preachers* in the true sense of the term. And yet the other type of prophets may have done some of this kind of work, while the historian chose to confine his record to their personal relation to the kings and their policies. What he tells about Isaiah is his personal relation to King Hezekiah at a crucial moment (2 Kings 19); and what another tells about Jeremiah is that he lamented the death of King Josiah (2 Chron. 35. 25).

We studied only one non-literary prophet—Elijah, and four literary ones—Amos, Hosea, Micah, and Isaiah. Elijah, Amos, and Hosea labored in the northern kingdom of Israel. In fact, Israel was the home of prophecy from the beginning of Hebrew prophecy until near the time of the destruction of that nation. Then the southern kingdom of Judah became heir to the spiritual legacy of decadent Israel, and thereafter produced all of the Hebrew prophets. Micah and Isaiah preached in Judah.

Literary prophecy began at a time when two strong empires—Egypt to the south, and Assyro-Babylonia to the north—were gambling over the small kingdoms between them, and when each was opposing the other for world domination. This was the political background of the world-doom preached by these prophets. They were unshaken and unshakeable in their conviction that God had a hand and a purpose in this turmoil of the nations. This purpose was the inauguration of His eternal and universal kingdom of righteousness on earth. And at the very time when Israel and Judah were threatened with destruction, these prophets were courageous and faithful enough to believe that it was God's plan that neither Egypt nor Assyro-Babylonia, but His united people, should control the world of the future. Accordingly Israel and Judah would escape the doom which was to be brought upon all the other nations of the world, and become the nucleus of that world kingdom of righteousness, if they should be righteous, loyal to God, and should have firm faith in Him. He had delivered them from Egypt for that purpose. But if they continue in unrighteousness, they would be destroyed with the other unrighteous nations. After being purged from sin through punishment, they would be resurrected to a new national life and become the nucleus of the universal kingdom of righteousness. This was a wonderful piece of philosophy of history. So they tried to save their people by trying to reform them before the world catastrophe should come. They were

social reformers; but not merely that. It was no mere humanitarian feelings and sympathy for the oppressed that impelled them forth as reformers. It was a matter of life or death, heaven or hell, glory or shame with them. Social reform was for them the only hope of national salvation from the world doom which God was preparing for the world, and the only guarantee of the greatest national glory. As far as immediate results are concerned, they labored in vain. Israel would not be reformed, and was destroyed during the period covered by our lessons. Judah refused to be genuinely reformed, too. Her lease on life continued for another hundred and twenty-five years. But the day of doom announced by the prophets also came to her.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, DECEMBER 18, 1927

“God...spake in time past unto the fathers by the prophets”

(By Rev. D. D. Martin, D.D.)

The lessons of this quarter have been arranged to show us how God spake through His prophets of old, and to show us the beginnings of missionary endeavor in the world. Lesson one gave us the victory of Carmel, when Elijah stood alone against the hundred

prophets of Baal and won out in a public demonstration before thousands of spectators.

Lesson two told us how God spake to Elijah at Mt. Horeb. The voice of quietness meant more than earthquakes, storms, or winds. God is the voice to His own.

Lesson three expresses political corruption, and showed how helpless kings are in the presence of the Most High. It is never safe to follow evil advice, or to go against God and His truth.

Lesson four told us how God calls His own workers, as in the cases of Elisha, Amos, and Isaiah. We learned that the most definite call to the mission field, or kindred service, is a sense of need to which we are to respond.

Lesson five was a strong denunciation of sin of every kind, and an appeal for personal and national righteousness, particularly in being temperate and not forgetting the poor.

Lesson six urges the people to seek the Lord diligently, and not bow down to idols; and to forsake the shrines of false gods and deal more justly with others.

Lesson seven shows God's forgiving mercy toward all who with true repentance turn and seek Him. God's love follows even the nations which have forgotten Him.

Lesson eight is a strong rebuke for the sins of Israel and Judah, especially the sin of idolatry, which had become so common, and an effort to enforce vital fellowship with God by practicing justice and mercy.

Lesson nine teaches the difference between true worship and worship of idols, and what it means to actually ascend into the hills of the Lord and stand in His holy place.

Lesson ten shows what pure religion is as distinct from every false way; the difference between the cultivated fruit of the Kingdom and the wild grapes of wickedness.

Lesson eleven is a warning against all unholy alliances, and shows how God delivers the people who put their trust wholly in Him.

GAMMON SEMINARY.

Mississippi Conference, W. H. M. S.

Statistical Report

The following is a statistical report of the Mississippi Conference Woman's Home Missionary Society itinerary by Mrs. Florence E. Gaither, national field secretary.

BROOKHAVEN DISTRICT

Charge	Pastor	Amount
Brookhaven	J. W. Moulton.....	\$0 25
Crystal Springs	N. W. Ross.....	1 60
Crystal Springs Ct.	J. H. Easter.....	65
Hazlehurst	B. W. Robinson.....	1 75
Magnolia	H. E. Morgan.....	2 00
Tylertown	E. W. Middleton.....	2 10
Columbus	J. B. Brooks.....	2 00
Lampton	L. R. Bentley.....	1 25
Hubb	A. M. Quinn.....	2 00
Total		\$13 60

GULFSIDE DISTRICT

District Conference	Gulfside District	\$1 80
Moss Point	S. G. Roberts.....	8 00
Total		\$4 80

HATTIESBURG DISTRICT

Stateline and Pleasant Ridge.....	S. Harris	\$5 64
Waynesboro	T. A. Carter.....	4 05
Shubuta	W. R. Walker.....	8 25
Shubuta Ct.	G. W. Johnson.....	2 04
De Soto	Robt. Houze	3 00
Quitman	R. L. Tate.....	1 00
Enterprise Ct.	W. L. Mills.....	5 85
West Enterprise	C. N. Webb.....	1 10
Heidelberg	A. B. Britton.....	55
Paulding	W. H. Nicholson.....	1 25
Laurel, St. Paul	G. W. Smlth.....	8 00
Laurel, Mallalieu	P. A. Taylor.....	1 00
Laurel, Wesley	E. P. Chapman.....	1 00
Ellsville	G. W. Hawkins.....	5 00
Hattiesburg, St. Paul	J. D. Wheaton.....	5 55
Hattiesburg, Bentley	O. H. Hill.....	1 60
Hattiesburg Mission	A. B. Triplett.....	1 00
Sumrall	N. E. Goodloe.....	1 00
Total		\$51 38

JACKSON DISTRICT		
Charge	Pastor	Amount
Forest	G. A. Adams.....	\$2 00
Morton	P. W. Baldwin.....	1 10
Pelahatchie	J. A. Patterson.....	3 10
Brandon	L. W. Price.....	1 35
Central, Jackson	J. W. E. Bowen.....	2 10
Pratt Memorial	A. B. Keeling.....	3 05
Mt. Beulah	R. B. Anderson.....	3 03
Canton	L. E. Johnson.....	25
Canton Ct.	J. E. Thompson.....	.....
Benton, Mt. Pleasant	H. Holston.....	2 50
Benton, Wesley	H. Holston.....	2 12
Yazoo City	J. W. Isabelle.....	2 22
Mt. Ollie	Rev. Berry.....	2 00
Total		\$24 82

MERIDIAN DISTRICT		
St. Paul, Meridian	R. N. Jones.....	\$3 00
Haven, Meridian	J. W. Williams.....	.....
Southside, Meridian	H. K. Roberts.....	1 25
Rosehill, Meridian	A. R. Bohanon.....	25
Circuit-Marion	J. C. Smoot.....	.....
Lauderdale Ct.	A. Nelson.....	1 55
DeKalb	E. H. Williams.....	3 00
Scooba	F. L. Williams.....	2 20
Hickory and Newton	S. L. Harrison.....	3 25
Union	J. A. Williams.....	2 03
Philadelphia	E. W. Rodgers.....	.....
Philadelphia Ct.	F. L. Woods.....	60
Garlandville	A. D. Wright.....	.....
Lake, Hill, Sherman	T. H. Johnson.....	3 46
Total		\$20 59

VICKSBURG DISTRICT		
Clinton	E. G. Webb.....	\$2 00
Bolton	W. L. Marshall.....	1 04
Edwards	E. W. Rucker.....	2 00
Vicksburg	J. C. Hibbler.....	1 54
Fayette	I. R. Kirsh.....	1 34
Natchez	G. O. Ford.....	2 60
Meadville	P. S. Olive.....	2 55
District Conference	Vicksburg District	3 00
Total		\$16 07
Total Receipts		\$131 26
Total expense		100 37
On hand		\$30 89
Returned to Conference treasurer		\$30 89

Organization—Auxiliaries, 9; Queen Esthers, 10; Junior Department, 16; honorary members, 18; Jewel Life members, 1; Conference members, 3; subscriptions, "Woman's Home Missions," 14; subscriptions, "Junior Home Missions," 4.—Respectfully submitted, Mrs. Florence E. Gaither.

Little Stories of Achievement

What the Churches Are Doing

Lampkin, Miss.—Lampkin Circuit: This circuit is taking on new life. In a recent drive we raised \$134.96. The Rev. J. S. Williams, our district superintendent, was with us.—S. Wright, Pastor.

Bude, Miss.—Sunday, November 20, was a high day at Thirkfield Chapel. The trustees held a rally for the repair of the church. Reports were as follows: No. 1, A. McNeal, \$35.50; No. 2, B. Middleton, \$17.45; No. 3, J. R. Haynes, \$13.50; No. 4, Artie McGee, \$8.69; grand total for the day, \$75.14.—Mrs. J. W. James, Reporter.

Yazoo City, Miss.—The stewards of the Yazoo City circuit put on their drive in October to complete payment of their pastor's salary, the Rev. R. Berry. They raised as follows: St. James Church, \$55.51; Rocky Zion Church, \$16.66; Mt. Olive Church, \$65.69; Double Spring, \$39.43; total, \$177.29. We are few in number, but are alive and on our way upward.—Susie Jones, Reporter.

Lafayette, La.—A splendid Thanksgiving service was held at Mallalieu Methodist Episcopal Church. Mrs. M. V. Parks rendered a solo, and a paper was read by Mrs. T. J. Bridgett. A short talk was given by the Rev. Butler, and a soul-stirring sermon was preached by the pastor, Rev. T. J. Bridgett,

from the text found in John 12. 32, "I, if I be lifted up from the earth, will draw all men unto me."—R. S. Parkes, Reporter.

Eutaw, Ala.—The day after Conference adjourned at Anniston, Ala., the writer went to our new charge at Eutaw and found everything in good condition. The members received me gladly and gave me \$50 for moving expenses. Five days later we were on the grounds, and we are now safe at home in a good parsonage, very much pleased and very comfortable. Our friends may address us at Box 331, Eutaw, Ala.—The Rev. F. J. Jacobs, Pastor.

Monroe, La.—The first Preachers' Meeting of the Monroe District was held at St. James Methodist Episcopal Church, November 9, with the Rev. C. Spears, district superintendent, in the chair. All elders were present except one. All met and agreed upon the program for the year 1928, and the brethren seem to be in love and harmony, and mean to put the program over as the district superintendent asked them to do. They agreed to pay ten per cent on World Service. The Rev. L. H. Smith was also present.—S. Robinson, Reporter.

Alexander City, Ala.—October 30 was a high day with us at Haven Memorial Methodist Episcopal Church. Our new pastor, Rev. G. W. Brown, preached two powerful sermons, morning and night. We want to thank our good Bishop Jones for sending us

this strong preacher. On the first Sunday in November, the Rev. Brown was at his best. On the second Sunday our district superintendent was with us at night. He was paid in full. We are glad to say that plans are made to build our new Sunday-school building. Since Conference we have paid the pastor \$112.—Irene Fuller, Reporter.

Los Angeles, Calif.—Friday evening, November 18, marked the Rev. Dr. Shaw's tenth anniversary at Wesley Church, this city. A number of the people were present to witness a very fine reception given the Rev. Shaw in the social hall of the church. For the first time in the history of the church receptions, the entire membership was involved. This reception was given by each board and its members, to welcome Dr. Shaw for his tenth year. There were several speakers for this hour of joy, and good music followed. The people of Wesley are well pleased with Dr. Shaw's leadership. He conducted a series of meetings for Thanksgiving week.—W. H. Stevens, Reporter.

Gulfport, Miss.—Our financial campaign of St. Mark Methodist Episcopal Church, corner 21st Street and 31st Avenue, Gulfport, Miss., closed Sunday, November 13, 1927. The captains reported as follows: Mr. Nathan Monday, \$37.78; Mrs. Ella Melanson, \$24.85; Mrs. Victoria Cornish, \$35; Mrs. B. A. Taylor, \$23.10; Mrs. M. O. Wilson, \$27; Mrs. Roxie Sparrows, \$19.90; Mrs. M. C. Phillips, \$52.07; Mrs. Simms, \$13.25; Mrs. Zenoba Flemmings, \$51.16; Mrs. C. E. Pears, \$19.20. Mrs. S. M. Houston took the children and raised \$24.65. Mrs. R. L. Holmes volunteered to raise the prize money and reported in full \$7.50. Total amount raised, \$335.46. Mrs. M. C. Phillips won the first prize, \$5 in gold; Mrs. Zenoba Flemmings the second, \$2.50.—M. P. Johnson, Pastor.

Laytonsville, Md.—The Ladies' Aid met at the home of Sister H. Plummer, and a successful meeting was held. A delightful menu was served to about thirty persons. Two new members joined the Aid. On October 6 the Aid met with Sister P. Steward. This meeting was also a success, and refreshments were served to about thirty-five. Mrs. Addie Christian was a visitor at the meeting. On October 17, at Brooks Grove, a play, entitled "A Million Dollar Wedding," was given under the direction of Mrs. E. Prather. It was a beautiful affair. The reception was given at the home of Mrs. Prather, and the sum of \$70 was collected. The quartet from Fall Church rendered selections. Sunday, October 3, was Rally Day at Brooks Grove, and the amount of \$1,050 was raised.—Susie Prather, Reporter.

Lebanon, Tenn.—The Lebanon circuit is progressing nicely under the leadership of the Rev. S. M. Carmichael. We are indeed proud of our new leader and are willing to follow him. November 13 was a high day at Bellwood. After Sunday school the pastor preached a soul-stirring sermon to a large congregation. After the sermon, Mr. Elbert Seay and Miss Ora Bailey came to the altar and were joined in holy wedlock. The pastor officiated. Mr. Seay is one of our promising young men, and we wish for the couple long life and happiness. Our collection for pastor was \$11.62; for World Service, \$3.28. We are expecting great things this Conference year for all causes. Our pastor says we must take the Southwestern and pay our World Service if we would be loyal members.—Mrs. Thomie N. Smith, Reporter.

Marion, Ala.—The Rev. I. B. Points is doing nicely at his new charge, Zion Methodist Episcopal Church. He is gaining friends rapidly, and we as members hope to put over a grand program this year under his leadership. The Rev. Points succeeded the Rev. G. W. Brown. The Rev. Points spent an hour each the past two Sunday evenings in giving stereopticon lectures. We are praying for the success of our pastor and church. On Wednesday night, November 2, Mrs. B. F. Shanberger entertained the Rev. and Mrs. G. W. Brown at her beautiful residence on School Street. About twelve in number enjoyed her hospitality. Mrs. C. S. Davis played the parting hymn, "God be with you till we meet

again." The Rev. and Mrs. Brown left the next day for their new appointment, Alexander City, Ala.—Miss V. B. Young, Reporter.

Vicksburg, Miss.—The official board of Wesley Chapel Methodist Episcopal Church put on an "every-member touch campaign," a thirty day's drive, the purpose of which was to spiritually quicken the church and to pay off the indebtedness. The organ debt, with many other small debts of long standing, were all paid. Prof. R. H. McAllister, a member of the official board, with many other members of the board, was very active in the drive, and so many members and friends of the church took an active part. The church was divided into twelve groups, called "Disciples," as follows: Sisters L. A. Guy, \$17.45; M. M. Hemphill, \$33.41; G. H. Hibbler, \$48.25; C. A. Hibbler, \$41.25; H. J. Jones, \$27.21; Lillian Johnson, \$13.97; P. D. McAlister, \$40; J. McCarthy, \$8; M. A. Newton, \$9.60; Ida B. Smith, \$30.16; F. G. Powell, \$36; other sources, \$26.76; total, \$364.77. The drive closed November 13. The church now stands free of debt.—The Rev. J. C. Hibbler, Pastor; W. B. Barnes, Reporter.

Williamson, Ga.—We are proud to say that harmony prevails in old Free Liberty. We have just put over a great program, and the Sunday school and all auxiliaries are alive. A very successful drive has just closed, and some very tangible work has been accomplished. Each person worked faithfully with the assistance of the worthy and energetic pastor, whom we all love and are trying to follow his leadership. The church was divided into clubs, as follows: No. 1, Sisters R. Lee, \$25.40; No. 2, B. Brown, \$5.35; No. 3, Bro. R. Read, \$30.74; No. 4, Mildred Murphy, 50 cents; No. 5, O. F. Floyd, \$12.39; No. 6, Rochell Anderson, \$11.74; No. 7, Mattie Adams, \$4.25; No. 8, Fannie Pecvy, \$2.50. A prize of \$2.50 was awarded to the one reporting the largest amount. Total raised, \$100. We are praying that God will bless our pastor, the Rev. Wm. Jones, and all loyal members and friends. Many thanks to the Rev. M. T. J. Howard, D.D., who delivered our anniversary sermon on Sunday, October 23. Come again, Doctor.—Mrs. L. Dickinson, Reporter.

Mason, Tenn.—Alexander Chapel: Sunday, October 30, was a day of feasting, both spiritually and financially, being Trustee Rally Day, for the benefit of defraying an indebtedness on our Community Center. Our new pastor, the Rev. A. D. Butler, was with us in our struggles. He preached the rally sermon; subject, "Times Are Not What They Used to Be." From this subject all were given food for thought. For the rally each member was assessed \$1; also ten captains were appointed to solicit aid from the members and the public. Each captain occupied a pew with her name and number on a beautiful flag. They reported as follows: No. 1, Mrs. F. Fields, 40 cents; No. 2, Mrs. Mattie Mitchell, no report; No. 3, Miss E. Robinson, \$4.40; No. 4, Mrs. J. Blackwell, \$3; No. 5, Miss G. Burchett, no report; No. 6, Mrs. M. Cobb, \$11.20; No. 7, Miss M. Tucker, \$10.01; No. 8, Mrs. I. Maddox, \$11.65; No. 9, Mrs. E. Sanford, \$2.46; No. 10, Mrs. M. Middlebrooks, 60 cents. The Rev. T. B. Blackman, our ex-pastor, preached for us at night for the benefit of the rally to a crowded audience. Total amount collected from all sources was \$102.50.—Samuel G. C. Cobb, Reporter.

Jefferson, Texas—The members of St. Paul Methodist Episcopal Church conducted a wonderful anniversary for the pastor. The church was beautifully decorated with ferns and a splendid program was rendered. Prayer was offered by Mr. Baylis; duet by the Jordan brothers; reading, Miss J. Esters; solo, Miss F. Hobbs; principal speaker, the Rev. J. O. Williams; solo, Miss J. Esters. The out-of-town guests were the Rev. C. S. Williams, Waco; Mrs. Ripplettoe, Mr. Felton, Mrs. McAlister, of Marshall. Closing remarks were made by the Rev. C. S. Williams. The honor seats were prepared for pastor and wife. After a delicious menu was served, a handsome cash purse was presented the pastor by Mrs. Norvell. The pastor and wife

wish to express their thanks and gratitude for the kind entertainment by the members and friends, and ask God's blessing upon them. We wish also to thank Mrs. Mary Ward for the splendid concert given to aid us in our missionary report. The chairmen of this committee were: Mrs. Norvell, Mrs. Poster, Mrs. Hawkins, Mrs. Jordan, Mrs. Baylis, Mrs. Patterson, and Mrs. Piercc. The Rev. and Mrs. Hants thank them cordially.—Mrs. I. R. Hants, Reporter.

Pontotoc, Miss.—Sunday, October 30, was a high day at McDonald Methodist Episcopal Church. This was the day set apart for a rally for the liquidation of the church debt, also for the laying of the cornerstone of said church. Sunday school was carried out in its proper order. At eleven o'clock our pastor, the Rev. S. J. Mack, preached an inspiring sermon. He selected for his text Exodus 14. 15. Dean Ernest S. King and Professor C. H. Pierson, of Rust College, were introduced and made interesting remarks. The benediction was said by the Rev. A. M. White, and the congregation assembled in the public school building, where the sisters of the church had prepared dinner. At three o'clock the services were continued. After several selections by the choir, Dean King delivered a noble address. His subject was: "Know Ye Not That Ye Are the Temple of God?" Such an inspiring address it was, that Dean King will live long in the hearts of the friends of Pontotoc. The impressive ceremonies of laying the cornerstone of the new church were conducted by Dean King. We, who have been struggling so hard, are now rejoicing over the fact that our church is clear of debt. The collection for the day was \$211.—Mrs. Luevader Bradford, Reporter.

Abingdon, Va.—The Charles Wesley Methodist Episcopal Church was a beautiful scene on Thanksgiving morning. It was beautifully decorated with evergreens and numerous vegetations, which conveyed a full meaning of Thanksgiving festivity. This was done by Messrs. John Reed, A. C. Williams, and Mrs. Hazel Moss Thomas. At 11 o'clock the pastor preached a beautiful sermon from the text, Exodus 20. 12: "The land the Lord thy God giveth thee." After this a few moments were given to the congregation for their expressions of thanks. A nice thank-offering was also taken. The Ladies' Aid had prepared a very appetizing menu, which was served in the Sunday-school room after the services to all the members and friends, also a number of the sick of our city were remembered and dinner sent to them. The entire afternoon was spent in gaiety by all. In connection with dinner being served, a bazaar was on display by the Aid Society, which consisted of many beautiful handmade gifts, that were very suitable for the housekeepers. At 7.30 o'clock supper was served by the ladies. After supper the day was brought to a close by the society selling out most everything that had been prepared for the day. All left the Sunday-school room in a very thankful and gay attitude.—Reporter.

Boley, Okla.—Prewett Chapel: The close of Conference year was very successful, and the members and friends were grateful for the success of the year's work. Much good was accomplished, spiritually and financially. Thirty souls have been added to the church, and our pastor, the Rev. W. B. Curtis, put forth every effort to make it the most successful of the three years he has served us. His closing sermon was preached at 11 A. M., Sunday, October 23. At 7.30 P. M. a wonderful program was rendered to a crowded house. The following members paid \$2 each: C. L. White, W. A. Paston, E. E. Ward, L. R. Kirksey, O. H. Bradley, A. E. Hogue; W. A. Kennedy, \$2.25; \$1 each: C. White, C. Turner, F. Hogue, J. Jones, L. Washington, S. Sanders, M. Scott, K. Welch, E. Bohannon, C. Burrows, M. Scott, E. Paxton, M. Herron, W. King, J. Ramsy, L. Ramsy, M. McRiley, L. Hawkins, W. King, M. Dukes, P. Anderson, E. Anderson, J. White, M. Kennedy, J. Reed; junior members paid twenty-five cents each: L. Arlington, B. Williams, P. Kirksey, N. Kirksey, J. Kirksey, M. Kirksey, W. Curtis, E. Cavil, A. Rice, M. Rice, O. Rice, L. Douglas, L. Moon, A. Douglas, A. King; ten



"The Girl in the Home"
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THE PORTAL

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cents each: M. Scott, E. Williams. Total amount paid by members, \$42.86; public collection, \$12.90; total for day, \$55.76.—Mrs. M. J. Kennedy, Reporter.

Clarksdale, Miss.—Sunday, September 25, was a big day at Haven Memorial Methodist Episcopal Church, of which the Rev. B. F. Woolfolk is pastor. The new church celebrated its first anniversary. The Rev. J. W. Winbush, one of the ex-pastors, preached an able sermon at 11 A. M. and 7.30 P. M. In the afternoon, at 3 o'clock, a splendid program was rendered. Mr. G. T. Thomas and Mr. Tom Cole, Profs. B. F. Stone and J. H. Mosley were the speakers. Mrs. H. L. B. Mosley sang two beautiful solos which rang in the ears and stirred the hearts of everyone present. Collection for the day was \$367. This is the second church built on this lot. In 1906, the Rev. W. M. Bell, now deceased, built a small frame church at a small cost. This church was torn down and a new structure erected in 1923, under the leadership of the late Rev. F. H. Henry, who labored unceasingly until he died. On February 4, 1925, Bishop Jones, our resident bishop, preached to a large congregation at 11 A. M., and laid the corner stone at 3 P. M. In 1926, under the leadership of the present pastor, Rev. B. F. Woolfolk, the auditorium was completed—a beautiful two-story structure. The basement is composed of a kitchen, dining and social room, and the auditorium has a seating capacity of about 500. Entrance Day was September 24, 1926. Bishop R. E. Jones preached the entrance sermon to a large congregation. Raised during the day, \$1,000. We are indeed proud of our pastor, who is laboring hard with us, and under his leadership the church work is progressing splendidly. We have had a great year, and hope to do greater things next year.—Rosa M. Moore, Reporter.

Goodman, Miss.—We are glad to say that this charge is alive both spiritually and financially, and we are still on the upward march. We have two Sunday schools on this charge, and they are doing efficient work under the leadership of J. S. Horton and S. Moses, who have this work at heart. We have held two revivals this year, with very good results.

The revival at Georgeville was conducted by the Rev. N. B. Brooks, of the Baptist Church, and the revival at Walton Chapel was conducted by the Rev. T. B. Bailey, of the Presbyterian Church. In these revivals, twenty-seven souls were happily converted and brought to Christ. We have held four Quarterly Conferences on the Goodman charge with good reports, showing an increase along all lines. The Rev. C. V. Heffner, district superintendent, is well pleased with the success we have made. A financial drive was launched on October 1 at both churches for the purpose of meeting all claims of the local and general church. The two churches were divided into two clubs, each of which reported as follows: Georgeville—No. 1, Sister C. Crawford, \$107.20; No. 2, Sister A. Vaughns, \$85.60; grand total paid on pas-

tor's salary, \$192.80. The following was received and reported on benevolence: Sister C. Harrington, \$13; E. Roberts, 13; Bro. J. C. Horton, \$13; public collection, \$7; paid on benevolence, \$46; paid the Rev. Heffner, \$30 in the closing of the fourth quarter, making a grand total for Georgeville, \$268.80. Walton Chapel—No. 1, Sisters J. Harrington, \$139.60; No. 2, B. Jackson, \$127.42; public collection, \$37.40. For benevolence: Sisters M. Johnson, \$13; J. H. Wesley, \$13; Bro. S. Moses, \$13; public collection, \$8; total for benevolence, \$46; paid the Rev. W. Heffner, \$22; paid the pastor, Rev. J. H. Wesley, \$50; deposited in bank on church building, \$223.40; total for Walton, \$392.42; grand total on the charge for October, \$661.22. Too much praise cannot be given to the good people of this charge.—Mrs. J. H. Wesley, Reporter.

was carried out in a spiritual way. The Quarterly Conference requested the return of the pastor for another year—the Rev. Geo. Hall, who is working hard to make the church what it ought to be. The Rev. Dr. Welch preached as never before, it seems, and the people rejoiced. At 3.30 P. M. Dr. Welch was present at Free Cann and preached another excellent sermon. May the spirit of God continue to guide him. We pray the richest blessing of God upon him, and wish for him happiness and prosperity in his work, and a long life to preach the gospel and win souls for the Master. The superintendent was paid in full.—Mrs. W. E. English, Reporter.

WATERTOWN, TENN.

The first Quarterly Conference of the Cherry Valley charge was held at Richmond Chapel Methodist Episcopal Church, November 19 and 20. Our district superintendent, the Rev. J. T. Patillo, presided. The weather was very unfavorable, and many of the members were not present. However, the Lord blessed those present, and the spirit of the Conference was good. After a brief devotion, conducted by the pastor, Rev. R. M. Robinson, and remarks, the Rev. Patillo presented himself to the people. He gave very helpful instructions in the business session. On Sunday the superintendent preached an able sermon from the subject, "Dry Bones In the Valley." The service was well attended. On Monday night the Rev. Patillo preached at Dowell Chapel Methodist Episcopal Church. The superintendent left a burning message with us. The charge seems to have taken on new life under the leadership of the new pastor, Rev. R. M. Robinson.—T. Alexander, Reporter.

District Activities

Quarterly Conferences

ARCADIA, FLA.

Our fourth Quarterly Conference was held November 20 at Pleasant Hill Methodist Episcopal Church, by the superintendent, Rev. J. S. Todd. He was paid in full, \$36.19. Reports from trustees, stewards, Woman's Home Missionary Society, Sunday school, and Epworth League, were good. We hope to have the Rev. Todd continue on the district. He and his son Charles motored over the district, and we were very proud to have them with us. The Sunday school raised \$9.80, and the Epworth League, \$9.80. We are working hard to raise our quota for World Service. Mrs. Essie B. Clemons is president of The Woman's Home Missionary Society; N. Clemons is the district steward; and the Rev. E. W. Garrison is pastor.—A. C. Jones, Reporter.

ARRENDO, FLA.

The district superintendent, Rev. Selmore, held our fourth Quarterly Conference, and he found the spiritual tide high. We are indeed proud of our pastor, the Rev. J. W. Warner, and gladly follow his leadership. Last year all of our claims were paid on Easter Sunday, but this new Conference year we hope to have all claims paid by the time Rev. Warner returns from Conference.—Lee Ivey, Reporter.

DETROIT, MICH.

The third Quarterly Conference of the Bethel Methodist Episcopal Church, Flint, Mich., was held Tuesday evening, November 15, with the district superintendent, Dr. P. T. Gorham, presiding. All officers and members were present with splendid reports. This work has taken on new life and vigor under this new and energetic pastor, the Rev. G. W. Thomas, who was formerly our pastor of the Clarksdale circuit, Upper Mississippi Conference. The work has been reorganized on the Disciplinary basis. In three weeks after the Rev. Thomas' arrival, he put on a financial drive, which netted \$400, which was applied to the debt of the new church, which is to be built later. Members are joining almost every Sunday. In seven months' time, more than eighty per cent of the World Service money has been raised and sent to Dr. O. W. Auman. We are planning a round report on all claims at the Annual Conference. Dr. Gorham brought us a very inspiring message from Romans 1. 14: "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise." Paid district superintendent in full, and closed a delightful quarter.—Jos. McCleary, Reporter.

GULFPORT, MISS.

Turkey Creek: The fourth Quarterly Conference was held at Mt. Pleasant Methodist Episcopal Church, with the superintendent, Rev. E. A. Wilson, presiding. The pastor was paid \$16.17; the Rev. Wilson was paid in full, \$18.50. The following classes reported: No. 1, Pinky White, \$3.75; No. 2, Mary White, \$2.85; No. 3, Queenie Hines, \$6; No. 4, Rachel White, \$1.75; public collection, \$2.32; total raised, \$34.67.—Rev.

Frank Smith, Pastor; Hannah Mac Hines, Reporter.

WALDO, FLA.

The fourth Quarterly Conference was held October 30, in the Mt. Carmel Methodist Episcopal Church. Dr. F. E. Welch, district superintendent, called the Conference to order. M. L. English, secretary, called the roll, and all officers were present with good written reports, which showed the charge to be in good condition and in advance of 1926. The district superintendent made some timely remarks, and his lecture to the members of the Quarterly Conference, was very helpful and uplifting. The business of the Conference

Reports of District Conferences

TUPELO DISTRICT CONFERENCE

The second semi-annual session of the Tupelo District Conference, Woman's Home Missionary Society, Sunday School, and Laymen's Conventions convened in Life Boat Methodist Episcopal Church, Aberdeen, Miss., November 8-13, with Dr. B. W. Wynn, district superintendent, presiding. The Conference was organized as follows: N. H. Cooperwood, secretary and reporter; Mrs. Daisy Rowsey, assistant; L. F. Jones, statistician; E. A. Tyler and E. O. Howell, assistants; J. T. Cannon, appointed to represent the Southwestern Christian Advocate. Various committees were appointed. Dr. Wynn made his report, which was commendable, despite the many vicissitudes under which he had to labor during the year, which proved him to be an efficient leader and equal to the task.

The pastors were all present with good reports, also some of the local preachers and other officers of the district. The Woman's Home Missionary Society was presided over by Mrs. Mary F. Crawford, president. Her annual address and report proved her an efficient leader, and she was re-elected president. Bro. Ed Kinard, president of the Sunday School Convention, proved a successful leader, with re-election for another term. Prof. L. W. Crawford, president of the Laymen's Convention, presided. This convention bids fair to draw the laymen in closer relation to the church and its program. Delegates to these conventions rendered excellent papers on the various topics, which were an inspiration to the Conference.

Introductions during the Conference: Dr. L. M. McCoy, president of Rust College; Prof. R. H. McAllister, business manager of the Southwestern Christian Advocate; Mrs. Effie T. Battle, acting president of Okolona Industrial College, who presented her pupils in a pleasing recital; also Prof. Adolphus Bell, of the Aberdeen high school; Dr. D. Green, district superintendent Greenwood District; the Revs. Wm. Brownridge and U. S. Murry; Prof. P. W. Tucker, S. W. W. Wy-singer, R. L. Williams, Mrs. G. A. McEwen, the Revs. J. W. Byrd and R. B. Adams. Some were "on their way to General Conference," and stopped in to see us. The following ministers preached during the session:

W. F. Burton, E. A. Tyler, J. W. Byrd, L. F. Jones, C. H. Maxwell, J. L. Glenn, and W. H. Golden. There was raised for all purposes during the Conference, \$571.75, and forty-one subscriptions were given for the Southwestern Christian Advocate. The Revs. B. J. Marshall and V. Harris were recommended to the Annual Conference for admission on trial. The Rev. W. B. Rogers, his people, and associated churches of Aberdeen and adjacent vicinity, deserve much praise for the way they cared for the Conference. Thus goes into history an epoch-making session of the Tupelo District Conference. The next session goes to Pleasant Valley circuit.—N. H. Cooperwood, Reporter.

MERIDIAN DISTRICT CONVENTION

The harvest convention of the Meridian District met in its second annual session at Union Chapel Methodist Episcopal Church, Lawrence, Miss., with the district superintendent presiding. The following officers were elected: Revs. G. W. Williams, secretary; J. C. Smoot, treasurer; A. L. Bohannon, statistician; and A. Nelson, reporter.

The convention was largely attended by the pastors and laymen of the Meridian District and visitors from other districts. Many helpful subjects were discussed by the pastors, laymen, and physicians. The following ministers preached able sermons: A. D. Wright, A. L. Bohannon, H. J. Riley, E. W. Rogers, F. L. Woods, G. W. Williams, A. Nelson, E. S. McLain, and J. C. Smoot. The roll call for Haven Teachers' College was a success; \$146 was reported. Prof. W. G. Houston, principal of the public school at Lawrence, gave a nice banquet in honor of the delegates. The Rev. T. H. Johnson and the good people of Lawrence spared no pains in making our stay a pleasant one.—A. Nelson, Reporter.

PULASKI DISTRICT MINISTERIAL AND LAY CONFERENCE

Ministerial and Lay Inter-Year Conference was held in Franklin Street Methodist Episcopal Church, Wytheville, Va., Monday November 11, 1927, with District Superintendent Anderson Davis, D.D., in the chair. Devotions were conducted by the district super-

Schedule of Annual Conferences, Spring, 1928

Conference	Place	Date	Bishop
South Florida	Daytona Beach, Fla.	January 19	Richardson
Mississippi	Jackson, Miss.	January 25	Thirkield
Florida	Gainesville, Fla.	January 26	Richardson
Upper Mississippi	Grenada, Miss.	February 1	Mead
Washington	Baltimore, Md.	March 21	Locke
Delaware	Philadelphia, Pa.	March 28	Jones
Lexington	Chicago, Ill.	April 11	Clair
Central Missouri	St. Louis, Mo.	April 18	Clair

intendent. Prayer was offered by the Rev. Moses Malone. The Rev. F. D. Thomas was elected secretary of the Conference. The district superintendent explained the purpose of the meeting, then he spoke on the difficulties of the field. After his address we could see why we had not accomplished what we had hoped for in the past. The Revs. A. H. Carnegie and Moses Malone were introduced to the Conference. "Our Passion for a Lost World" was the next subject, which was beautifully discussed by the Revs. A. H. Carnegie and J. T. Wilson. "What Is the First Requisite to Successful Evangelism?" was generally discussed by the Revs. R. M. Green, H. G. Harrison, Moses Malone. The Rev. Walker, of the African Methodist Episcopal Church of this city, was introduced and spoke very encouragingly.

"What Can We Do to Secure Better Teachers for Our Church Schools" was inspiring discussed by the Rev. J. W. Lester.

Afternoon session: Devotions were conducted by the district superintendent, which were very impressive; prayer by the Rev. A. S. Mitchell. Prof. A. M. Walker, principal of the Christiansburg Normal Industrial Institute, was introduced. "What Can We Do to Secure Better Teachers for Our Church Schools" was continued by the Rev. J. V. Bolden, Mrs. L. V. Green, Mrs. E. M. Edwards. Much-needed light was given on the subject by the speakers. "The Place of Prayer in Our Church Program" was discussed beautifully by the Revs. A. S. Mitchell and H. L. Johnson. "Our Greatest Needs from the Layman's Standpoint of View" was intelligently discussed by Messrs. W. E. Calender, J. R. Carter, and Everett Fields. These brothers had the key to this subject in their possession and used it to an advantage. "Our Greatest Needs from the Ministers' Standpoint of View" was discussed by the Rev. J. E. Harris. He certainly handled this subject with eloquence. Prof. A. M. Walker, of Christiansburg Normal Industrial Institute, was called forward to address the Conference, which he did very enthusiastically. The chairman of Committee on Findings was asked to make their report, which was received and adopted.

This was one of the most impressive meetings of many years on our district, and all is attributed to the leadership of our district superintendent, a man of great vision, a big and loving heart towards his brethren. We, as ministers, feel that the Pulaski District is in safe hands with Anderson Davis, D.D., as our executive leader.

We wish to thank the pastor, members, and friends of the Franklin Street Methodist Episcopal Church, for the hospitality shown us. The program agreed upon is to govern all the pastoral charges in the district for this Conference year. The Rev. E. H. Forrest offered the closing prayer.—F. D. Thomas, Reporter.

Indianapolis District Suggest-o-graphs

The church's chief function is in "teaching them to observe all things whatsoever I command." Religious education is the first and most important duty and obligation of every church. No one doubts that we are in the grip of the most angular transition that the human race has ever experienced. Just yesterday our mothers and fathers, whom we have with us still, were branded with the insignia of slavery. We have seen their backs that had been laid open by the cat-o-nine-tails. We are acquainted with their poignant story of suffering. Upon this background their religious experience was built. But upon

this sea of social blackness the light of modernity has shined. It is a long jump in intellectual latitude from the Hottentot to the university president. It is no little distance in religious experience from the child of animistic instinct to the rich and virgin field of religious education. This new Negro is forming a new psychology of religion. What shall it be? Shall it be as reactionary as the transition from Platonism to Pragmatism? Will the Negro cut loose from his traditional moorings and lose himself upon the open sea of religious adventure? Or shall we root ourselves in the soil of the religion of our fathers and bloom out with fragrant exuberance in the springtime of a new religious experience? The problem of guidance in this matter is our paramount challenge.

Crescent City Note

Mt. Zion Methodist Episcopal Church—On Thursday night, November 3, 1927, a reception was given by the members of Mt. Zion in honor of the return of the pastor and wife, Rev. and Mrs. F. W. Brown, and Bro. S. S. Obee, the delegate to the Annual Conference. Among the guests were Mrs. H. Daniels and the Rev. Handy, of People's Church. After a short musical program, representatives of the various auxiliaries made short but interesting talks on the work of the past year. The Rev. Handy spoke of some of the benefits of the Methodist Episcopal Church. Mrs. M. Perry presented the Rev. F. W. Brown a purse of \$10 in behalf of the Conference sons and daughters. The Rev. Brown in well chosen words expressed his delight to be with us another year, and we, the members of Mt. Zion, find in him a true Christian gentleman, and we are very proud to have him return. Refreshments were served.—Reporter.

Obituaries

AMMONS—Another hero has fallen on the Vaiden circuit, Mississippi Conference, in the person of Brother Eugene Ammons, a faithful and loyal member of Midway Methodist Episcopal Church, who departed this life on November 10, 1927, aged fifty-nine years. He lived a faithful Christian life for more than thirty years. He served as steward, trustee, and class leader, and will be greatly missed by the church and the community. Bro. Ammons was ill for more than two years, but he bore his illness with patience. He leaves a wife and seven children, two sisters, three brothers, and a host of friends to mourn. The floral offerings were numerous and beautiful. Eulogies were offered by Prof. W. H. Bailey, Mr. P. H. Blackmon, Mr. J. C. Benjamin, and the pastor, Rev. E. H. Holmes. On account of recent illness from which he is just recovering, the Rev. Holmes could not preach, but spoke of the Christian life and the final reward of the faithful.—Mrs. N. C. Holmes, Reporter.

BAKER—Brother William Baker, a faithful member of the New Hope Methodist Episcopal Church, Ruleville, Miss., died October 31, 1927, at the age of sixty years. He lived a consistent Christian life; and was faithful to his church. He leaves to mourn his passing: wife, two sons, four brothers, and a host of friends. The funeral was conducted by his pastor, the Rev. A. L. Hickman, and the Rev. C. W. Butler, district superintendent.—J. C. Cochran, Reporter.

BROWN—Georgia M. Brown, of Jeanrette, La., was accidentally killed on November 4, 1927, when she fell from a wagon in which she was riding, and was crushed under the

wheels. Georgia was an orphan, her father having died in 1923, and her mother in 1926. She was one of five little girls who were taken care of by their grandmother, Mrs. Emma Graham. The funeral was conducted by the writer in the absence of the pastor, Rev. H. L. Clark.—Rev. G. J. Rogers, Retired.

GOOD—Sister Susan Good was converted and joined the Wesley Methodist Episcopal Church, Pineville, La., early in life. She was a faithful member, always glad and willing to do whatever was assigned to her hand. The funeral services were held at Wesley Church, Tuesday, November 6. Remarks were made by the following laymen: J. H. Toliver, Ed. Williams, Mrs. P. E. Sollibelas, and solos by Misses Simons and Woods. The sermon was preached by the Rev. W. L. Dyas, which was very touching. The choir, led by Miss Hazel Woods, furnished appropriate music. The pastor, Rev. E. S. Johnson, officiated. May the great Father of love and mercy comfort and console the bereaved family.—Mrs. Georgia A. Amacker, Reporter.

RHYNE—On November 1, 1927, death claimed Mrs. Louisa Rhyme, mother of Mrs. Carrie S. Lang and mother-in-law of the Rev. W. H. Lang, of Franklin, La. She lived a true Christian life for more than forty-four years, and had never given the church one moment's trouble. She died strong in the faith. She leaves to mourn: two daughters, one son, two sons-in-law, and many relatives and friends. Her funeral was conducted from St. Peter Methodist Episcopal Church, Donaldsonville, where she gave more than forty-four years of her life, conducted by her pastor, the Rev. O. C. Daigle, and the Rev. Arthur Robinson, her former pastor; also the Rev. E. J. Ellis, of Mt. Zion Baptist Church, under the auspices of the Independent Order of Tabernacle, No. 40.—Mrs. Bertha Defease, Reporter.

TUNSTALL—Sister Susie Tunstall, a member of Asbury Methodist Episcopal Church, Holly Springs, Miss., departed this life August 15, 1927. She was the widow of the late Robert Tunstall, who preceded her several years ago. She was very faithful, active, and dutiful member of her church. She was in poor health for several months, but in spite of her illness, her room was always sunshine and smiles. When approached, she would always express her confidence, faith, and trust in God. She was rich in her devotion to her high ideals, and loyal to friends and family. She will be missed and mourned, for few like her are left, and the mould in which she was cast is fast becoming old-fashioned. The grave never covered a truer woman.—G. M. Chisholm, Pastor.

TURNER—Sister Hannah Turner, wife of E. J. Turner, a member of Asbury Methodist Episcopal Church, Holly Springs, Miss., departed this life, October 26, 1927. She had been a faithful member of the church for fifty years. She never shirked from duty, but was always ready to serve. She suffered a long illness, but never gave up her place in the church, and attended the church each Sunday during the time she was ill. Asbury has lost a faithful member, and the community a good citizen. She leaves a husband, son, and brother to mourn their loss.—G. M. Chisholm, Pastor.

Cards of Thanks

I take this method to thank Pastor Arthur Booker and St. James Methodist Episcopal Church for \$11.46, given me during the month of November. May God's blessings rest upon them.—L. H. Smith, Monroe, La.

I take this method to thank the Rev. R. R. Williams, formerly of Tuscaloosa, Ala.; also the Rev. W. M. Jones, of Montgomery, for their kindness during the illness and death of my husband. I also wish to thank the people of Gainesville and Talladega, Ala., for their kindness.—Bernice G. Kirk.

The pastor of Simpson Methodist Episcopal Church, Eola, La., the Rev. and Mrs. Frank Alridge, wish to thank the loyal band of members and friends, led by Bro. Martin

and Sister I. Williams, who greatly surprised us on Wednesday night, November 8, with seventy-five pounds of choice groceries. They came singing, "When the Saints Go Marching In."—Everlene Alridge, Reporter.

I take this method of thanking the committee of sisters and a host of friends of St. Peter Methodist Episcopal Church, Donaldsonville, La., led by Sister Virginia Brignac, for the very agreeable surprise and a gift of 800 pounds, on Thursday, November 8. By this token of love and appreciation and the fine attendance at church service, we predict a great year's work.—Rev. O. C. Daigle, pastor.

We thank the members of Jordan Chapel Methodist Episcopal Church, Baton Rouge, La., for the 100 pounds of select groceries and a small cash purse brought to us in a surprise pound party, the evening of November 8. The presentation speech was made by Mr. William Wilson, who fostered the movement. Pastor and wife responded in choice words and invited them to come again.—Rev. and Mrs. J. S. Dickson.

The pastor, Rev. A. T. McCaskill, and family, wish to thank the members and friends of St. Paul Methodist Episcopal Church, Deerfield, Fla., for the many pounds of choice groceries laid on the parsonage table, November 1, also a cash purse of \$2.25. The party was led by Mr. J. W. Paris, Mr. T. B. Boyd, Mr. W. O. Heath, Mrs. M. J. Artipee, and many others. Come again, good people. God will continue to bless you as long as you bless others.

We wish to express our sincere thanks to the pastor, Rev. Wm. H. Williams, and the members of Simpson Methodist Episcopal Church, Wheeling, W. Va., for a barrel and a box of clothing, donated by The Woman's Home Missionary Society, and a check for \$30, donated by the church. These gifts brought much comfort to our family, which suffered a total loss of house and furnishings by a recent fire. May the choicest blessings of the Lord rest upon them.—Rev. and Mrs. J. S. Williams, Meridian, Miss.

I take this method to thank the members and friends for the gift of a \$50 suit of clothes given me for the Conference, held at Galveston, Texas, November 23. Both white and colored friends donated toward this suit. I also wish to thank the members of Haven Chapel Methodist Episcopal Church, East Columbia, Texas, for the surprise of more than fifty pounds of groceries and a cash purse given me at the close of services on November 6. Presentation was made by Sister Pinkie Smith, the widow of Rev. H. R. Smith. Response was made by Brother Henry Edwards, of the African Methodist Episcopal Church.—Rev. R. H. Warren, Angleton, Texas.

I desire to thank the members and friends of Mason Chapel Methodist Episcopal Church, Berwick, La., for one of the largest pound parties in the history of my ministry. More than 300 pounds were laid on the table. Sister Louisa Davis, the leader of this great affair, broke all previous records. After our Thanksgiving services at the church, the guests went to her residence, where the large crowd was fed. We wish space would allow us to mention those who assisted and served the luncheon. A very much appreciated purse was also presented by the Live Wire Club of Mason Chapel by Mrs. P. Wiems. We wish also to mention the fine Thanksgiving dinner given us by members and friends of Union Chapel, Morgan City. This movement was led by Miss Arra Mae, a young lady of high standing in the community. We are praying God's blessings upon these good people.—Rev. and Mrs. R. A. Walmsly and Family.

Marriages

LANG—HOLMES. Mr. Johnson Lang and Miss Mamie Holmes were happily united in holy wedlock at the home of the bride's parents on November 6, 1927. These young people are members of our church at Angle-

ton, Texas, and are fine workers. We wish for them long life and happiness.—R. H. Warren, Pastor.

LEE—HARNES. Mr. Oliver Charles Lee, of Atchison, Kan., and Miss Della May Harnes, of Dunlap, Kan., were united in holy matrimony at the home of the bride, Wednesday afternoon, October 16, 1927. Mrs. Lee is one of the most cultured and refined young ladies of her community, and is esteemed by all. Mr. Lee is a prosperous farmer of Atchison County, Kan. The Rev. G. C. Cooper officiated. We wish for this couple a very happy, long, and prosperous life.—Rev. R. G. Collins, Pastor.

MOTON—MARTIN. Miss Doretha Martin, of St. Peter Methodist Episcopal Church, Jeanerette, La., and Mr. Moses Moton, of Weeks Island, were united in holy wedlock at the home of the bride's parents, Mr. and Mrs. A. B. Martin, October 29, 1927.—M. L. Disen, Reporter.

TADAMY—CRAWFORD. At the home of the Rev. and Mrs. D. F. Dudley, Prof. Edward Tademy and Miss R. M. Crawford were happily united in the bonds of wedlock, Sunday, October 16, 1927. Prof. Tademy is the newly elected principal of Eureka High School, Hattiesburg, Miss. Mrs. Tademy is quite accomplished, and is one among the foremost teachers of the State. She has taught language in Eureka High School for a number of years. The ceremony was performed by the Rev. D. F. Dudley.—Reporter.

WALTERS—COLLINS. The Rev. F. E. Dawkins united in the holy bonds of wedlock Mrs. Lena D. Collins and Mr. Wilson A. Walters, Thursday, August 18, 1927, at Evergreen, Ala., at the home of the bride's mother. Mr. Walters is a graduate of State Normal School, Montgomery, Ala., and is a member of Ripley Street Methodist Episcopal Church. Mrs. Collins-Walters was a very efficient and popular teacher in the Decatur high school. She was the superintendent of King's Memorial Methodist Episcopal Church at Decatur, and was very active in religious and social circles of that town. We wish for them a happy and pleasant sail over life's sea.—Reporter.

Woman's Column

Alexandria, La.—To the Woman's Home Missionary Society of the Alexandria District: Dear Sisters, Brother Pastors, and District Superintendent—We are looking forward to another year's work. Please let each one try to do your best this year to send in all dues by January 15. On account of flood conditions, so many failed to report anything this year; but let us not stop, for we are still pleading for the co-operation of all. For without co-operation we cannot succeed. Let us pray that success will be ours on the district this year. Pray that each one will do his or her bit. Any church needing my assistance may write me at Mansfield, La., Route 3, Box 303. I will do my best to help you. Yours in the work.—Lucy Davis, President.

Cooper, W. Va.—The executive officers of the Bluefield District Woman's Home Missionary Society met in a joint session with the Ministers' Council of the same district

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at Bluefield, Va., November 8, Bethel Methodist Episcopal Church. Dr. W. A. C. Hughes, of the Board of Home Missions and Church Extension, addressed both bodies, which was very inspiring. At noon a delightful dinner was served in the community. At 3 P. M. both bodies re-assembled. Dr. Hughes addressed the missionaries on the flood area of the South and their needs. The executive officers greatly appreciated this lecture, and assured him that they would help the flood sufferers. The president asked that our thankoffering be doubled, a portion of which is for flood relief. The Woman's Home Missionary Society officers then retired to the parsonage for their business meeting. Mrs. Mamie Pearis, district president, presided in her usual congenial way, looking after each phase of the work and urging the officers to stay on the job that we might have a banner year. Twelve officers were present.—Mrs. Lettie J. Heath, District Reporter.

Inquiries

I wish to inquire for my brother, Moody Manning. When last heard of, was in Montgomery, Ala. Please send any information to Andrew Hillman, Pachuta, Miss.

I wish to inquire for Minerva Rudd, born in South Carolina, Newberry District. Her father's name was Lott Rudd; and mother, Sarah Rudd. They moved to Texas, and both died at Bethany, La. Their youngest son is Sandy Hawkins. Please send any information to Sandy Hawkins, Route 1, Box 110, Bethany, La.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, DECEMBER 15, 1927



Peniel Methodist Episcopal Church

PHILADELPHIA, PA.

ON SUNDAY, November 27, 1927, Bishop Joseph F. Berry, D.D., LL.D., dedicated Peniel Methodist Episcopal Church and parsonage, Twentieth and Jefferson Streets. This property is valued at \$100,000. Other speakers on the program were the Rev. W. A. Ferguson, D.D., corresponding secretary of Philadelphia Missionary and Church Extension Society, and the Rev. W. C. Thompson, superintendent of the Philadelphia District.

This is the second large church property that our colored people have gone into here within the last two years, and the fifth property that they have occupied within the last five years. The total value of these properties is \$333,000. The Negro Methodist Episcopalians of Philadelphia have occupied this property through the aid and help of the Philadelphia Missionary and Church Extension Society of the Methodist Episcopal Church.

Under the pastoral leadership of the Rev. Chas. T. Spence, the alert and aggressive pastor, and the superintendency of District Superintendent W. C. Thompson, Peniel's future is doubly assured, and its ministry and value as an asset to the community will be increasingly gratifying to Methodists.

Savannah Conference Appointments

(Supplies in Parentheses)

LAGRANGE DISTRICT

J. B. MADDUX, *District Superintendent*
Greenville, Ga.

Arbor and Harris, J. T. Bradley. Columbus, A. C. Allen. Culloden, E. J. Kimball. Greenville and Stovall, W. R. Dixon. LaGrange, Leete Hill, A. H. Jamerson. LaGrange, Warren Temple, C. W. Prothro. LaGrange Ct., A. L. Smith. Odessa, Douglas Freeman. South LaGrange Ct., J. J. Lewis. West Point, R. R. Oneal. Whitesville, J. S. Shuman. Woodbury, (M. C. King). Zebulon, J. M. Daniel.

SAVANNAH DISTRICT

S. D. BANKSTON, *District Superintendent*

Arco Mission, to be supplied. Baxley, S. P. Bryant. Brunswick, D. L. Clark. Brunswick Ct., I. T. Griner. Hagan, A. H. Howard. Jessup, O. A. Burns. Mt. Vernon, P. E. Smith. Mt. Zion, W. M. Lockwood. Reidsville, J. R. Wallace. Savannah, Asbury, Scott Bartley. Savannah, Palen, J. S. Stripling. Vidalia, P. W. Rock. Waynesville, F. F. Mungin. White Oak and Jefferson, Thomas Collins. St. Mary's and Woodbine, C. R. Robbins.

WAYCROSS DISTRICT

D. R. COOPER, *District Superintendent*
407 Blackwell Street, Waycross, Ga.

Bainbridge, J. W. Hammett. Barnesville, A. W. Reeves. Blackshear, P. B. Gibson. Cordele and Fitzgerald, J. H. Bevel. East Macon Mission, to be supplied. Eastman, to be supplied. Forsyth, J. W. Brown. Liberty Hill, T. A. South. Macon, E. T. Michael. Patterson, E. W. Williams. Traders Hill and Folkston, B. F. Freeman. Valdosta and Sparks, J. W. Zanders. Waycross, W. W. Clemons. Waycross Ct., (G. C. Johnson).

WAYNESBORO DISTRICT

W. H. ODUM, *District Superintendent*

Augusta, Wm. M. Melton. Charlestown, W. A. Holmes. Dublin, J. W. Watkins. Herndon, Midville, and Wadley, C. L. Levall. Hiltonia, H. W. Kimball. Millen, P. R. Dubose. Newington, Lee, and Clio, D. H. Martin. Pulaski, J. H. Pinkney. Rocky Ford, J. B. Simpkins. Statesboro, R. L. Nunally. Stillmore, Portal, Summit, and Metter, W. H. Williams. Sylvania, J. F. Robinson. Waynesboro and Gough, E. D. Giddens.

West Texas Conference Appointments

(Names of supplies in parentheses)

AUSTIN DISTRICT

S. E. BLACKNELL, *District Superintendent*,
Austin, Texas

Austin: Austin Ct., Zan Holmes; Simpson, A. D. Jacques; Wesley, W. L. Turner. Cedar Creek Ct., L. L. Strait. Fayetteville Ct., (Landry Smith). Georgetown, J. J. Harde-mon. Giddings-Littig-Manor, J. W. Stone, Sr. Hutto-Granger, J. S. Jordan. Lagrange Ct., J. S. Medlock. Lockhart Ct., T. M. Bruton. Luling Ct., R. S. Mosby. Smithville Ct., Marshall Majors. San Marcos Ct., G. W. Kelly. Winchester Ct., Clenton Schuler.

CORPUS CHRISTI DISTRICT

C. W. FRANKLIN, *District Superintendent*,
1109 Ramerez Street, Corpus Christi, Texas
Beeville Ct., L. W. Roberts. Bishop-Rob-tson, Dave Johnson. Bloomington Ct., J. H. Brown. Brownsville, to be supplied. Corpus Christi, W. M. White. Cotulla (Joe Young). Edinburg Ct., Z. E. King. Falfurias Ct., Solomon Johnson. Goliad, R. W. Allen. Har-lingen, Marcus Freeman. Kingsville, H. O. McCutchin. Mathias-Alice, (I. S. Simpson). Odem, (W. M. Bennett). Raymondsville, (Matt King). Sinton-Taft, (George Means). Weslaca, (Emmett Bennett).

DALLAS DISTRICT

J. H. CHILDS, *District Superintendent*,
1814 Burford Street, Dallas, Tex.

Corsicana-Angus, P. H. Jenkins. Dallas: St. Paul, K. W. McMillan; Trinity, J. H. Strait; Warren, J. D. Rice; Wesley-Calvary, C. T. Wardah. Denison, J. H. R. Dudley. Ennis-Ferris, J. B. Phoenix. Fort Worth: Cowan, J. A. Wills; St. Andrews, R. M. Davis; Thompson, S. E. Jones. Hillsboro, C. E. Connor. Hubbard-Dawson, P. H. Philips. Mexia Ct., H. A. Jones. Milford-Italy, to be supplied. Maypearl, W. W. White. Pel-ham Ct., L. E. Muse. Pilot Point, (Robert Minifec). Sherman, Frank Blair. Waxa-hachie, B. J. Easter. Wichita Falls, J. W. Stone, Jr.

SAN ANGELO DISTRICT

H. H. QUALLS, *District Superintendent*,
Temple, Texas

Abilene, G. V. Cavett. Bartlett, I. H. Picree. Belton Ct., B. A. Byars. Brown-

wood Ct., J. E. Brown. Cleburne, R. A. App-ling. El Paso, F. J. Hutchinson. Knox City, (A. B. Johnson). Liberty Hill (R. Alonzo). Llano, P. H. Moore. Lubbock Ct., (R. F. Blackman). Moody Ct., T. H. Foy. San Saba, C. H. Hamilton. San Angelo, M. L. Wyatt. Temple, D. B. Baker. Valley Mills, T. J. D. Sim. Winters Ct., (Joe Black).

SAN ANTONIO DISTRICT

G. A. DESLANDES, *District Superintendent*,
235 Blue Bonnet Street, San Antonio, Texas
Belmont Ct., E. T. Allen. Cuero, W. B. Lott. Floresville Ct., D. L. Mosby. Gonzales, M. C. Ellison. Gonzales Ct., J. D. Mackey. Hondo Ct., O. B. Coe. Kerrville, A. G. Rus-sell. Lavernia, J. H. Napier. Nixon Ct., J. B. Eggleston. Olmos, (Elmo Watson). Pearsall, N. W. Stephens. Pleasanton, H. L. McKinney. Seguin, J. F. Muse. San An-tonio: East St. Paul, J. L. S. Edmondson; Jacobs, J. W. Weakley; Jones, C. E. Whit-ker; Lincoln, F. M. Hudspeth; Sanford, M. W. Stephens; St. Paul, J. W. Warren; Heights, H. C. Willis. Yorktown Ct., E. C. Henderson.

VICTORIA DISTRICT

W. M. ELLISON, *District Superintendent*,
P. O., Box 525, Yoakum, Texas

Alleyton Ct., (A. C. Holden). Cologne, Henry Harrison. Columbus, George Waters. Columbus Ct., D. F. Vance. Edna Ct., J. T. Carper. Garwood Ct., T. H. Bryant. Hal-letsville Ct., G. M. Mallory. Oakland Ct., J. N. Hooley. Schulenberg, A. M. Mason. Suhlime Ct., W. M. Mosely. Victoria, S. D. Mosely. Weimar, (Jack Caesar). Wharton, J. H. Marshall. Yoakum, J. H. Swann.

WACO DISTRICT

J. W. DOWNS, *District Superintendent*
1025 South 10th Street, Waco, Texas

Aquilla Ct., H. E. Kuykendall. Bremond Ct., G. F. Alexander. Bowman, John Coc. Cameron, (S. Keesee). Calvert, W. W. Baker. Chilton, Fred Young. Frosa, R. L. Palmer. Groesbeck, N. J. Moore. Highbanks, J. A. Thomas. Kosse, D. Tucker. Lott, (Fred Wilson). Lorena, (E. G. Gray). Mart, M. B. Burkley. Maysfield, Esau Smith. Mar-

lin, J. G. Browne. Rockey, I. T. Sanford. Satin-Majors, A. D. Holden. Waco: Jones, Sam Graham; Mt. Zion, S. N. Harvey; St. James, C. S. Williams. Waco Ct., G. M. Moten.

SPECIAL APPOINTMENTS

R. N. Brooks, professor in Gammon The-ological Seminary, Atlanta, Ga.; membership Wesley Quarterly Conference.

T. B. Echols, professor in Sam Huston Col-lege, Austin, Texas; membership Simpson Quarterly Conference.

Henry Tollerson, B. F. Lee, J. L. Watt-ley, L. L. Haynes, E. V. McRae, U. V. Green, left without appointments to attend school.

Mrs. S. E. Jones, corresponding secretary of The Woman's Home Missionary Society; membership Thompson Quarterly Conference.

Mrs. E. V. McMillan, corresponding secre-tary of The Woman's Foreign Missionary So-ciety; membership St. Paul Quarterly Con-ference, Dallas, Tex.

J. W. V. Hutchinson, educational worker for the Conference.

Personal and General

—The Rev. D. S. Sloan, our loyal pastor at Port Allen, La., Baton Rouge District, has been ill since the session of the Louisiana Conference, held in October. We pray for his speedy recovery.

—Mayor Walker, of New York City, recently presented a medal to Miss Aida Bearden, a nine-year-old Negro school girl of New York City, who was adjudged to have written the best composition on fire prevention in a contest among grammar-school students of the city. Three other Negro students also re-ceived medals in connection with the same contest.

—Dr. Ralph E. Diffendorfer, corresponding secretary of the Board of Foreign Missions, has been elected as one of the thirty-five co-opted delegates from the United States and Canada to attend the World Missionary Con-ference in Jerusalem, from March 25 to April 8, 1928. This conference is an enlarged meet-ing of the International Missionary Council, which is in turn the successor of the Con-tribution Committee of the Edinburgh Con-ference of 1910. Dr. Frank Mason North has for many years been one of the American representatives in this conference, but this year he finds it impossible to attend. About 250 carefully chosen delegates from all parts of the world will be present at this Jeru-salem meeting. Among them are three dele-gates from Japan, five from Korea, eight from China, eight from India, twelve from Africa, three from Australia, twenty from Great Britain and Ireland, six from Ger-many, five from Latin America, two from Denmark, four from France, and one from Belgium.

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Strengthen Our Church Schools

THE successful administration of denominational schools is becoming one of the baffling problems of religious denominations. Adding to the difficulty of the church school is the large and growing appropriation being made by State governments to their tax-supported institutions. This may in every way be desirable for greater efficiency of the State institution; but where the church school cannot keep pace with this increasing value of assets, there is thus entailed a decided hardship on the future usefulness of that institution.

Lack of funds necessarily affects the ability of the institution to render the highest service demanded of it by the community. Here is involved the question of adequate equipment in buildings, furnishings, laboratories, libraries, and for recreational and athletic activities. Here also arises the problem of an adequate teaching force in number and academic fitness. With ample funds for salaries an institution can more easily command the best talent in the teaching profession. For the most part, lack of funds necessitates selection from the number of such as are otherwise available. Inability of an institution by reason of the smaller salaries offered to procure the best type of teachers reflects itself in the type of work done in the classrooms and in the scholastic standards of the school. The result will be a fall-off in the quality of students gravitating toward the institution and the eclipse of the school by others that offer more to the student.

It should be remembered, too, that this is a day of mounting costs and higher standards every way for the church school. The endless multiplication of high schools and the increasing prominence of the junior college in the educational system of the country make it necessary for the church schools to be standardized if their graduates are to keep ahead of those of the more primary schools and be able to qualify for further scholastic attainment. To justify itself as a necessary link in the system between the junior college and university offerings, the church college must give standard training such as is required for accredited rating by the standardizing agencies of the country. State schools and administrative bodies recognize this fact and are investing hundreds of thousands of dollars in this direction.

In pathetic contrast to such large expenditures by the State are the distressingly smaller amounts which denominational boards are able to appropriate for their educational enterprises. In part for this and for other reasons, thousands of students from Methodist families and homes are now in other than our own schools. A fairly accurate survey of this situation revealed recently a total of approximately 180,000 students in State colleges and universities and 58,000 in normal schools. It seems fairly evident that the religious appeal contrasted with that of greater efficiency suffers loss of potency for affirmative decision in the choice by these youth of an educational institution to shape their preparation for

their life careers. We may conclude, which is by no means far-fetched, that besides the religious atmosphere, the church school must provide a standard culture that is commensurate with that of the tax-supported schools of the State, or the youth of the church will gradually turn in large numbers to other than the church schools for their training. This matters much for the future of the church, of the youth, and of society. If the church is to have Christian leadership and an intelligent loyalty in its laymen, recruits for this purpose must chiefly be had from the ranks of those educated in her schools. These leaders will then have the Christian outlook, sympathy, and motive. If society is to be Christian, it will become so by the impact made upon it by such Christian leadership and constituency as these Christian church schools inspire. For the sake of their own poise, their idealism, and motive, the youth who would make their lives count most for society should select the Christian college in which to be educated.

It becomes at once apparent what far-reaching significance for the Negro student, for his world, and for his church relationships, lack of adequate funds for his church schools discloses. Thousands of our youth desire Christian culture. They accordingly turn to the church school for this specialized training. It is a challenge to the churches. Somehow a way must be found by the church to so provide for her schools, the lighthouses of Christian culture, as that they shall be maintained efficiently to carry on, despite the overawing, increasing efficiency and appeal of the tax-supported State and municipal schools.

To meet this crying need, the church must go as far as possible in the way of appropriation to the schools maintained for her colored youth. Then there must be the lending of her full influence in the matter of organized endeavor throughout the whole church to stimulate all Methodism to shoulder its financial responsibility for the Christian culture of its Negro youth. Methodism's record in this enterprise in the past forms one of the most thrilling and beautiful chapters in her history. Let not the present be less colorful than the past. It would be an unpardonable abuse of confidence and would defeat the total aim of the church for her colored contingent if Methodism should become so involved in her interest in *bigger* causes as to grow cold or neglect this *vital* interest in the education of the youth of her Negro membership. By way of co-operation it is sternly necessary that these thousands and tens of thousands of Negro members also likewise more resolutely and sacrificially turn their attention and organize their efforts to the raising among themselves generous funds to supplement church-wide efforts for more adequate endowment of their church schools. Barring our professional schools, Gammon and Meharry, probably not more than two or three others of the total number of eighteen, have as much as \$100,000 endowment funds. The situation is desperate. Some-

thing must be done speedily by the church general and by our colored membership in particular. The Board of Education, which meets within a few months from this date, could perform no more urgently necessary service for us than, at its next annual meeting, to set up some plan of intensive cultivation of the field—church-wide—for giving impetus to the raising of a far more adequate sum

than is normally available for our church schools. Bending its energies upon the task during a certain given period of time, properly cultivating the field, Methodism could easily raise for endowment purposes for her church schools for our group, \$500,000. Let the Board of Education respond to this challenge. The need is urgent and the cause worthy if these schools are to live and serve.

Facing General Conference

Delegates

CENTRAL NEW YORK CONFERENCE

Ministerial—George H. Haigh, president Conference Board of Pensions, Syracuse, N. Y.; William H. Powers, pastor, Ithaca, N. Y.; C. G. McConnell, pastor, Elmira, N. Y.; H. E. Woolever, editor, Washington, D. C.; C. C. Roszell, district superintendent, Syracuse, N. Y. *Reserve*—G. M. Perkins, pastor, Williamson, N. Y.; R. C. Hebblethwaite, pastor, Baldwinsville, N. Y.

Lay—A. G. Odell, physician, Clifton Springs, N. Y.; F. E. Baldwin, lawyer, Elmira, N. Y.; J. L. Thorpe, physician, Clyde, N. Y.; R. L. Nye, college dean, Syracuse, N. Y.; M. Fay Van Dyne, farmer, Canton, Pa. *Reserve*—George A. Thorpe, pharmacist, Syracuse, N. Y.; C. J. Hurley, teacher, Baldwinsville, N. Y.; J. C. Ferguson, business man, Elmira, N. Y.

CENTRAL TENNESSEE

Lay—Charlie G. Dillard, undertaker, Lafayette, Tenn. *Reserve*—Alvin P. Hayes, merchant, Sparta, Tenn.

DAKOTA CONFERENCE

Lay—Dess C. Cox, housewife, Rapid City, S. Dak.; David F. Jones, druggist, Watertown, S. Dak.; Lauritz Miller, lawyer, Mitchell, S. Dak.; A. Clay Darling, lawyer, Cassels Block, Groton, S. Dak. *Reserve*—Ulysses G. Johnson, real estate and insurance, Redfield, S. Dak.; Roscoe Knodell, Winner, S. Dak.; Charles A. Laurson, Howard, S. Dak.

FOOCHOW CONFERENCE

Ministerial—Ralph A. Ward, executive secretary Board of Education, Foochow, China; Philip S. S. Yu, professor in Theological School, Foochow, China. *Reserve*—Gang-huo Uong, district superintendent, Foochow, China; John Gowdy, late president Fukien Christian University, Foochow, China.

Lay—Sie Guong Hu, late Min River Conservancy, Foochow, China; Eu Guong Uong, teacher, Foochow, China. *Reserve*—Miss Cie Lang Ngu, teacher, Foochow, China; Dieu Kong Gong, Bureau of Public Works, Foochow, China.

GEORGIA CONFERENCE

Ministerial—Edmond J. Hammond, district superintendent, 452 Jackson Street, N. E., Atlanta, Ga. *Reserve*—L. A. Griggs, pastor, 185 Myrtle Street, Atlanta, Ga.

KOREA CONFERENCE

Ministerial—John Z. Moore, Pyongyang, Korea; Syun Ok Pyun, Seoul, Korea.

Lay—Hugh H. Cynn, Seoul, Korea; Miss Helen Kim, Seoul, Korea.

LINCOLN CONFERENCE

Lay—Isaac W. Young, physician, 309 Lindsay Street, Oklahoma City, Okla. *Reserve*—Lawrence H. Lightner, S. R. C. W. of W. W., 2534 Marion Street, Denver, Colo.

LOUISIANA CONFERENCE

Lay—Dr. Thaddous, physician, 719 Lyons Street, New Orleans, La.; Abraham L. Fleet, merchant, 112 McCaleb Street, Baton Rouge, La.; Matthew S. Davage, college president, Clark University, South Atlanta, Ga. *Reserve*—James R. Patterson, merchant, Monroe, La.; Joseph A. Reddix, editor, Plaquemine, La.

NORTHWEST KANSAS CONFERENCE

Ministerial—C. E. Spalding, pastor, Ellis, Kans.; J. A. Templin, pastor, Mentor, Kans.; L. H. Sweetland, pastor, Hays, Kans. *Reserve*—L. R. Templin, pastor, Colby, Kans.; D. B. Magee, pastor, 108 7th Street, Concordia, Kans.

OREGON CONFERENCE

Lay—Burpee L. Steeves, medical doctor, 1594 Court Street, Salem, Ore.; Edward L. Wells, meteorologist U. S. Weather Bureau, 482 East 53d Street, North, Portland, Ore.; Ernest W. Peterson, newspaper editor, 242 East 53d Street, Portland, Ore.; Grant W. Gregg, medical doctor, 216 Wightman Street, Ashland, Ore. *Reserve*—Lawrence L. Mann, wheat farmer, 501 North Blaine Street, Pendleton, Ore.; Clyde E. Umphrey, merchant, 443 South 3d Street, Cottage

Grove, Ore.; Robert A. Booth, lumberman, Osborn Apartments, Eugene, Ore.

PITTSBURGH CONFERENCE

Ministerial—R. B. Urmy, pastor, 419 North Home Avenue, Bellevue, Pittsburgh, Pa.; H. M. Chalfant, editor Pennsylvania American Issuc, Philadelphia, Pa.; S. W. Corcoran, superintendent City Missions, Smithfield and 7th Avenue, Pittsburgh, Pa.; R. B. Cuthbert, district superintendent, 1467 Keltou Avenue, South Hills Station, Pittsburgh, Pa.; L. G. Spaugy, pastor, 1419 Carnegie Avenue, McKeesport, Pa.; S. H. Greenlee, pastor, 1500 Wood Street, Wilkinsburg, Pa.

Lay—P. W. Morgan, banker, Wilmerding, Pa.; S. W. Bierer, lawyer, Greensburg, Pa.; W. H. Pratt, lawyer, Brushton Avenue Church, Pittsburgh, Pa.; Elmer L. Kidney, lawyer, Bellevue, Pa.; L. E. Umstead, insurance, Perrysville Avenue Church, Pittsburgh, Pa.; W. T. Forrester, merchant, care First Church, McKeesport, Pa. *Reserve*—J. T. Moltrup, manufacturer, Beaver Falls, Pa.; H. C. Terbush, manufacturer, Charleroi, Pa.; E. C. Morey, broker, care First Church, Pittsburgh, Pa.

SOUTHERN CALIFORNIA CONFERENCE

Ministerial—F. M. Larkin, secretary California State Church Federation, 442 Chamber of Commerce, Los Angeles, Calif.; F. G. H. Stevens, pastor, 1350 N Street, Fresno, Calif.; E. C. Jannusch, district superintendent, 1424 Barrett Road, Los Angeles, Calif.; Merle N. Smith, pastor, 829 North Los Robles, Pasadena, Calif.; A. P. Shaw, pastor, 712 East 33d Street, Los Angeles, Calif.; G. A. Warmer, pastor, 760 South Burlington Avenue, Los Angeles, Calif.; G. B. Oxnam, pastor, 447 Chamber of Commerce Bldg., Los Angeles, Calif.; A. W. Shamel, pastor, 2002 Oakdale Street, Pasadena, Calif.

Reserve—A. J. Hughes, district superintendent, 5706 Bay Shore Walk, Long Beach, Calif.; L. T. Guild, district superintendent, 447 Chamber of Commerce Bldg., Los Angeles, Calif.; J. L. Corley, Conference director of religious education, 446 Chamber of Commerce Bldg., Los Angeles, Calif.

Lay—Mrs. Charles Vandewater, F. H. Ballenger, L. O. Cope-land, W. L. Stewart, Mrs. Margaret Locke Coates, J. M. Cain, A. L. Hickson, F. H. Taggart, H. L. Hilmer. *Reserve*—H. V. Mather, Earl Cranston, C. I. D. Moore.

SOUTHWEST KANSAS CONFERENCE

Ministerial—Albert E. Kirk, president Southwestern College, Winfield, Kans.; Charles E. Kitch, pastor, Great Bend, Kans.; Albert E. Henry, pastor, Hutchinson, Kans.; Homer L. Gleckler, pastor, Hutchinson, Kans.; William R. Johnson, district superintendent, Larned, Kans. *Reserve*—Rufus L. George, pastor, Wichita, Kans.; Josiah W. Abel, pastor, Winfield, Kans.

Lay—W. G. Anderson, publisher, Winfield, Kans.; Wayne M. Campbell, abstractor, Garden City, Kans.; A. O. Rorabaugh, merchant, Wichita, Kans.; John Gibson, manufacturer, Wichita, Kans.; Mrs. C. M. Gray, housewife, Pratt, Kans. *Reserve*—Mrs. W. C. Detter, housewife, Nickerson, Kans.; John E. Hardesty, banker, Pratt, Kans.

SOUTH FUKIEN CONFERENCE

Ministerial—J. W. Hawley, Shavertown, Pa. *Reserve*—H. C. Jett, Baldwin, Kans.

Lay—Mrs. J. W. Hawley, Shavertown, Pa. *Reserve*—Mrs. H. C. Jett, Baldwin, Kans.

YENPING CONFERENCE

Ministerial—Frederick Bankhardt, missionary, Yenping, Fukien, China. *Reserve*—Chang H. Ting, teacher, Yenping, Fukien, China.

Lay—N. Leslie Chen, physician, Yenping, Fukien, China. *Reserve*—Esther Ling, teacher, Yuki, Fukien, China.

—Faith is always willing to wait.

—Laziness always skimps its job.

—The open Bible keeps the door of the poorhouse shut.

—If you are ashamed of your religion you ought to be.

—"I am glad salvation's free" always pleases the world-ling.

Contributed Editorial

The Chemistry of Christmas

WILLIAM JAMES, the American psychologist and philosopher, once wrote:

"I am done with great things and big things, with great institutions and big successes; and I am for those tiny, invisible, molecular moral forces that work from individual to individual: creeping in through the crannies of the world like so many soft rootlets or like the capillary oozing of water, but which, give them time, will rend the hardest monuments of man's pride."

These words were not written with reference to Christmas. They are to be found in a letter. But it would be hard to find a deeper insight into the working of the leaven of the Christian gospel.

They come with peculiar force to an age which is so largely given to the worship of magnitudes, an age noisy with the whirling of big machines and big organizations. They put before our mind something which is so easy to forget—that the most permanent and powerful forces are the invisible molecular forces of the spiritual life.

Christmas was a divine experiment in chemistry. It brought into the world something which could transform, as though by silent chemical action, the heart and mind of men. The very method of the Incarnation proclaimed the fact that the world was not to be redeemed by physics but by chemistry. In other words, it was not to be saved by outside physical causes, no matter how great or imposing; it was to be saved by the forces which "creep into the crannies of the world" and effect spiritual transformation. "Not by might, nor by power, but by my Spirit, saith the Lord."

Such spiritual contagion from heart to heart might seem a very tenuous thing to which to trust the redemption of the world. Indeed, it seemed like nothing at all, compared to the massive strength and mass of the great reality of the Roman Empire. And yet the leaven of Christianity has spread throughout the world exactly in the method described by Professor James, just like so many soft rootlets sinking into the deep places of human personality and finally rending "the hardest monuments of man's pride." We can see in the New Testament how the process began. The beginning of Christianity in Europe seemed so utterly negligible. There was Lydia, "whose heart the Lord opened," and there began a chemical transformation in a human spirit. From that tiny beginning the same silent molecular forces of the Spirit of Christ have come to the ends of the earth.

It is in this divine chemistry of Christmas that the hope of the world's future lies. Programs, organizations, conferences—all the mechanism of the modern world—are useful only in so far as there may be created a new spirit which will employ them. Without the miracle of the "new man," all schemes of human betterment are merely paper forms. The essential Christmas gospel is, "If any man is in Christ Jesus, he is a new creature." William James has put into prose what PHILLIPS BROOKS put into poetry,

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of his heaven.

We live today in an Age of Diagnosis. Never in all history have there been so many keen and capable minds

engaged in telling the world just what is the matter with it. Scientists, philosophers of every description, are probing deep. They have found all sorts of ills. In the language applied by MATTHEW ARNOLD to GOETHE, they report: "Thou ailest here—and here." We are told that we live in an Age of Disillusion; in an Age of Impotence; in an Age of Jazz; in an Age of Confusion. No doubt all of these are true descriptions. But what is so tragic as diagnosis without cure! The surgeon and the specialists depart after telling us that we have a bad case of cancer. They can name the disease, but not cure it.

Jesus Christ is more than a diagnostician. Christmas tells us that though we may live in an age of this, that, and the other, we also live in the year of our Lord. And that while there may be nothing that the masters of scientific diagnosis can do about the world's ills, there is something that the Good Physician can do about it.

He can bring to the ills of the heart and soul the "silent molecular spiritual forces" of the divine life.

One Christmas resolve for us all might well be that we do not bother ourselves so much about great things and big things, great institutions and big booming successes, and care more for those fundamental, spiritual transformations which are the most important and abiding things in the world.

Scrimmage

AN old college football star who officiates as referee at many games each season, was talking a few days ago about one of the players on a prominent college team. "I have always noted this one thing about him," he said. "I never have to pull him out from the bottom of the scrimmage, or even from the middle of it. I have seen him run and jump on the top of a pile of players after the ball has been brought to a stop. I do not recall ever having seen him get his face pushed in by stopping the ball when it was still going."

"That goes for a lot of us," said one of his hearers.

It is a comment well worth spending a quarter of an hour with. And it will probably not be an entirely pleasant quarter of an hour, if we ask ourselves, "Where are we usually found when the whistle blows—in the middle of the scrimmage, or are we the last man to jump on top?"

It is rather easy to avoid rough and tumble scrimmages. Some people have a positive genius for previous engagements when any hotly contested issue is to come up! When the fight comes on and the sides are lined up and the votes are to be counted they have either just been called out of the room by the telephone, or, having sensed some such issue in advance, they are four States away.

The history of the United States through the anti-slavery agitation is well sprinkled with players of this sort. In going over their biographies, you can date rather exactly their complete conversion to the anti-slavery cause at just that period when it became safe and popular. In our own time the number of those who uncompromisingly denounced the Ku Klux Klan was greatly increased just about two years after it ceased to be a fighting issue!

Getting into the scrimmage after the ball has been stopped is entertaining to the spectator and exhilarating to the player who does it. The fatal weakness of it is that it does not advance the ball. And that is all that the Church is out on the field for.

L.

Naming God's Son

By M. S. Rice

Pastor Metropolitan Methodist Church, Detroit, Michigan

"Thou shalt call his name Jesus, for he shall save his people from their sins."—MATT. 1. 21.

ORDINARILY we speak only in suppressed hopefulness of what we dare look forward to in naming new-born babes. We hope they will be good. We pray they may be so. We make no forward announcements. We dare not challenge the future with a name. Names await their interpretation from the recipient. John Brown was about as common and meaningless a name as a babe could receive, but to-day it carries a meaning beyond all the commonness of it to a real place in the world's roster. Abraham Lincoln was handed to as obscure a babe as was ever slipped into an unknown cradle in this strange world of ours. But that humble, poor, ignorant boy in the backwoods lonesomeness has come on out to pack that name so full of meaning that it cannot be left off the most exacting list of all-time greatness in the human story. The way of human names is to build meaning into them. Only God can dare name in exacting prophecy His own Son.

Jesus was named presumptively. He was named in divinely bold confidence toward the hardest task a world could know. He was commissioned to the accomplishment of that task, or to the wearing of a great mockery in His name. There was no uncertainty about it. It shrank in no fear. It asked no compromise. It shouted a challenge. It announced a committed outcome, "You shall call his name Jesus, for he shall save his people from their sins."

A King's Levee in a Barn

Humble little babe this. Babe in a manger. Babe with humble parents beside him. Babe from a despised town. Never mind all that; you are talking in ordinary talk of ordinary folks thus. God has somewhat to say here. Lift that babe from that manger and make the bold announcement. Don't be afraid. This is God's business. Send the wise men around this humbling way. They are lost. They went man-wise. They took the road to Jerusalem. They look for cradles of kings. Tell them not to look in palaces, but in a stable. Not in Jerusalem, but out at Bethlehem. Tell them not to be disquieted now; having brought all their rich gifts selected for quar-

ters of kings, they can leave them in a barn out at David's city, and be glad. This is Jesus. Call Him Jesus! Call Him Jesus because of what He will do.

Reaching down all the forward ages with all that they can ever come to mean, God brings the reasons for His Son's name. He knows. He does not guess. This is not a name writ in mere hope. This is God's way. Call Him Jesus! He is but a babe now, and you shortsighted folk about that manger cannot dream what He will do. I will tell you—Jesus will save His people from their sins.

No such talk as this was ever before heard beside a cradle, and will never be heard again. But from that announcement a new force must be dealt with in the world, and a new campaign was begun. Mankind has never been the same since

Jesus came. When God makes announcement, we can well start preparation. Up from that mangled mystery in Bethlehem comes a new face to be seen along the human way. The cry of that unusual infant was to become a challenging voice in the whole human story. He was to ask audience at the bar of conscience. He was to die a tragic death, and set by death a deathless hope against death.

Our Brag About Practical Things

What I want now at Christmas time to do is to call the attention of our super-practical age to the fact that the most practical thing in the whole world's life is the heaven ascribed contract which named Jesus when He came, and consumed Him as He lived, and died, and arose, to save His people from their sins. What do we mean by our brag of the practical? We mean matters pertaining to mortality. We snatch up our smallest measure-rod to look practical. Houses and lands, road and rails, money and stocks, golf and tiddle-de-winks. What do we mean when we strut about in the practical? God is in the asking now. The soul is in the balance. Sin is involved. Eternity is at the door. What is practical, anyhow? Jesus Christ is supremely practical in the estimation of God. When you sit down with ultimates, and seek the meaning of the practical, it is God, and not Wall Street, that counts. Not to make us rich. Not to heal our mortal diseases. Not to strengthen our tiny hands. Not



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to keen up our mortality. All these things and the many other things we find ordinary emphasis in, we can do ourselves, and they are very good.

But when we take our stand where the great waves of eternity begin to lift about us, and where the shrinking horizon of forever begins to fall back, and the arching heavens of our destiny begin to loom in the escaping illimita-

bleness of immortality, and everything else but the soul actually falls away; houses crumble, gold tarnishes, mountains stagger, oceans recede, and the soul—the great naked soul—stands alone; then we begin to recognize what it was that so completely absorbed the purpose of God the Father, and so utterly consumed the passion of His Son, and wrote “practical” with a stencil of destiny as its only meaning. Saving His people from their sins is the eternal practicability of God in Jesus.

A Real Fundamental

In these days when *fundamental* seems a word of much concern, let me note here this is fundamental. This is the one foundational hope of our troubled world, so important that God would with it name His Son. The terrible possibility of a man becoming Herod, or Nero, or De Medici, or Tamerlane, makes peculiarly meaningful the crisis of the soul, which also makes possible Paul, Luther, Wesley, or Shaftesbury. You cannot read your way into the world's story, even a scant way, without being convinced that it has been set for tragedy. Such tragedy goes trampling there that has not been satiated by drawing of human blood, but has actually reached out mean hands to draw also the very blood of God and stain Calvary divine red. There is a hell in human sin. There must be a heaven in human righteousness.

The way of sin-struck man all across the ages has still carried the glow of his greatness. He is no ordinary creature as he goes there about his little earth, sin stained but still pre-eminently great. That great, haunting fact threw a shadow across his whole story. We always have had to write in the final path of all human triumphs a pathetic verdict. Dizzy with victories, intoxicated with success, frenzied with his gathered riches! Man! Man! Man! But he is a sinner. That verdict has come on. We can't build it out. We can't dress it out. We can't paint it out. We can't sing it out. We can't dance it out. We can't buy it out. The fault is fatal. It stands invalidatingly by, to make clear to everyone of us, and everywhere, that humanly there is helplessness ahead.



Morning of Nativity

The Reach of Christmas

WHEN we comprehend the backward and forward reach of Bethlehem, we do not wonder that all that is grand crowds around the Cradle-Manger. It is worthy of all. Let the Star shine. Let the Magi give gifts. Let the Shepherds worship. Let the angel-faces flash out from the great dome overhead. Let the church bells chime. Let the sacred harps and organs respond to the master hand that sweeps their strings and flies over their keys, and let them turn the common air into praise. Let Christmas carols roll over this wide earth, and echo among the stars. Let the great universe of God jubilate. Let everything in heaven and earth shout, “Hosanna to the Son of David; blessed is he that cometh in the name of the Lord! Hosanna in the highest!”—DAVID GREGG.

The World's Biggest News Story

But God has never taken His hand off this world, nor left His children alone. Little matters it what else we may gain or not gain. The very same story of the soul is written in jungle and mansion. The crude altar in the dark forests of Africa, the huge circle of ponderous stones set in mute meaning on the hill at Stonehenge,

the pitiful stumbling way of the darkened multitude on the banks of the Ganges, the high altar in St. Peter's in Rome, the altars of our humblest churches, everywhere and always mankind knew and knows that he must have help in this matter of sin. It cannot be evaded. No conduct will satisfy it. Down deep in the human soul abides the conscious need of a Saviour. Into that sacred place none but God in Christ can come. And at that sacredly guarded fact of the soul universal God takes His stand and authorizes there that His Son be named, named Jesus because He will save us from our sins.

Name above every name! I hail this the chief news of the world. Saviour from sin. Call Him Jesus. That will keep Him forever abreast of the age. Don't let fear strike His preachers that Jesus may be outrun. The age may get new livery. It may wear new robes, sing new songs, carry new weapons. But sin never changes, and the Saviour who could cleanse a Saul into Paul is the same Saviour who can redeem and cleanse you and me.

Jesus has not lost step with our age. He has not been outrun. He will never be superseded. To-day as yesterday and to-morrow must turn to Him. When He came, a babe to grow up to His great task, God fronted Him squarely into everything life could come to mean, and said to those about, “Name Him Jesus.” Jesus, because He shall save His people from their sins. And He does.

A Christmas Card

By H. R. L. Sheppard

IT IS no easy matter to be happy to order, and there are, alas, too many hearts in which there is sorrow for us ever to expect the perfect Christmas Day. And yet I confess that there is for me no day half so lovely as the day on which Jesus Christ was born—and that not only because we see the power of God most compellingly held before us in the weakness of a little child, but because it is the one day in the year on which the shrill cries of harshness die down and the world makes merry.



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THE SONG OF AGES: ON EARTH PEACE, GOOD WILL TOWARD MEN

SHALL WE LIGHT THE CANDLE NOW?

And shall we light the candle now?

And leave, since there is so much more,
Our cupful, and the share of bread,
Here by the open door?

For someone might be wanting it,
If there should chance to come this way,
A very poor Man; or a Bird;—
Or maybe, God, some day.

—JOSEPHINE PRESTON PEABODY.

★ ★ ★

THE SHEPHERD SPEAKS

Out of the midnight sky a great dawn broke,
And a voice singing flooded us with song.
In David's city was He born, it sang,
A Saviour, Christ the Lord. Then while I sat
Shivering with the thrill of that great cry,
A mighty choir a thousand-fold more sweet
Suddenly sang, Glory to God, and Peace—
Peace on the earth; my heart, almost unnerved
By that swift loveliness, would hardly beat.
Speechless we waited till the accustomed night
Gave us no promise more of sweet surprise;
Then scrambling to our feet, without a word
We started through the fields to find the Child.
—JOHN ERSKINE, in the *New York Herald-Tribune*.

★ ★ ★

GIFTS

What did Christ do with those gifts they bore,
Balthazar, Gaspar, and Melchior?

Gold that had nursed at the earth's dark breast,
Frankincense, holding a still white flame,
Myrrh that could sweeten a bitter tomb,
Bearing these far at His birth they came.

What did He do with their yellow gold?
Doubtless He gave it as Cæsar's due—
Gold of His love, like the lily's heart,
This He still gives for good deeds and true.

What did He do with their frankincense?

Gave it perhaps to some mighty priest—
Yet burns the Crystal Flame of His life
Pungent as perfume that haunts the East.

What did He do with their costly myrrh?

Gave it to Mary against His death—
Still down Time's silence, its odor wafts
Veiled Resurrection's cool, soothing breath.

How can we come to His birthday, then,
Empty of hand, though we have no gold?
Let us but take Him these gifts He's given,
Grown, by our tenderness, sevenfold.

Such would be dearer than gifts they bore,
Balthazar, Gaspar, and Melchior.

—VIOLET ALLEYN STOREY, *New York Sun*.

★ ★ ★

CHRISTMAS SONG

When mother-love makes all things bright,
When joy comes with the morning light,
When children gather round their tree,
Thou Christmas Babe,
We sing of Thee!

When manhood's brows are bent in thought,
To learn what men of old have taught,
When eager hands seek wisdom's key,
Wise Temple Child,
We learn of Thee!

When doubts assail and perils fright,
When, groping blindly in the night,
We strive to read life's mystery,
Man of the Mount,
We turn to Thee!

When shadows of the valley fall,
When sin and death the soul appall,
One light we through the darkness see,
Christ on the Cross,
We cry to Thee!

And when the world shall pass away,
And dawns at length the perfect day,
In glory shall our souls made free;
Thou God enthroned,
Then worship Thee!

—TUDOR JENKS.



A CHRISTMAS CAROL

The Christ-Child lay on Mary's lap,
His hair was like a light.
(Oh weary, weary were the world,
But here is all aright.)

The Christ-Child lay on Mary's breast,
His hair was like a star.
(Oh stern and cunning are the kings,
But here the true hearts are.)

The Christ-Child lay on Mary's heart,
His hair was like a fire.
(Oh weary, weary is the world,
But here the world's desire.)

The Christ-Child stood at Mary's knee,
His hair was like a crown,
And all the flowers looked up at Him,
And all the stars looked down.

—G. K. CHESTERTON.



A CHRISTMAS CAROL

O worship the King,
That little white thing,
Asleep on His mother's soft breast;
Ye bright stars come down,
Weave for Him a crown,
Christ Jesus by angels confessed.

Ye children come peep,
But hush ye, and creep
On tiptoe to where the Babe lies;
Then whisper His name,
And lo! like a flame,
The glory light burns in His eyes.

Come, strong men, and see
This high mystery,
Tread firm where the shepherds have trod;
And watch, mid the hair
Of the maiden so fair,
The five little fingers of God.

Come, old men and gray,
The star leads the way;
It halts, and your wanderings cease.
Look down on His face,
Then, filled with His grace,
Depart ye, God's servants, in peace.
—G. A. STUDDERT-KENNEDY, in *The Churchman*.

Three Neglected Emphases in Methodism

By Philip L. Frick

Pastor First Methodist Episcopal Church, Schenectady, New York

PERSONALLY, I have been apprehensive for some time that there were three essentials which our Methodist Church was in danger of overlooking. This conviction has grown upon me not merely through my own observation, but through conversation with laymen, pastors, and district superintendents from different sections of the nation. Repeatedly in answer to my questions the information has come that certain very evident defects in Methodism were not local and accidental. They were national and symptomatic of church-wide oversights which must be corrected if Methodism is successfully to function as a spiritual force.

I

The first neglected major is *the laxity concerning regularity in attendance upon public worship*.

If a poll were taken regarding attendance in churches, small or large, rural or urban, I am wondering what conditions would be revealed? Out of the entire membership whose names appear on the church roster, what do you believe would be the percentage of those who attended public worship for any Sunday or month or quarter? What would it be in your own church? How many of your enrolled members were not present last Sunday?

Fifty Per Cent of Membership at Sunday Worship

District superintendents and pastors and laymen tell me that they doubt whether more than thirty-five to forty-five per cent of the members are at worship on any reg-

ular Sunday for either morning or evening worship. Occasionally, in some exceptional churches, where a sense of the privileges of worship has been developed, the attendance may reach sixty to seventy per cent for the day. But if the lower average is correct for general Methodism, one cannot but solicitously ask as to where the absent fifty-five to sixty-five per cent are. If not detained by illness, or by absence from the city, where were the larger numbers of the members at the time when public worship was being held in the church to which, in the sight of man and God, they promised allegiance? What were they doing? What affairs had they crowded into the place of pre-eminence? Why were they not interested in going to worship? What excuse did they have for failure to give the church the first place in their lives?

If we knew the answers to some of these imperative questions, would we not discover that the primary reason for non-attendance is just plain lack of spiritual interest? So many people exist merely on the periphery of the church. Their church has never been enthroned in its proper place of centrality in their devotion and loyalty. They lead only a superficial religious life. They are only "nominal" Christians. They are woefully indifferent both as to their own vital spirituality and as to the religious prestige of their church. They come to worship only when they happen to be in the mood for it, or when no other "previous appointment" interferes. They are not motivated by any high principle, nor controlled by any real

soul-hunger. The church is all too frequently only a social convenience. It has the second place in their lives.

Fifty Per Cent Attendance at Worship

Any cure for this? Yes, I sincerely believe so!

What if all members were spiritually awake to the unspeakable privilege of regular worship? What if they realized the opportunity that worship brings them of pushing the trivialities into the background, of escaping from the grinding routine, of opening the eyes to new visions, of renewing the strength for old tasks, of creating power adequate for subtle temptations, of joyously building in their spirit the character of Christ, of arousing unflagging zeal for God's kingdom? These sublime experiences of the soul communing with God in worship are God's supreme gifts to us. What a priceless privilege it is! How any human being can live without this mystic life with God is beyond my comprehension. Happy the Methodist who knows the soul gladness that comes from frequent communion with Him!

All members of any Methodist church ought to realize that they are under a divine responsibility to develop their character to its very highest, by the help of God. This sacred concern is not optional. They must feel the ceaseless and glorious challenge of Christ until they grow up into the measure of the stature of His fullness. The person who is indifferent about his spiritual development is contravening the primary requirement of God. This is the inescapable and holy obligation upon all members.

II

To my mind the second neglected major of Methodism is *the proper adjustment of the Bible school to the church and its public worship.*

Too high praise can never be given to our Sunday schools for their remarkable contribution in matters of religious education. But what pastor or district superintendent who does not know how frequently the school fails so to train our boys and girls that naturally and gladly they join in the morning worship of the church? I have known of schools that were conducted as if they were rivals or competitors of the church, and as if they had no connection with the church and its public worship. If the school session occurs before church, note how many of the attendants file by the church door as if the church were a thing of altogether secondary significance. Check up on your own school for last Sunday by inquiring how many of those in attendance remained to join in the church worship. Or if your school session comes after church, inquire as to how many disregarded the church worship altogether, and appeared at school, after the benediction had been pronounced at the church service.

When the Sunday School is a Rival of the Church

Does not this account for the fact that we fail to hold so many of our young people after they have reached a certain age in the Sunday school? Is not this the reason why so large a number of those who once attended the Sunday school are permanently lost to the church? There has been the failure to develop the habit of worship, and the vital love for the church. Some teachers and officers have pitifully overlooked the fact that the rapidly growing child is soon to become an "adult," and

that he, as an adult, must be prepared to share in all the privileges and tasks of the church. *The church must ever have the pre-eminence.* It is the "goal" which the school must ever bear in mind. The school is never an end in itself. It serves its purpose only when it trains for church attendance and for church membership.

Happy the church in which officers and teachers so co-operate with parents that boys and girls gladly learn that all their religious instruction climaxes in public worship. How inspiring when officers and teachers and parents set the impressive example! Grateful I am to believe that increasingly the most able and reverent teachers are endeavoring, by various and interesting methods, to direct their pupils into the beautiful habit of church worship. Only by furthering this sacred custom can Methodism confidently face its future.

III

Methodism must reawaken its zeal for evangelism. For various reasons some of the old types of effort to reach the unchurched are not much in vogue. But this very fact is all the more reason why other methods must be devised and put enthusiastically into operation to win people for Christ.

With keen insight does Principal Jacks discuss "The lost radiance of the Christian church." Is he correct in claiming that much of that evangelistic fervor that made the early church irresistible has departed from the modern church? If the Christian church loses its holy zeal for winning humanity to Christ, nothing can prevent our utter collapse. Methodism must have only one purpose. If we neglect that we are doomed. We are here in order that by every sacred means within our power we shall persuade our fellow human beings to accept Christ and to begin to live like Him. Only this passion will save us from professionalism and from dry rot!

Complacent Official Boards

The very seriousness of our present-day conditions calls us as official boards and pastors and members to a new emphasis upon personal evangelism. Woe to the church whose board is complacently satisfied if at the end of the year "all bills are paid." Surely nothing is more anomalous and more deadening than a board that does not feel nowadays the evangelistic "urge." I pity the church where the officials do not see the new responsibility resting upon each of them and upon each member so as to conduct the affairs of the church as a religious organization that at the end of the year it shall be able to report so many accessions that the church knows itself to be a "going concern" in the Kingdom!

I wonder if laymen realize that increasingly the uppermost desire in the hearts of present-day pastors is to secure the enthusiastic co-operation of their official boards in programs of personal evangelism? I make bold to state that those churches are languishing in which the officials have failed to respond to the call for personal service for Christ. Without exception, as far as my observation goes, those churches are having the widest outreach for Christ and are proving of greatest blessing to community or city, when the official board by united action adopts some program of aggressive personal evangelism, organizes itself and all the church for this purpose, and zealously, persistently carries out this plan of reaching individuals in its constituency and in its community.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

CHRISTMAS LESSON

FOURTH QUARTER. LESSON XIII. DECEMBER 25

Scripture Lesson—Luke 2. 1-20.

Jesus and Old Testament Prophecy. It is a long step from our last lesson to the present one. It is a period of seven hundred years from Micah and Isaiah to Jesus. We are studying this lesson, not because of any connection which it has with the preceding lessons of this quarter, but because it is a Christmas lesson on Christmas day. And yet it does have an intrinsic relation to our preceding lessons—especially with those from the literary prophets. It is true that in the Messianic prophecies of Amos and Hosea there is no clear reference to the Messiah, but of general Messianic conditions. But in Micah and Isaiah there are such references to the Messiah which are among the clearest and most unquestionable references to the Messiah in the prophets. Micah even named the place where the Messiah would be born (5. 2); and Isaiah quite definitely characterizes Him (especially 11. 2, 5). Jesus Christ was a spiritual fulfillment of these prophecies or, which is the same thing, a fulfillment of the more spiritual aspects of these prophecies. Neither prophet stated definitely the time when the Messiah should come, though it is clear that they expected Him long before He came. But that is nothing strange. It is the nature of a passionate hope that it expects an early realization of the thing hoped for. When men are expecting such a remarkable event as this, any world upheaval will likely be interpreted as an indication that that event is near. The Millennial Dawnists interpreted the recent World War as an indication that the second coming of Christ was near. And some of the orthodox Jews, not believing that the Messiah has already come, interpreted the World War as an indication that His coming was near. And the back-to-Palestine, or Zionist, movement, gained considerable momentum from that fact.

And, then, thanks to the literary prophets that they gave the Messiah hope a literary expression. In so doing, they kept the hope alive until such a time as the Messiah should come. Without the expectation of a Messiah on the part of His people, Jesus could not have convinced them that He was to be the world's Saviour. They never would have recognized in Him any more than one of the former prophets, or one like unto them; and even with this expectation of the Messiah on the part of the people, it was a good while before any but Jesus' immediate disciples recognized who He was (Luke 9. 18-20). It was the fact that Old Testament prophecy had declared that the Messiah should come—it was this fact that caused Herod to fear that the star of the wise men had any extraordinary significance at all (Matt. 2. 4-6).

The exact date of Jesus' birth will always be wrapped in obscurity. No exact record of His birthday was kept. To-day we commemorate it on the twenty-fifth of December. But formerly it was commemorated on the sixth of January, which is still known as "Old Christmas." We need not state the reasons for it having been placed in January and then in December. Saint Luke tells us in our lesson that shepherds were in the fields with their flock by night when the Messiah was born. And that is a suggestion that it was hardly during the winter. The exact date is relatively insignificant. The significant thing is the fact of His birth, and what it was understood to mean for the world.

Significance of Jesus' Birth. We are not concerned here with the full significance of Jesus' birth, but only with the significance attached to it in our present lesson. This significance had already been stated in Micah (4. 1-4) and Isaiah (2. 2-4). It is universal

peace and good will (Luke 2. 14). Even in those days men with a moral conscience were sick of wars. They considered war the greatest evil of the world, and caused by ill-will among men. The establishment of good will among men is the only permanent remedy for war. Rulers, however, have seldom felt that way about it. It is doubtful—or at least one may seriously wonder whether rulers to-day are as sick of wars as the peoples are. And it was expected that the establishment of good will among men would come through the establishment of a universal religion. That is what the first part of the angels' exclamation—"Glory to God in the highest"—meant. And, of course, that is clearly expressed in the passages from Micah and Isaiah referred to above.

The only religion of the world which deserves to become the world religion is the religion of Jesus Christ—not so much the religion about Jesus Christ. But it is so hard to get the religion of Jesus accepted by peoples and nations. Christian nations do as much and as brutal fighting as any other. I do not believe that Jesus was an absolute pacifist—that is, would oppose war under every circumstance. But I do know that His purpose was to prevent all war-provoking circumstances among those people who accepted His religion. But instead of honest-to-goodness good will among Christians so-called, we find much cutthroat competition, ill-will, suspicion, mistrust, and the like which practically neutralize all the good will that may exist. The fault is with us so-called Christians, and not with Jesus Christ and His religion. Before permanent universal peace can come, the nations will have to come to Jesus truly.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, DECEMBER 25, 1927

"Good tidings of great joy which shall be to all people"

(By the Rev. D. D. Martin, D.D.)

Christmas is the happiest day in all the Christian calendar. Christ was born not only to the Holy Virgin, but to all the world. "Thou shalt call his name Jesus, because he shall save his people from their sins," and in all the world it has been found that "there is life for a look at the Crucified One." Wherever this message of hope has been carried and men have accepted Christ, they have found Him the savior from all sin, and the Prince of Peace to all mankind.

This peace is too little known in Christian lands, and is not known at all in heathen lands, where there is no hope, and they are without God revealed in Christ. In Africa the native is in constant fear of evil spirits and what they may do to him. In China there is a constant dread of devils. In India there is a hopeless state of transmigration to look forward to. How changed is the outlook to all of these and millions of others when the Christmas message reaches them!

The coming of Jesus was a distinct honor to motherhood. Mary was the center of admiration, and has been greatly honored in the church since that day because she was the earth mother of the Son of God. In heathen lands women are looked down upon, and motherhood is not revered. Only where Christ is known have women come to their rightful place, and mothers are revered as they should be. What would the Christmas be in a home without a mother? Only those among us can tell whose mothers have gone to be with God. Heathenism has no Christian motherhood.

The shepherds were first to receive the Christmas message. They were of the agricultural or laboring class. The shadows of their watching were turned away while heaven's glory shown about them, and they heard the voice and then the singing of the heavenly chorus, and they were honored with the first visit to the infant Christ. To-day Christmas means most to the common people. It would mean so much more to all the poor of earth if they only knew. Shall we not tell the news?

GAMMON SEMINARY.

Epworth League Topic

DECEMBER 25

By the Rev. J. W. Haywood, D.D.

CARRYING CHRISTMAS AROUND THE WORLD

(Isaiah 9. 6, 7)

Who are some of the folks to whom we ought to carry Christmas?

1. To all those who propose giving presents. Christmas has come to be a great "show off" time with us. Each of us is trying to out-do the other in the matter of giving presents. Our day is a time of great economic hypocrisy. Each fellow wants the other to believe that he is prosperous and opulent. In order to make this impression, we are buying costly automobiles, fur coats, and, at Christmas time, expensive presents. People of two thousand dollar income are living on a six thousand dollar scale. A friend of mine was talking to me the other day about a young professional man. This man has had for the past five or six years an income of ten thousand dollars. An accident befell him not long since, and he will be incapacitated for a long while. He faces this period of disability without a dollar in reserve. He does not even have accident insurance in force. All of this ten thousand dollar income has been spent in a flash that was designed to impress other people. This sort of spirit has infected Christmas giving. The message of the real Christmas needs to be carried anew to those of us who strain our very insides to make costly gifts at Christmas. Let us be-

gin this year the crusade for a Christmas that shall be Christian.

2. To the poor and unfortunate.

The real Christmas spirit will send us in search of these. These are the folks who brought Christ into the world. If instead of sending a gift to our high-toned friends we send something worth while to the struggling family that lives around the corner, we shall be keeping a real Christmas. It will be a capital thing if your chapter plans to take the real Christmas to the less fortunate of your community. Forget the "big bugs" for the while. Go into the alleys where there are little shacks with rags and newspapers stuck into the broken window panes. Hunt out these people, who are pinched so hard by penury that they have all but lost hope; who get such little notice from the church that they are beginning genuinely to doubt that there is anything in organized Christianity. Would that we might begin this Christmas, in all of our chapters, to redeem our Christmas from that paganism which now prostitutes it, and reclaim it for Him over whose manger cradle the angels sang "Gloria in Excelsis."

MORGAN COLLEGE.

Little Rock Conference Appointments

(Names of supplies in parentheses)

LITTLE ROCK DISTRICT

W. S. **SHERILL**, *District Superintendent*
4128 West 17th Street, Little Rock, Ark.

Altheimer, H. Albright. Avery and Dumas (A. G. Tilman). Boydel Mission (A. N. Coleman). Carthage and Bunn, R. J. Tolbert. Dermott and Eudora, J. M. Smith. Gould and Maroney, J. A. Brooks. Hensley Ct., John Oliver. Hermitage and Johnsonville, J. W. Johnson. Holly Springs and Jacinto (W. T. Bowen). Little Rock: Duncan Chapel, C. H. Brooks; Wesley Chapel, J. C. Brower, C. T. Nelson; White Chapel, Silas McDonald, W. H. D. Bright. Little Rock Ct., Hayward Bright. Malvern and Fordyce, R. B. Fagan. McGehee, W. D. Lester. New Edinburg Ct., A. H. Harris. Pine Bluff-St. James, Z. R. Fields. Pine Bluff Ct., B. F. Young. Rison and Peace (to be supplied). Sweet Home, W. O. Thomas. Warren (to be supplied).

FORREST CITY DISTRICT

J. H. **HATCHETT**, *District Superintendent*,
Box 703, Forrest City, Ark.

Augusta and Auvergne, J. E. Adams. Batesville J. S. Stokes. Brassfield and Duval Bluff, E. A. Nunn. Brickeys and Kokomo, R. B. Maxwell. Brinkley and Pin Rose, N. W. Holland. Brinkley Ct., C. H. Thompson. Caldwell Ct., Fletcher Smith. Clarendon, A. S. Miller. Cotton Plant, A. T. Stephens. Crawfordville Ct., B. T. Tucker. Forrest City and Newcastle, S. N. Thomas. Helena, W. M. Moore. Hughes Ct., W. S. J. Donaldson. Hunter Ct., C. H. Howell. Marianna and Scott Valley, B. F. Scott. Marianna Ct., W. A. Smith. Marvell, J. W. Winston. Marvell Mission, (P. H. Wade). Moro and Davis, (C. B. Banks). Newport and Jacksonport, L. E. Neal. Onelda, G. W. Weir. Osceola

and Blytheville, to be supplied. Palestine Ct., William Speed. Sydney, (C. L. Kyles).

FORT SMITH DISTRICT

J. L. **BRYAN**, *District Superintendent*,
Box 333, Conway, Ark.

Bentonville, I. P. Parker. Center Ridge and Cleveland, A. A. Cooper. Conway Ct., M. C. McCroskey. Danville and Plain Ct., A. L. Buchanan. Fayetteville, A. R. Ray. Fort Smith, B. F. Neal. Little Maumel and Mark Chapel, P. F. Scruggs. Lonoke Ct., J. H. Henry. Marche and Bullocks, J. L. Nelson. Morrilton Ct., G. A. Hall. North Little Rock: Adams Chapel, F. J. Clark; McCabe, (B. Moses). Rolans Ct., S. B. Branch. Solgohachia, M. H. Thompson. Van Buren, L. G. Hodges. West Rock, (J. C. Tyrus).

HOT SPRINGS DISTRICT

W. C. **RIVERS**, *District Superintendent*,
1217 W. 20th Street, Little Rock, Ark.

Caddo Gap and Glenwood, J. H. Richardson. Center Point and Muddy Fork, M. F. Strong. Clow and Clow Ct., W. H. Hannah. Hope and Saratoga, C. H. Dorsley. Horatio and Wilton, H. D. E. Harris. Hot Springs, T. H. Wyatt. Lewisville and Shady Grove, Jas. Braxter. Locksburg: Macedonia, W. M. Green; Mt. Carmel and De Queen, L. C. Williams. Murfreesboro and Bengin, B. F. Littlejohn. Paraloma, A. C. Cabean. Stamps and Canfield, G. G. Troupe. Texarkana, P. H. Myers.

J. M. Cox, president emeritus Philander Smith College.

L. M. McCoy, president Rust College.

W. H. Simpson, Conference evangelist.

M. M. Milburn, professor Extension Department, Philander Smith College.

T. Mitchell. Woodlawn, W. M. Brisby. Waskom, V. T. Hickman.

NAVASOTA DISTRICT

T. S. **PRYOR**, *District Superintendent*

Anderson Ct., J. E. Beal. Bedill, O. C. Tolbert. Brenham, H. J. Johnson. Brenham Ct., Chas. Wofford. Brookshire, (J. H. Richards). Caldwell, M. B. Evans. East Hempstead, M. M. Muldrew. Hempstead, L. V. Harrison. Hufsmith Ct., B. E. Williams. Madisonville Ct., W. L. McDonald. Millican Ct., John L. White. Navasota, E. F. Jackson. Navasota Ct., J. C. Beal. Sealey Ct., A. A. Frank. Singleton Mission, (David Loud). Stoneham Ct., P. Edwards.

PALESTINE DISTRICT

W. R. **ROBINSON**, *District Superintendent*

Bethlehem, H. Garrett. Bryan, J. L. Blue. Bryan Ct., G. L. Loud. Buffalo Ct., J. H. Marshall. East Calvary Ct., S. M. Adams. East Mexia, C. L. Hill. Fairfield, R. R. Bailey. Hearne, M. C. Gillispie. Jacksonville Ct., Henry Young. Jewett Ct., W. A. Parham. Leona Ct., L. L. Gabriel. Lovelady Ct., T. H. Edwards. Normangee Ct., C. C. Sapp. Oakwood Ct., G. M. Stewart. Palestine, J. C. Stripling. Palestine Ct., J. K. Keeton. Streetman, A. C. Collins. Sutton, to be supplied. Teague Ct., C. H. Baker. Thornton Ct., Eldridge Hunter. Tyler Ct., Wm. Brooks.

PARIS DISTRICT

J. H. **ANTHONY**, *District Superintendent*

Badgwell Ct., E. Hobbs. Clarksville, J. E. Carraway. Freehope Ct., J. H. Mann. Greenville, W. D. Washington. Honey Grove, J. E. Wilson. Medill and Arthur City Ct., A. C. Crawford. Paris, D. D. Dyer. Paris Ct., W. A. Wells. Sulphur Springs, (T. R. Rose). Terrell and Rosse, J. H. Doakes. Cedar Hill, (Matt Lee). Bogat and Silvan, to be supplied.

SPECIAL APPOINTMENTS

W. J. King, professor in Gammon Theological Seminary; member of Trinity, Houston, Quarterly Conference.

M. W. Dogan, president of Wiley College; member of Ebenezer, Marshall, Quarterly Conference.

J. L. Farmer, professor in Sam Houston College; member of Ebenezer, Marshall, Quarterly Conference.

Mrs. R. A. Carr, secretary Woman's Foreign Missionary Society.

Mrs. K. E. Summers, State president Woman's Foreign Missionary Society.

Mrs. J. O. Williams, corresponding secretary Woman's Home Missionary Society.

Mrs. M. D. Robinson, president Woman's Home Missionary Society.

Texas Conference Appointments

(Names of supplies in parentheses)

BEAUMONT DISTRICT

J. W. **GILDER**, *District Superintendent*

Beaumont: McCabe, F. D. Mayes; St. James, E. O. Woolfolk. Camilla Ct., J. A. Daniels. Campground-Dodge, E. C. Ransom. Conroe Ct., W. W. White. Corrigan-Lufkin, Z. A. Batiste. Hemphill Ct., W. L. Sonier. Huntsville Ct., D. A. Runnels. Huntsville, Trinity, N. N. Sawyer. Jasper-Newton, A. D. Phelps. Keefer-Japan, B. H. Chryar. Livingston Ct., G. W. Carter. Montgomery Ct., W. W. Johns. Liberty Ct., G. C. Curtis. Onalaska Ct., D. C. Battle. Orange (Salem), G. E. D. Belcher. Port Arthur (St. Paul), W. D. Lewis. Willis Ct., B. F. Jackson. Silsbee, L. A. Thigpen.

HOUSTON DISTRICT

J. S. **SCORR**, *District Superintendent*

Anahuac Ct., C. Davenport. Angleton Ct., R. H. Warren. Dickson, L. B. Allen. Freeport, Tim Stewart. Galveston: St. Paul, W. H. Hightower; Wesley Tabernacle, E. W. Kelly. Houston: Asbury, S. W. Johnson; Boynton, T. M. Jackson; Ebenezer, E. Michaux; Grace, (F. T. Lee); Mallalieu, C. H. Pemilton. Mt. Vernon, A. W. Carr. St. James, E. H. Holden. St. Marks, E. W. Summers; Sloan Memorial, R. B. Reid. Trinity, J. H. Lovell. Trinity East, A. W. Harley. Goose Creek, W. A. Fortson. Port Houston, Edgar Thomas. Richmond-Kendleton, A. F. Johnson. Rosenberg, R. C. Collins. Spring and Humble, G. C. Curtis. Sweeney, Allen Harris. Thompson, Monroe Cole. Texas City and Laporte, Wm. White.

MARSHALL DISTRICT

A. J. **NEWTON**, *District Superintendent*

Daingerfield, J. P. Belcher. Harleton, J. P. Patrick. Hawkins, J. E. Epperson. Jefferson, Jas. Hants. Lassater, M. Q. A. Fuller.

Longview, A. R. Luster. Lodi Ct., R. Hilary. Marshall: Ebenezer, J. O. Williams; Mallalieu, J. F. Barnes. Marshall Ct., L. S. Lamb. Mineola Ct., Wm. Mack. Ore City, T. S. Scott. Pittsburg, Jas. Clark. Queen City, K. S. E. Henry. Smithland Ct., S. D. Hackett. St. James, (Paul Pitts). Texarkana, L. A. Greenwood. Texarkana Ct., N.

Little Stories of Achievement

What the Churches Are Doing

Pope, Tenn.—Howard Chapel: The Rev. L. C. Maple and wife filled an appointment at this place, November 27. He preached two splendid sermons, and the collection for the day was \$8.30. We are indeed glad to welcome the Rev. Maple and his wife into our midst. We are striving to make this a successful year.—Reporter.

Dover, Tenn.—Sunday, November 20, was a great day. Our Sunday school was well attended, and at 11 o'clock the new pastor, Rev. E. T. Ervin, preached a great sermon. We as members are glad to say that the Rev. Ervin is a great preacher, and we feel that under his leadership much will be accomplished this Conference year.—Mrs. Live Skinner, Reporter.

Winona, Miss.—Shady Grove Methodist Episcopal Church, on the Kilmichael circuit, five miles north of Kilmichael, was totally destroyed by fire on Monday, November 7. It caught from the schoolhouse, which was about twenty yards away. The school was in session at the time of the fire. This

was a very good church, valued at about \$2,000. We hope to rebuild in the near future.—W. S. Leake, Pastor.

Jasper, Ala.—We are proud of our new pastor, the Rev. A. J. Johns. He is an able preacher, and we thank the bishop for sending him to us for this Conference year. We are going to do our best to bring up a round report for this Conference year. The Rev. Johns preached on Sunday, November 20, from St. John 9. 4, to the delight of all who heard him. Mrs. Williams rendered two solos. She is teaching in our city this year.—Millic Mae Hill, Reporter.

Benton, Miss.—Benton Circuit: Our fall drive was a financial success. On October 5 we raised \$170. Twelve clubs reported. A. J. Pickett raised the highest amount, with Mrs. Mollie Walker a close second. At Wesley we had three clubs: Red, White, and Blue. Reds, Mrs. Georgia Kirk, \$67; Blues, Mrs. M. E. Wilburn, \$66; Whites, Mrs. Hattie Holmes, \$62; total for Wesley, \$195; grand total, \$365. The pastor and superintendent have been paid in full for the year.—Sydney Kirk, Reporter.

Marion, N. C.—Addie's Chapel Methodist Episcopal Church: From October 12-24, our

pastor conducted a campaign to save souls, and nineteen persons joined the church. On October 16, the pastor was at his best and preached a great sermon. At 3 P. M. the Rev. Spralling, of Asheville, N. C., pastor of the Zion Church, preached with great power. The Lord's Supper was administered to ninety-six persons, and \$45 was raised during the meeting. Our pastor closed a great year's work.—Reporter.

Temple, Ga.—Sunday was a great day at this place. At 9.40 A. M. Sunday school was opened by the superintendent, W. A. Luke, which was well attended and well conducted by the teachers. We raised \$10.80. At 11.30 A. M. the pastor, Rev. J. C. Cunningham, preached a soul-stirring sermon. Unit leaders reported \$25.30. The evening service was conducted by Bro. T. R. Hall, W. M., of F. and A. A. M., No. 16. Amount raised, \$10.02. Total raised during the day, \$45.62. We are ready for Conference.—W. A. Luke, Reporter.

Lake Arthur, La.—We, the members of Wesley Methodist Episcopal Church, are very grateful to Bishop R. E. Jones for appointing as our pastor the Rev. P. M. Jones. We are proud of him, and our church has taken on new life. All auxiliaries are well organized, and are at work. Fourteen members have been added to the church during the short time the Rev. Jones has been with us. Plans have been made to remodel our church and to install electric light. The Rev. Jones and his wife are assets to our church and city.—Anthony Ranson, Reporter.

Huntsville, Ala.—Our church is putting on new life under the leadership of our pastor, the Rev. C. P. Payne. The attendance has increased at both churches, and plans are set for a new building at Cedar Grove. The Rev. Payne is proud of his membership, and we are proud of him. We feel sure of success this year. We hope to entertain the District Conference next summer. The Rev. Payne preached a soul-stirring sermon, Sunday, from Heb. 12. 1. Under the leadership of our good pastor and his loving wife, who is a faithful worker, success will be ours.—Mrs. Gertrude Lanier, Reporter.

Shubuta, Miss.—A great revival was held at St. Paul Methodist Episcopal Church, conducted by the Rev. K. H. Robert, who preached strong sermons. On Thursday night, the Rev. Rush, of Tribulation Baptist Church, and congregation, worshipped with us. Twelve were added to the church, and one infant was baptized. We raised during the meeting, \$100.15. At the close of the revival a storm struck the church, and many pounds of select groceries were laid on the table. We wish to thank all visiting churches for their co-operation. God bless the service.—Rev. G. W. Johnson, Pastor; Mary F. McCarty, Reporter.

Pittsburgh, Pa.—On Sunday, November 20, Warren Methodist Episcopal Church was visited by the editor of the Southwestern Christian Advocate, Dr. L. H. King, who preached two wonderful sermons; in the morning, "Love Thyself"; and in the evening, "Follow Me." On Monday night he gave us one of his famous lectures, and through the efforts of the Silver Leaf Club of this church, we were able to present Dr. King with thirty-five subscriptions, and we hope that we will be able to add to this list. The Silver Leaf Club was very pleased to have had Dr. King, and at any time he can come to us, we will be glad to have him.—Silver Leaf Club.

Brinkley, Ark.—The sisters of Beauty Spot Methodist Episcopal Church, Brinkley circuit, cast about in their minds for a plan to raise money for the trustees, and decided upon a sermon. Hence, on November 14, the Rev. Chandler, of the Baptist Church, preached a soul-stirring sermon from Gen. 19. 15. We collected \$19. Mesdames C. A. Hall, L. E. Brooks, M. L. Moore, N. J. Watson, and Messrs. John Macon, P. Wilson, J. Watson, R. B. Brazmon, J. Watson, K. C. Creighton, and the Rev. David James paid \$1 each; public collection, \$8.—We went home, feeling that our souls had been revived, and our treasure replenished.—N. J. Watson, Reporter.

DeKalb, Miss.—On the second Sunday in October the good people of New Hope Church conducted a pastor's rally, a contest among the men, women, and children. Captain for the women, Bro. S. S. Still, reported \$50; captain for the men, Bro. G. W. Adam, \$28; captain for the children under twelve years of age, Willie Lee Cole, \$2.15. The rally was continued until the fourth Sunday. Total report of New Hope was \$97.65. The same rally was conducted at St. Mark. Bro. G. W. Fox, representing the women, raised \$32.36; Bro. H. Jack, representing the men, \$18.75; total, \$51.11; grand total, \$148.76.—Reporter.

Friendship, Tenn.—Mays Grove Methodist Episcopal Church: Our rally was a great success, conducted on November 20, under the leadership of our new pastor, the Rev. L. P. M. Robertson, who preached the morning sermon from Neh. 4. 6; text, "Let us rise up and build the room, for the people have a mind to work"; subject, "Work." This was a soul-stirring sermon. Collection for the morning amounted to \$11. Dinner was served after the morning service, and at 3.30 P. M. the Rev. I. R. Sumner preached for the Ladies' Aid a very able sermon. Collection, \$7.10. We are moving along nicely with our work here, and hope for a very successful Conference year.—Ida Moore, Reporter.

Spring Hill, Tenn.—The Rev. A. Springer, pastor of Spring Hill Church, and members, were invited on Monday night, November 14, to take part in the fiftieth anniversary of the Rev. G. Thompson, pastor of the Primitive Baptist Church; Bro. H. McCollum, assistant pastor. Those participating, were: the Revs. T. J. Patton, A. Springer, D. R. Houston and wife; J. Brown, of Nashville; Mrs. A. Turner, of Spring Hill; Mr. and Mrs. Sam Barns, Mrs. N. Brown, Mr. and Mrs. A. Davis, Mr. and Mrs. H. Bagas, Mrs. Berry, and others. This meeting will ever live in the memory of those who were present. A sermon was preached by the Rev. H. Comiton from John 5. 32.—Mrs. M. Garrett, Reporter.

Bolton, Miss.—We are proud to report that our church and community are alive; we have a wide-awake Sunday school, with an efficient corps of teachers. Our fourth Quarterly Conference was held October 22 at Bolton. Dr. Ross, our much loved district superintendent, preached a very impressive sermon. We raised the quarterly assessments for the year, and we have also raised \$59.10 to repaint our church, and \$70 for the pastor. Our Rosenwald School is about completed. It is a very nice three-room building that will be a credit to the church and community. It was built at a cost of \$2,200, of which a very small part remains unpaid. Pray for our success, that we may do more for the church and the uplift of humanity.—Addie Wells, Reporter.

Nashville, Tenn.—We are still alive. On November 2, the District Meeting was held at Gordon Methodist Episcopal Church, with all district superintendents present, and several ministers of the various charges, and their wives. The good members and friends surprised the pastor and wife, the Rev. and Mrs. H. P. Gordon, with a miscellaneous shower. They were escorted to the basement by Mrs. Mariah Dobson, and after a few remarks by Mrs. Lanier, who made the presentation, the pastor and wife thanked their members and friends for their kindness. On November 21 the revival at Gordon began, conducted by District Superintendent W. B. Crenshaw. We are hoping and praying for a successful year's work. The young people are alive, and are doing a wonderful work for the Master's cause. We wish to thank the Rev. H. A. Boyd for donating \$50 on our pews.—Mrs. Fruzie A. Vaughtner, Reporter.

Clinton, La.—We are glad to have the Rev. G. W. Sanders with us at St. Peter Methodist Episcopal Church. Immediately after Conference he began to organize the church. On November 10 a storm party came to the church, and more than 100 pounds of choice groceries and a small purse were given to the pastor. The party was led by Sister Hayes, Ada Travis, W. Buchannon, and a

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host of others. God bless these good people. On November 11 the first Quarterly Conference was held by the Rev. B. J. Reddix. All officers were present with good reports, which showed that the work had taken on new life under the leadership of the new pastor. The Rev. Reddix, in his usual way, talked on the program of the church, and was well pleased with the spirit manifested in church work. Collection was good. We have raised in the two weeks since Conference, \$45.35. Pray for us. We are planning great things for St. Peter this year.—W. Beachem, Reporter.

Troy, Mo.—We are striving to make this a successful year. The church membership is working together toward this end. The pastor, Rev. Wm. H. Smith, is endeavoring to lead his followers in the right way in putting over the church program in all of its departments. The home-coming harvest festival, an annual affair, held October 24-29, achieved an unusual success in a financial way. Our speakers on that occasion were the Rev. A. H. Higgs, of Mexico; the Rev. C. S. Webster, district superintendent; the Rev. J. P. Bishop, and the pastor. The choir gave each evening a musical program, which was excellent. Mrs. Carrie Robinson is president; Mrs. Viola Hammond, vice-president; Prof. H. M. Cook, field secretary and treasurer. During the week previous to the homecoming, the pastor and two officials (Mr. Gates Anderson and Johnie Robinson) painted the parsonage, which gave luster and beauty to our church property. On Thanksgiving Day we held our services at 10.45. The pastor preached an excellent sermon from the text, "But we are bound to give thanks always to God. In everything give thanks, for this is the will of God in Christ Jesus concerning you." We are now in a campaign to raise the last \$200 on our church debt. We expect to dedicate the church soon, and have invited Bishop M. W. Clair to hold the service.—Miss H. Porter, Reporter.

Abingdon, Va.—Charles Wesley Methodist Episcopal Church: At the seat of the Annual Conference at Marion, Va., through our desires and prayers, the bishop returned our dear, beloved pastor, the Rev. F. D. Thomas.

We as members have begun our new year's work with the highest ambition to win the race that is set before us. On return from Conference, the pastor called his official board together and presented them a written program for the Conference year, which was in advance of any previous year, and the board adopted the same. All the auxiliaries of the church have met and formulated plans for the ensuing year. All have made an extensive increase. By the work of our hands and through the will of the Almighty, we hope to put over the job creditably. Sunday, October 30, our superintendent, the Rev. Anderson Davis, D.D., preached a wide-awake sermon. Monday night, October 31, the superintendent held his first Quarterly Conference, with all officers present with advanced reports that already show an increase in work done. After the Conference the Epworth League gave a Halloween social, the Epworth elaborately arranged by Mesdames Jennie Cook, Mary Newton, Susie Gary, Izetta Cotton, and Mr. Wm. Gary. This was a night of much pleasure for the younger children; they dressed in costumes to portray the full meaning of the occasion. All seemed to enjoy the social very much.—Reporter.

Marietta, Ohio.—This has been, and yet is, a very busy and promising year for us. Every member is much interested in the Kingdom interests and the work of the church in general. Much can be said by way of the interest shown in the many efforts put forth to take care of the running expenses, old debt, connectional interests, and ministerial support. The Ladies' Aid is a very vital factor in making the above statement true. They certainly are the pillars and working machinery of the church. Mrs. Georgia Carter, the efficient president; Mrs. Esther Curtis, vice-president; Mrs. Blanch Hawk, secretary; and Mrs. Mary Carter, treasurer, certainly make a perfect and harmonious staff, whose leadership is bringing much good. Each one serves her place efficiently. Our second quarterly meeting was indeed a Pentecostal blessing. Dr. Ferguson, our district superintendent, gave us much encouragement along the lines of our work. We have just closed a rally which netted more than \$150. Our trustees helped to make this rally the success it was. Much praise is due Messrs. Anderson, Carter, Hawk, Curtis, Poindexter, Justice, and Burk for their help. The spiritual life of the church is increasing. We have a good service, and the gospel message is brought to the people each Sunday. The membership has increased, children are baptized, and the work goes well. Our Sunday school is progressing nicely.—J. A. Walker, Pastor.

Fairmont, W. Va.—The city of Fairmont has put on the spiritual glow through the great revival that broke out at the Trinity

Methodist Episcopal Church. The pastor and members held a series of prayer and service meetings, and then called in Dr. Wm. H. Dean, district superintendent of the Pittsburgh District, who took charge of the remaining ten days of the meeting, November 13-22. The church was crowded each night to hear this man of God, one among our great evangelists. In his first Sunday afternoon service, Dr. Dean preached to a group of women on the subject, "Eve." Several women surrendered their hearts to Christ. In his last Sunday afternoon service he preached to a full house of men on "Samson." It was one of the greatest men's meetings ever witnessed. Several men were converted. There were sixty-three accessions during the entire services. On Monday Dr. Dean addressed the Ministerial Union, white. They asked what was the secret of getting such great results from his meetings. Dr. Dean's reply was that preaching the old-time gospel, and letting God use the preacher, and having back of this earnest Christian workers, who are actually working and praying. Dr. I. Garland Penn spoke on Sunday, November 6, in behalf of Morgan College. The official board has agreed to raise its quota for Morgan College without falling behind one penny in World Service giving.—Mrs. Ellen O. Hunter, Reporter.

Beaumont, Texas.—The Texas Annual Conference closed its annual session in the city of Galveston, Texas, November 27. Bishop R. E. Jones presided. It was said to have been the best Conference ever held in Texas. The officers and members of St. James Methodist Episcopal Church thank Bishop Jones for the return of our pastor, the Rev. E. O. Woolfolk, for the third year. The old saying, "When dreams come true," has been justly manifested in the two years Dr. Woolfolk has been our pastor. The Conference year just closed revealed the fact that more than \$8,000 was raised, and that awful debt that has been resting against the church at Philadelphia has been paid, and all local claims are well kept up. All of this great work was accomplished through the wise leadership of Dr. Woolfolk. He has arranged his plans for this Conference year, and we are looking forward for a better year's work. The success of Dr. Woolfolk's administration depends largely on his good wife. She is a preacher's wife in the parsonage and in the church work. The choir, with its president, Mr. J. L. Kirkwood; its chorister, Mrs. E. Champ Gordon; and its pianist, Miss Ruth Grimsted, plans to keep the spiritual tide high with its singing this year. Our Sunday school is in fine shape also. Prof. J. H. McGowan is bringing great things to pass. They are now arranging for the Christmas program, and intend to make it a grand affair.—O. B. Gibson, Reporter.

derstand each other while we go onward in the service of the Master.—J. H. Hatchett, District Superintendent.

FORT SMITH DISTRICT

First Round—Danville and Plainview, December 17, 18; Roland and Natural Steps, 25, 26; Little Maumelle and Mark's Chapel, 31 to January 1; West Rock, 1, 2; Lonoke Ct., 7, 8; North Little Rock, Adams Chapel, 15, 16; McCabe Chapel, 15-17; Marche Ct., 21, 22; Conway, 28, 29; Morrillton and Springfield, February 4, 5; Center Ridge and Cleveland, 11, 12; Solgohachia, 12, 13; Bentonville, 18, 19; Fayetteville, 25, 26; Van Buren, March 1-4; Fort Smith, 2-4. Group meetings: No. 1, Natural Steps, December 27-29; No. 2, McCabe Chapel, January 17-19; No. 3, Solgohachia, February 7-9; No. 4, Fort Smith, February 29 to March 2.

Dear Co-workers: We have just closed one of the best Annual Conferences in the history of the Conference. I thank you for your past co-operation; we could not have succeeded for the last three years as we have, without it. Let us continue to work together with our hands in God's big hand, and make this the greatest year in the history of the Fort Smith District, both spiritually and financially.—J. L. Bryan, District Superintendent, Box 333, Conway, Ark.

PALESTINE DISTRICT

First Round—East Calvert Ct., December 17, 18; Teague Ct., 24, 25; East Mexia Ct., 24, 25; Jacksonville Ct., 31 to January 1; Bethlehem, 6; Fairfield Ct., 7, 8; Streetman Ct., 7, 8; Normangee Ct., 14, 15; Jewett Ct., 14, 15; Oakwood Ct., 21, 22; Palestine Ct., 21, 22; Tyler, 28, 29; Palestine Station, February 3-5; Buffalo Ct., 11, 12; Thornton, 11, 12; Lovelady Ct., 18, 19; Leona Ct., 25, 26.

Brother Pastors: I am sure from the inspiration you received at the Annual Conference, you are charged with renewed vitality to redouble your energy to do a greater job than ever before. It would be a fine thing to do some teamwork this year. Let's get these two claims out of the way by December 27, 1927: Old Folks' Home and Gulfside offering. Raise these in full. Our District Institute will be held sometime in February. Do your level best to bring some representative layman. I am asking Dr. Morris to come to this meeting. Command my services for any program you wish to put over.—W. R. Robinson, District Superintendent, Box 40, Palestine, Texas.

Quarterly Conferences

ARCADIA, FLA.

Please Hill Methodist Episcopal Church closed its fourth Quarterly Conference on November 20. Our district superintendent was at his post and opened the Conference with singing and prayer. Bro. A. C. Jones was elected secretary. All officers were present with written reports. After the business of the Conference was completed, District Superintendent J. S. Todd preached an able sermon to the delight of all present, and after the sermon the district steward paid the superintendent in full, \$36.19. We all were glad to have our superintendent with us, and also glad to be able to pay him. This is a small membership, with only fifty-five members, sixteen of whom are minors. We pay our superintendent \$80 per year. There is no missionary appropriation for this charge. We are doing our best to make a round report at the Annual Conference at Daytona Beach, January 19, 1928. On the first Sunday, Sister M. T. Hills made the church a present of two dozen communion glasses, which were very much needed. This was given by her personally. We thank Sister Hills. We are now rallying for our World Service money.—E. W. Garrison, Pastor; G. R. Jones, Reporter.

BELLEFONTAINE, MISS.

Our fourth Quarterly Conference was held November 26, 27, at Dumas Chapel, with Dr. B. W. Wynn, district superintendent, in the chair. The Rev. Wynn, in his usual way, dispatched the business of the Conference in a

District Activities

District Rounds

ALEXANDRIA DISTRICT

Fourth Round—Lincoln, December 20; Hamilton, 21; Upperville, 22; Leesburg, January 4; Falls Church, 6; Halls Hill (8 P. M.), 6; Woodlawn, 8; Alexandria, 9; Charlottesville, 13; Lynchburg, 16; Bedford Springs, 17; Bedford City (8 P. M.), 17; Roanoke, 27; Salem, 30; Buchanan, 31; Stewartsville, February 1; Pittsville, 2; Leesville, 3; Waynesboro, 10; W. Staunton, 13; Staunton (8 P. M.), 13; Grottoes, 14; Highland, 15; Richmond, Asbury, 26; Richmond, Leigh St., 27; Lexington, March 1; Brownsburg, 2; Bridgewater, 4; Harrisonburg, 5; Woodstock, 8; Strasburg, 9; Winchester, 12.

Dear Brothers: The Annual Conference will convene in Baltimore, Md., March 21, 1928, with Bishop Locke as president. A "drive" for souls, World Service money, and all church interests; raise your General Conference expense money; report something for the "Old Folks' Home." Let no cause suffer. Do your very best. Your friend and brother.—J. U. King, District Superintendent, 2620 Georgia Ave., Washington, D. C.

FORREST CITY DISTRICT

First Round—Sidney, December 16; Batesville, 18, 19; Newport, 20; Crawfordsville Ct., 28, 29; Hughes Ct., 31 to January 1; Davis Chapel, 2; Brickeys and Kokomo, 7, 8; Marianna and Scott Valley, 14, 15; Moro, 20; Marianna Ct., 21, 22; Palestine Ct., 28, 29; Brinkley Ct., February 4, 5; Helena, 10; Marvel Ct., 11, 12; Brasfield, 17; Brinkley and Pinrose, 18, 19; Hunter Ct., 24; Auvergne, 25, 26; Augusta, March 3, 4; Cotton Plant, 5; Forrest City, 11, 12.

Dear Co-workers: We have come to this new task with grateful hearts. We are praying that the Lord will lead us in the way He would have us go. Let each and every pastor do his best to fit into the program of Christ and the church this year. Keep the revival fire burning the whole year through. Raise your World Service in full in your spring drive. Group Number One will meet in Brinkley, February 16. We earnestly ask each pastor, district steward, and Woman's Home Missionary Society president, the Ladies' Aid presidents, and World Service Council, to meet with us, that we may better un-

Schedule of Annual Conferences, Spring, 1928

Conference	Place	Date	Bishop
South Florida	Daytona Beach, Fla.	January 19	Richardson
Mississippi	Jackson, Miss.	January 25	Thirkleld
Florida	Gainesville, Fla.	January 26	Richardson
Upper Mississippi	Grenada, Miss.	February 1	Mead
Washington	Baltimore, Md.	March 21	Locke
Delaware	Philadelphia, Pa.	March 28	Jones
Lexington	Chicago, Ill.	April 11	Clair
Central Missouri	St. Louis, Mo.	April 18	Clair

brotherly way, and opened the Conference with one of his able lectures, inspiring the people to higher ideals. Paid the superintendent in full. Raised in the Conference, \$26.20; one subscription to the Southwestern. Fifty-four partook of the sacrament.—The Rev. B. J. Marshall, Pastor; W. M. Steele, Reporter.

BENTON, MISS.

Our fourth Quarterly Conference was held at Wesley Chapel Methodist Episcopal Church, October 22, with the Rev. L. E. Johnson in the chair. Our district superintendent was not able to be present. There are twenty-eight leaders, and each one made a splendid report. Paid the district superintendent in full. After all business was completed, the Rev. Johnson made remarks concerning the great loss sustained by the district superintendent in a recent fire which destroyed his home. We raised \$14.50 to aid him in this great loss. Raised in the Conference, \$48. Prof. S. H. Whisenton, of Canton, was a visitor to the Conference.—The Rev. H. Holston, Pastor; Catherine Pickett, Reporter.

BOND, MISS.

The fourth Quarterly Conference of the Bond and Wiggins charge was held November 5, 6, with Dr. E. A. Wilson, district superintendent, in the chair. Devotional service was conducted by the pastor, Rev. G. A. Britton, after which the district superintendent made a fine address on the program of the church. The roll was then called and most of the officers were present with good reports. On Sunday, at 11 A. M., the district superintendent preached a powerful sermon to the delight of all who heard him. His message was full of thought and inspiration. It was truly a great day in Bond, and will be long remembered. At 3.30 o'clock we were at Wiggins, where the superintendent again preached a very strong sermon, and at 8 P. M. he was at his best. May God forever bless and keep this man for his wonderful service. We raised in the fourth quarter, \$67; paid the superintendent in full, \$32.50 for this quarter, and \$19 back dues; \$15.50 was applied on pastor's salary.—Mrs. Mary Griggs, Reporter.

BRIDGEVILLE, MISS.

On October 22, 23, our fourth Quarterly Conference was held at Little Rock Methodist Episcopal Church, the Rev. Coleman, district superintendent, presiding. After devotion by the pastor, the Rev. Coleman came forward and gave instructions to the leaders before the business session was held. All officers were present with good reports. The same board of officers was re-elected. The superintendent was paid in full, \$28; total amount raised, \$60. The church is alive spiritually and financially. On Sunday, the Rev. Coleman preached a soul-stirring sermon. We are always glad to hear his messages and eagerly await his return. Pray for our continued success.—The Rev. B. J. Cooper, Pastor; Mrs. S. E. Rice, Reporter.

CEDAR GROVE, TENN.

The first Quarterly Conference was held at Mt. Pleasant charge, November 26, 27, with the Rev. R. A. Dowell, district superintendent, presiding. We raised in the Conference for all purposes, \$25.96. This was indeed a successful Conference.—The Rev. W. H. Jackson, Pastor; R. J. Milam, Secretary.

HOLLY SPRINGS, MISS.

Our fourth Quarterly Conference recently held in Vincent Church, on the Holly Springs circuit, is said by many to have been the best in the history of the circuit. The at-

tendance was exceptionally good, and reports were made in full. We were favored with the presence of Dean King, of Rust College, who told us of the needs and work of Rust College. The Rev. A. G. Cole, our efficient district superintendent, preached two very able sermons. Total raised Saturday and Sunday was \$184. Number of subscriptions to the Southwestern, twenty-eight.—Melisia B. Jackson, Reporter.

MALTA BEND, MO.

The third Quarterly Conference was held November 26, 27, at Crutchfield Methodist Episcopal Church, with the Rev. E. W. Hannah, district superintendent, presiding. The spirit ran high all day. The district superintendent preached three strong sermons. We have just closed a four-weeks' meeting and two were added to the church. Collection for the day was \$28.25. We ask your prayers.—The Rev. H. J. Harrison, Pastor.

MANSFIELD, LA.

The first Quarterly Conference of the Shady Grove circuit convened October 27-30, with the Rev. S. S. Earles in the chair. Most of the officers were present and rendered splendid reports. The spirit of the Conference was good throughout the entire session. Truly the Rev. Earles knows how to lead men. The Rev. and Mrs. R. H. White were with us. At the close of the Conference the presidents of The Woman's Home Missionary Society and Ladies' Aid Society gave a reception for the district superintendent and pastor's family.—Wm. Jarrell, Reporter.

PACHUTA, MISS.

The fourth Quarterly Conference was held November 22, with the Rev. W. H. Smith in the chair. Peggie McCarty was elected secretary of the Conference. All officers were present with good reports, and this was the best Conference held in six years. The work was in fine shape—two new churches have been built and the membership is now 212. We are going to Conference with a good report. Paid district superintendent, \$20.70; paid pastor this quarter, \$121.30; grand total raised this quarter, \$300.28. At George Chapel the members stormed the pastor with many good things. On Monday night we gave the superintendent a reception, and many were present. The superintendent preached two strong sermons. All the members asked for the return of the pastor, Rev. J. McRee.—L. Harper, Reporter.

PASS CHRISTIAN, MISS.

The fourth Quarterly Conference for St. Paul Methodist Episcopal Church, Pass Christian, was held November 19, 20, with our district superintendent, the Rev. E. A. Wilson, presiding. Most of the officers were present with good reports. The Conference was held on Saturday night, at the close of the sixty-first anniversary of St. Paul Methodist Episcopal Church. While an interesting and instructive program was staged each night of the anniversary week, one of the most interesting addresses during the week was made by Mrs. J. M. Harvey, whose father

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was one of the first preachers to preach in and organize the Methodist Episcopal Church in Pass Christian, over sixty years ago; also Mrs. E. J. Raymond, one among the oldest members of the church here, gave some interesting facts and figures. Sunday was a high and interesting day. Lovefeast was conducted at 10 A. M.; at 11 A. M., the Rev. Wilson, district superintendent, preached an excellent sermon; at 2 P. M., the Rev. P. H. Rembert preached a great sermon that was enjoyed by all; at 3 P. M., the Rev. L. H. Lathan preached an able sermon. On Sunday night, the Rev. E. A. Wilson delivered the message and administered the Lord's Supper. Amounts collected by leaders for the anniversary and for district superintendent: Mrs. J. M. Harvey, \$7.76; Mrs. E. Saucier, \$30.45; A. Collins, \$9; Mrs. E. J. Raymond, \$25.30; S. Saucier, \$12; Mrs. M. Collins, \$5.41; T. Mason, \$6.30; Sister Miller, \$7.55; M. Coe, \$9.50; Mrs. L. Booth, \$9.55; public collections, \$18.24; stewards, \$212.21; total, \$316.22. Paid district superintendent in full, \$37; pastor, \$279 for quarter.—Reporter.

ROCKFORD, ALA.

The first Quarterly Conference was held November 19, 20. The Rev. J. C. Chuman, district superintendent, preached an able sermon from Rev. 1. 10; text, "I was in the spirit on the Lord's Day." The spiritual tide ran high. Twenty-three partook of the Lord's Supper. Collection, \$16.40.—The Rev. King, Pastor; Sim Rollins, Reporter.

Report of District Conference

HOLLY SPRINGS DISTRICT

The Holly Springs District Conference convened in its second session in the St. Paul Methodist Episcopal Church, Sardis, Miss., November 15-19, 1927, the Rev. A. G. Cole, district superintendent, presiding. The dis-

trict superintendent conducted the devotional services and delivered the morning message. The Conference organized by re-electing G. Orange, secretary, with H. F. Bankhead, assistant; E. A. May, statistical secretary, with B. S. Pegues, assistant; G. M. Chislom, treas-

urér, and G. Orange, reporter. G. S. Pegues was appointed to represent the Southwestern Christian Advocate.

The reports of the district superintendent, pastors, and delegates showed advancement along all lines of church work had been made by most of the charges. Some had about held last year's mark. Peace and harmony prevailed all over the district.

The Rev. A. G. Cole, our district superintendent, has thus far proved himself equal to the work of district leadership. He is careful and wise in the managing of the affairs of the district. He is brotherly with the men over whom he is appointed, and he will succeed.

The conventions of the Sunday school, Woman's Home and Foreign Missionary Societies, and laymen met with the Conference. Each made good financial reports and the delegates read excellent papers on the topics.

The Conference was graced with a number of distinguished visitors: Dr. E. F. Scarborough, our pastor at Winona, Miss.; Dr. S. M. Avant, of the African Methodist Episcopal Zion Church, and presiding elder of the Memphis District; Prof. P. W. Tucker, of Okolona, Miss.; Dr. L. M. McCoy, president of Rust College, Holly Springs, Miss.; the Rev. C. W. Butler, district superintendent of the Clarksdale District; Mrs. S. K. Phillips, president of The Woman's Home Missionary Society of the Upper Mississippi Conference; Miss Carson, superintendent of E. L. Rust Home, Holly Springs, Miss.; Dr. B. F. Woolfolk, our pastor at Clarksdale, Miss.; Dr. J. W. Golden, Conference evangelist of the Upper Mississippi Conference, and Prof. R. H. McAllister, business manager of the Southwestern Christian Advocate, New Orleans, La. Each visitor addressed the Conference upon their cause. Especially did Dr. McCoy impress the needs of Rust Home for money, and asked for continued co-operation; also Miss Carson made plain her program at the E. L. Rust Home, having been recently appointed Superintendent. The subscribers to the Southwestern broke all previous records—more than fifty were received.

The following brothers preached edifying sermons: H. F. Bankhead, B. S. Pegues, J. W. Jones, E. A. May, S. J. Mack, A. G. Marshall. Through the leadership of the Rev. N. O. Griffin, the pastor, and the good people of Sardis of all denominations, the entire delegation was royally entertained. They made it pleasant and comfortable for all.

Our next session will be held at Taylor's Chapel, Victoria, Miss., on Holly Springs circuit.—G. Orange, Reporter.

Indianapolis District Suggest-o-graphs

No church should make a program without first having made a survey of the community in which it is located. Every church should secure and maintain fresh and accurate information concerning her people, her prospects, their spiritual, mental, and physical needs. Community service is not optional with the church. It is an absolute obligation. Community service is "that form of effort for man's redemption which seeks to uplift and transform his associated life." Walter Rauschenbush says: "Social Christianity is the corrective of individual Christianity, accepts all the truth of individual Christianity, but sets the individual in the midst of his own social life, and undertakes to remodel that social life so that it will become an ally to the spiritual forces of Christianity." Without definite community objectives, the minister and the church which he leads will be swamped in a maze of problems and details, and like a man lost upon the prairie at night, moves in circles which arrives at no goal or destiny. Having made your survey, you can decide whether it is wiser to provide charity for the poor, indoor and outdoor play facilities with proper environment, an employment bureau and kindergarten; to seek the co-operation of other existing agencies in so doing or to undertake the problem alone. You can decide whether you should make your missionary gifts equal to your local expenditures, whether you will first undertake a steward-

ship or a building campaign, whether you should seek a site with fewer competing churches, or whether it is possible to secure a church federation program. Go to the library and get a good book on "How to Make a Survey."

Obituaries

ARINGTON—Sister Arlington, of Enondale, Miss., departed this life in full triumph of faith, October 15, 1927. She was a faithful member of Keys Chapel Methodist Episcopal Church, and was a devoted wife and loving mother. She was ill for some time. Her stepmother, Sister I. Dunning, of Louisiana, cared for her for several months, and was at her bedside when the end came.—Josephine Cotton, Reporter.

SCOOT—Sister Margaret Scoot, a faithful member of Mt. Carmel Methodist Episcopal Church, Woodland, La., departed this life on October 27, 1927. She lived a devoted Christian life for sixty years. She died at the age of ninety years. She leaves to mourn her passing six children. The funeral was conducted by the pastor.—Reporter.

Marriages

GRAYER—MACK. Mr. Oliver Grayer, of Vaughan, Miss., was happily married to Miss Ealean Mack, daughter of Mr. George Mack,

November 20, 1927, at the home of the bride's father. A number of friends witnessed the beautiful ceremony, and the presents were numerous and valuable. The couple is highly esteemed by all in the community. The Rev. H. Holton performed the ceremony. We wish for them long life and happiness.—Miss Rose L. Whisenton, Reporter.


RINSON—CANNON. Mr. David Rinson, Jr., and Miss Arzeia Cannon were united in holy wedlock November 24, 1927, at the home of Mr. and Mrs. Cannon, Clinton, La., by the Rev. C. Jenkins, pastor of Methodist Episcopal Church Richland, Hill. We wish for them much happiness and long life.—Reporter.

Special Notices

The address of the Rev. C. C. Sapp has been changed from Oakwood, Texas, to Jacksonville, Texas.

To the Pastors of the Memphis District—Dear Brethren: I feel quite sure all of you have, by this time, received your letter from World Service headquarters and from Bishop Jones. If you have your organization for carrying out the Christmas program, carry on, but be governed by the bishop's letter. By starting now, you can have all benevolence raised by the close of the Easter services.—J. O. Dixon, District Superintendent, Box 58, Springfield, Tenn.

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NOV 10 1927

A Prayer for Unity

O God, who has made of one blood all the nations of mankind, so that all are children and members one of another, how is it that we are so slow to trace the family likeness, so reluctant to claim our common kinship? We pray Thee, O our God, to make the peoples one.

We pray for the Church of Christ so broken, scattered and dismembered, that none would think we followed all one Lord and held a common faith. Purge away the vanity, intolerance and unforgiving spirit which keep us far apart. May the seamless robe not be utterly rent, nor the body any longer broken.

We pray that since man's need is one, we all may find the one way to Thee, the one God. Forbid that in our highest things we should find fellowship impossible. May the spirit of Christ break down all barriers and answer the desire of all nations. Amen.

—W. E. ORCHARD
in "The Temple: A Book of Prayer."

Personal and General

—Mount Sinai Methodist Episcopal Church, Monroe, La., of which the Rev. R. E. White is pastor, went over the top in its World Service collection on Thanksgiving Day.

—Dr. William S. Bovard was operated upon at the Evanston Hospital, Evanston, Ill., on Wednesday, November 16. He is now convalescing at his home, 718 Simpson St., Evanston, Ill., and steadily improving in health.

—Mr. and Mrs. C. M. Hampton announce the marriage of their daughter, Valore Olivia, to the Rev. G. A. Deslandes, on Wednesday, December 7, 1927. The Rev. and Mrs. Deslandes are now at home at 235 Blue Bonnet Street, San Antonio, Texas.

—The Rev. A. R. Howard, D.D., has entered auspiciously upon his work as the new field secretary of the Board of Temperance, Prohibition, and Public Morals, the position held for ten years so acceptably and made popular by the late Dr. J. N. C. Coggin. We are satisfied that the new secretary will meet a most cordial reception and sincere co-operation from every section of the church.

—Miss Jessie Juanita Penn, cultured and charming daughter of Dr. and Mrs. William Fletcher Penn, of Atlanta, Ga., was married on Tuesday, December 27, at half past four o'clock, to Mr. Harold Dadford West, at 1112 Ridge Avenue, S. W., the home of the bride's parents. After January 1 the young couple will be at home to their many friends at 509 Eighth Ave., South, Nashville, Tenn.

—Calvary Church, New York City, whose pulpit was made vacant by the sad, untimely death of the Rev. Dr. J. N. C. Coggin, is now being manned by the Rev. E. W. Rakestraw, recently transferred to that pastorate by Bishop E. G. Richardson, resident bishop Atlanta Area, on request of the New York Conference. Dr. Rakestraw has begun his work under favorable circumstances, and we predict for him a highly successful administration. Mrs. Rakestraw, detained by temporary illness, will soon join her husband in New York, and will be a splendid asset to him in his new field of responsibility and privilege.

—Because he protested against their setting up and operating a still on his farm, the Rev. N. D. Hopkins, who lived within five miles of Yazoo City, Miss., was brutally assassinated, being shot in the back five times by two white men, on November 15. Due to the courage of a white neighbor, an eyewitness to the crime, the two assassins were promptly apprehended by officers and put into the prison. In 1922, Brother Hopkins took the retired relation, and lived a peaceable, quiet, industrious life on his little farm near the city with his wife and six children, the oldest being thirteen years of age. The seventh child is to be born soon.

—Doctor J. B. Redmond reports that the third annual rally for the building fund of the new St. Mark Cathedral, Chicago, has just closed, netting \$9,000 for this cause. Not only is he one of the strongest of our Methodist pastors academically, but from the angle of financial and administrative ability he stands in the front rank of Methodism. He commands an intelligent, loyal group of followers. Revival effort in St. Mark begins January 1, and continues to the 23d of that month. The church is efficiently organized for what will result in a large intake of members and a forward movement in religious activities for the new year.

—Delegates elected to the General Conference at the recent session of the West Texas Conference were: Ministerial—K. W. McMillan, minister, Dallas, Texas; R. N. Brooks, professor in Gammon Theological Seminary, Atlanta, Ga.; T. B. Echols, professor in Sam Houston College, Austin, Texas. Lay—T. R. Davis, president, Sam Houston College, Austin, Texas; J. S. Henry, educator, Waco, Texas; R. A. Atkinson. Little Rock Conference: Ministerial—L. M. McCoy, president Rust College, Holly Springs, Miss.; B. F. Neal, pastor, Fort Smith, Ark. Reserves—J. C. Brower, pastor, Little Rock, Ark.; W. S. Sherrill, district superintendent, Little

Rock, Ark. Lay—G. C. Taylor, president Philander Smith College, Little Rock; Mrs. H. M. Nasmyth, superintendent Adeline Smith Home, Little Rock. Reserves—Victoria Gates, A. N. Neeley.

Conference Changes

Bishop E. G. Richardson announces change of his two Conferences in Florida, as follows: Florida to January 19, at Gainesville; South Florida to January 12, at Daytona Beach.

—Joseph H. Jenkins, Jr., son of Dr. and Mrs. Joseph H. Jenkins, was elected to Phi Beta Kappa honors at the close of his junior year. Mr. Jenkins is now a senior at Hamilton College, Clinton, N. Y., and is specializing in the languages preparatory to teaching. He is the only brother of his three sisters: Miss Minerva, a June graduate of the Miner Normal School, and now a teacher in Washington, D. C.; and the Misses Cecil and Vivian, valedictorian and salutatorian, respectively, in the June class of Dunbar High School; and both now freshmen at Howard University. The father of this young group is the pastor of our Asbury Methodist Episcopal Church in Washington, D. C.

—Announcement has been made of the marriage of Miss Blanche Elaine McKinney, daughter of Mr. and Mrs. Lewis McKinney, of 28 "R" Street, N.W., Washington, D. C., to the Rev. C. B. LaGrange, our pastor at Randall Memorial Methodist Episcopal Church, 1010 Browning St., N.E. The couple was married quietly, September 5, 1927. Mrs. LaGrange is a teacher in the public schools of the District of Columbia, and is beloved throughout Washington. The Rev. LaGrange is a graduate of Gammon Theological Seminary, class of 1924, and is one of the most successful and influential young ministers of the Washington Conference. Their friends wish for them many years of happiness.

The Methodist Review

JANUARY-FEBRUARY, 1928

The Methodist Review will appear in a more artistic type, which will doubtless please its readers, and the smaller type sections are to be printed in two columns, rather than whole page length, much easier to be read.

Prof. George C. Cell offers an article on the priority problem under the title, "The First Foundation of American Methodism," with which all will be interested, even if they do not agree with his conclusions.

"Disruptive and Constructive Forces," written by Bishop Edgar Blake, of Paris, brilliantly discusses nationalism, racial unrest, class consciousness, the labor movement, and the present religious situation. Following these, Bertrand M. Tipple presents a picture of "European Methodism."

Related to these problems is "The Lausanne Conference and After." The new attitudes reached through that famous Conference on Faith and Order is presented by Dr. Robert Bagnell, and Frank A. Horne ably gives a layman's impression of it. Both were Methodist delegates at Lausanne.

A most gripping study of a central phase of the rural church situation of to-day is given by a supreme authority of that question, Prof. C. M. McConnell. His subject is, "Educating the Farmer's Preachers." Our church should read and practice it.

"The Spiritual Element in History" is treated by Dr. James Allen Geissinger. He uses that fine book of Dr. McLaughlin as a background, but he himself is a profound reader of history. And Prof. A. W. Nagler, who teaches church history at Garrett, makes a stirring answer to the question, "What Price History?" Prof. W. M. Balch gives an interesting study of a current historical subject, "Religion in Mexico."

Prof. Karl P. Harrington, who widely knows both Latin and poetry, is witty and scholarly in his article, "The Roman Poet-Laureate," a most charming study of literature. "St. Paul's Christianity" is penetrat-

ingly portrayed by Dr. George Preston Mains.

Dr. Eduard Koenig, of Bonn, Germany, well-known for his Old Testament scholarship and his spiritual insight into Scripture, gives a short article entitled "Faith, or Opinion?" and in the Biblical Research Department discusses "The Origin of the Sense of Decency in the Bible."

The editor continues this year his paragraphic editorials called "Monthly Brevities"; and among other longer essays gives an exposition of Paul's celebrated prayer for the Ephesian church, under the title, "The Fullness of God." Dr. Elliott continues in 1928 that homiletic department, "The House of the Interpreter," and adds to it a new section on "Evangelistic Propaganda." He makes this the ministerial motto for the new year, "He that winneth souls is wise." Laymen also should learn it.

In the arena, Dr. Herbert Randolph gives "A Lincoln Postlude," well fitted for reading on Lincoln's Birthday. The Foreign Outlook shows "The Outlook of Christianity in China," as seen by the Rev. W. Y. Chen, an able Chinese Methodist minister at Fochow and teacher in the Fukien College. It is a most valuable contribution to World Service.

Our Bookshelf was never fuller nor more valuable than in this issue. Great current literature, both in religion and other realms, is reviewed by a group of the best available literary experts. To read these will instruct subscribers both as to purchase and as to saving in their library expenses. The Reading Course is based on an important theological work, *The Christian Experience of Forgiveness*, by Dr. H. R. Macintosh.

This number will be in the mail before the coming New Year's Day. May there not be a thousand new subscribers on its list both from the ministry and the laity? It is probably the largest and yet cheapest religious review now in publication.

Miss Mildred Keys to Pittsburgh

A significant addition to the home missionary staff of the Methodist Episcopal Church Union of Pittsburgh has recently been made in the person of Miss Mildred Keys, who comes from Steubenville, Ohio, to direct the program of religious education in the mission churches of the city, particularly the Italian, Slovak, and Polish missions. Miss Keys was a scholarship student at Teachers' College, and has had extended and successful experience at People's Home Church, New York City; at St. Paul's Church and Good Will Community Center, Jersey City; and at First Church, Steubenville, Ohio. Pittsburgh is to be congratulated upon securing the help of such a skilled and devoted worker as Miss Keys.

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Christmas

CHRISTMAS bears one supreme message, and that message is understood in the thought forms and the language of all peoples in every section of the civilized globe. It is the message of God's marvelous Gift to the world and of the motive and purpose of that Gift as interpreted by one Gospel, saying, "For so greatly did God love the world that he gave his only Son, that everyone who trusts in him may not perish, but may have the life of the ages."

Strangely, interest in the message and the Gift has long since shifted in the mind of the masses from the value of the Advent as a basis and challenge to spiritual possibilities and excellence to its worth as an event initiating chiefly a period of the more or less liberal exchange of material gifts among men, and the interchange of formal greetings. With this change of emphasis and interest, the Christmas season has lost its most valuable meaning for mankind. It primarily commemorates the most far-reaching moral event; therefore, the most potentially happy hour in human history. It is thus lamentable that humanity's spiritual birthday should be ensmallled to signify chiefly humanity's gala gift day. There would be recorded the long delayed spiritual gain, in need of which our times stand so surely, and without which we remain so humiliatingly impoverished, if by some manner or means we could restore to men's thinking that profounder significance of the Advent of Jesus impressed by the angelic announcement: "I am bringing you good news of great joy—joy for all the people. For a *Saviour*, who is the Anointed Lord, is born to you to-day."

Clustering around this central idea of the Christmas meaning are several much-overlooked by-products of our thinking. In fulfilling His purpose for us through the coming of Christ, it must be noticeable how God had to offset the forces of evil as these sought to array themselves for defeat of the divine purpose. First, Joseph balked at marrying Mary, determining privately to release her from the betrothal. Here arose occasion for divine intervention through the pregnant prophecy in which lay the struggling hope of humanity. God brought Joseph into complete harmony with His will and co-operation in His purpose with the solicitous advice: "Do not be afraid to bring home your wife Mary, for she is with child through the Holy Spirit. She will give birth to a son, and you are to call his name *JESUS*, for he it is who will save his people from their sins." Having followed this lead, Joseph carried Mary home to Bethlehem, where Jesus was born.

Very soon thereafter, impelled by divine purpose, came the Magi from the East. Their inquiry for Jesus, the "newly-born King of the Jews," caused such excitement in Jerusalem as they passed through, that Herod became greatly alarmed, and sought to ascertain where the "Christ was to be born." But Herod's purpose in seeking the Christ differed from that of the Magi. Theirs

was for homage; his was for slaughter. Searching for the newly-born King, star-led, they found Him. Filled with intense joy, they gave Him of their treasure-chests gold, frankincense, and myrrh. On the contrary, Herod's sinister purpose being unrealized, infuriated, he massacred all the boys under two years of age in Bethlehem and all its neighborhood."

Herod's murderous purpose was not effected against his original object, because Joseph, having been previously warned of God to escape with the babe to Egypt and remain there, had done so. Not until Herod had died, did Joseph emerge from hiding and sojourn back to his native land, fulfilling thus the Hosean prophecy, "Out of Egypt have I called my Son." Joseph had heard the divine injunction, "Rise," "Take," and "Go into the land of Israel," but a left-over of Herod's lineage being still on the Judean throne, Joseph with Mary and Jesus, detoured and settled at Nazareth. Thus ingloriously failed Herod's clumsy strategy. Thus was gloriously and divinely effected the miscarriage of evil purpose. So failed the mightiest conspiracy of events to prevent the survival of the world's only Power through whom the people can be saved from their sins.

Christmas then commemorates the inevitable Christ. His advent as Saviour couldn't be stopped. It had its origin in the religious backgrounds of His race, in the religious nature and needs of humanity, and in the purpose and character of God. This, the prophets and seers had labored faithfully to keep constantly before their people, as the event upon which hinged the entire future weal or woe of mankind. Nor Herod nor Pilate should have misread all previous and contemporary signs of the moral imperative of human history and human heart. Jesus was inevitable in time. Because He is *Saviour*, in essential value for us He is likewise the inevitable Christ. We cannot do without Him and be saved, or live, or make progress; neither can we nor society. Mankind needs a Saviour; He is *the* Saviour of history, revelation, fact, and faith.

Jesus was the embodiment of the principle of Right, which He is constantly upholding. This principle likewise, as did Christ, will prevail. His person and life were not a detached phase, but part of the whole moral order of the universe. God's purpose of Right in every aspect of the universe is quite as inevitable of achievement in its time as was the advent of Jesus incapable of being thwarted. Jesus was but the expression in personality of the principle of Right. When God delivered Jesus from the sway of hostile forces, it was not to cease the divine Purpose in offsetting wicked designs.

Central to the moral order and guarantee of its permanence is the fact, but dimly seen through the Christmas festivities, that Jesus could not be intercepted. God's active will likewise is assurance of the triumph eventually of every right principle in human relationships. It matters not that fath may lack vitality; that conduct may

take counsel of doubt; that ideals may lack in clarity; that evil purposes and plans frequently appear to be regnant; as surely as Bethlehem's Babe escaped the covetous clutches of Herod and his times, so truly is righteous Principle gaining its point of vantage and ascendancy in the social order of the present times. Such seers as Tennyson, Lowell, and Cowper held the heart-assuuring view and sang the note of faith:

"One law, one faith, one element,
And one far-off, divine Event,
To which the whole creation moves."

"Right forever on the scaffold,
Wrong forever on the throne;
But that scaffold sways the future
And, behind the dim unknown,

Standeth God, within the shadows,
Keeping watch above His own."

"Right is right since God is God,
And Right the day must win;
To doubt would be disloyalty,
To falter would be sin."

When will society, debauching the Christmas season, ever become wise enough to restore emphasis on its primal meaning, and cease to deceive itself into believing or acting as though it could thwart the righteous purpose of God. Not all the modern Herods and Pilates can do so. The firstfruit of Right was Christ; as He prevailed, so is the final triumph of Right bound to ensue. That is the message of Christmas.

The Texas Annual Conference

By J. H. Lovell

SUBJECTS that rose to mountain peaks of interest in the discussions and transactions of the recent session of the Texas Annual Conference, held at Galveston, Texas, were evangelism, membership increases, Wiley College endowment, church extension in the rurals, Pension and Relief, and World Service.

Whenever any pastor's report indicated a decrease in membership, Bishop Jones would stop and investigate, sometimes confusing the pastor by a series of rapid-fire questions. The bishop's comments and devotional talks from day to day made it clear that one of the chief objectives for the ensuing year would be a substantial increase in church membership on the basis of evangelism, and increased enrollment in the church schools. The emphasis on this objective reached a thrilling climax on Sunday morning, when Bishop Jones, with unusual power and fervor, delivered the annual message, in which he made a dramatic appeal that the "win one" campaign might be laid heavily upon the heart and mind of every member of every church in the Conference.

Dr. I. Garland Penn, who represented both the World Service Commission and the Department of Negro Schools of the Board of Education, pleaded most earnestly that an honest-to-goodness effort on the part of the membership of the Texas Conference be made in the interest of the endowment of Wiley College. He expressed himself as being gratified in the fact that the Conference, including the amount raised by the faculty and students of Wiley, had raised more than \$5,500 as a special fund for the institution during the year just closed. A resolution was adopted in a joint session of the Conference with the Lay Electoral Conference, providing for the apportionment of \$10,000 to the several charges to be raised this year as endowment and special fund for Wiley College.

The interests of the rural preacher and the rural charge was championed in a masterly way by Dr. R. G. Morris, of the rural department of the Board of Home Missions and Church Extension. The Conference, by resolution, commended the school for rural ministers that has been conducted at Waveland, Miss., and recommended that the school be continued there, considering the rare advantages of the Gulfside site and the increased facilities that have been made by the Gulfside Associa-

tion. Special correspondence courses for the rural ministers, outlined by Dr. Morris, were approved also.

Dr. E. M. Jones, with his usual zeal and enthusiasm, represented the Board of Pensions and Relief. He explained in detail the new plan that is being perfected by the board in the interest of a more substantial support for all claimants. By the adoption of resolutions the Conference recorded its sympathetic interest in the improved plans soon to be inaugurated.

Instructive and inspirational addresses were delivered also by Dr. Merrill J. Holmes, of the Board of Education; Dr. E. D. Kohlstedt, corresponding secretary of the Board of Home Missions and Church Extension; and Dr. J. A. Diekmann, of the Board of Hospitals, Homes, and Deaconess Work.

The report on World Service for the Texas Conference, as commented upon by Dr. Penn, showed that at the close of the fiscal year 1927, \$15,991 had been reported. This represented an increase of thirty-six per cent over the amount raised the previous year. Six of the seven Conferences of the New Orleans Area had reported substantial increases for the year. The decrease (less than five per cent) in the Upper Mississippi Conference, is more than accounted for by reason of the Mississippi flood conditions in the spring of 1927. The area, taken as a whole, showed an increase of more than seventeen per cent over the previous year.

Willis D. Washington, Ezekiel Batiste, John H. Doaks, Albert T. C. Collins, and Lee A. Thigpen were received into the Conference in full connection.

Edgar Thomas, Monroe Cole, Felix W. Logan, and Henry Young were received on trial.

Lee A. Thigpen and Robert C. Collins were ordained as elders, the latter as a local preacher.

A. D. Phelps, William Jones, Charles H. Moore, W. L. Sonus, John H. Richards, and Burl Mack were ordained as deacons, all except the first named, as local preachers.

The Conference, without a dissenting vote, adopted resolutions commending with praise the work of Bishop Robert E. Jones as resident bishop of the New Orleans Area for these eight years, and praying the General Conference of 1928 to make provisions for his return to the area for another quadrennium.

Contributed Editorial

A New Year's Card

AS the old year runs to its close, it is good custom of our people to come to a stand and make a reckoning with themselves, to wait upon God and take direction from Him for the enterprise of the New Year. There is special reason why we should do so now.

Our lot is cast in a restless and moving age.

There are at least four great movements of challenge and revolt discernible over almost all the world.

There is a rising of subject peoples against the dominance of other and hitherto stronger nations.

There is a revolt against the subjection of women and a demand for a new co-partnership in labor and honor between the sexes.

There is a revolt among the wage-earners against what is regarded as economic subjection.

There is the challenge of awakened minds against authority and tradition.

We may dislike any or all of these movements, and we may well distrust some forms of their expression, but neither we nor those who come after us can evade their influence, and to ignore them is to ignore the signs of the times, which Christ told us we ought to read.

For those, then, who wish above all things for comfort and security, this is not an ideal time. Far from it. Those who are smoothing their bed for sleep would do better to be packing their bag for the journey; the human family has again struck its tents for another march. But for those who believe in God and are willing to go forward with Him, this is an exhilarating day, for it is as full of opportunity as of danger.

Some Christians there are indeed who make of their religion a defense against the cry of the world's need and seek soothing rather than strength. Others fling themselves into the controversies of the hour, take sides with those nearest, and are presently indistinguishable from other partisans. There seem always to be a ditch and a quag on either side of the right way. Perhaps the entirely right way has still to be found. It is vain to tell the world that Christ is the one sure guide and yet be unable to say *anything* about His mind in those great social readjustments which are now being forced upon us.

The time may come soon when the Christian Church will do something more than offer general principles and leave untouched the one real difficulty of their application; when it will come nearer to the trouble of a world struggling with the new and tremendous problems of modern corporate life, and indicate the way forward, for it may be that these modern problems can only be solved in a fellowship of Christian men and women under a guidance which lifts them above their nation or their station—in a word, above their self-interest.

Meanwhile each one of us has his own part to play, and there is no greater service that the Christian Church can render to the community than to provide it with men and women steeped in peace and goodwill.

So I wish the people called Methodists, in this New Year, peace with adventures, labor and a light heart, a sense of vocation and a sense of humor, minds girded but not tense, alert but not anxious, employed but not busy, strenuous but well-rested—in a word, grace and peace from God our Father and the Lord Jesus Christ.

W. R. MALTBY,

Ex-President, British Wesleyan Conference.

Retired Models

THERE is almost a feeling of sadness over the passing of the Model T Ford which has been as familiar a figure of the landscape as the trees. It makes us wonder what the roads will *look* like, when in a few years more "all, all are gone, the old familiar radiators."

It will make us wonder what the world will *sound* like when the peculiar whinny of the Ford—either calling to its mate or announcing its intention of moving—resounds no more.

It makes us wonder what the world will *feel* like when the old familiar bumps will be gone.

Retiring America's most familiar model on the road inevitably brings the thought of other models which might well be retired, yielding place to new. Will the laymen forgive us for suggesting that there come to mind several standard models of laymen which have been familiar sights of the ecclesiastical landscape for generations, but which have served their day and generation and which might well be retired in favor of some new models of laymen designed on a different plan. We name only a few of the time-honored models.

The "*Bronze Statue*" has been a well known type of layman. In practically every town in the United States there is a statue of either some local worthy or some Civil War soldier erected in the public square. Like Massachusetts, "there he stands"; serene, unmoved by wind or storm, not to be budged by anything less than a liberal charge of dynamite. The landscape in many churches has similar bronze statues—laymen whose serene immobility is no more to be disturbed than that of the statue. Like the familiar Civil War soldier cast in bronze, their fighting days are over. Frequently they remind a despairing pastor, eager for a church to be on the move, of those grand old lines of the hymn,

"On the Rock of Ages founded,
What can shake thy sure repose?"

This particular model could well be replaced by one with a little more rapid acceleration, whose mental and spiritual "pick up" was a little more rapid and sure.

The "*Nervous Wreck*" is a model very frequently found. He is the layman that always seems afraid that something will happen. Perhaps it is the boys who get on his nerves by wearing out the carpets, or the imminent danger of wrecking a window in the basement with a basketball. Or perhaps he is worried that the pastor will say something indiscreet.

President McCracken of Vassar has recently said that too many trustees have as their only motto, "Let us highly resolve that there shall be no deficit." In fixing over this "Nervous Wreck" model we would suggest a little change in the mixture. Put in a little more New Testament daring and faith and not so much cautious Chamber-of-Commerce prudence.

"*Robinson Crusoe*" has unfortunately served as a model for a large number of laymen. He is the man who has marooned himself on a little island of individual absorption; who never gets to the mainland of the great common interests of the Church and the Kingdom. From the world enterprises of the Church as well as from many of the local endeavors he is as far removed as if he were on a little island in the South Seas.

Can we retire these models for 1928 and replace them with something more powerful and alert? L.

The Perils of Routine

A New Year's Message to the Church

By J. D. Jones

Pastor Richmond Hill Congregational Church, Bournemouth, England

IT WAS a favorite saying of Silvester Horne's, "The difference between a groove and a grave is only a matter of depth." And many a man and many an institution have found their graves, so far as useful service is concerned, simply because they refused to be lifted out of their grooves. They have met every proposal to adopt new methods with Peter's protest, "Not so, Lord . . . for we have never." Of course, there are some light-headed people who seem to love change for change's sake. Like the Athenians, they are always for the "new thing." They have a craving for novelty. I am not commending that spirit. Change for change's sake is as stupid in its way as the rejection of a new thing just because it is new. But I am not concerned with that temper here.

My concern in this New Year's message is with the paralyzing effect of our love of the customary and the conventional, the deadly menace of the groove—the enslaving power of routine. Innovations of every kind, new methods, new statements of truth—we rebel against them. "Not so, Lord," we say, "for we have never." There is some deep-seated love of the usual in us all that makes us object to any new proposal, not because it is wrong, but simply because it is new. Let me illustrate the truth of this in one or two directions.

When the First Steam Engine Arrived

Look at the truth of it to begin with as illustrated in the realm of mechanical invention. The nineteenth century witnessed what has been called the "industrial revolution." The chief cause of the industrial revolution was the discovery of the power of steam. Pioneers saw in steam the possibility of increasing production almost immeasurably as compared with the production of hand labor. But does anyone imagine that the transition from hand labor to steam-driven machinery was accomplished without trouble? All the forces of obscurantism and reaction were up in arms. What was good enough for their fathers, they said, was good enough for them. "Not so," they said to the innovators, "for we have never." When, for example, the power loom was invented to take the place of the hand loom, and Arkwright and Crompton perfected the spinning jenny, does anyone imagine that their inventions were welcomed and they themselves applauded? The inventors had to face riot and persecution. Their machines were smashed. Their mills were burned to the ground by violent mobs. People were not going to have the good old methods interfered with. They didn't trouble to ask whether these new methods were better; it was enough for them that they were new.



J. D. JONES

The Fear of New Discoveries

And you can see the same attitude illustrated in other spheres more important than that of mechanical invention. In the realm of knowledge, for example. Men are more afraid of new discoveries of truth than they are of anything else. New ideas disturb them more even than new machines. Every great pioneer in intellectual research has been a persecuted man. All the forces of mental inertia and obscurantism have been in full cry against him. Take for one illustration the case of Galileo. What was Galileo's offence? Briefly it was this: He dared to believe that though the Ptolemaic system which made the earth the center of the universe was the popular and orthodox belief, Copernicus was right when he maintained that the sun

was the real center, and that our earth revolved around it. He dared to believe it, and he dared to say so. With what result? With the result that though he was an old man of seventy years of age, he was flung into prison by the inquisition, and under threat of torture compelled to recant. It wasn't that there was anything wicked about Galileo's teaching. It was new, that was all. And the ecclesiastical authorities of the day declined to listen to it just because it was new. The earth go round the sun? Not so; they had never heard any such suggestion before.

The Church's Danger of Routine.

Consider the church. What God was doing by this vision of the great sheet was this: He was summoning the church, through Peter, its leader, to a bolder and larger policy. The obstacle in the way was the prejudices of the Christians themselves. They had never thought of the Gentiles as fellow heirs. They had regarded them as outside the pale. When the summons came to offer the gospel to them, they said, "Not so, Lord; we have never." And how much it cost to overcome that prejudice, and how long it took, anyone may discover who will read the Book of the Acts and the epistles of St. Paul. Ultimately, after the destruction of Jerusalem, that prejudice was destroyed, and what was a dangerous innovation in the hands of St. Paul became the regular and accepted practice of the Christian church. But again and again in the course of the centuries the Christian church has displayed exactly the same spirit. It has become the slave of routine. It has allowed itself to be imprisoned by custom. It has resisted all suggested change and alteration in method, not because the change was undesirable, but just because it was new. It has got into a groove and has allowed the

groove to become its grave. Take one or two perfectly simple and obvious illustrations:

Beware of Red Tape

In the eighteenth century the church in its relation to the heathen world occupied much the same position as the primitive church did to the Gentile world. It felt under no obligation toward it. It neglected and ignored it. The Christian people of a land like this scarcely looked beyond their own borders. Then it was borne in upon the mind and heart of William Carey that those dim and ignorant millions were also God's children, and that Christ had died to save them. He ventured to speak about all this to a ministers' meeting one day, and this was the reply he got from the president: "Sit down, young man; when God wishes to convert the heathen He will do it without your aid or mine." Missions to the heathen! Who had ever heard of such a thing? "Not so," they said, "for we have never."

Or take a slightly broader view. I was talking only recently about certain churches in London which once were strong and flourishing, but are now problems. I asked my brother ministers how they accounted for this. The answer I got from more than one of them was this: The character of the populations round the churches had in the course of twenty years totally changed. But the churches had made no change in their methods.

The church needs to learn the lesson that no methods are sacrosanct. "God fulfills Himself in many ways, lest one good custom should corrupt the world." The methods the church ought to adopt are not necessarily the methods of our fathers, but the methods best adapted to further the interests of Christ's kingdom to-day. Red tape is not simply a peril to our civil service; it is a peril to the church of Christ. We are missing opportunities because we are hidebound by tradition and custom. We need in dealing with this age of ours that spirit of adaptiveness which made the apostle say he was willing to become all things to all men if by all means he could save some.

Growth in Doctrine

"I believe in the Holy Ghost." We can all heartily say that, but we do not all accept what that faith involves. For to believe in the Holy Ghost is to believe in growth in our perception of Christian truth, for the Spirit is constantly taking of the things of Christ and revealing them to men. That this is so is abundantly clear to anyone who studies the history of the Christian church. Men have grown in their understanding of Christ's mind. And the growing understanding of Christ's mind has necessitated changes in the statement of Christian truth. That such changes have taken place in the course of the Christian centuries is undeniable. Doctrines have again and

again had to change their form because of the advances of knowledge. The heterodoxies of one day have become the orthodoxies of the next. But there is nothing so distasteful to the average man as to have to change the form of his belief. Opinions and doctrines in which we have been brought up fit us like our old clothes, and we hate giving them up. And when any man arises with some fresh presentation of truth, we instinctively distrust and fear him, and sometimes we try to silence him. The unusual to us is almost equivalent to the untrue. "Not so," we say, "for we have never."

But natural though such a feeling is, it is fatal to indulge in it. The question we have to settle is whether the new and unusual thing is true. Some of the worst crimes of the world lie at the door of men who said, "Not so, for we have never." Every martyrdom can be set down to their account. "They be setters forth of strange gods," they said of the Christians—not of false gods, notice, but of strange gods. The crucifixion of our blessed Lord Himself may be laid to their charge. He was a great religious innovator. "Ye have heard that it hath been said to them of old times . . . but I say unto you." He brought men new views of God and of His kingdom. And the Jews, hidebound by their traditions, imprisoned in their prejudices, knew not the day of their visitation, but crucified the King of Glory. Judaism might have had a glorious resurrection in Christianity had its leaders possessed the open mind. As it was, their house was left unto them desolate.

We need to learn the lesson in these days. For once again the church finds itself in a time of vast and far-reaching change. New discoveries have necessitated new

statements of our faith. Our views of the Bible, our ideas as to God's relationship to the world have got to be reconstructed. There are some who make the old protest of custom and tradition. "Not so . . . for we have never." I wish to say that if the church as a whole adopts that attitude, she will inevitably lose all command of the rising generation. May God preserve us from narrowness and obscurantism of that kind! The church that will not get out of its groove will find its grave. The church's business in this world is to proclaim a gospel—the great and wonderful gospel of the grace of God in the redemption of mankind through the sacrifice of Christ. It is not here to insist upon a certain cosmogony or a certain theory of inspiration. It is here to proclaim the gospel. And what I want to see, what I pray the church may always be, is a church that shall be ever loyal to that central gospel, but which because it believes in the Holy Ghost will always be frank and open-eyed and hospitable to new truth. Such a church, at once fervently evangelical and yet progressive and free, will, I believe, capture and hold the world.

Star of the East

BY MRS. JOHN M. SPRINGER

O Star of the East,

We greet Thee!

We need Thee!

*Shine into our hearts so self-centered
and dim.*

*Reveal the Christ-Man to our ease-
loving spirits;*

Lead to the God love manifested in Him.

O Star of the East,

Be with us

To guide us

*As through the drear desert we march
on our way.*

*We stumble in darkness, bewildered and
wand'ring.*

*Guide Thou our feet straight to Him
in whom is day.*

O Star of the East,

We hail Thee!

We praise Thee!

*Shine on o'er our world from the east
to the west,*

*Till every dark corner is at last il-
luminated—*

*Till every creature finds Him and is
blest.*

The Farm, the Home, and the Future

Is the Child-Rearing Family at Stake?

By Charles J. Galpin

United States Department of Agriculture

CONSIDER what the family means to the church. When I say that the family is the unit of the church, I mean much more than the fact that the church roll goes by families, that the people sit by families, pay by families, come and go by families. I mean that the individual comes into the church through the family; that the church helps create the family, consecrates it to its social function. The church admonishes each child to obey and honor its parents. It warns the parents to love and cherish the child. The church has a large function in the maintenance of the family. It has a large stake, along with the nation, in the maintenance of a type of family in which all the necessary social elements are expressed, besides husband and wife, children and children enough so that the full moral code of human relationships may have play, generosity, understanding, love, forbearance, helpfulness, co-operation. A type family is a small laboratory of civic and religious life.

But further—much further than all this—the family provides a symbolism for religion without which the church would be very barren indeed. Go through the Bible and take out every reference to, or implication of, family—father, mother, son, daughter. Leave not a vestige from which the idea could be derived. Then I ask you where you would get the framework upon which to understand emotionally the Fatherhood of God and the brotherhood of man? Words mean nothing apart from experience; and if the child grows up outside a type family he has no experience by which to put religious meaning into the formulas of the church.

My point is this: Without the type family, religion loses its great interpreter. For experience in this normal type family gives all the clues to God's loving, forbearing Fatherhood, and the divine idea of an affectionate human brotherhood.

When you hear any plan proposed which makes the type family tend to disappear, or when you see in the growth of cities the disappearance of this type family, you will be aware that the social underpinning of the church is being loosened. I say to you earnestly—forgive me if I say it too earnestly—the farmer of America is holding for the church and nation the line of the normal type family at the last ditch, and his function should be recognized and highly honored.

The City Family in America

The American city has several marked characteristics on the human side; first, it has a large quota of unmarried young men and women with ages ranging from twenty to thirty-five years; it has a considerable quota of childless married people who have been married from five to thirty years; it has a considerable quota of one-child families. These characteristics may be summed up as follows: The American city is a place of unmarried

adults who remain unmarried; a place of childless families which remain childless; a place of one-child families, which never have two children. Sum it up in this way: The American city is characterized as a place where the family tends to disappear as an institution, or to be replaced by a type of family—all of its own peculiar kind—whose meaning is not yet quite clear to anyone, because not yet adjusted to the needs of civilization.

We should be wanting in our task if we did not look a little further into this family situation and notice some of the reasons for what occurs. Let us take two features of the case. First, the matter of work or occupation. The city offers, as we well know, a great opportunity for women in work adapted to their intellectual ability, their liking, and to physical strength. These positions are available to them from the age of eighteen to forty-five years. The independent life becomes a habit; marriage is delayed, and family life is postponed or declined. In like manner, work is available in cities for many unmarried men aged from twenty to fifty years. In fact, whether a man is married or not rarely figures in these jobs. The marrying age of men is postponed for various reasons, principally on account of the cost of married life. A compromise frequently comes; husband and wife, continuing to work, in order to maintain a standard of comfort to which each one has personally become used to. The postponed marriage of the man sets him into a habit of life difficult to break. The high cost of children stands as a constant check upon the man and woman of high standards of life, so that the one-child family is the sort of family which many feel able only to afford.

The High Cost of Children

Summing the work side up, we shall have to say that the continued opportunity for work to men and women, unmarried or married, is such that independent ideas and habits fasten upon men and women which tend to restrict city marriages and city families. The high cost of living in cities, up to a standard of life which unmarried people become accustomed to, tends to delay marriages and restrict the family to the childless or to the one-child type of family.

The second consideration I wish you to recall with me is the residence or housing conditions of city people with respect to family life.

The scarcity of space in the American city makes housing very expensive. A house furnishes several basic things for life and growth—shelter, then air, then sunlight, then space, then privacy, then quiet. In American cities shelter from cold, rain, and heat is more easily secured and more cheaply secured than any of the other basic requirements. Good air, clean, uncontaminated, comes high. Direct sunlight, so necessary for growth and health, is particularly difficult to get all over the house where humans must live. Space to allow elbow room with the psychology of freedom; the amount of

privacy which is so essential to responsible, healthy life; quiet, which is so necessary for thought, poise, and rationality—all these are so difficult to get, even at high costs, than when the other conditions which restrict family groups in cities are not present, these conditions begin to operate with the thoughtful, and family life is greatly restricted.

I wish to call attention at this point to what happens when, in spite of these conditions which are unfavorable to family growth and development, families are started in cities without much thought. One of two things occurs; either the family of the ordinary worker is the victim of these unfavorable family conditions, or a retreat is made to suburban life and resi-

dence where families may have whole houses with the basic conditions of life and growth. But about the bringing up of families in city conditions where plants would die, where animals could

scarcely live, we must agree as churchmen that the moral hazards of family life in these circumstances are too great a handicap to load upon children, who have enough in this world even under the most favorable conditions to drag them down.

The ordinary observer sees in every city the mass multiplication of apartment houses, of the small apartment character, from the two-apartment type, through the thirty apartment type to the 300 apartment type; the multiplication of the residence hotels. These recent developments are all housings adjusted to this new city type of family without children. The observer sees the families with children living in the squalid quarters without space, light, air, privacy, or quiet. The observer sees the wealthy residential sections where persons in small families with a large servant menage live.

Let us sum up this side of the city family: The basic health requirements for human beings, as for animals and plants, require more space, air, sunlight, privacy, and quiet, for the growth of children, than the ordinary married couple working in cities can afford. Therefore one of two things occurs; either the children are not reared in families, or, if so, children are victimized. Suburban homes, outside city congestion, are the city's safety valves.

"If the church, for sheer self-preservation of itself as an influence in the nation ever had a cause, ever had before it a motive for crusade, ever had a motive of holy action, it has that cause, that crusade, that motive in the conservation of organized religion among American farmers."

Keystone View Co.—Ewing Galloway

"Recent developments in building in cities are all adjusted to the new city type of family without children."

The Farm Family in America

Let us turn now, before coming to a conclusion about the relation of the church to the city family and to the farm family, and notice some of the patent characteristics.

The picture before you in striking contrast with the picture I have drawn of the city, is that of six millions of farms, with a house on each, having on an average of over 100 acres in the lot. In each house a family. In each family there are on the average more than two children. On the whole a little more than half the farm population are children—persons under twenty-one years of age. There are, of course, unmarried adults on farms; but in no sense do they characterize farm life. In fact, farm life is broadly characterized by family groups—the family type being one with more than two children. Contrary to general belief, the farm in America is not characterized by large families, such as eight to a dozen children; but the farm is the place of child life, living in the family group.

In respect to work, quite a different situation from that in the city presents itself. Both husband and wife are at work, but both work close to the house. The husband in the fields nearby, the wife in the house at housework, and with some farm work fitted to her strength and desire. And the children, from tender years are also at some work suited to their small but growing abilities. The farm affording work to both man and wife and child presents the opportunity of advantage in marriage and in a growing family. Instead, therefore, of the family being a disappearing institution, the family of the children-bearing type is woven into agricultural life by the very nature of things. A word now as to the housing conditions: Here there is a very clear picture of the presence of all those basic requirements for health and growth. The house has space and privacy. It has fresh air and direct sunlight. It has quiet. From the point of view of the child the farm residence is excellent for growth and development. It has free what the city man buys at great cost.

To sum up the characteristics of the farm family, one would point out that good farming tends to perpetuate family life of the child-bearing type under conditions which can scarcely be matched in any other type of occupation. Just to mention two or three things which are outstanding in the psychic structure of this family: Being a strong unit, very much by itself, separated from other groups, the farm family develops a social solidarity, in which brotherhood means much, fatherhood means much, motherhood means much, sonship and daughtership means much. Here is an occupation that binds them all together. The residence binds them together. And the size of the group tends to weld them together. And there does not appear in American farming any tendency to break down this type of family.

The Significance of the Farm Type of Family to the Church

We are now ready to press on to the question, What the type of family found on farms means to the Christian church.

The comparison of tendencies in city and on farm seems to show plainly that the family under city conditions tends to instability, impermanency, or entirely to disappear as a child-bearing institution; while on farms every natural motive in the farm situation continues to perpetuate the family of the child-bearing type. The great offset for city workers of a domestic frame of mind is suburban residence, where child-bearing families may be established and maintained.

Agriculture in America economically, politically, socially, has possibly reached its peak and begun to decline. The farm population is either on a slide down or is seeking a level where it may stabilize itself. City business and city populations are on the increase. The city is growing at the expense of the country. All the forces which push the city up are also tending to make the child-bearing type of family disappear. The farm is the last stronghold of the American type family.

If the church, for sheer self-preservation of itself as an influence in the nation ever had a cause, ever had before it a motive for crusade, ever had a motive of holy action, it has that cause, that crusade, that motive in the conservation of organized religion among American farmers. Not only religion among farmers, but a complete understanding of the farm family's social and moral function in the nation, and sympathy with all the economically and socially sound meth-

ods to preserve a contented farm population, intelligent, and sharing equally in the privileges and compensations of life.

The Contribution of the Rural Areas to the Nation

If you would see more definitely how this function of the farm family works out to the benefit of the city, take notice of the following steps: (1) The farms produce more children than can find an occupational job and a type of service in the country. This has always been so; it will probably always be so. (2) The surplus goes to the cities, at the early adult age. This constant stream of young life feeds city populations as well as city industry. What does it carry to the city as a thing which the church is interested in? It carries the tradition, and value of, experience with the child-bearing family. It carries domesticity. It carries also the stamina of physical and psychic life. The hope of the city and the city church lies in this stream's taking up suburban residence, marriage, a child-bearing family life, and perpetuating for the city and the nation the ideals of family.

The Carpenter

BY G. A. STUDDERT-KENNEDY

*I wonder what He charged for chairs
at Nazareth.*

*And did men try to beat Him down
And boast about it in the town—
"I bought it cheap for half-a-crown
From that mad Carpenter?"*

*And did they promise and not pay,
Put it off to another day;
O, did they break His heart that way,
My Lord, the Carpenter?*

*I wonder did He have bad debts,
And did He know my fears and frets?
The gospel writer here forgets
To tell about the Carpenter.*

*But that's just what I want to know.
Ah! Christ in glory, here below
Men cheat and lie to one another so;
It's hard to be a carpenter.*

A Light to Lighten the Gentiles

By the Rev. E. Adolph Haynes

AND behold, there was a man in Jerusalem whose name was Simeon, and this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him." In this simple manner Luke introduces the seer who uses the words of our theme. This man Simeon had received divine information; nay, more correctly, special revelation from God that his life would be prolonged until the advent of "The Anointed One." The world had lapsed into profligate degeneracy, inky in its blackness—a world so impious, selfish, strife-ridden, wrong-soaked, vicious, deceptive, greed-steeped, that Esaias had uttered his lamentable prophetic wail, "For behold, darkness hath covered the earth and gross darkness the people." In the interim between the prophets and the coming of the Messiah, Solomon's temple was removed. The heart of God's people thirsted; yea, yearned, mourned, lamented for the voice of a prophet, but no prophet came. The ark of the covenant was no more, and there was Israel—no temple, no glory.

"The Holy Shekinah had gone from its place; no prophet was speaking for Israel's race." Zerubbabel's temple was built, which, according to Talmudic record, lacked the sacred emblems of the glorious Solomon's temple—no Shekinah, no Urim and Thummim; therefore no Holy Spirit. This temple was eventually plundered by Antiochus Epiphanes, who brazenly defiled it with idolatrous worship. The heart of Simeon must have been sad in the thought that even though Herod remodeled the temple and made it very imposing, yet it contained just one golden candlestick, a single table of shewbread, and a Sanctum Sanctorum without the ark of the covenant. Everywhere "Ichabod" was written upon the history of Israel.

Simeon, "waiting for the consolation of Israel," was led of the Spirit into the temple, and while in an attitude of worship the truthfulness of Malachi's prophecy was realized. "The Shekinah whom ye seek will suddenly come to his temple, and the messenger of the covenant whom ye desire, behold he cometh," saith Jehovah of Hosts. For suddenly the parents brought in the child Jesus to do for Him after the custom of the law. As Simeon, "strangely warmed," looks upon the face of the long-looked-for Messiah, he gets the thrill that can come only to the man who trusts implicitly the promises of God. Moved by an unrestrainable impulse, he takes "the born King of the Jews," the tangible Divine Presence in his arms and with sledgehammer directness blesses Him, and as part of the benediction styles Him "A Light to Lighten the Gentiles." Simeon had to crucify the Jew in him tremendously to make such an un-Hebrew proclamation. The idea of a Messiah for the Gentiles was abhorrent to Abraham's seed, who had become steeped in the mistaken belief that Jehovah's protecting care was confined exclusively to Israel. The Jewish nation meant infinitely more to the Jew than the individual. His nation, his tabernacle, his temple, constituted his medium of fellowship with Jehovah. To him every other land or people was inferior, if not unclean; therefore as he sits by the rivers of Babylon he asks, "How can we sing the Lord's song in the land

of a stranger?" Why, then, this sudden change over Simeon? "The Holy Spirit was upon him," and that great Personality does not know Jew from Gentile. The new era had dawned when in Christ there would be neither Jew nor Greek, Scythian, bond or free, but Christ would be all and in all.

To Lighten the Gentiles

The word "lighten" is not used in the sense "to lessen," "to render less heavy," but rather "to brighten," "to give light"; to clarify the things that perplex the Gentile; to lift the soul of the Gentile from the nadir of darkness into the full zenith of light; to depose the things that horrify the Gentile, and enthrone the things that delight. The Gentile is, therefore, in possession of a new angle of vision. He is "lighted" upward, and can call God "Our Father"; he is "lighted" outward, and can see himself a sinner with the possibility of becoming a saint. He is "lighted" onward, and is now freighted with the hope of eternal life through Jesus Christ. He is "lighted" inward, and his spirit bears witness with Christ's spirit that even a Gentile can be an heir of God and joint heir with Christ. Moses and the prophets had made the world to feel that this light, this revelation, was given of God exclusively. For the Jew it had permeated every nerve and fiber of the Hebrew's being that this exclusion dare not be shared by the Gentile; but now the Wonderful, Counsellor, Godlike Hero, Father of Eternity, Prince of Peace, is come, and under the irresistible impact of the Paraclete, Simeon astounds his racial group with the zestfully irrepressible declaration that this luminous revelation is moving Gentileward. After all, this was no new declaration to the Hebrew who kept up with prophecy. Hear Deutero-Isa. 42. 6, "I Jehovah will give thee for a covenant of the people for a light of the Gentiles." Again 49. 6, "I will also give thee for a light to the Gentiles that thou mayest be my salvation unto the end of the earth." The attitude of God toward Nineveh, the chief commercial city of Assyria, is proof positive that whenever a people showed themselves willing to enter into the bond of covenant with Jehovah, He showed disposition to give them a chance. Hence His pertinent question to Jonah, "Should not I spare Nineveh, that great city wherein are more than one hundred and twenty thousand persons?" Jesus confirmed it when He declared, "Other sheep have I which are not of this fold." Peter was whipped in line by a vision to rivet it on his mind. Later when he seemed hard to learn his lesson, Paul emphasized it by "withstanding Him to His face." If it had been left to bigots of the type of Jonah and Peter, the Gentile would have remained in the maelstrom of darkness. But thanks be to God, seven hundred and fifty years before Christ came, under the mighty influence of the live coal from the altar that the heavenly messenger applied to his lips, Isaiah thundered vehemently, "The people that sat in darkness have seen a great light, and to them that dwelt in the Gehennah of death, to them did the light spring up." No wonder, then, that Simeon "rejoiced" and was ready to die.

The Glory of the People Israel

God gives according to capacity. The Gentiles got "light"; the Jews got "glory." Glory was a familiar word in the good old temple days when Jehovah traveled in the greatness of His strength. Elation, happiness, jubilation, adoration, fell prostrate at the feet of the Hebrew "when the glory of Yahweh filled the temple. The Shekinah, representing God's presence in the midst of His people, was the medium of Israel's "glory." Now Chaldea was responsible for the destruction of the sacred emblem in what they thought a complete annihilation of the Hebrew Jehovah. In God's time, however, His name would once more triumph. Hosea, the prophet of divine love, seven hundred and thirty-five years before the Advent, uttered this note of warning, "They have sinned against me, therefore will I change their glory into shame." Haggai relieved the tension by his encouraging declaration: "The desire of all nations shall come, and I will fill this house with 'glory,' and the latter glory shall be greater than the former, saith Jehovah of hosts."

The despairing groans of God's people rose like incense to heaven: "Our transgressions and our sins are upon us, and we pine away in them; how can we live?" "Oh, Jehovah, our bones are dried up, and our hope is buried; we are clean cut off." Amid it all, Simeon with childish faith in God's promises calmly "waits upon the Lord."

And now, not a symbol, but the Divine Presence *Himself* is greeted by Simeon in the temple. His bosom heaves heavily, his pent-up fears are subsided, his eyes saw "the greater glory of the latter house." Simeon is free once more to give God ownership. He now finds breathing space to once more refer to Israel as "thy people." They had apparently forfeited ownership through unbelief, disobedience, self-opinionatedness, neglect, formality. Now Simeon rejoices with joy unspeakable, because "glory" which God had specifically delegated to Israel, and which Israel had wantonly thrust away, is restored in the coming of the Divinum Humanum, and overwhelmed with gratitude of the first magnitude, the seer supplicates the throne of grace, "Now lettest thy servant depart, Lord, according to thy word, in peace; for mine eyes have seen!" Marvelous! Exhilarating! Impelling! Astounding! Result-compelling!

Ye Are the Children of Light

Jesus—"Light to lighten the Gentiles," comes to our view very vividly at this Christmas season, and continues His mission of illuminating the darkness of the world. He not only once more announces Himself "the light of the world," but He renews our tremendous responsibility of nearly two thousand years. He once more in trumpet tones says to us, "Ye are the light of the world." As Paul puts it, "Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness." This is the message of Christmas to us. Every ray of light that man has ever received came from Him. The glimpses of light the heathen had were from Him—"He is the light, the true, lighting every man coming into the world." Even the circumstances surrounding His birth "light up" all walks of life. He was born in obscure Bethlehem so that the rurally crude need not be embarrassed to come to Him; He was born in the night, opening the way for those in the meshes of the dense darkness of sin to come to Him; He was wrapped in swaddling clothes, the garb of the humblest peasant, so that the poor

need not hesitate to come to Him; He was born amidst the oaths and bickerings of Godless muleteers, so that the outcast may be emboldened to come to Him; foxes had holes, birds of the air had nests; He had not where to lay His head, so that the destitute and homeless need not be ashamed to come. He has covered every ground before transmitting this "light" to us. He *lights* men of every grade. He is in very deed "the High Priest touched."

As we commemorate this "lift" from darkness to light, let us not forget that it freights us afresh with the responsibility to "let our light so shine that men may see our good works and glorify our Father, which is in heaven."

CLARKSBURG, W. VA.

Pastoral Letter, Chattanooga Area

By Bishop W. P. Thirkield

THE practical and very helpful measure proposed by the Federation Councils Commission on Evangelism for the deepening of spiritual life in the churches, is the reading of a chapter a day in the Gospel of Matthew during January, and in the Gospel of John in February. To encourage this bringing of the Scriptures into the thought and life of the people, the American Bible Society has issued copies of these gospels nicely bound at one cent per copy.

In preparation for our forward movement in evangelism throughout the Chattanooga Area, I would urge pastors and district superintendents to secure copies of these gospels and distribute them among the people. What finer Christmas or New Year's greeting could be given than a copy of this one-cent edition of the gospels? May I urge this upon the attention of every pastor? For this area the Parcel Post rates for these one-cent portions is as follows:

	Zones 1, 2 & 3 Tennessee	Zones 2, 3 & 4 Alabama	Zones 2, 3 & 4 N. Carolina
For 25 copies.....	8c & 10c	8c, 10c & 13c	8c, 10c & 13c
For 50 copies.....	9c & 12c	9c, 12c & 17c	9c, 12c & 17c
For 100 copies.....	11c & 16c	11c, 16c & 25c	11c, 16c & 25c
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For example: 400 copies to Zone 4 :

First 20045c
Additional 200, at 20c per 100.....40c

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Sunday School Lesson

INTERNATIONAL SERIES

By the Rev. Edward R. Lewis, A.M.

JOHN HERALDS THE MIGHTY ONE

FIRST QUARTER. LESSON I. JANUARY 1

General Lesson Title—John the Baptist and Jesus.

Lesson Material—Mark 1. 1-13.

Additional Material for Teachers—Mark 6. 14-29.

Golden Text—He must increase, but I must decrease. (John 3. 30.)

Devotional Reading—Psa. 4. 3 to 5. 3.

GOSPEL OF THE SON OF GOD

Good Tidings of Jesus Christ. The foreword and title of Mark's narrative presents his purpose clearly. The story is to be the good tidings, or gospel, of Jesus Christ, the Son of God. The marginal note informs us that some ancient authorities omit the last phrase. Nevertheless this phrase is a true characterization of Mark's dominant conception; and it has provided our six-months' course of lessons with its title, "The Gospel of the Son of God: Studies in Mark."

The beginning of this story of the "good tidings" is like Mark throughout—it is abrupt, vivid, and vigorous. It is a real privilege to have the opportunity of spending six months in systematic study of this earliest and most picturesque of the Gospels. In its pages the Son of God walks mysteriously and potently. The portrait that we have of Him is unique in the New Testament.

With this in mind, we should keep before us, through the entire period, the aim of the course as formulated by the Lesson Committee: "To discover, through a study of a series of vivid pictures of Jesus' deeds of power and of His teachings contained in the Gospel of Mark, the basis of the writer's conviction that Jesus was the Christ, the Son of God."

The Sacred Deposit. Early Christian records refer frequently to the Gospel story under this name. They regarded the first-hand accounts concerning Jesus as a most sacred inheritance, a fortune deposited to their account, from which they drew interest. This beautiful legacy was guarded jealously for long years before it was finally committed to writing.

These early accounts were of two kinds: stories of Jesus' deeds, His journeyings, His miracles, His wonderful experiences; and collections of His sayings, parables, aphorisms, solemn exhortations. The book of Mark, for the most part, belongs to the first sort, for it is mainly a narrative of Jesus' doings.

New Testament scholars are agreed that Paul's letters were written before our Gospels assumed written form. Of course the Gospels in their original oral form go back to the very time of Jesus. The early apostles and their disciples eagerly carried the story of their Master's life and teaching far and near. "Believing that Jesus was risen from the dead and was to return as their Messiah, they penetrated many countries on missionary tours or carried the teaching as they went on business."

Mark's Gospel. As time passed, it became increasingly desirable to commit the sacred deposit of story and teaching to writing. As Christianity spread, it was not possible for many of the congregations to hear the account even from the lips of those who had known personally the immediate disciples of Jesus. Moreover, the religion of Jesus won its way in the middle classes to some extent. These people could read, and would desire a written Gospel. Again, persecution grew less, for a time, in many quarters; it was no longer dangerous for Christians to have documentary evidence of their faith.

For all these reasons, authoritative records were called for. Those who had known Jesus

in the flesh were growing old and passing on. Many pretenders were undertaking to draw up an authoritative gospel. Hence the leaders in the early churches seriously gave their mind to the problem of selecting the best accounts and preparing the most satisfactory compilations.

Scholars are agreed that Mark is our oldest and simplest and basic record. It is the dynamic Gospel. In this story Jesus is constantly moving about. It is interesting to go right through Mark, reconstructing the itinerary of Jesus by picking out all the references to His movements.

One is apt to wonder, "Why are the data comparatively scanty, considering how large a volume an adequate life of Christ would make?" To this it may be answered: "All the activities of the early disciples led to a kind of missionary specialization which selected out those materials that would be of most use for immediate purposes. They did not grasp the scope of the life and influence of Jesus. The subject of Mark is Jesus' active ministry and accompanying experiences, with special attention to the tragic close of His earthly career."

The book of Mark may be outlined briefly as follows:

1. Introduction.
2. Galilean Experiences.
3. Judean Experiences.

The Path-Straightener. John of the Desert came to prepare the way for One who was mightier than he. John came in all the simplicity and selflessness of the stern prophets of the older day. He came to straighten paths in the hearts of men, to prepare the way in devious and crooked consciences. To this end he preached the baptism of repentance unto remission of sins. At that time baptism had not become a formal churchly rite. It was the simple, rugged sign in a desert place of a change of heart which would prepare the way for the greater baptism.

Spirit-driven. One day a beautiful Youth came to John and submitted to the simple rite of baptism in the Jordan. We are to think of this act as much more than conformity to the custom of the hour. In Jesus' own experience it was a momentous happening. Certainly the declaration from heaven marked a crisis in Jesus' career.

For immediately the Spirit drove Jesus into the wilderness that He might be tempted. Thus the foresight of John was justified. This Man was not subjected to casual or commonplace temptation. There was an heroic significance, a divine quality, in this

experience. He was not under the control of Satan in the temptation trial. "The Spirit driveth him forth." This struggle and triumph were divinely appointed. Great things were preparing. Surely John had heralded "the Mighty One."

GROUP COURSES

Primary Group—The Baby Jesus Is Taken to Church.

Biblical Material—Luke 2. 22-40.

Junior Group—Moses Goes to Help His People.

Intermediate Group—Loyalty to Home, School, and Church.

Senior Group—Choosing or Drifting?

Missionary Interpretation

LESSON FOR SUNDAY, JANUARY 1, 1928

"There went out unto him all the country"
(By D. D. Martin, D.D.)

We are beginning with this new year a six-months' course in the Gospels. We shall miss the real purpose and message of the gospel unless we rediscover with real modern significance the missionary thought and scheme which is the very heart of the gospel. Time should be given to study the missionary element in each lesson and relate it to the Kingdom's progress in the world in our day.

John, the forerunner of Christ, was a great missionary prophet. He went to the wilderness for his active ministry. His light was made to shine in the darkness. The country folk flocked to him. They heard and believed his message; in attestation to their faith they were baptized by him. They came in such numbers as to make a stir among the more favored people from the cities, and many of the leaders and prominent members of society, including officials, were influenced by his message. John was not mumbling a creed of the Jews, but uttering words of life to the world.

Any message of hope in this dark world will arouse interest. No preacher or missionary will have trouble in getting a crowd if they can show the people a way of escape from sorrow and despair. John had such a message. He presented the Christ of promised deliverance from sin. Jesus did not disappoint, but fulfilled all that had been said of Him. Every people of all religions need to know Christ, the Saviour from sin and the world's Hope. No other religion has any such hope to offer. All the people will gather for such a message to-day as when John was the preacher.

Jesus was baptized of John as an example of obedience to the divine call. Then the inaugural Voice of heavenly recognition came that all might know that He came from God, and henceforth might fix their hope on Him. God will place the seal of His approval on every missionary of His in this and every land, and these signs will give assurance to all who accept their teaching that they are the "sent of God" to give deliverance and help to all who need, and the people will flock to their ministry.

OAMMON SEMINARY.

Epworth League Topic

JANUARY 1

By A. H. Beardsley

WALKING LIFE'S ROAD WITH CHRIST

(Luke 24. 18)

Life's road is a highway over which we all are traveling. It is a continuous road, and ends only at death. All the experiences of life come within the bounds of this journey, and the road itself seems a joy or a hard climb, according to the spirit with which we travel. Some have very little of this world's goods, and seemingly a continual struggle with poverty and hardship, yet when they travel with a certain spirit the burdens seem light, the hardships are forgotten, and

peace and joy fill the traveler. Again a traveler may have all he can possibly use of riches and honor and power, and even then the road may become dull and uninteresting.

It is self-evident that there must be something entirely independent of the physical part of life and its material things that vitally affects the journey and the traveler. It may be there are several things. First, there is one's own personality. The same day on the road may be greatly changed by

the changing mood of the traveler. A calm person would go serenely on, no matter what occurred; a fearful person would see imaginary dangers at every turn; a petulant person would chafe and fret over the inevitable. Oneself is a traveling companion you cannot get rid of or avoid. That, if no other reason, would be a great reason to try to develop into the kind of a person you want to be with all the time. Besides oneself, there are the traveling companions we meet with or choose for the journey. Some are just chance acquaintances, traveled with to-day and gone to-morrow. They make up the change and variety along the road of life. Then there are the tried and trusted friends whom we meet with often, whom we love, and to whom we entrust the thoughts of our hearts, and become mutually helpful and inspiring. These friends may travel with us a long time and then move to another part of the country, or be estranged and lost. Then there is a partner which some choose as a traveling companion on the road of life. They decide to make a home together, share each other's joys and sorrows, care for each other, work together, and travel till life's journey ends together.

All of these traveling companions mentioned are human companions, subject to the limitations of human beings. They may persist throughout life; they may always understand us and feel with us and be all wise in their companionship, or they may be fickle, faulty, foolish. But there is another One who draws near on the road of life, and if we admit Him to our company, He explains to us many of the things that trouble us. He is always patient, always compassionate for our woes, always tender, always thoughtful of others and of the best good of all. Such a companion on life's road is Jesus. He is a Friend not of time, but for eternity. He will never turn against us, but is always anxious to win us to the love of God and of our fellow men. He never intrudes Himself upon us. He comes when we think of Him and yearn for the coming of the Kingdom. If we ask Him to abide with us, then the very bread we eat will seem blessed by His presence. In this time of beginnings, when we are about to start another lap of the journey, it is well to take a thought for the traveling companions we will keep company with. Will Christ be our Companion on the 1928 segment of the journey of life?

Vaughn. He is a good preacher, builder, and leader for his people.—Ollie Jones, Reporter.

Birmingham, Ala.—Mt. Moriah Methodist Episcopal Church is doing splendid work. The members are very grateful to the bishop for sending us the Rev. C. L. Dunn as pastor for this Conference year. Every auxiliary of the church is taking on new life. The pastor preached an excellent sermon Sunday morning from St. Matt. 27. 22, "What shall I do with Jesus?" after which we were favored with a melodious solo by Mr. Alfred McCraig. The district superintendent, Rev. J. W. Thomas, was scheduled to hold his first Quarterly Conference Friday night, but the weather was unfavorable, and the meeting was postponed until Monday night. He preached a soul-stirring sermon for us Sunday morning from St. Luke 20. 36. Amount raised for district superintendent was \$20; for stewards, \$7.25; for City Mission, \$1.55, and benevolence, \$2.60; total, \$31.90. This is a very creditable showing for Mt. Moriah, considering the small membership.—Mrs. R. E. Marbury, Reporter.

Scottdale, La.—Camphor Memorial Methodist Episcopal Church: A grand reception was given the Rev. G. W. Carter on the arrival of his family, Mrs. Carter and cousin, Mrs. Hall, of Shreveport, La. In spite of the rain, the members and their friends responded well to make the reception just what it should be. The Rev. B. J. Reddix, district superintendent, and the Rev. M. R. Walker were the guests of the Rev. and Mrs. Carter. Lunch was served. The district superintendent made an everlasting impression on the hearts of all who were present, telling of the faithfulness of the members of the church. The Rev. Carter expressed his feeling toward the members, and spoke of having found the work very much alive in the absence of a pastor. The committee on luncheon was composed of Mrs. L. U. Brown, O. Green, O. Robinson, M. L. Bradford, Adna Field, A. Duke, and Mr. Ed. Smith. We are praying for a prosperous year.—James Bradford, Reporter.

Shelbyville, Tenn.—Sunday, November 27, a great home-coming celebration, was held at Scott Chapel Methodist Episcopal Church. Sunday, at 11 A. M., the home-coming message was brought by our beloved pastor. A part of the sixth verse of the twentieth chapter of St. Matthew was chosen as a text, "Why stand ye here all the day idle?" The message was inspiring and beneficial. Sunday afternoon, at 3 o'clock, woman's hour was observed. A splendid program was rendered by the best talented women of the city. Miss Minnie L. Dean presided, and the program was a grand success. Sunday evening, at 7.30 o'clock, a soul-stirring sermon was preached by Dr. Wittenberg, president of Turner College. Very large crowds attended all of the services. Sunday evening the church was packed to its capacity. A nice sum of money was realized at all services. Several dinners were sold at the church on Thanksgiving Day. Various plans are being made to erect a new parsonage. The church is progressing under the leadership of the new pastor, who is ably assisted by his good wife. We solicit the prayers of the area.—The Rev. D. T. Burch, Pastor; Sarah E. Dean, Reporter.

Columbia, Tenn.—As seen by an interested observer of the progress of our church in Columbia, Tenn., under the district superintendency of the Rev. R. A. Dowell and the immediate supervision of the Rev. B. J. Meredith. These two giants of our Methodism, given charge of this much-coveted territory by Bishop M. W. Clair at the last annual session of the Conference, have made steps toward permanent establishment of our church in this section of the State. One week after the close of our Annual Conference, the Rev. B. J. Meredith appeared on the scene, finding only eleven members and a few other sympathizers. The membership was called into a private conference by the pastor. A permanent committee on selection of a church site was sent out. A location was found by the pastor and the committee. There is a modern brick church valued at \$6,000, situ-

Little Stories of Achievement

What the Churches Are Doing

Hugo, Okla.—On November 30, while on a visit pertaining to church interests, Dr. B. R. Booker, the district superintendent of the Topeka District, was the pleasant guest of the Rev. J. D. Gibson and family. This visit was short but indeed inspiring.—Mrs. M. S. Gibson, Reporter.

Lockesburg, Ark.—Mt. Carmel Methodist Episcopal Church: We had a most inspiring service on Thanksgiving Day at 2 P. M. Everyone present testified by giving thanks for the blessings that had been bestowed upon them. The meeting was conducted by Bro. Turntime.—The Rev. L. C. Williams, Pastor; Sister P. L. White, Reporter.

Lusby, Md.—Our annual State rally was held on Sunday, November 27. We were blessed both morning and afternoon with gospel messages from our pastor, the Rev. W. E. Williams. Collection for the day, \$369.18. The Rev. Williams deserves much credit for the splendid work done on this circuit. The day was enjoyed and appreciated by all.—Mrs. Mary E. Mosely, Reporter.

Brownfield, Miss.—November 20 was a high day at Brooks Chapel Methodist Episcopal Church. Our membership is small indeed, but our pastor asked us to raise \$25 in the rally. We went over the top, raising \$25.55. We have paid the pastor in full for this year. Our motto is, "Let the church roll on." Pray for our success.—The Rev. B. S. Pegues, Pastor; Mrs. E. L. Harper, Reporter.

Georgetown, Mo.—The junior stewards of St. Mark Methodist Episcopal Church are doing a great work, led by Sister Luella Anderson. They report each month. We now have on a \$250 rally for the third Sunday in March. The junior stewards are very much interested in the church. May God bless Sister Anderson and her little band. The Ladies' Aid Society is moving along nicely. Our church program is well in hand.—The Rev. Clarence D. Hester, Pastor.

Albany, Ala.—Shortly after the Annual Conference was over, we put on a drive for our World Service, which was to close Thanksgiving Day. On that day the ladies of our church served a Thanksgiving dinner which was enjoyed by all present. We are thankful to say that our World Service is raised in full, and we are looking forward to a good year. All of our members are working faithfully to make this year a signal success.—The Rev. A. P. Sumter, Pastor; Mrs. Emma P. Owens, Reporter.

Clinton, La.—We want to thank Bishop Jones and our good district superintendent, B. J. Reddix, for having sent to us the Rev. W. H. Davis as pastor. Our church has taken on new life; souls have been added to the church; the parsonage repaired and refurnished under the direction of the trustees, Ladies' Aid, and The Woman's Home Missionary Society. We feel that we have the right man in the right place. Every interest of the church work is being looked after. Our slogan is, "Over the top with our World Service on Easter Sunday."—Mrs. Delia Collins, Reporter.

Glasgow, Mo.—The Lewis Chapel Methodist Episcopal Church pulled off a most successful budget rally, Sunday, December 4. The pastor conducted the morning service, at the close of which one person joined the church. The Rev. Spencer Ray, of Fayette, Mo., preached in the afternoon, and everyone went away highly instructed and edified by his masterly discourse. There were two clubs—the ladies were led by Mrs. Lucretia Jackson, raising \$77.76; the men, led by Mr. Jackson Williams, reported \$78; total, \$155.76.—The Rev. H. T. Reeves, Pastor; Mrs. Jennie Booker, Secretary.

Windsor, Mo.—The Steward Board of St. Matthew Methodist Episcopal Church served dinner on Thanksgiving, led by Sister Mildred Shockley. This has been a feature of Thanksgiving Day at the church for several years, but we had a greater success this year than ever before. These same good people presented the pastor, Rev. C. D. Hester, a nice suit of clothes. Too much praise cannot be given Sister Shockley and her faithful few. She never tires of fostering her part of the program. The pastor wishes to thank her and her faithful few who assisted in this work. Our revival started December 11; the Rev. E. M. Madden has been engaged to conduct the meeting. Pray for our success in this meeting.—Reporter.

Preston, Miss.—November 26, 27, were high days at this charge. We have just entered our new church. The Rev. G. W. Vaughn, our pastor on the Preston circuit, and his good people, tore down the old Macedonia Church and built a new one in its place at the cost of \$300. Of this amount, \$260 has been raised, leaving a balance of \$40. On November 27 we entered our new church to finish the business of the fourth Quarterly Conference. At 11 A. M. the Rev. Vaughn preached an able sermon to a large and appreciative congregation. At 7.30 P. M. the district superintendent, Rev. D. L. Morgan, preached to a crowded house. Amount raised, \$25.50; paid district superintendent, \$16; paid pastor, \$9.50. Too much cannot be said of our good pastor, the Rev. G. W.

ated on the corner of Eighth and Glade Streets, in Columbia. This church, through the financial aid of the pastor, was purchased for our Methodism. The pastor furnished \$3,250 for the immediate possession of the property. There remains a balance of \$250 in the form of a note and a mortgage of \$400. After an experience of thirty years with various able men of our church to establish here, one might feel a little doubtful, but knowing the courage, experience, successes, and powers of this pastor, we feel sure that the long-looked-for success of our church in Columbia is assured.—S. M. Utley, Reporter.

Kingsport, Tenn.—When our new pastor, the Rev. L. P. Whitten, called his first board meeting and outlined his program for the year, we were convinced that the Conference had sent us a pastor who, by training and experience, is able to lead us to the goal of success. We are glad to report that our church is on the upward move and that our congregations are increasing each Sunday to hear our pastor, whose pulpit ability is of the highest order. The pastor and family are comfortably located in the newly acquired parsonage on Walnut Street, which has been beautifully furnished. The Ladies' Aid Society is looking after the light, and a new range has been purchased by the parsonage committee. On Wednesday night a storm arose and settled over the parsonage. The members came bringing groceries of every description. The dining-room table and kitchen cabinet were filled with many choice things. Mrs. Davis, of the Ladies' Aid Society, presented the pastor a cash purse. Mr. P. W. Collins sang beautifully, and the Rev. Whitten led in prayer, asking God's blessings on those who had done so much toward making him and his family happy. On Thanksgiving Day, after the morning sermon, the Ladies' Aid Society served dinner at the church, and many came to enjoy the good things prepared for the occasion. At night the tables were removed and we listened to a program fostered by Mrs. Katie Gardner, organist for the junior choir. We are looking forward to one of the best years in the history of the church.—Preston Collins, Reporter.

Marion, Ala.—We wish to say to the readers of the Southwestern Christian Advocate that we have one of the finest churches in the Central Alabama Conference. Since the Conference year of 1927, we have been able to wreck the old building that was built in 1822 by the hands of slaves and under the leadership of a Mr. Curry. The District Conference was held here, and many spectators chanced to look upon the frame structure that was being built. It is now completed. We are graced with the pastorate of the Rev. Z. K. Jackson, who is a great preacher, splendid pastor, and good financier. Six months after the assignment of the Rev. Jackson, we were organized into companies and put under captains as follows: M. S. Norfleet, W. L. Reed, H. Mims, and T. G. Sanders. The captains worked hard to raise money to rebuild the church. Our district superintendent, the Rev. R. R. Williams, worked night and day to help us put over this wonderful job. The various auxiliaries have been reorganized and are putting on plans to install a new piano and heater that will complete the new building. On November 22, 23, the pastor and officers were able to interest both Perry and Hale Counties in what is known as a "Farmers' Conference," and were successful in getting the co-operation of all the merchants and business and professional men of the following towns: Marion, Uniontown, and Greensboro. The judge of Perry County and several other white friends spoke to the conference. The pastor acted as master of ceremonies and gave a hearty welcome to them for the next year's conference.—Reporter.

Wheeling, W. Va.—The sixty-second anniversary of Simpson Methodist Episcopal Church was celebrated November 20-23, inclusive. The anniversary sermon was delivered by Dr. D. D. Turpean, pastory of Calvary Methodist Episcopal Church, Cincinnati, Ohio. Other speakers were: Dr. C. H. Howard, district superintendent of Wheeling Dis-

trict, West Virginia Conference, and Dr. J. E. Wagner, pastor of Fourth Street Methodist Episcopal Church, Wheeling, W. Va. Organizations taking prominent places on the program were the following: The Woman's Home Missionary Society, Mrs. Arvelia Moe, president, and The Woman's Foreign Missionary Society, Mrs. Mamie Kent, president. The history of these organizations in the general church, as well as the local church, was reviewed by Mesdames Fannie Turner and Mamie Kent, respectively. Greetings from two of the ex-pastors—Drs. B. T. Perkins, pastor of Mt. Zion Methodist Episcopal Church, Washington, D. C., and J. S. Carroll, district superintendent of the South Baltimore District—with the historic brief of

the church, were read by Mr. P. A. Jeffries. The music recital, the closing feature of the anniversary, was a fitting climax. Lovers of music taxed the seating capacity of the auditorium, and the occasion reflected much credit upon the director, Dr. M. A. Morrison, and his efficient organist, Mrs. Helen Yates. The merits of this choir have given it a place on the radio musical programs of the Wheeling Broadcasting Station. Our pastor, the Rev. Wm. H. Williams, has accepted an invitation to preach the annual sermon to the men of Calvary Church, Cincinnati, Ohio, February 12, 1928. Simpson Church is facing the closing of another successful Conference year.—J. R. Mason, Recording Steward.

District Activities

District Rounds

AUSTIN DISTRICT

First Round—Georgetown, December 12, 13; Wesley Chapel (Austin), 18, 19; Lockhart Ct., 25, 26; Luling Ct., January 1, 2; Hutto Ct., 7, 8; Simpson Tabernacle (Austin), 15, 16; LaGrange Ct., 21, 22; Fayetteville Ct., 28, 29; Winchester St., February 4, 5; Smithville Ct., 12, 13; San Marcos, 19, 20; Littig-Giddings Ct., 25, 26; Austin Ct., March 3, 4; Cedar Creek Ct., 10, 11.

Brethren: Let's start right now to putting over our program; by getting the right start we will have no trouble in ending right. Let's take in consideration every department of the church, and don't forget the Southwestern Christian Advocate. We are anxious that every officer especially should read our church paper.—S. E. Blacknell, District Superintendent.

COLUMBUS DISTRICT

Fourth Round—Urbana, January 6; Springfield, Wiley, 7, 8; Broadus (3 P. M.), 8; New London, 13; Elyria, 14, 15; Lorain (3 P. M.), 15; Youngstown, 22; Akron, 23; Canton, 24; Centenary, Columbus, 29, 30; Oberlin (8 P. M.), 15; Eleventh St., February 5, 6; Delaware, 9; Marion, 10; Portsmouth, 11, 12; Penn Ave., 19; Clair (3 P. M.), 19; Wheatland Ave., 26; Lincoln Heights (3 P. M.), 26; Cleveland, Cory, Stewart, Mt. Pleasant, Mt. Pilgrim, Friendship and Carlett, at Cory, 4-6; Urbancrest, 8; Toledo, 11; Frambes, 15; Camdon St., 16; Dayton, 17, 18; Troy (8 P. M.), 18; Xenia, 20; Lee Ave., 22; Seubenville, 24, 25; Cadiz Ct., Bridgeport, Martin's Ferry Ct., and Bellaire, at Martin's Ferry, 26, 27; Parker Street, April 1; White Street (3 P. M.), 1; Marletta, 3.

My Dear Brothers: Do not fail to get your church into the evangelistic movement for the winter. Make an increase along all lines this General Conference year. Remember, we must pay our Minute bill this quarter; have it ready.—Thos. L. Ferguson, District Superintendent, 1624 Harvard Ave., Columbus, Ohio.

HOT SPRINGS DISTRICT

First Round—Texarkana, December 31 to January 1; Hope, 1, 2; Center Point, 7, 8; Clow Station, 8, 9; Bengin and Murfreesboro, 14, 15; Locksburg (Mt. Carmel), 27-29; Locksburg (Macedonia), 28, 29; DeQueen, 29, 30; Clow Ct., St. Paul, and Kelley, February 3-5; Paraloma, 11, 12; Saratoga, 12, 13; Horatio, 18, 19; Caddo Gap, 25, 26; Lewisville and Shady Grove, March 2-4; Stamps and Canfield, 9-11; Hot Springs, 18, 19.

Dear Brother Pastors: This brings us to the beginning of our second year's work. Through the pooling of our interest and the co-ordinating of our efforts, we were able to make advances along all lines last year, which reflected credit upon each of you in your respective charges, as well as your loyal group of members, who stood so nobly by you as their leader. But what we did last year will avail us nothing, if we haven't been inspired to even attempt to do the bigger job this year. Therefore, brethren, let each of us so build our program that every phase of our work will be included and well provided for. First of all, build a large place in your

program for evangelization, keeping in mind at all times that the only excuse for any church's existence is that it is getting folks converted and saved. Next to getting folks into the Kingdom, is getting our boys and girls into Philander Smith College; for after all, the hope of the world hinges largely around Christian education.

Plan your World Service drive to go over the top on Easter, and begin at once to plan your educational rally for Philander Smith College. Each adult member is asked to give at least \$1 for education by commencement day in June. Now, brethren, we must not fail, and the only way to avoid it is to begin now, and push every claim weekly. Appoint and organize your committees on all claims: evangelism, Philander Smith, Conference Claimants, episcopal, General Conference, area expense, and Southwestern Christian Advocate, which is your assistant pastor. Can we not get at least fifty new subscribers along with all renewals that we now have? Each pastor will please collect their Minute money and send it to the Rev. L. C. Williams, Box 174, Locksburg, Ark., at once; also remember, each charge is asked to raise at least \$1.50 for the Conference board of trustees, and send same to the Rev. J. S. Stokes, Batesville, Ark., not later than February 1, 1928. Wishing each of you a merry Christmas and a happy new year, I am your brother.—W. C. Rivers, District Superintendent.

LITTLE ROCK DISTRICT

First Round—Carthage and Burns, December 31 to January 1; Holly Springs Ct., 3, 4; Hermitage and Johnsonville, 7-10; New Edinburg Ct., 14-18; Sweet Home and Duncan Chapel, 20-23; Hensley and St. Mark, 27-30; Pine Bluff, St. James, February 5, 6; Pine Bluff Ct., 4, 5; Altheimer Ct., 11-14; Gould, Meroney, and Avery Ct., 17-21; McGehee, 26, 27; Dermott and Eudora, 24-26; White's Memorial and Brown Chapel, March 1-5; Wesley Chapel and Malvern, 11-13; Rison and Pence, 14, 15.

Dear Brethren: We have just closed a very great year's work; every pastor on the district played his part in helping to put over the program. But last year's successes have gone into history, and we stand facing a new Conference year with large opportunities and more weighty obligations. Let us begin now to line up our congregations for a great year's work for God and His people. We ask that each pastor raise one third of his World Service quota by April 18. This is the request of our Bishop Clair. Now let every pastor rally to carry out the plan of the good bishop. Remember, brethren, that the big business of the preacher is to bring people into the church. We had too few converts last year. Let us put on our winter and spring revivals. The field is white, and the harvest is waiting. The slogan is one thousand members added to the Little Rock District, and all the claims raised in full. Yours in His name.—W. S. Sherrill, District Superintendent.

TOPEKA DISTRICT

Second Round—Dunlap, February 3-5; Salina, 10-12; Manhattan, 17-19; Mt. Olive, 24-26; Asbury, March 2-4; Valley Falls, 11; Burlingame and Osage City, 16-18; Clay Center, 23-25; Grand Island, 31 to April 1; Lin-

Plan of Episcopal Visitation

SPRING CONFERENCES

DOMESTIC CONFERENCES

Conference	Place	Date	Bishop
Baltimore	Baltimore	Mar. 21	McDowell
Central Missouri	St. Louis	April 18	Clair
Central Pennsylvania	Altoona	Mar. 14	Nicholson
Delaware	Philadelphia	Mar. 28	Jones
East German	Petersen	Mar. 14	Wilson
Eastern Swedish	Epworth		
	Worcester	April 18	Wilson
Florida	Gainesville	Jan. 19	Richardson
Kansas	Manhattan	Mar. 7	Waldorf
Lexington	Chicago	April 11	Clair
Maine	S. Portland	April 11	Anderson
Mississippi	Jackson	Jan. 25	Thirkield
Newark	Newark	Mar. 21	Wilson
New England	Worcester, Mass.	April 18	Anderson
N. England Southern	Fall River, Mass.	Mar. 28	Anderson
New Hampshire	Lancaster	Mar. 14	Anderson
New Jersey	Atlantic City	Mar. 7	Berry
New York	Referred	Mar. 27	Wilson
New York East	New Rochelle	April 11	Wilson
North Indiana	Fort Wayne	Mar. 28	Leete
Northern New York	Referred	April 11	Smith
Philadelphia	Philadelphia	Mar. 21	Berry
St. Johns River	Jacksonville	April 11	Richardson
South Florida	Daytona Beach	Jan. 12	Richardson
Troy	Saratoga Springs	Mar. 28	Mead
Upper Mississippi	Grenada	Feb. 1	Mead
Vermont	Montpelier	Mar. 21	Anderson
Washington	Baltimore	Mar. 21	Locke
Wilmington	Wilmington	Mar. 28	McDowell
Wyoming	Johnson City, N. Y.	April 11	Berry

MISSION CONFERENCES

Domestic	
Porto Rico	Smith

MISSIONS

Domestic	
Hawaii	Honolulu, Feb. —
Latin-America	Santa Paula, Cal., Feb. 15

FOREIGN CONFERENCES

Central Germany	Annaberg	Aug. 15	Oldham
Chile			Oldham
Denmark	Referred	July 4	Oldham
East. South America			Oldham
Finland	Referred	Aug. 15	Blake
France	Referred	Feb. 22	Blake
Italy	Florence	Feb. 15	Blake
Liberia	Edina	Jan. 12	Clair
Mexico			Miller
Norway	Referred	July 11	Oldham
Northeast Germany	Koenigsburg	Aug. 8	Oldham
Northwest Germany	Oldenburg	Aug. 22	Oldham
Philippine Islands	Manila	Feb. 22	Mitchell
South Germany	Ebingen	June 27	Oldham
Southwest Germany	Siegen	July 4	Oldham
Switzerland	Perlikon	June 20	Oldham
Sweden	Referred	July 18	Oldham

MISSION CONFERENCES

Foreign			
Austria	St. Pölten	Sept. 13	
Baltic Slavic	Referred	Aug. 8	
Bulgaria	Sistoo	Sept. 20	
Bolivia			Oldham
Central America			Miller
Finland Swedish	Referred	Aug. 22	
Jugoslavia	Bekerek	Mar. 1	Nuelsen
Hungary	Dombóvár	Feb. 24	Nuelsen
North Africa	Tunis	Feb. 1	Blake
North Andes			Oldham
Russia	Leningrad	Mar. 15	Nuelsen

MISSIONS

Foreign	
Medeira	Funchal, Jan. 12

coln, 18-15; Omaha (Clair), 20-22; Omaha (U Street), 20-22.

Dear Pastors and Members: Please arrange your plans to raise all World Service money by Easter Sunday, April 8. Do your best to put the Southwestern Christian Advocate in every home. Increase your membership; take care of the children and young people. Don't forget the Pension and Relief Fund. Finally, preach the Word, and God will bless your work.—B. R. Booker, District Superintendent.

Quarterly Conferences

BRANDON, MISS.

The fourth Quarterly Conference of the Brandon circuit convened at Taylorsville Methodist Episcopal Church, December 3 and 4, with our distinguished superintendent, Dr. J. S. Williams, presiding. A large number of officers were present with good reports, which showed that the spirit of the people was good. A vast audience was present on Sunday to witness the eleven o'clock service. Dr. Williams, being no stranger in the pulpit, held the audience spellbound with one of his masterful sermons, which was a spiritual blessing to all present. At 7.30 P. M. Dr. Williams was with us at Wesley Chapel, where he gave us another wonderful sermon, using for his text, "Again the kingdom of heaven is like unto a merchant seeking goodly

pearls," etc., Matt. 13. 46, using for his subject, "The Cost of Religion." Owing to the sad misfortune which had recently befallen Dr. Williams in the loss of his house and entire household belongings, the members of Wesley Chapel gave him quite a few useful articles, which were presented to him by Mrs. Bertha M. Carter, of the Baptist Church, who is ever ready to respond to whatever duties are assigned to her in our church. Dr. Williams expressed himself as being well pleased with the result of the year's work. Raised in the Quarterly Conference, \$42. The superintendent was paid in full.—Rev. L. W. Price, Pastor; Mrs. Ina A. Taper, Reporter.

MANSFIELD, LA.

Thomas Circuit: The first Quarterly Conference was held December 3 and 4, with the superintendent, Rev. J. C. Calvin, in the chair. The officers were present with good reports. On Sunday the Rev. Calvin preached to the delight of all who heard him. His text was taken from John 1. 41, 42: "He first findeth his own brother, Simon—and he brought him to Jesus." The superintendent was paid in full, \$22.50.—Rev. I. E. Badie, Pastor; Mrs. I. E. Badie, Reporter.

McCOMB, MISS.

On November 25 our fourth Quarterly Conference was held at St. Paul Methodist Episcopal Church. The pastor, Rev. P. R. Stephens, and the district superintendent, Dr. G. W. Coleman, were present. All the officers rendered splendid reports. At 8 P. M. Dr. Coleman preached a great sermon, with a wonderful demonstration of the Holy Spirit. He was paid in full for this year, \$61.15. We trust Dr. Coleman will be returned as district superintendent for the next Conference year, for he brings things to pass.—Miss M. Tobias, Reporter.

PAWHUSKA, OKLA.

The first Quarterly Conference for the new year convened at the St. Mark Methodist Episcopal Church, November 23 and 24. The Rev. D. G. Franklin, district superintendent, presided, while Miss Ecton served as secretary. All officers were present with good reports, which showed that the work has already taken on new life. All claims have been paid in full. The district superintendent was well pleased with the work accomplished. On Wednesday night the Rev. Franklin preached a splendid sermon to an appreciative audience. The Lord's Supper was administered by the superintendent, assisted by the pastor, Mrs. Rev. P. Ecton, and the Rev. Sutton, pastor of the African Methodist Episcopal Church.—Mrs. Rosa Parker, Reporter.

POPLAR BLUFF, MO.

The third Quarterly Conference of the Poplar Bluff circuit was held November 26 and 27 at McCabe Temple, with our honored district superintendent, Dr. G. D. Hancock, presiding. This quarter was one of the most successful Conferences of the year; all reports were good. The superintendent was paid in full. He preached at the morning and evening services. Both sermons were very in-

spring. Seventy-four persons communed; one joined the church. The Rev. Mays, of the African Methodist Episcopal Church, preached for us at 3 P. M. The spirit of the Lord was with us at each service. Raised during the Conference, \$32.76.—Rev. L. C. Dawkins, Pastor; C. L. Dawkins, Reporter.

STARKVILLE, MISS.

Our fourth Quarterly Conference was held November 2. The Rev. J. H. Talbert, district superintendent, presided. After a fervent prayer by the district superintendent, the business of the Conference was taken up. The Conference, together with the district superintendent, rejoiced to find that we had run well under many clouds. The following report will show that we have not been idle: World Service, \$350; local debts, \$1,011.83; paid pastor to date, \$800; Annual Conference claims to date, \$50; district superintendent in full, \$100; cash on hand to date, \$268.85; grand total to date, \$2,580.68. Our district superintendent was well pleased with the reports of our trustees and pastor, and urged us to go forward with our program to raise \$1,000 by February 1, 1928. We are quite sure it will be done. The Rev. Z. T. Powell, our pastor, will meet the Conference in February with a still greater report. Much credit should be given him for our great success this year. He is a pastor and a preacher. He will not be ashamed to make this report at the Conference.—Reporter.

WAVELAND, MISS.

The fourth Quarterly Conference of the Waveland circuit was held November 26 and 27, with Dr. E. A. Wilson presiding. He dispatched the business of the Conference in a masterly way. The fourth quarter was the best of the year. Dr. Wilson preached two great sermons, to the delight of all present. His text at 11 A. M. was, "I perceive that God is no respecter of persons"; at 7:30 P. M. his text was, "Who touched me." Raised in the Conference, \$22.35; paid district superintendent in full; raised for World Service, \$20; Haven Teachers' College, \$12; Pension and Relief, \$4; paid pastor, \$75; total raised, \$148.65. Our claims are forty per cent in advance of last year, under the leadership of the Rev. Jas. Gaddis. We aim to send our pastor to the Conference with a round report.—W. N. R., Reporter.

WICHITA, KAN.

St. Mark's Methodist Episcopal Church held its first Quarterly Conference, November 20 and 21. Dr. D. G. Franklin was on time. Sunday was a high day. The Sunday school was largely attended, and the collection taken amounted to \$10. The district superintendent preached two strong sermons. The doors of the church were opened, and two persons united with us. Since the return of our pastor from the Annual Conference, ten persons have united with the church. Collection was \$62 for the day. Monday night the business meeting was well attended, with a corps of officers and good reports. The pastor is beginning his second year with great progress before him.—Rev. W. C. Conwell, Pastor; Mrs. H. Fray, Reporter.

Reports of District Conferences

CLARKSDALE DISTRICT CONFERENCE

The second session of the Clarksdale District Conference convened in Walnut Grove Methodist Episcopal Church, Minter City, Miss., November 8-13, 1927. Wednesday and Thursday were devoted to the work of the Woman's Home and Foreign Missionary societies and deaconess work of the district. These were profitable sessions; splendid reports were made, spiritually, financially, and intellectually. Mrs. Mattie Henry, Mrs. M. L. Cole, and Sister Holmon, presidents respectively, had things well in hand and presided with much dignity and ease, and spared no pains in looking after the interest of these societies.

Friday morning the Rev. C. W. Butler, district superintendent, called the Conference to order. P. A. Lemon was elected secretary;

A. L. Hickman, assistant; L. W. Washington, statistician; B. F. Woolfolk, representative of the Southwestern. The following visitors were introduced and addressed the Conference: Revs. R. B. Adams; J. W. Byrd; E. F. Scarborough; J. W. Golden, area evangelist; Prof. R. H. McAllister, business manager of the Southwestern Christian Advocate; Dr. L. M. McCoy, president of Rust College; Rev. Dove, of the Baptist Church and undertaker of Minter City; Prof. Wysinger, of Rust College; and Rev. Morris, of Philipp, Miss.

Thursday night the welcome addresses were delivered by the following persons: On the part of the white citizens, Hon. Mr. Wright, agent of the Y. M. V. Railway; Mrs. A. A. Moore on the part of the Methodist Episcopal Church, Minter City. After which a solo was rendered by Mrs. M. T. Brown. Splendid reports were rendered by the pas-

tors, who are ever loyal to Methodism and every interest of the church. Every man tried to do his best to put over the program. The superintendent expressed himself as being well pleased at the progress of the work on the district. Nine hundred dollars were raised on World Service and benevolences. For all causes during the Conference we raised nearly \$1,110. Palestine and Smith Chapel Baptist Churches spared no pains in helping to care for the Conference. Truly, the Conference had a royal reception. Fifty-two cash subscriptions were secured for the Southwestern Christian Advocate. The following preached strong sermons during the Conference: A. L. Hickman, S. Carter, M. Rogers, L. W. Washington, J. T. Baker, B. F. Woolfolk, R. B. Adams, J. H. Herron, J. H. Gaston, D. D. Shelley, J. H. Bynum.—P. A. Lemon, Reporter.

DURANT DISTRICT CONFERENCE

The second District Conference of the Durant District convened in Wesley Methodist Episcopal Church, Kosciusko, Miss., November 22, 1927. The Rev. C. V. Heffner, district superintendent, presided. The Conference was organized by electing G. W. Hunt secretary and reporter to the Southwestern, and the Rev. D. M. P. Hazley, statistician. The reports of the several pastors showed that every man had been busy during the year. This Conference surpassed the first. The Conference was very largely attended day and night. Visitors came from all sections, in the persons of Drs. B. F. Woolfolk, Clarksdale; J. W. Golden, evangelist; the Rev. C. W. Butler, district superintendent Clarksdale District; J. W. Byrd, Brooksville; R. B. Adams, Durant. Dr. L. M. McCoy, president of Rust College, addressed the Conference in the interest of the school. The Conference was quite a success in every way. We take off our hats to the Rev. J. P. Watson and his good people, Methodist and Baptist, for the good entertainment given us each day.

The following preached strong sermons during the Conference: Revs. J. H. Everett, F. J. Talbert, C. L. Wright, D. M. P. Hazley, R. L. Howard, E. D. Cameron, W. D. Reid, A. A. Wright, B. H. Ashford, J. W. Johnson, J. H. Wesley. Laymen: Profs. R. L. Williams, Lexington, Miss.; and W. S. Wysinger, Holly Springs, Miss.—G. W. Hunt, Reporter.

STARKVILLE DISTRICT CONFERENCE

The second session of the Starkville District Conference convened in St. James Methodist Episcopal Church, Columbus, Miss., November 16. At 9 A. M. the Conference opened, with Dr. J. H. Tolbert, district superintendent, in the chair. Assisted by several senior pastors, the district superintendent administered the Lord's Supper to a large number. Organization: W. C. Hilliard was elected secretary and reporter to the Southwestern Christian Advocate; H. F. Cook, assistant; C. I. Ashford, statistician; with R. L. Sweeney, assistant. The secretary called the roll of the pastors; four were absent. The superintendent's report was received and adopted.

We had quite a number of visitors present during the session. The following were introduced and gave able addresses, presenting the cause they represented: Dr. L. M. McCoy, president Rust College; Prof. R. H. McAllister, manager Southwestern Christian Advocate; Dr. B. F. Woolfolk; the Revs. R. B. Adams, F. J. Tolbert, C. H. Maxwell, J. M. Marsh, Mr. H. W. Davis, Mrs. G. A. McEwen, our own Mrs. M. E. Ferguson, and others. The following preached strong and inspiring sermons: Revs. R. L. Sweeney, C. I. Ashford, W. C. Hilliard, W. M. Maxwell, W. D. Harper, E. D. Montgomery, and Z. T. Powell. Prof. S. W. Wysinger, of Rust College, was among us with his pleasant smile and brotherly way, which always makes us feel that he is one of us. Collections during the session were good. We were made to feel sad over the great loss sustained by our brother, W. N. Redmond, when fire destroyed his home and all of his belongings.

Too much praise cannot be given Dr. Redmond and his good people of Columbus, both members and friends, for the hospitable way in which they entertained us, especially on such a short notice. After thanking the good

people of Columbus, both white and colored, for their kindness to us while in their city, the Conference closed one of its greatest sessions, to meet next year on the Columbus circuit, at Military Chapel.—W. C. Hilliard, Reporter.

Indianapolis District Suggest-o-graphs

No church can make much of a success without an efficient and adequate working force. The church will ever be in a bad way when nobody works but the preacher and the heads of departments. The philosophy that "we hire the preacher to do the work" is as unscriptural as it is destructive. Any church that does not have a trained leadership, both lay and ministerial, is doomed to drifting and to merely existing in the face of a beckoning, hungering, dying world. The time has come when those who are trained must be forced into service. I have known many pastors who have not permitted the people who are best trained to do a piece of work, to serve in a certain office, because those certain folks know more about what ought to be done than the pastor himself. This is unfortunate for the pastor, but more unfortunate for the church and community. On the other hand, I know a good many laymen who have been trained in the schools and who know how and what to do, but they have a feeling that the church is a place where "most anything will do," and they do not try to use any of their ability in promoting the work of the church. We are living in an age of specialized training. Everybody in general can't do every task in general. Every church should have a class in leadership training. We suffer so much from this blighting malady of the lack of leadership. In large churches there is a demand for an employed staff with educational, social, clerical ability, co-operating with one another like a department store. The small churches must have its volunteer staff of committees and department heads.

Obituaries

BARNES—On November 8, 1927, death claimed Dan Barnes, the youngest son of Bro. Archie Barnes, of Union Church, Miss. His death was a shock to the entire community. He was attending the funeral of his nephew, having come here from Russum, Miss., and on leaving the church, he was stricken with paralysis. He was carried to a near-by house, where he died in a very short time. Bro. Barnes leaves to mourn their loss, four sisters, two brothers, father, and a host of friends. The funeral was conducted by the Rev. A. G. Crump.—M. B. Crump, Reporter.

CARR—Mrs. Josephine Carr passed away November 3, 1927, after a few months' illness, in Alexandria, La., at the home of her daughter, Mrs. Alzina Pickett. Her remains were brought to Jeanerette, La., to the home of another daughter, Albertha Simon. Sister Carr was a member of St. Paul Methodist Episcopal Church. Brother Emile Alexander spoke on her life as a Christian; Mrs. Clara Thibbs rendered a solo; Mrs. Amelia Wilson spoke of her membership in the Order; solo by the Rev. T. B. Cooper. The remains were laid to rest in St. Peter Cemetery. Sister Carr was a loving mother and devoted grandmother. She leaves to mourn, four daughters, fifteen grandchildren, fourteen great-grandchildren. She was a member of the Ladies' Knights of Honor of America and the Benevolent No. 16. The Rev. T. B. Cooper, pastor, conducted the funeral.—Amelia Arrow, Reporter.

CARSON—Sister Elnora Carson was born in 1908, and died September 27, 1927. She joined Springridge Methodist Episcopal Church on the Ackerman (Miss.) charge, about ten years ago, and lived a consistent Christian life until death claimed her. She leaves a mother, one brother, three sisters to mourn her passing. She will be greatly missed among her associates. Her funeral was conducted by her pastor, the Rev. J. H. Wesley.—Reporter.

DELANEY—Sister Harriet Delaney, born in 1817, aged 110 years, died May 13, 1927. She



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joined the Methodist Episcopal Church about sixty years ago, and lived a loyal Christian life until death claimed her. She leaves two daughters to mourn, eight children having preceded her to the great beyond. The funeral was conducted by the pastor, Rev. J. H. Wesley, Ackerman, Miss.—Reporter.

DICKERSON—On November 6, 1927, death called Brother Jack Dickerson from labor to reward. He was a member of Beautiful Methodist Episcopal Church, Shubuta, Miss., for a number of years. He was blind for quite awhile, but he was always willing to attend his church as long as he was able. He leaves to mourn their loss: a wife, three daughters, three sons, twelve grandchildren, three sons-in-law, and many relatives and friends. His funeral was conducted by his pastor, the Rev. A. Bivins, and the body was laid to rest in the Beautiful cemetery at Shubuta.—E. G. Creagh, Reporter.

DRADEN—Brother Amos Draden, a member of Heggen Methodist Episcopal Church, departed this life November 1, 1927, at the home of Sister Nancy Fulsom. He came to this church many years ago, and served as steward, trustee, and Sunday-school teacher with great honor. He leaves to mourn, one daughter, son, three brothers. The funeral was conducted, in the absence of the pastor, by M. C. Glispie, of Jewett, Texas.—L. M. Heggen, Reporter.

FLOWERS—On Monday, November 4, 1927, Bro. Cap Flowers was brought home to Forcst, Miss., to be buried. Death claimed this dear brother on Wednesday of the previous week at the Methodist Hospital, Hattiesburg, Miss. He leaves to mourn his passing, mother, wife, two sisters, two brothers, and a host of relatives and friends. The funeral was conducted by the Rev. Wheaton, his pastor, at Hattiesburg, on Sunday.—V. L. Ware, Reporter.

HALL—On November 7, 1927, Bro. James Hall was summoned to his final reward, after having suffered for some time. He was a member of Hickory Block Methodist Episcopal Church, Union Church, Miss., and lived a very consistent Christian life, always ready and willing to help the church. He leaves to mourn his passing, three sisters, three

brothers, and a host of friends. The funeral was conducted by the Rev. Ed. Gray and the Rev. A. G. Crump.—M. B. Crump, Reporter.

HALL—The beautiful Christian character, Mrs. L. J. Hall, stole away to Jesus on Tuesday morning, November 22, 1927, in her home on Mobile Street, Hattiesburg, Miss. She was a faithful member of St. Paul Methodist Episcopal Church, and died in the service of her King. The name of L. J. Hall is known throughout Methodism. She was unusually active in religious and civil affairs. She was ill many months, but bore her suffering patiently, with the loving care of her untiring husband, Mr. E. W. Hall, one of our most progressive undertakers. The funeral services were conducted in St. Paul Methodist Episcopal Church, the Rev. J. D. Wheaton officiating. Prayer was offered by the Rev. H. D. Rhodes, of the African Methodist Episcopal Church; solo, Mrs. G. Davis; telegrams read by Mrs. D. A. Randall; life history, J. O. Wheaton; as a missionary worker, Mrs. Selma Trigg; as I knew her, Mrs. C. Thomas; solo, Mrs. E. L. Smith; as a district worker, Dr. W. H. Smith, district superintendent; as a society member, Dr. R. L. Young, Colored Methodist Episcopal Church, Meridian; sermon, the Rev. J. D. Wheaton; text, Heb. 4: 9: "There remaineth therefore a rest to the people of God." Mrs. Hall leaves four sisters and five brothers to mourn. Mr. Hall's relatives did not forget him in this needy time. His sister, Mrs. T. C. Black, came from Detroit, Mich., and Brother A. J. Hall from Adel, Ga. Mr. Frank Berry, prominent undertaker of Meridian, had charge of the funeral, which was one of the largest in the history of Hattiesburg. Active pallbearers were: Messrs. H. Strayhorn, P. A. Christian, J. T. Hall, A. B. Wilson, A. G. Sampson, Dr. Charles W. Smith; honorary pallbearers: J. B. Woods, G. Hardaway, E. D. Trigg, D. T. Webster, the Revs. I. C. Harper and E. F. Young. The remains were beautifully laid to rest in a vault and casket of steel in McInnis cemetery. The floral offerings were many. She is sadly missed in church and community work.—J. O. Wheaton, Reporter.

HARRINGTON—Mary E. Harrington was born in 1908; died September 22, 1927. She joined the church when ten years old, and lived a faithful Christian life until her death. She leaves father, mother, two sisters, and many friends to mourn their loss. The Rev. J. H. Wesley, pastor at Ackerman, Miss., conducted the funeral.—Reporter.

HENRY—Brother Henry, a faithful member of St. Mark Methodist Episcopal Church, DeKalb, Miss., departed this life at the age of eighty-two years, after an illness of five years. He was a class leader for twenty-six years. His first wife, Lucy Scott, died after they had been married seventeen years; he was then married to Rachel Gracie in 1890. He was the father of fifteen children, leaving a wife, one brother, ten children, forty grandchildren, eleven great-grandchildren, and a host of friends to mourn his passing. The funeral was conducted by the pastor, Rev. E. H. Williams.—Miss Albirta Lewis, Reporter.

HERRON—Sister Josephine Herron, a member of Asbury Methodist Episcopal Church, Holly Springs, Miss., for more than forty years, departed this life September 18, 1927. Having moved to Chicago prior to the time of her death, she had transferred her membership to St. Mark in Chicago, under the pastorate of Dr. J. B. Redmond. The pastor of St. Mark's expressed her true devotion and loyalty to the church. The membership of Asbury Methodist Church has known her for more than fifty years, and for her fidelity, devotion, faith, and loyalty there were few her equal. Her death was sudden. A good Christian is always ready whenever it comes, and in whatever form it assumes. She leaves a dear daughter, Mrs. Josephine Pearl Forbes, who loved her mother as she loved her own soul, and several grandchildren, to mourn her passing.—G. M. Chisholm, Pastor.

HESTER—Sister Garnetta Hester was born October 23, 1902, and died May 30, 1927. She joined Georgeville Methodist Episcopal Church, Ackerman, Miss., about twelve years

ago, and lived a consistent Christian life until her death. She was loved by all who knew her. She leaves to mourn her passing, husband, father, two sisters, and one brother. The Rev. F. K. Johnson, of the Baptist Church, conducted the funeral.—Rev. J. H. Wesley, Pastor.

JENKINS—The Rev. J. D. Jenkins, one of the retired ministers of the Savannah Conference, passed to his reward Friday, November 11, 1927. He was born in a plantation near Newnan, Ga., in 1853. Like his father, he was a shoemaker by trade before entering the ministry. He joined the church when a young man and soon applied for admission to the Conference fifty years ago. Thus he was one of the pioneer ministers of this Conference. His first appointment was at Zebulon, Ga., after which he served the following charges: Grantville, Macon, Cave Springs, Greenville, South Atlanta. While at the latter place he had his relation changed to attend school, and entered Gammon for three years, where his wife served as laundress to assist him in the care of four children. Finishing in 1888, he took work at Hogansville, Palmetto, Atlanta, Sylvania, Old Church near Waynesboro, Statesboro, thence to the superintendency of the LaGrange District, LaGrange Station, and Moundville, where he retired. For several years he was secretary of the Conference, which place he filled with efficiency. Since his retirement he was a member of Warren Temple, LaGrange, where he served loyally, which was evidenced in resolutions read at the funeral by Mrs. Nona B. Prothro. While at work on Saturday evening, November 5, he was stricken with paralysis, and never regained his speech. The following persons took part in the funeral services, which were held at 3 P. M., Sunday, November 13: Father Roberts, the Revs. C. Lundy and Tryer, of the F. A. Baptist Church; the Rev. Ellison, of the African Methodist Episcopal Church; the Rev. Wm. Herd Dunson, of the Baptist Church. The funeral sermon was preached by the pastor, Rev. C. W. Prothro, from 2 Tim. 2: 7. A solo was rendered by Mr. G. Phillip; resolutions from church and Sunday school, Mrs. N. B. Prothro. The Rev. A. H. Jamerson was also present.—Reporter.

JOHNSON—Matthew Johnson departed this life November 22, 1927. Brother Johnson was a member of Peck Memorial Methodist Episcopal Church, New Orleans, La. He leaves to mourn his passing, wife, three children, father, and mother. Mrs. Johnson wishes to express her sincere and heartfelt thanks to the pastor and members for their kindness and sympathy during the illness and death of her beloved husband.—Rev. C. Anderson, Pastor; Miss L. L. Christopher, Reporter.

JONES—The death angel came to the home of Mr. and Mrs. J. R. Jones, Vicksburg, Miss., on September 18, 1927, and took from their arms of love little Lawrence, who was four years of age. He was the flower of the home and was an active little Sunday-school scholar. The floral offerings were beautiful. Brother and Sister Jones are among the faithful workers of Wesley Chapel.—The Rev. J. C. Hibbler, Pastor; W. B. Barnes, Reporter.

JORDAN—Jeanette Jordan, of Ackerman, Miss., was born in 1857, and died August 26, 1927. Sister Jordan joined the church about forty years ago, and was very faithful to her church duties. She leaves husband, two sisters, and many friends to mourn her passing. The funeral was conducted by the pastor, Rev. J. H. Wesley.—Reporter.

LARKS—Sister Octavia Larks, born March, 1887, at Bellhelene, La., died October 20, 1927, leaving eight children, husband, three sisters, one brother and father to mourn her passing. The Revs. A. Burnett, O. Mix, and Joe Edwards officiated at the funeral.—Geo. B. Harris, Reporter.

MAGRONE—Anderson MaGrone, born March 18, 1906, died October 17, 1927. He joined Walton Methodist Episcopal Church, Ackerman, Miss., about four years ago, and lived a dutiful Christian life until the end came. He leaves father, mother, and several sisters and

brothers to mourn. The Rev. J. H. Wesley conducted the funeral.—Reporter.

MCGALHOM—On November 6, death visited the home of Mr. H. McGalhom, at Union Church, Miss., and claimed his little daughter, Annie Bell, after a few days' illness. She was taken to the hospital at Natchez, Miss., where she underwent a serious operation, from which she did not rally. She was a Christian little girl. She leaves to mourn their loss, father, mother, several brothers and sisters, and a host of friends. The funeral was conducted by the Rev. A. G. Crump.—M. B. Crump, Reporter.

MOULTRIE—Wesley Methodist Episcopal Church, Lake Arthur, La., lost one of its best members in the person of Sister Eliza Moultrie, who died October 28, 1927, aged twenty-eight years. She died in full triumph of faith in Jesus Christ. She leaves to mourn her passing, mother, father, five children, one brother, three sisters, and a host of friends. The Rev. P. M. Jones officiated.—A. Ransom, Reporter.

PAGE—Bro. Simon Page died November 18, 1927, after a long illness. He was born in New Orleans, La., in 1870, resided there for several years, then moved to New Roads, La., where he was happily converted and joined St. Paul Methodist Episcopal Church. He served as class leader, Sunday-school superintendent, and was loyal to the church. He was greatly beloved by the children. The body was in charge of the Masonic Lodge. The funeral services were conducted by the pastor, Rev. J. D. Frazier; the Rev. Joe Green, of the Baptist Church; and the Rev. Fred Marrillo. An appropriate paper on the life of the deceased was read by Miss Nannie Anderson; solo by Mrs. M. E. Frazier. He leaves to mourn, wife, three sons, and a host of friends.—Reporter.

SAMPSON—Mrs. Mary Sampson was born May 1, 1861, and died November 13, 1927. She was converted during the administration of the Rev. S. A. Cowan in a revival conducted by the Rev. J. C. Hibbler in March, 1890. She was married to Mr. Martin Sampson, who preceded her to the grave twenty-six years ago, and joined Wesley Chapel, Vicksburg, Miss. To this union no children were born. The beautiful thing in her life was that her home, her labor, and love was shared with five children, who had no mother to care for them. She was conscious of her death, and remarked that she was just waiting on the Lord, and asked that the hymn, "How Firm a Foundation," be sung at her funeral. She leaves two adopted daughters, one sister, and a host of other relatives to mourn her passing.—The Rev. J. C. Hibbler, Pastor; W. B. Barnes, Reporter.

SMITH—Bro. Thomas Smith departed this life for the great beyond on Sunday, May 22, 1927. He was a loyal member of First Street Methodist Episcopal Church, New Orleans. He was a class leader, trustee, and president of the Brotherhood. There never was a year that he failed to subscribe for the Southwestern Christian Advocate. The Bible, the Methodist Hymnal, the Discipline, and the Advocate were his joy and delight. Bro. Smith gave his life for the church. He fell at his post of duty on Wednesday night, May 4, at the Brotherhood meeting, and died May 22. He is survived by two brothers and two sisters: Bro. Walter Smith, a local preacher, of Schriber, La.; Mrs. Lucy Redd, of Thibodaux, La.; and Attorney F. B. Smith and Marie S. Johnson, of New Orleans; one daughter, Mrs. Mary Embree, of Los Angeles, Calif., and a host of other relatives and friends.—Reporter.

WELCH—Sister Cynthia Welch departed this life September 8, 1927, at Stuttgart, Ark., in full triumph of faith, at the age of sixty-five years. Sister Welch was a member of St. Mark Methodist Episcopal Church for forty-five years, and was loved by all who knew her. She was always willing to perform all tasks assigned to her hands. The body was brought back to DeKalb, Miss., for burial. She leaves to mourn their loss nine children, husband, two sisters, one brother, and a host of relatives. The funeral was conducted by the pastor, Rev. E. H. Williams.—A. M. Gully, Reporter.

Schedule of Annual Conferences, Spring, 1928			
Conference	Place	Date	Bishop
South Florida	Daytona Beach, Fla.	January 19	Richardson
Mississippi	Jackson, Miss.	January 25	Thirkield
Florida	Gainesville, Fla.	January 26	Richardson
Upper Mississippi	Grenada, Miss.	February 1	Mead
Washington	Baltimore, Md.	March 21	Locke
Delaware	Philadelphia, Pa.	March 28	Jones
Lexington	Chicago, Ill.	April 11	Clair
Central Missouri	St. Louis, Mo.	April 18	Clair

Cards of Thanks

We wish to thank the members of Minter City circuit for the groceries of every kind. It shows that they are loyal to their church, pastor, and family. May God bless them.—Mrs. S. A. Lemon and Family, Holly Springs, Miss.

The Rev. and Mrs. C. L. Hill wish to thank the members and friends of Wilson Chapel Methodist Episcopal Church, Mexia, Texas, for a cash purse of \$3.10. May God bless these good people for their kindness. You are welcome to come again at any time.—Rev. and Mrs. C. L. Hill.

I take this method to thank the good women of Mt. Carmel Methodist Episcopal Church, Woodland, La., for a suit of clothes given me for the Conference, at a cost of \$40. The plan was fostered by the president of the Ladies' Aid Society and her members. May God's richest blessing rest upon these good women.—The Rev. A. P. Robinson, Pastor.

I take this method to thank the ladies' Aid Societies of the East Calvert (Texas) circuit for a purse of \$12, as we left for the Annual Conference, fostered by Mrs. Josephine Gray, Mrs. Fannie Robinson, and Miss Eva Jones. I wish to thank Mrs. Josephine Gray also for a fine silk tie, and a very beautiful necklace for my wife. Many blessings upon these good people.—S. M. Adams, Pastor.

The pastor, Rev. J. A. Howard, and family wish to thank the members and friends of St. Mary's Methodist Episcopal Church, Center, Ala., for the many pounds of choice groceries laid on the parsonage table November 26. The party was led by Mrs. Minnie Morris, Mrs. Susie Neal, Mr. Sherman Jackson, and others. We pray God's blessing upon each one.—The Rev. J. A. Howard, Pastor.

We take this method to thank the good and loyal members of LeCompte Methodist Episcopal Church, LeCompte, La., for fifty pounds of groceries which were laid on the table of the parsonage on November 8. The party was led by Sister F. Jarson and C. Jarson and other friends from the Baptist Church. We thank you all, and extend a standing invitation to you to come again.—The Rev. and Mrs. J. C. Williams.

I desire to thank the good citizens and Christians of Mound City, Kans., for a Thanksgiving surprise pound party. The reception was indeed a beautiful affair. Among those present and represented were: J. Adams, E. Simons, Frank and Alice Taylor, B. Young, Miss Willard, F. Willard, G. Taylor, L. Graham, O. Quick, R. Quick, A. Harrington, M. Brown, O. Willard, I. Brooks. Our union Thanksgiving was a success. The Rev. Willard and the Rev. White joined with us.—T. B. Oville, Pastor.

We wish to thank our many friends for their kind and consoling words during the illness, and the respect manifested by floral offerings and personal presence in the death of Mrs. Laura Ermon Davenport, who was translated Friday night, November 25, 1927. Our hearts go out in appreciation to all who were on the program, and we will ever cherish in precious memory those kind, eulogistic words and sainted songs. Signed: Linton Davenport, Rev. and Mrs. L. H. Smith, Dr. and Mrs. J. C. Roy, Monroe, La.

I wish to thank the members and friends of Macedonia Methodist Episcopal Church, Clinton, La., for a grand surprise party given to me at our church on Friday night,

November 25. This party was led by Sisters I. Flowers, L. Williams, S. Mimms, M. E. Knlghten, C. Jiles, E. Branch, L. Scott, T. Scott, M. Fisher, Mr. Kilbert and wife, of the Baptist Church, and others. They laid on the table fifty-five pounds of choice groceries and a cash purse of \$2.65. God bless these good people.—The Rev. J. D. McCrory, Pastor.

The Rev. and Mrs. D. L. Darlus take this method to thank the members of St. Mark, Cincinnati, Ohio, whose names appear, for the fine basket of choice groceries and other things sent to the parsonage for Thanksgiving dinner. May God's blessing rest upon them. The basket was presented by Mrs. Sibble Gazaway, Alice Bullock, Virginia McClure, Mamie Pope, Mrs. Phillip Bridges, Inez Love, Anna Ingram, Alberta Ray, Mr. Phillip Homer Bullock, W. R. Wilson, Alfred Love, and Arch Cabbie.—Mrs. W. L. Darius, Reporter.

The pastor and family take this method to thank our friends and members of St. Mark Methodist Episcopal Church, Opelousas, La., for a nice storm and surprise party which came in the parsonage after class meeting and laid on the table 200 pounds of select groceries and a purse. The party was led by Sister Pinkie Hampton, wife of the Rev. W. J. Hampton, our district superintendent, who, with well-chosen words, made the presentation speech. The pastor responded. May God's choicest blessing rest upon them.—The Rev. T. A. Bailey.

The pastor and wife wish to thank the members and Baptist friends of Newton Chapel Methodist Episcopal Church, White Sand, Miss., for the great storm that struck the parsonage on November 28, at 8.30 P. M. The party was composed of Bros. A. Henry, E. Richardson, J. Henry, O. Mundy, Sisters I. Henry, B. Richardson, and A. Richardson. These good people motored from White Sand to Picayune, a distance of thirty miles, with more than 100 pounds of select groceries, for the comfort of the pastor and family, and a cash purse of \$7.35. We pray God's blessing upon you.—J. J. Ford.

The pastor and wife wish to thank the members and friends of Pine Grove Methodist Episcopal Church, Kent Store, La., for the storm given them on November 23, just at supper time, surprising the pastor, wife, and children. The following members led the group in a needy time with about sixty pounds of choice groceries: Brother C. Powell, W. Powell, Ida Campbell, J. Washington, M. Campbell, L. Powell, L. James, K. Powell, R. Boatner, C. Holliday, M. James, J. Hayes, C. Hayes, S. Banks, M. Thomas, A. Hughes; also our Baptist friends and others. We will be glad to have this storm repeated at any time.—The Rev. and Mrs. J. D. McCrory and Children.

We thank the good members of St. John Methodist Episcopal Church Anniston, Ala., for a surprise reception given in honor of their pastor and family, the Rev. N. H. Redrick. Among the visiting friends were the Rev. and Mrs. Ramsey, of Mt. Olive Baptist Church; Prof. Rice, principal of South Highland High School; Mrs. Sapho, of Atlanta, Ga., and many other friends and members were present. Many encouraging words were spoken by Bro. Traylor, followed by the Rev. Ramsey, Prof. Rice, and others. The guests were served by Mrs. Nelson, Mrs. Johnson, and Mrs. Franklin. We also wish to thank the kind member, Mr. John Cameron, of Ashville, Ala., whom we pastored last year, for remembering us with a large

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turkey for our Thanksgiving dinner.—Mrs. N. H. Redrick.

On November 18, just at the close of the official board meeting at Mt. Nebo Church, Shellmound, Miss., a surprise party, led by Mrs. Inez Williams, marched up to the front of the church and left 173 pounds of choice groceries and a cash purse for the pastor. The party was fostered by Sister A. Henry, president of the Ladies' Aid, and Sister E. V. Williams, president of The Woman's Foreign Missionary Society. The following participated: J. Henry, I. Williams, E. V. Williams, M. Harris, L. Hicks, A. Henry, L. White, M. Potts, C. Dale, C. Pruett, H. M. Holman, F. Walls, E. Innis, S. Williams, N. Shells, C. Howard, G. Henry, C. Hilton, E. Beck, A. L. Henry, A. Young, A. Edwards, F. Oneal, G. Moore, Mr. and Mrs. E. J. Jones, Jas. Henry, W. Genry, F. Richardson, H. Jackson, C. Roberson, J. Hicks, E. Jackson, W. Hoskin, L. Willis, E. Willis. The presentation speech was made by Bro. Jas. Henry. The pastor responded. May God bless you.—Mrs. Rev. P. H. Jackson.

The Rev. and Mrs. W. N. Redmond and sons take this method of expressing their gratitude and appreciation to the members of St. James Methodist Episcopal Church and friends of Columbus, Miss., and members of Asbury Methodist Episcopal Church and friends of Holly Springs, Miss., and other friends as well, for their tokens of sympathy, manifested by their liberal donations in cash, wearing apparel, and household goods contributed as a result of their home and all their belongings having been destroyed by fire on the night of October 25. The donors and their donations are too numerous to give in detail, hence this brief sketch as follows: Members of St. James Methodist Episcopal Church, more than \$50 in cash and 185 pound-box of merchandise; St. James Sunday school, \$5; Epworth League, \$2.50; Household of Ruth, No. 755, \$5; Home Aid Society, \$6.50; Eastern Star, \$2; Union Academy, box of merchandise; Starkville District Conference, \$15; District Conference visitors: the Rev. R. B. Adams, \$2.50; the Rev. B. F. Woolfolk, \$5; R. L. Williams, \$5, and Mrs. Maud Sykes, \$5. My being away from home will account for the donations from the good people in Holly Springs not being given in detail; but suffice it to say, that their donations in cash and merchandise will excel these of the good people of Columbus, because of our having lived these

seven years among them. The Craft Cedar Grove Lodge, No. 89, donated \$25. We thank Prof. and Mrs. Wysinger for opening their doors for our comfort, and others as well, for their willingness to do so.

Marriages

JOHNSON—CHAVIS. The marriage of the Rev. Melvin Johnson and Miss Roberta E. Chavis was solemnized at the home of the bride's parents, Rev. and Mrs. J. D. Chavis, 980 First Ave., South, Nashville, Tenn., on November 28, 1927. The ceremony was conducted by the bride's pastor, the Rev. G. W. Lewis, of Clark Memorial Methodist Episcopal Church. The bride was given away by her father. Mrs. H. H. Walker presided at the piano. Besides the immediate family, other persons present were Misses Batte and Hackley, intimate friends of the bride; Dr. and Mrs. Perry, of Springfield, friends of the groom. Immediately after the marriage the couple left with Dr. and Mrs. Perry for Springfield, where friends and a reception awaited them. Mrs. Johnson is one of the representative teachers in the public schools of Nashville, and it at present pursuing her degree course in Fisk University. The Rev. Johnson is entering upon his third year as pastor of Springfield circuit, and is one of the coming preachers among the younger set in the Tennessee Conference. Friends of the couple wish them many years of usefulness together upon life's rugged highway.—Reporter.

JOHNSON—GROVES. On November 27, 1927, Mr. Roosevelt Johnson and Miss Marietta Groves were quietly married at the home of the bride's mother, Brownfield, Miss. The Rev. Ozell Eckford officiated. The bride is a faithful member of the Methodist Episcopal Church, and the groom is a member of the Baptist Church. We pray for them long life and happiness.—Mrs. E. L. Harper, Reporter.

NANCE—BUCK. On November 24, 1927, the Rev. J. S. Nance, our pastor at Cookeville, Tenn., was happily united in wedlock to Mrs. Mary Buck, of Algood, who is a staunch member of Wright Chapel Methodist Episcopal Church. The Rev. J. H. Devlin, of the Sparta circuit, performed the ceremony. We wish them a happy sail over life's sea.—J. S. L., Reporter.

NASH—BREWER. On November 27, 1927, Mr. M. Nash and Miss Mary Lee Brewer were joined in holy wedlock at the home of the bride, Brooksville, Miss. After the ceremony the wedding reception was given. The Rev. J. W. Byrd, pastor of Brooksville charge, officiated.—Reporter.

NICHOLLS—WILLIAMS. Mr. Halton Nicholls and Miss Priscilla Williams, of Conrad, La., were united in the bonds of holy wedlock, December 1, 1927. The Rev. Peter P. Wright was the officiating minister. We wish for them long life and happiness.—Miss Beulah P. Woods, Reporter.

WILLIAMS—HOPKINS. Mr. Willie Williams and Miss Sadie May Hopkins were happily united in holy wedlock, November 27, 1927, in the home of Mr. and Mrs. Red Baldwin, their grandparents, at Brooksville, Miss. Both are active members of Baldwin Methodist Episcopal Sunday school and church. After the wedding ceremony an elaborate reception was held at the home of Mr. and Mrs. R. Williams. Their pastor, the Rev. J. W. Byrd, officiated.—Reporter.

Woman's Column

The Ministers Wives, Mothers, and Daughters' Protective Association was organized October 11, 1925, at the Lincoln Annual Conference, held at Omaha, Nebr., with the names of eleven ministers' wives, mothers, and daughters, namely: Mesdames B. R. Booker, president; C. R. Ross, vice-president; J. E. Williams, recording secretary; J. H. Ellis, corresponding secretary; P. Ecton, treasurer; F. Sims, chaplain; W. Brown, pianist; W. C. Conwell, R. D. Gatewood, J. H. Streeter, and Bunton. Eight of these women were present. Bishop Keeney, the

presiding bishop, addressed this body of earnest working women who are going forward to bring about a greater spirit of love and union with the ministers' wives and their families. At the next session of the Lincoln Conference, held November 14, 1926, at Wichita, Kans., there was an increase of seven members. We are steadily marching on. This year at the Annual Conference just closed at Ardmore, Okla., we were able to gain seven more names, thus increasing the total membership to twenty-five. Officers elected were: President, Mrs. B. R. Booker; vice-president, Mrs. C. R. Ross; recording secretary, Mrs. J. E. Williams; corresponding secretary, Mrs. J. B. Walker; treasurer, Mrs. P. Ecton; chaplain, Mrs. F. Sims; pianist, Mrs. A. Talbert. Amount in treasury as shown by the report, \$31.50.—Mrs. J. E. Williams, Secretary.

Special Notices

The address of the Rev. J. J. Hardemon has been changed from P. O. Box 100, Goliad, Texas, to P. O. Box 83, Georgetown, Texas.


To the Young Ministers of the Central Alabama Conference: As you know, we were asked to come to Waveland, Miss., in June, to the summer school. This is the request of Bishop Jones. Since I was elected one of organizers of my Conference, I want to ask

all of the young ministers, those of you who promised me that you would go down to Waveland next June, to please don't fail. Don't wait to raise your money; start now. Let's put the World Service across, and then go down to Waveland and tell those who will fail how we put it across. Let your slogan be this year: Over the top, and down to Waveland. Waveland is one of the places where you can get rid of your tired feeling; for after you are there just one day, you will lay them to rest in the sea of pleasure. If I can be of help to any of you, just call on me, for as you know, I am at your service. My one thousand dollar drive is on. Notwithstanding lumber is being put on the ground to build a new Sunday-school building, my good people told me to look to the top. We care not how dark the night, we believe in the coming of the morning. Yours for a happy new year.—G. W. Brown, Pastor of Haven Methodist Episcopal Church, Alexander City, Ala.

Inquiry

I wish to inquire for my uncle, whose name is Luther Spates. He left Marion, Ala., about twenty-four years ago. I am his sister's (Bertha) daughter, and I wish to know his whereabouts. When last heard of, he was in New Orleans, La. Please send any information to Mary Ella Cox, R. F. D. 3, Box 61, Marion, Ala.

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CINCINNATI, OHIO, NEW ORLEANS, LOUISIANA, DECEMBER 29, 1927

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The Atlanta Annual Conference

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ATLANTA DISTRICT

J. W. QUEEN, *Dist. Supt.*

Ariel Bowen, H. E. Burns. Battle Hill, J. A. Green. Central Avenue, J. W. Moore. Edgewood, W. G. Sanders, supply. Ladd Street, N. J. Ross. Rockdale Park, C. B. Holloway. South Atlanta, C. L. Johnson. Warren Memorial, to be supplied. Burns Ct., R. T. Jackson. Franklin Ct., A. R. Wyatt. Grantville, B. F. Barclay. Hogansville and Corlith, J. H. Bridges. Hogansville Ct., J. H. Brandon. Lutherville Ct., C. G. Gessentanner. Marletta, T. H. Fortson. Newnan, J. Griffith. Newnan Ct., R. H. L. Eans. Peoplestown Mission, H. E. Phillips.

GAINESVILLE DISTRICT

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GRIFFIN DISTRICT

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J. F. Dorsey. Griffin Station, N. A. Bridges. Griffin Ct., E. H. Lee. Hampton, E. J. Kight. Jonesboro and Red Oak, P. L. Inman. Lithonia and Conyers, E. W. Hatchett. McDonough, G. W. Adams. Oak Hill, J. T. Wolfe. Stockbridge, I. C. Rucker. Willamson, W. M. Jones.

ROME DISTRICT

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SPECIAL APPOINTMENTS

L. H. King, editor Southwestern Christian Advocate; member Central Avenue Quarterly Conference.

J. P. Wragg, agency, secretary Colored Work, American Bible Society; member South Atlanta Quarterly Conference.

H. W. B. Wilson, sub-agency, secretary Colored Work, American Bible Society; member South Atlanta Quarterly Conference.

E. S. Reid, left without appointment to attend our schools; member South Atlanta Quarterly Conference.

F. M. Gordon, principal Deaf and Mute School; member Cave Springs Quarterly Conference.

W. L. Rawlings, left without appointment to attend school; member South Atlanta Quarterly Conference.

W. C. Von Schultz, leave of absence; member Cartersville Quarterly Conference.

McMillan. North Greenville, T. B. Henderson. Pendleton, S. M. Brown. Pickens, I. V. Manning. Rock Mill, F. L. Lawton. St. Luke, T. B. Henderson. Seneca, W. N. Friedie. South Greenville, T. R. Robinson. Wallhalla, S. Jackson. West Anderson, S. V. Fowler. Willamston, J. A. Gary.

ORANGEBURG DISTRICT

J. B. TAYLOR, *Dist. Supt.*

Branchville, R. H. Cunningham. Columbia, J. F. Page. Denmark, L. C. Gregg. Edisto Fork, J. A. Summers. Jamison, N. E. Franklin. Macedonia, S. E. Watson. Midway, E. J. Curry. North, J. S. Miller. Orangeburg Station, R. F. Freeman. Orangeburg Ct., L. A. Thomas. Pineville and B., I. C. Wiley. Reevesville, S. J. Cooper. Rowesville, M. J. Porter. Springfield, A. P. Gailliard. Swansea, J. W. Henderson.

SPARTANBURG DISTRICT

L. W. WILLIAMS, *Dist. Supt.*

Bethune, Ed. Harrison. Blacksburg and York Ct., Giles C. Brown. Chester Ct., P. E. McLaughlin. Chesnee, Robert B. King. Clover, S. M. Miller. Cowpens, E. P. Bruce. Jefferson, F. A. Connelly. Gaffney, G. A. Thomas. Greer, Isaac Myers. Landrum, Charles W. Long. Long Town, J. W. White. McBee, C. J. James. Pacolet, R. H. Harrison. Pageland, J. T. Martin. Rock Hill, C. F. Ferguson. St. James, T. H. Fisher. St. Mark, J. C. Martin. Spartanburg, to be supplied. Spartanburg Ct. and Mission, R. R. Williams. Taylor Mission, to be supplied. Wellford and Reidville, R. E. Bethea. York Station, A. P. Jenkins.

SUMTER DISTRICT

B. F. BRADFORD, *Dist. Supt.*

Antioch, F. W. Anthony. Asbury, F. F. Fisher, supply. Bethel Mission, H. Sutton, supply. Blaney, P. C. E. Hiddleston. Camden, S. M. McCollum. Camden Ct., A. H. Hayes. Lamar, P. E. Mingo. Lynchburg, A. J. Pogue. Macedonia, E. S. Charley. Mechanicsville, H. W. Williams. Mt. Zion, A. W. Wright. New Haven and St. Phillips, John W. Williams. Oswego, W. F. Smith. Rock Hill and Borden, J. W. Williams. Rock Spring, D. F. Tillman. St. James and Stone Hill, F. W. Vance. St. Paul, Paul Reddish. St. Matthew's, S. F. Moss. Shiloh, Wm. David. Sumter, J. W. Taylor. Wateree, G. B. Tillman. Zion Hill, G. W. Burroughs.

1927 SPECIAL APPOINTMENTS

W. R. Gregg, left without appointment to attend school.

H. B. Jones, transferred.

L. M. Dunton, secretary-treasurer of Claflin Endowment Fund and president emeritus of the same.

C. C. Jacobs, Claflin Endowment agent.

A. R. Howard, secretary Colored Work, Board of Temperance, Prohibition, and Public Morals.

South Carolina Conference Appointments

BEAUFORT DISTRICT

N. T. BOWEN, JR., *Dist. Supt.*

Aiken, J. F. Pearson. Allendale, J. G. Stokes. Appleton, R. G. Lawrence. Bamberg, J. P. Robinson. Cottageville, J. A. Murray. Bamberg Ct., W. H. Norman. Beaufort, E. W. McMillan. Blackville, B. C. Brown. Brunson, M. L. Green. Ehrhardt, J. E. Goins. Greenpond, J. W. Gray. Hardeville, J. Mitchell. Lodge, A. J. Hall. Millett, S. Grayson. Olar, Wm. Hailey. Olar Mission, Stephen Bryant. Ruffin, C. B. Brown. Sigling, T. W. Williams. Springtown, M. O. Stewart. St. George, O. Blasingame. Walterboro, F. Marcus. Weeks, B. S. Cooper. Yemassee, D. P. Murphy. Youngs Island, E. D. Generette.

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CHARLESTON DISTRICT

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and St. James, J. C. Williams, supply; East Mission, Edward DeSassure, supply. Cooper River, Wm. S. McClary, supply. Dorchester, J. W. Reeder. Georgetown and Andrews, A. S. Newman. Greeleyville, Jas. Richards. Harleyville, T. D. Green. Johns Island, M. M. Mouzon. Jedburt, A. F. Hines, supply. Lanes, C. J. Mack. Maryville, Geo. Geddis. McClellanville, to be supplied. Mt. Holly, T. J. Pendergrass. Pinopolis, L. C. Mahoney. Ridgeville, W. C. Summers. St. Stephen, F. H. Grant. Stephen Ct., Daniel Brown. Summerville, J. W. Buddin. St. Thomas, H. L. Stuart. South Island, P. White, supply. Washington and Ladson, E. F. Tobin.

FLORENCE DISTRICT

R. F. HARRINGTON, *Dist. Supt.*

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THE METHODIST BOOK CONCERN

The Story of Liberia

EVERYBODY interested in Africa's awakening, in which the Liberian republic is to figure so largely as a base of operations, will be eager to read the forthcoming volume, "Liberia—Old and New," by Dr. J. L. Sibley. Because of its past eventful history and its present status on the threshold of one of the most promising epochs of development in the life of any country, Liberia is being watched with unusual solicitude in all sections of the industrial and religious world. Its position as the nexus between the Negro American and the millions of his ebony kinsmen is likewise significant for the future political alignment of the nations and races of the earth.

Liberia's development and career is meaningful for the future. Herein lies the challenge for more comprehensive knowledge of the country, its peoples, its natural resources, its institutions, and customs. Despite the century-old career of this Negro republic, strangely there has not yet appeared such a readable, informing, and authoritative history of the country as the public has desired. It is to be hoped that Mr. Sibley's book will fill

this much-felt need. Mr. Sibley is a Southerner of the United States by birth, training, and years of service. Whether he can sufficiently detach himself from the traditions and mental complexes characterizing this section, to write judicially rather than prejudicially concerning the black republic and its peoples remains to be seen. It is worthy of note in this connection that he is American adviser to the republic in educational matters. He was sent to Liberia by a dozen or more missionary, educational, and philanthropic societies interested in the school problems of that nation. For more than a year he has been in conference with missionary leaders, school principals, educational and government authorities, with a view to solving the problem of setting up an educational system and technique for Liberia.

The first of its kind, this volume to appear about January 15, should prove of the highest value, looking toward the awakening of an intelligent interest in and effort for Africa's permanent social advancement. "Liberia—Old and New," will be issued by Doubleday, Doran & Company.

The Rev. J. N. C. Coggin, A.B., D.D., Deceased

WHEN John Nelson Clark Coggin crossed the narrow divide between time and eternity on Friday morning, November 11, 1927, in the parsonage of his church in New York City, the Methodist Episcopal Church lost one of the greatest characters the church has ever produced within the colored group of its membership. His unexpected death was an occasion of universal regret and genuine sorrow in Methodist circles everywhere. And among people generally were heard expressions of profound sadness at the passing of one of the race's most prominent and useful leaders. Only in the greatness of Dr. Coggin can be found the explanation of his signal achievements and the gratifying esteem and affection in which he is held throughout Methodism and the Negro race.

He was cultured and versatile, and utilized his rare attainments in the pursuit of the high Christian purpose which made his life so broad-gauged. To one who knew him intimately, it was always obvious that in harmony with his definite convictions of life's meaning, his purpose rang true and clear in the direction of service—high-souled, distinguished service—for his church and his race. In this direction, in his attitude there was a solicitude akin to distress. From his early youth, inspired by the religious atmosphere of his humble home, and later by contacts with men of pronounced Christian character, he was dominated by lofty purpose and sought by culture and service to realize his purpose in a worthy career. Such men as Bishop John W. Hamilton, the late Bishop

E. G. Andrews, President C. E. Libby of Rust University, and Dr. Hiram R. Revels, at one time his presiding elder, awakened in young Coggin the driving purpose to be a man prepared like them, to serve his people and his times.

In this purpose he was constrained by love for his people, his race. Their plight, to him, was pathetic. He was moved to sorrowing emotion over their foibles, their handicaps, their ignorance, their sins. He wanted them to know and experience the life of larger civic and Christian liberties. He felt that education and the gospel alone are the levers for lifting the race from its present to the higher levels he so anxiously desired they should attain. Akin to this passion was his zeal for the kingdom of God. It has not been our privilege to know any man more zealous for making this ideal a practical condition in the relationships of men. He wanted and strove to put Christ at the center of the social order. To him Jesus Christ was the foundation of human hope, the alluring ideal toward which all life must gravitate. In the truest sense of the term, Dr. Coggin was orthodox, and could be found always in the rank of fundamentalists in the Christian faith. He was never generous enough intellectually to permit advancing science, modern theology, or flexible ecclesiasticism to encroach upon the "faith once delivered to the saints." He always gave ear, but seldom the heart, to new theories that seemed out of harmony with the faith of his childhood.

Great in character endowment, he was great also in

execution. Dr. Coggin, as an orator and pulpiteer, had no superior in his powers of persuasion and conviction. His was not the oratory of balanced sentences and polished shafts of rhetoric; but of literal interpretation, of logic, of keen analysis, of subtle wit, delightful humor, and moving passion. It was like the mighty Niagara, which sweeps irresistibly all within its path. Preaching on one occasion in Central Church, Jackson, Miss., upon "What Think Ye of Christ?" at a given point in his discourse he was rudely interrupted by one of his auditors, a man in the congregation springing to his feet and exclaiming with conviction, "Elder, I have been a fool about Jesus Christ all my life; now I mean to be a bigger fool about Him than ever."

In pulpit and on platform perhaps was exhibited his greatest talent. All of his deliverances were characterized by the ethical note. This was true whether he were discussing civic questions or those of a political and racial type. In his methods, as an evangelist, which rôle he frequently performed both as pastor and as field man, assisting his brethren, he was modern, always interpreting the gospel in terms of its ethical content and meaning for society. His spiritual temper and interest are indicated in the title of his published book, *"Plantation Melodies and Spiritual Songs,"* and in his own words taken from the preface of the book as follows: "What the Negro most needs at this time is, first, soul-stirring evangelism among the religious leaders of the race; and second, on part of the laity, what might be called a practical workable religion which concerns itself less about heaven and hell and more about this present life and how to make it worthy." A happier blending of orthodox faith with ethical and spiritual content it would be difficult to discern.

Such a man was the Rev. John Nelson Clark Coggin. Much of his peerless power of conviction and persuasion as a preacher and orator was due to his personal magnetism; much also to the period in which he was born. It was a time when, by debate, the future moral course of the Union was being determined. It was in 1870, the 8th day of May, that young Coggin, the son of Daniel and Vinie Coggin, first saw the light of day, in Abbeville, Miss. As early as ten years of age he was converted and cast his lot with the Providence Methodist Episcopal Church. The divine gift stirring within him, at sixteen years of age he gave himself to the work of the Christian ministry, being licensed as an exhorter by the Rev. Dr. Echols, a white missionary serving as presiding elder in the State. Under Bishop E. G. Andrews, presiding over its sessions in 1889, he was admitted to membership in the Upper Mississippi Conference at Holly Springs and was appointed to the Holly Springs circuit. During his pastorate of four years here he erected for the people his first new church building. In the meantime he had succeeded up to this period of his life in completing his preparatory education in the public schools and in Rust University, Holly Springs, Miss.

His instinctive urge for leadership led him to seek larger preparation for his life career—the ministry. Gammon Theological Seminary beckoned; he responded. Promptly he was transferred to Atlanta Conference. His youthful enthusiasm, Christian zeal, and high purpose gave him place and promise in this new field. While pursuing his seminary course, he resolved to pursue his studies in college. Matriculating at Clark University, he received therefrom his "A.B." degree in the year 1899,

also winning his "B.D." degree at Gammon. His years of ministry in Atlanta Conference were divided among the following churches: St. Luke, now the flourishing Centenary Memorial, four years; Grantville, two and one-half years; Grace, Covington, eight years. For one year he served as field secretary for the Young People's Christian and Educational Congress. Health reasons forced his retirement from this position.

In 1913, Dr. Coggin was elected by the Board of Temperance, Prohibition, and Public Morals of his church as field secretary for colored work, the first man of color ever designated by the church to do reform work among the colored people. In this field he rendered distinguished service and became the foremost Negro temperance advocate of his times. He served in this office for ten consecutive years, and by travel, correspondence, preaching, lecturing, and writing made to the cause of temperance, prohibition, and public morals the most substantial contribution by way of educating and heightening the moral sense of his race against the evils of strong drink of any single man of his congregation, and perhaps of all time.

He gave to his work in this field an interdenominational and race-wide aspect. Other groups heard his appeals gladly, proffering co-operation wherever feasible. In the colleges of the country he had inaugurated the Intercollegiate Prohibition and Public Morals League. This method of reaching and educating the youth in the evils of the liquor traffic promised the largest possible value for the cause of temperance had lack of funds for promotion not estopped its consummation. As field secretary, Dr. Coggin assembled in Nashville, Tenn., during his tenure of office the first and only nation-wide Negro Conference on Prohibition and Law Enforcement ever held in America. To it representatives came from the Federal Government, from leading educational, civic, commercial, and religious institutions and organizations. For two days leaders in church and state discussed the problems of law and order as related to every phase of our national life. The impact of the conference was widespread and permanent as a constructive moral force in the country.

His thirty-eight years of public ministry found its climax in the pastorate. For this type of service his heart always warmly yearned. Not until he returned to the pulpit and parish was his satisfaction complete. Resigning his position with the board, on request of Bishop L. B. Wilson, Dr. Coggin was transferred by Bishop Jones, presiding, from Atlanta to New York Conference, in December, 1926, to the pastorate of Calvary Methodist Episcopal Church. For several years previously he had been serving this congregation in advisory capacity. The year immediately preceding his transfer, Dr. Coggin had set up and organized this hitherto independent congregation into a local society of the Methodist Episcopal Church, having shown unusual administrative ability and tact in the procedure. When the critical situation and all the delicate aspects encountered and handled by him are considered, the conviction is borne in upon us that a masterful hand performed the feat of giving to our Methodism its third great metropolitan church in the heart of the world's greatest center—New York—with a property valuation of more than \$100,000, and a congregation with as fine personnel as is to be found among Negroes anywhere. Called thus to this church's pastorate and rendering permanent its

(Concluded on page 1026)

Contributed Editorial

The Anti-Saloon League and the Future

THE Biennial National Convention of the Anti-Saloon League was held in Washington, December 3 to 9. A strong and abounding program attracted a large and enthusiastic attendance. Many of the distinguished leaders in the church and state life of the nation were present.

The reports from the meeting of the National Board of Directors will be received by the churches with mingled feelings. For some time there has been an increasing insistence that more emphasis and reliance should be placed upon educational promotion instead of upon legislative pressure. It has been argued that the enforcement of the law should be left to the officials who are accountable for their responsibilities and that renewed effort should be made to develop a public conscience which will produce voluntary observance of law.

In response to these demands a new department of education, publicity and research to be located in Washington has been created. This will be a far-reaching gain, if it is supported by a sympathetic Board of Directors.

In that "if" is immense significance. It is obvious the Church is not always happy in those who claim to represent it in moral reform. At times they show slight respect for the convictions of the pastors and prominent laity of the churches. They are pontifical toward the views of the leaders of other temperance organizations. They acknowledge no mistakes of policy even when these are quite apparent to almost everybody else. They resent any effort to influence their franchise by the very methods they themselves have devised to influence the franchise of legislators.

Some of the workers within the ranks of the Anti-Saloon League who deserve gratitude for their part in the passage of the Eighteenth Amendment have been unable to adjust themselves to the new conditions and their present usefulness, accordingly, has suffered a vast decrease. Some of the most trusted leaders of the Church continue to participate in the affairs of the League, but many men of intelligence and sensitiveness have grown weary of the struggle and have withdrawn, leaving too few to whom the churches trust important responsibilities to be their representatives in the direction of moral reform.

Some of the dissatisfaction is due to the autocratic organization of the Anti-Saloon League. The General Superintendent nominates the State Superintendents, through whom he can largely dominate the executive committee, which is the chief controlling body of the League. This intolerable situation would be relieved if the churches would take pains to see that when changes are made in the State Superintendents, worthy men are chosen who can voice their moral conviction.

The director of the new Department of Education, Publicity and Research is Dr. ERNEST H. CHERRINGTON. His intelligence, integrity and ability have made him the acknowledged leader of the temperance forces of America and of the world. The reports and the audits that issue from his office are models that should be imitated. The other temperance organizations are willing to accredit him as their spokesman. Many of the delegates to the Anti-Saloon League Convention—a number within a few votes of a majority—voted for a much more thoroughgoing embodiment of the educational policies and methods

of Dr. Cherrington than the convention adopted. So long as leaders like Dr. Cherrington can be retained the Anti-Saloon League will continue to be recognized as the instrument of the churches in their responsibility for moral progress.

The Price of Leadership

ONE of the advertising journals told the story, not long ago, of the collapse of a well-established manufacturing concern along the Atlantic seaboard. For many years this concern had made a very good product which had enjoyed a steady sale. Calling in several efficiency experts, they were advised to enlarge and strengthen the sales force of the organization. They were told that more drive and "pep" and pressure were needed to increase the sales.

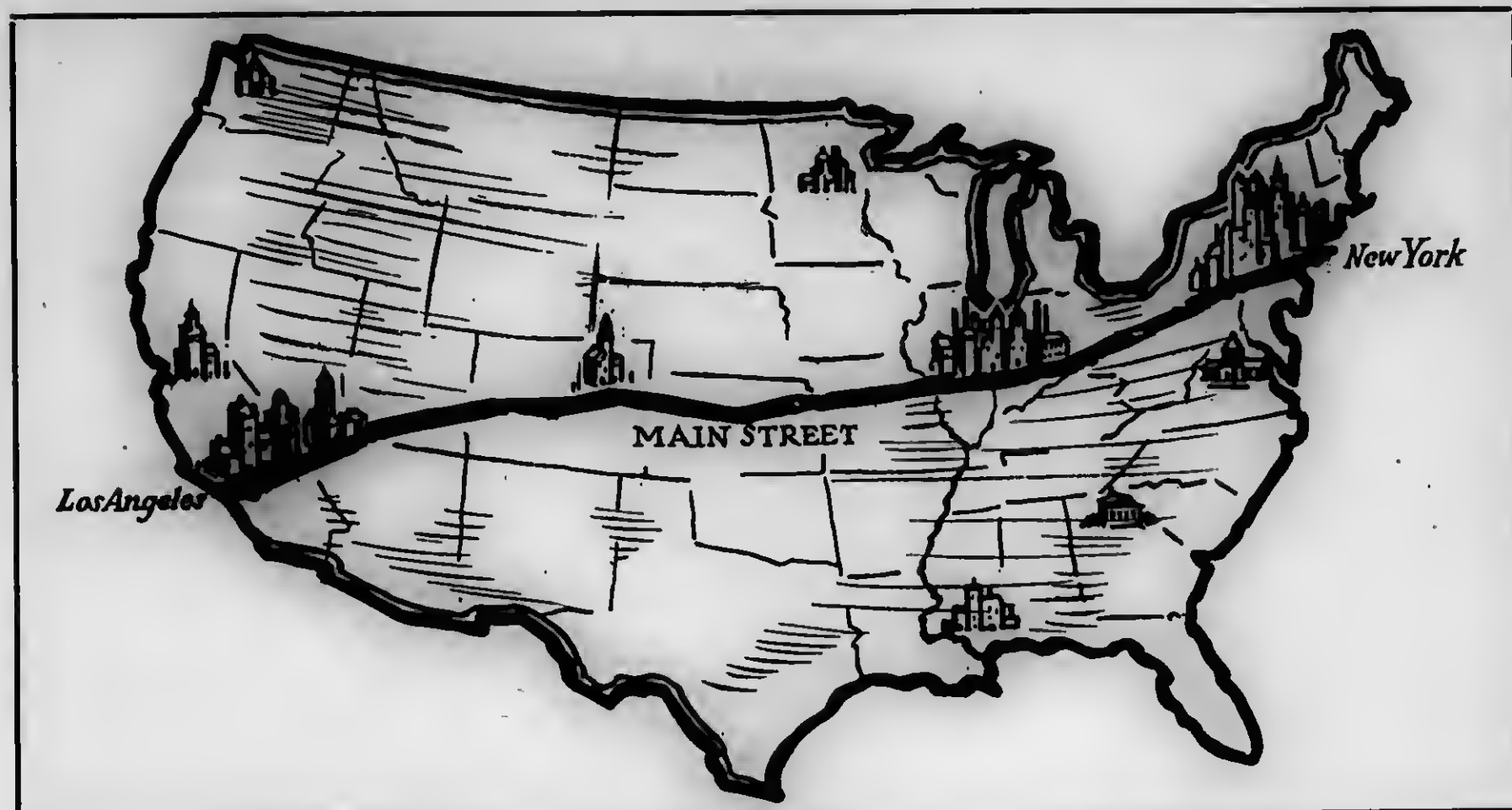
So the major part of the attention and energies of the concern were put on promoting sales. All the devices of the modern high-pressure salesmanship were used with large results. But during this time the product was left largely to take care of itself, with the natural result that, receiving little concern or attention, it rapidly deteriorated.

Then the company was in the ironical position of having a perfectly wonderful selling force and nothing much to sell. It had become a great company of promoters with not very much to promote.

That is the liability of every organization, particularly every organization dealing with ideas and organized for some ideal purpose. It is peculiarly the liability of a Christian Church. There is great point and pertinence to the question which many are asking these days, Shall Methodism become a great company of promoters without very much to promote? Will it increase its material equipment and organization and lose the power and grip of a great message? That would be an ironical result, for it is the message, the way in which it can interpret the Christian gospel in a manner to grip the age, which is the only excuse for the Church's being.

That question will be largely answered by the strength which the Methodist Episcopal Church gives to its theological seminaries and by the provision which it makes for them. If it is to have leadership in the future it must pay the price involved in the preparation and growth of preachers adequate to meet the severe demands which this day lays upon Christian preachers.

Sharp point is given to this truth in these days in the campaign of Drew Theological Seminary for two million dollars for needed endowment and equipment. This campaign will soon come to a close. It should come to a highly successful close. Three fourths of this amount is asked for endowment. A great majority of it will go directly into teaching, into the business of surpassing importance—of bringing young men under the contagion and molding influence of great teachers, such as Drew has had in the past and has in the present in several notable instances. Drew and the other theological seminaries of Methodism deserve the ungrudging and strategic support of the Church at large. These germinal institutions must not be treated as a step-child unless the Church wishes to jeopardize its future. They must not be the last to be thought of, for they are among the very first to be looked to for hope for the Christianity of the future. L.



Where Main Street Ends

By Lewis Thurber Guild

Author of "Hard Facts and Easy Money"

District Superintendent Los Angeles District, Southern California Conference

ARTHUR CHAPMAN sings beautifully, "Out Where the West Begins"; I write concerning "Out Where the West Ends," and I write with some embarrassment, for folks in our Golden States are sensitive. An obscure "colyumist" said the other day, "Did you feel the earthquake yesterday, or do you belong to the Chamber of Commerce?"

Cities have personality. Was not Rome the eternal; Jerusalem the holy? VanDyke says:

"Oh, London is a man's town, with power in the air,
And Paris is a woman's town, with flowers in her hair."

I could characterize San Francisco, or even Boston, "where the sacred cod fish dangles," but I fear that the editor would not appreciate the quality of my rhyme if I undertook to fill out the next line with the cognomen of my own city. Nevertheless, I am convinced that the historic calf path which Sam Walter Foss traces lyrically through Boston has ambled and wobbled its way across the continent until its terminus is by the waters of the great ocean. The trek of the pioneers has developed into a Main Street sprawled over many leagues and climaxing in our city of the angels, which we are confident is destined to enact the rôle to the Pacific world which Carthage or Rome did to the Mediterranean.

The smug mediocrity pilloried under the title of Main Street, and the faults of our people therein displayed, shows a condition which is the natural offspring of that fierce democracy of the colonies and the early republic which rioted in joy over the discovery that men could rule themselves, a democracy as fierce as is Russia's communism. In politics it is bitterly partisan over inconsequential things—still vociferating about "rights" and forgetting duties.

Standardized Minds

The Main-Street mind is the creation of our democracy wherein the acquisition of wealth or becoming prominent are the standards of success. For generations we

have had a leveling down, a standardization which cuts men of tall stature off from public leadership and lays a premium upon the "average man," "the man in the street," etc. And the examinations in the American army reveal the fact that he is of the mentality of fourteen years. Gradually we have developed the chain stores, department stores, chain banking, two great corporations control the motion picture industry, now receiving a tribute of even several dollars for a ticket and performing with deadly accuracy its continent-wide work of standardizing and demoralizing the national mentality. Women shorten their gowns to the knees, and the wardrobe for a journey around the world can be put into a small bag—and baggage companies go into bankruptcy. The invention of rayon is declared to imperil international relations and may possibly produce a war because of the economic changes of the Japanese silk grower.

Main Street is not confined to Sauk Center, Minn.; it has culminated in great cities to the injury of the nation. To-day fifty-two per cent of our people live in the cities. In the old-time rural neighborhoods imaginative folk and substantial citizens worked together for improvements, and everybody was aroused to interest and effort. The boy on the farm developed initiative; he must hew out a ploughbeam if one was broken and plan his day's work. In our Babbitized towns and cities we must even hire someone to teach the children how to play, and the baseball game, once the supreme delight of the community, has become a standardized business, gambled upon, intrigued about, wherein we hire men to amuse us.

The Religious Product of Main Street

The religious product of Main Street is even more in evidence. In the village the denominational by-product was greater than the direct results. Everybody went to church; the crystallized ancestral traditions and petrified creeds which had been brought from varied old world sources were held with a tenacious loyalty in feuds surpassing that of Montague and Capulet—although their

relevancy had long ago disappeared. A half-dozen intense conventicles, anyone of them fulfilling Browning's picture of the dissenter's chapel on "Christmas Eve," would be found in a village of as many hundreds of inhabitants. Each winter every one held a "revival"; sinners were warned with ardor and anxiety, for these people believed. Theological duels over baptism and the theological puzzles bequeathed from the attempt to creedalize the world condition created by the fall of Rome, were waged with thunderous eloquence. The jangling church bells each stirred a primitive emotion, being connected with ancestral loyalty to a particular creed. At the Jordan fords to the promised land of church fellowship stood a doughty gladiator demanding that the fugitive from the wrath to come should "say now shibboleth," and if he failed in accent or included a syllable too much "he ran him through." Our Nordic individualism was developed to the *n*th degree by our staunch Protestantism.

Modern Substitutes for the Church

Fraternities offer the way out of his perplexities to many a man, and the so-called "Service Clubs" offer a vent for enthusiasm and even an emotionalism which approached the religious enthusiasm of the petty conventicles whose fellowships he felt the need of. In Lions, Kiwanis, Elks, Moose, and all the others he could herd with comrade spirits. One enthusiastic speaker declared, "Jesus was the first Rotarian." After singing "Little Ol' Liza Jane" or some other gem, they switch on to a verse of "My Country" and salute the flag. No organization can be perpetuated unless it does good; so these clubs are found helping newsboys, establishing orphans' homes, and feeding the poor at Christmas. Highly commendable, but not yet a substitute for real Christianity.

This boastfulness of which rival towns and some envious souls from the East accuse us is only the exuberance of a growing town; our political storms in which we recall mayors and councilmen, occasionally sending one to jail, and spring scandals as political arguments are the growing pains of a city confessedly the terminus of Main Street, which is an aggregation of villages with the Main-Street mind.

Mid-West Main Streets Lead to Los Angeles

The divisions of the Mid-West Main Street inhibited development of community ideals and purposes. Whoever would build chose his own plans, and nobody could gainsay him. Ugly buildings abounded, hideous architecture was to be expected; there were church buildings which were a nightmare, even after the village reached city proportions; art centers were unknown.

Now in our town all these wretched characteristics of Main Street naturally came in with the people; they brought them. All the denominational rivalry, the individualism, and the pressure for standardization. The re-

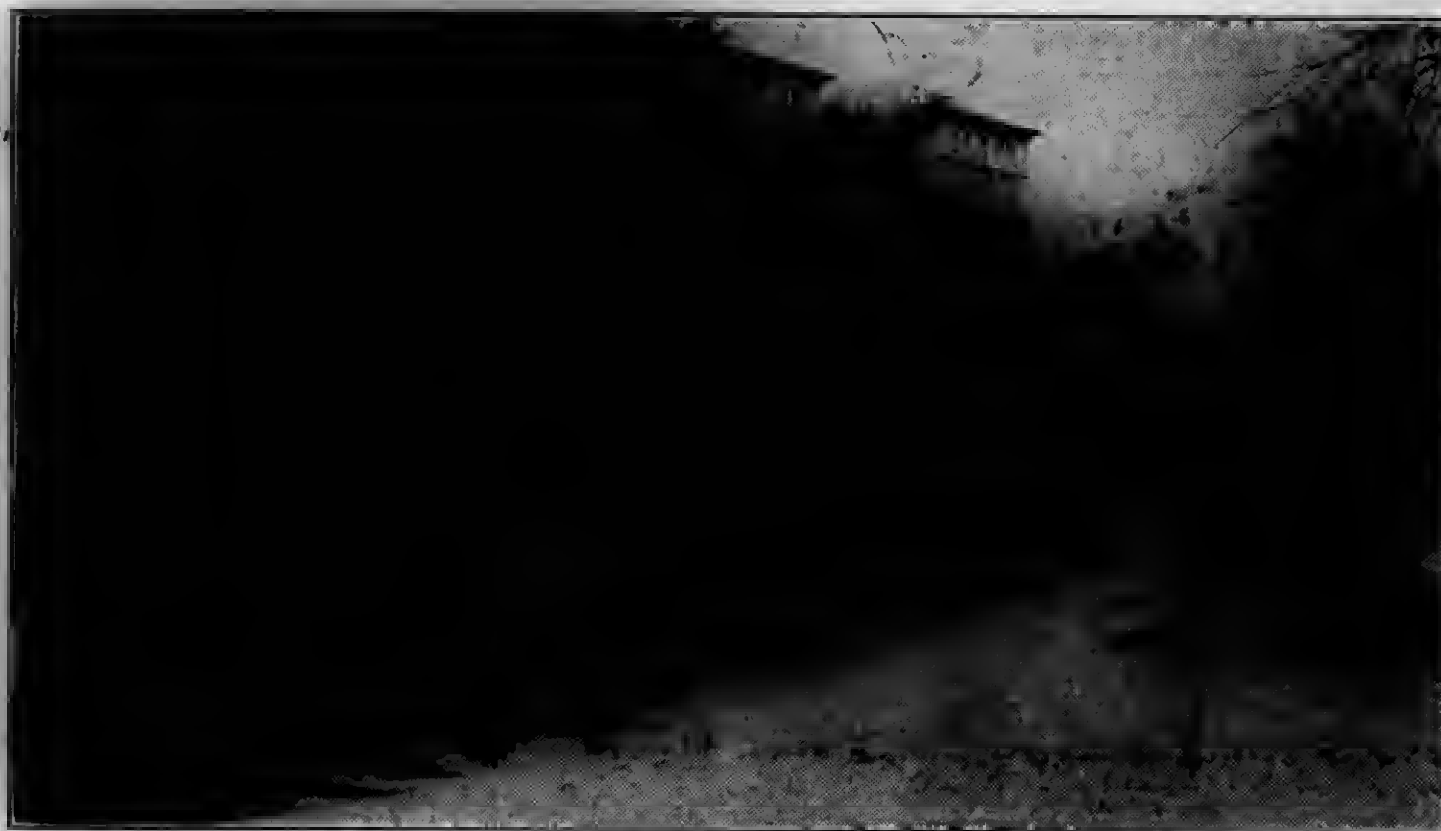
sult is, to say the least, romantic. The great influx of people resulted in the laying out of many square miles of subdivisions, and the subdivider would run streets as he pleased, regardless of future problems of transportation or disposal of sewage. Last year we expended \$22,782,000 trying to widen streets, put in sewers, and rectify failures.

We are widening streets and erecting great civic buildings, and if this "End of Main Street" might be stripped stark and its spiritual realities be revealed, then would appear the full development of our faults, scarcely observed yet certainly inherent in the germinal group.

Hollywood Poison

The greed for money, aggravated by the constant poisoning of the imagination by the motion picture "heroes" and "heroines" brings a revival of paganism not chargeable to the several costly Buddhist temples in our

town. The bishop of our Conference was in my office in serious conference, when a rap on the door broke in and a voice said, "Look out of the window." We had heard, without being conscious, the passing of a brass band; we looked. Several automobiles passed, preceded by a band, each auto bearing a banner and occupied by several women covered only by a scant bath-



PERSHING SQUARE, LOS ANGELES

ing suit. As they passed along the street they kept their bodies swaying to the rhythm of the music, with swinging gestures to the men on the streets. They were advertising a certain dance hall. I doubt if Corinth or Babylon ever tolerated a thing like that. And our city issues a parade permit to it!

The ancient home, even in pagan lands, was a place of worship, and children were desired supremely. Now our "families" are hived like cliff-dwellers in lofty buildings piled cell upon cell. A "new morality" of the family is preached, while the constant impact of exploded marriages from Hollywood and other sources is a growing menace to the ancient unit of civilization, the family. Instead of any vital religion, the modern cult of the city calls youth from the country like a Moloch, to consume them.

The Moral Slump

The prevailing luxury unsettles time-honored standards. Necessities are determined by what your neighbors have. Result: the most astounding financial adventures. The Julian Oil Corporation, favored and indorsed by our magnates and financiers, is now discovered to have issued more than 5,000,000 shares of bogus stock—at one time it was selling at \$30. Fifty-five leading financiers are under arrest for usury in connection with this, with a dozen or more indictments by the grand jury. The list includes a bank president, vice-presidents, merchants, leaders in fraternal life, etc. The Rhine barons of ancient days were gentlemen as compared with these looters.

More than \$100,000,000 has disappeared, much of it from the savings of those who can ill afford the loss.

Our church life is peculiar, for we reap what others sowed. Denominational rivalry was naturally transplanted; we have that well curbed under the personal efforts of the superintendents of the various leading denominations. Economic forces are changing the entire religious situation. Small churches on side streets cannot interest nor hold the public interest; youth must be ministered to in body, mind, social needs, and the church can no longer ignore the necessity of a modern interpretation of the great facts of its faith, therefore educational plants and directors. This sounds the death knell of the small church and forces the development of the larger.

Reaping What Has Been Sown in Church Life

The transplanting of so many people from their settled group environment into new surroundings results in two phenomena. Those to whom religion is chiefly a settled tradition show an atavism which results in many strange little conventicles, often under grotesque names and with pitiful literal interpretations verging upon superstition. Multitudes who come to the coast are in declining health, or their vitality diminished by age. Bootleg religionists, laying emphasis upon the traditional teachings of Protestantism, always fundamentalists, add to this some form of faith healing and miracle working, and these lonely and spiritually homesick souls, hoping for some cure-all, swarm after them under the false impression that they are maintaining "the old-time religion." These good, but misled people, become so fanatical that even the immorality and open exploitation of them by their prophet does not shake their pathetic devotion.

The combination of real estate speculation and religious fanaticism reaches its climax here. I have in my possession an advertisement generally circulated, containing passages of Scripture usually quoted by the pre-millennialists, and announcing that the chief of a certain religious sect "is now stationed in Jerusalem for the purpose of being in contact with developments as they occur. . . . Property can be purchased as low as \$400 per quarter acre; ten minutes' walk from the postoffice, and within ten minutes from the railway station and the business center of Jerusalem. This property is to be sold to Christian Americans who desire to make "Jerusalem their chief joy," etc., etc., etc.

Jesus is coming; grab your lots!

The other phenomenon is the appalling number of lapsations among professed Christians who come to us. The secretary of the Los Angeles City Federation of Churches estimates that there are between 100,000 and 150,000 Methodists in this city unconnected with the churches—while about 20,000 are thus connected! Other denominations proportionately. The work of reaching and providing for them is made more difficult by the high development of real estate subdividing which has reached the fine art of placing residence restrictions upon entire subdivisions which prevent the erection of churches upon thousands of acres of Los Angeles city property for as much as fifty years! Churches must buy the high-priced business property or not build. It is a crime against the childhood of the future.

The Hopeful Side

There is much that is hopeful, despite these conditions. We have learned that Christianity is not a creed, an or-

ganization, or a book; it is the personality of Jesus influencing the world through those that love Him. The thing which counts is not the creed, the ritual, the physical rites, but love for Him; loyalty to Him. Every one of these pitiful disconnected, atavistic little conventicles; every church of whatever name or confession, has in it those who love Him and are loyal to Him. Our task is to extend the personal influence of Jesus Christ, and that is not an impossibility. Each group in its own way, every soul in his own way, but co-operating and persisting, will tell. There is a divine madness such as that possessing the early Christians who "counted not life dear unto themselves" which may fall upon us; it will break through the Babbittism, find its way unerringly through the fog and spiritual confusion of this day and time. No Christians ever confronted greater difficulties; but we have a great Lord, who is able to take the city!

The imitation of Christ will bring the reproduction of Christ. Even yet "he taketh to himself a body," and thus creates the church.

"Main Street" is a term of reproach; it is unpalatable, for it conveys too much truth to please us, despite its origin. But the very mediocrity of it, the commonness of its people may encourage us. "The common people heard him gladly." I doubt not the heaviest burden He bore was the smugness, the self-contentedness, the mediocrity of those to whom He ministered all the time. It is ours to identify ourselves with Him; with His purpose; His work; to kindle into a burning enthusiasm because of One who walks with us by the way, and "one loving heart sets another on fire." We will tread its dreary, sodden pavements as Abraham trod the desert with eyes fixed upon the city which hath foundations until we transform Main Street into the city of God; until at least for us it culminates at the walls of Jasper and gates of pearl.

A Great Preacher

WE HAVE never seen him nor heard him, but we have seen his picture. It hangs on the wall of the house of the interpreter.

"It is the picture of a very grave person; he has eyes lifted up to heaven, the best of books are in his hand, the law of truth is written upon his lips, the world is behind his back, he stands as if he pleads with men, and a crown of gold hangs over his head." Bunyan says: "The man whose picture this is, is one out of a thousand."

Picture him trying to be a "regular fellow." Oh, no, he has graver business.

"His eyes are lifted up to heaven." The streets of gold and gates of pearl, thank God, are ideals, not cash.

"The best of books are in his hand"—not the victim of the latest book, but a lover of the best books.

"The law of truth is written upon his lips." There will be no "shading" for the sake of the church budget when he speaks.

"He pleads with men." He doesn't discuss. He pleads.

"A crown of gold hangs over his head." His rewards are with God.

"We are willing to admit with Bunyan that this preacher is one in a thousand. How we would like to hear him preach! We have the feeling we would go again—even Sunday night.—C. D. MARSTON.

What Shall We Do With Bishops?

By John E. Charlton

Pastor Morrow Memorial Methodist Episcopal Church, Maplewood, New Jersey

THERE is unrest in the church. There always has been. Unrest is not undesirable. Activity is always better for us than passivity, but it is best to be sure we are right before we make drastic changes.

Apparently the episcopacy is not satisfactory as it now stands. Many of us believe that some changes are necessary. The question is what they shall be. In the last fifty years the authority and possibly the influence of the bishops have been greatly restricted. Asbury would not enjoy being a bishop under present conditions. Autocracy has no place with us, and we have shown that we do not intend to have it. That a bishop may be arbitrary, is possible, may even show what a mistake has been made in his election by "lording it" over his brethren or by desiring to be called "Bishop" even by his intimates. Some of our friends seem inclined to think that a return to Wesley's name of "general superintendent" might be salutary. To any such that may at a time slip into the episcopacy, we would recommend Weymouth's translation of Titus 7. 7-9 with special emphasis on the second qualification in verse 7, "not *self-willed*." Also Jesus' admonition in Matt. 20. 25-28, "Whoever desires to be great among you shall be your servant."

The power of the episcopal office is great—it is a good deal to entrust to any man, and it should be accepted as a trust. To receive it in any other way should at once disqualify a man to hold it. By a word or even a shrug of the shoulders a bishop may do great harm not only to a minister's opportunity to win his way, but the bishop may also prevent the proper solution of an important situation. Likewise the chances of many a man have been "damned by faint praise." To have all bishops perfect, with no petty preferences or sorry prejudices, is asking too much; nevertheless it is not asking too much to demand fair dealing and the reduction to the minimum of favoritism rather than ability to accomplish in the choice of men for stations, whatever they may be.

Of course, it must be acknowledged that all failures in the working of the episcopacy are not to be charged to preference or prejudice. A good many are the result of bad judgment. The second guess is always the easy one unless you can have a third or fourth. "What should have been done" takes less ability than "What is to be done?" At the same time continued poor judgment ought to be considered fatal to continuance in the general superintendency, as it should be in any other office in the ministry. If the clergy and laity wish the bishops to remember that they are dealing with human units when dealing with us, we must likewise remember that we are dealing with human units in the episcopacy. Strange as it may seem, a bishop is still a fallible man when all is said and done. It is human to err—but none of us can err too much and expect to keep the respect due to the position in which we err. To repeat the same error too often is fatal. This matter of error in administration appears to have its place in the present unrest quite as much as the out-croppings of autocracy or favoritism, and adds to the clamor about general inefficiency.

But while we recognize these conditions and admit that

churches and clergy have suffered altogether too much by these failings, we must not forget the other side of the picture. It is certainly not too much to say that in very many cases both churches and ministers have been saved by the bishops from disastrous or even fatal circumstances. All in all, I am inclined to believe the good of the episcopal administration has far outweighed the bad. It is like the old story of the news—the unusual is remembered and told, the usual is either forgotten or so commonplace that it is not told. No man or church boasts that they would have been on the rocks save for episcopal interference, but we talk loud and long of our sufferings at the hands of the bishops.

"Smoothing Off" Irritating Edges of the Episcopacy

To say that our system has not worked perfectly is far from saying that it has not worked well. Indeed, the remarkable growth and accomplishment of our church in the last century makes it clear that the results have not come in spite of our methods, but because of them. So far as I know, no one is demanding the abolishment of the episcopacy. The aim is to increase its efficiency and to smooth off the irritating edges. Some changes may be desirable, but let us make them only after careful investigation, and let us face the entire question fairly.

That the General Conference can change or do away with the episcopacy, there can be no doubt. No General Conference, be it the first, twenty-first, or fifty-first, can lay down immutable law. What one General Conference can do, another General Conference can undo, so far as law is concerned. The church can surely change any laws, restrictive or otherwise, by due process. The chief question is what changes will give us the desired result.

There seems to be a widespread demand for a limited term with possible re-election. The argument that this pertains to other offices in the church is a poor one. Uniformity in method is only admissible when it is shown to be best. If it is best to elect bishops for a term of eight years, then it is best, no matter what others are elected or for what terms.

A Limited Term for Bishops

To increase elections in the General Conference and so to multiply political activity is a consideration. Standing alone, it would not be insuperable, but it may well be considered. If a good organization rather than personal fitness elects some bishops, perhaps that is the cause of our unrest. If the coast must have one elected, and the Mid-West and the East—irrespective of the suitability of the candidates—perhaps that is the cause of unrest. It is not a new cry, but it is one that may well receive more consideration than any area which seeks the election of a bishop should be ready to accept him for their own area and, as I think, with no time limit to move him if he is undesirable.

Moreover, it is a grave question if the eight-year term will work the desired result. We have limited the bishops to eight years on an area, and now when the time comes

for the change in several areas, the matter is impossible of adjustment unless some bishops are lifted after four years or some are given extension of time. With the district superintendency the case is possible because they can move into the pastorate, but with the bishop there is only another area, and we have but forty-five of them. Can we be sure that the election plan would give a better result in its field? Again and again we hear complaints from an area and the declaration that they will have a different bishop after another General Conference. Then just before General Conference we read that Annual Conference after Annual Conference in that area have enthusiastically voted to request the Committee on Episcopacy to return their bishop.

Putting a Premium on Political Organization

Another thing to be considered is that the man with the best organization will always be at the front. Because a man seeks to be a bishop or has the ability to get his friends working is not always a sign that he ought to be elected. As I have hinted before, this type is the cause of much of the failure of the episcopacy. It is fair to judge that at least we should have as much of this kind of politics in the re-election plan as we have in the present elections, and it is not a thing to be proud of.

There is also the consideration of the dignity of the office. By this I do not mean the starch or the aloofness that some bishops may show. But I do mean that the office must be magnified by a certain authority which comes only by a reasonable freedom in administration and an expectation of continuance of service. The question of re-election facing a bishop once in eight years may have such an effect in keeping him humble as to be humiliating on the one hand and to be just the pressure to make him time serving on the other hand—depending on the kind of man.

As the office now stands, we are not likely to attract many of our best men to it. The last General Conference saw more men declining to stand for election than ever before. This has a heartening aspect, for the highest and most important office in the church is that of pastor, and this idea needs emphasis if the church is to succeed. When the trend of the ministry is to the pastorate and away from other offices in the church, we may be hopeful. But when this is considered, we must not fail to note that efficient leadership in the episcopacy is also vital to our greater success. The matter of getting the best men for the office is all-important. There is nothing to guarantee that an eight-year term would accomplish this.

Restore Bishops for Races

What can be done? Two changes will help. In the first place, let us restore the missionary episcopacy or its equivalent—bishops for races. We cannot serve the foreign peoples well by electing bishops for them who have to spend years in learning the language, customs, and needs. The waste is too great, and the results not satisfactory. Let the mission areas nominate or elect their own bishops, subject to the election or confirmation of the General Conference, if the latter is necessary or desirable. We cannot serve home areas well by electing bishops on the missionary plea or because they have done good work on mission fields where they will exercise the episcopal office for four or eight years and then come to the home fields. We cannot serve the home field well or secure the best men for home work, if every man who is elected must expect to spend one or two quadrenniums as

a missionary. At least some of our unrest is due to this condition. The remedy is at hand. The missionary episcopacy is still in the Discipline, and can be set at work again.

Retire Unsuccessful Bishops More Freely

The more important change to be offered is to broaden the word "effective" with regard to the episcopacy. At the present time "effective" is applied only to a bishop's physical condition in respect to his work. I am creditably informed that the sub-committee of the Committee on Episcopacy, to which charges of incompetency of any character are sent, considers only those on physical disability, but none with regard to administration.

It is plain that there is probably no bishop who could get every vote of every person in his area on the matter of his ability in his office. It is not likely that any minister could do so from any church which has even a far smaller number to please. So with the bishops in General Conference. Yet it is fair to suppose that by far the greater number of our forty-five bishops would be elected again next May, if it were necessary, on the merits of their work. If that is true, then it appears that only a smaller number would not be re-elected because of lack of administrative ability, lack of leadership, unsuitability for the office, or whatever the cause of failure. As I see it, we are penalizing the entire board and we are advocating weakening the office because of a small number of failures, which is both unjust and unwise.

Let the word "effective" be enlarged, let any charges of incompetency be considered fairly, and whenever there is evident lack of those things which make for episcopal leadership, it shall be the duty of the Committee on Episcopacy to remove the bishop to retirement or to pastoral service, as the case might warrant. It is quite probable that the task will be distasteful and that there will need to be iron in the committee. Yet it is done now and then with pastors by Conference relations committees. It is frequently done by the cabinets. Not all appointments are successful; why should we expect all General Conference elections to be so? A few years ago a bishop told me that he would be glad to return to the pastorate, and a church was open to him, but he feared that it would be misunderstood. He was an excellent minister, but not very successful as a bishop.

Possibly the objection will be raised that it would be humiliating so to deal with bishops. That was an objection against retiring them at seventy-three. Probably it would humiliate them as it does pastors in like cases, but it has to be done for the sake of the church. Very likely it would make some candidates look before they leaped. Certainly we ought not to go on electing men to the episcopacy with the understanding that, successful or no, they are in for life, to be borne with as best we may. Surely we ought not to weaken the office more than it is already. The crux of the unrest is in the cases of a small company of men who are out of place, and it is unjust to them and to the church to keep them there. Every one of these men could find work in the church where they would be of great value. Let them be dealt with by the committee as the pastor is by the cabinet. Make the word "effective" cover the entire qualifications necessary for the episcopal office, and make it mandatory on the committee to retire for cause. If there is fear that injustice might be done in the committee, allow the bishop an appeal to the General Conference.

Allen Home Celebrates Fortieth Anniversary

MONDAY night, December 5, in Allen Home Chapel, Asheville, N. C., a program was given to celebrate the fortieth anniversary of the opening of the school. The scenes in the early history of the school were presented in tableau form, one of which showed the first day when two teachers and three students began the work of the opening day with prayer; and the other showing a day at the end of the month when there were enrolled over one hundred pupils of all ages and sizes, including three generations of one family. Soon after this a night school was begun for those who could not attend classes in the daytime, and a Sunday school was organized for religious instruction on Sunday. Out of this Sunday school grew the church organization which is now known as Berry Temple.

Following these early scenes, several tableaux were presented to show the present work of the school in its various departments: library, science laboratory, domestic art and science, recreation and games, music, teacher training, parent-teachers' association. The work of the English department was presented by a short play, which depicted several of the characters from Hawthorne's short

stories, and showed the hold that superstition and witchcraft had upon the people in early New England days.

A quartet of former students sang two selections in a very pleasing manner. A number of speakers told in three-minute talks of the place of the school in community life. The position occupied by Allen Home in the North Carolina Conference was discussed by the Rev. N. J. Pass, superintendent of the Western District. The Rev. G. H. Caldwell, pastor of Berry Temple, spoke of "What Allen Home Means to the Church." Prof. W. S. Lee, principal of Stevens-Lee High School, talked about "Allen Home as an Educational Factor in Western North Carolina"; Miss A. F. Ruffin, Y. W. C. A. secretary, of the "Contribution of Allen Home to Girlhood"; and Mrs. H. E. Love, of the "Place of Allen Home in the Hearts of Former Students and Alumni." The last part of the evening's program showed the mothers of two Allen Home girls in 1937 discussing the improvements that had been made since 1927. A large and enthusiastic audience crowded the chapel, and the prospect for the future was very encouraging to those who are looking forward to a bigger and better work at Allen Home.

Morgan College Celebrates

Sixtieth Anniversary of the Founding of the School—Twenty-fifth Anniversary of the Presidency of Dr. John O. Spencer

NOVEMBER 27 to December 2 was a gala week at Morgan College. Events notable for their spicy variety and for the large, enthusiastic crowds they attracted, began on November 27 and continued through the night of December 2. One of the significant events was a meeting of the alumni association held on Thursday night, December 1. The Rev. Edgar A. Love, an alumnus of the Academy of Morgan, and subsequently graduated from the College of Liberal Arts at Howard, and from the School of Theology at Boston University, delivered an address which was signal. He scored the alumni for their inexcusable indifference to the school. A second notable thing about the meeting was the fact that the alumni enthusiastically pledged themselves to shoulder the task which their relation to the school makes theirs. If this meeting bears the fruit which it promises, Morgan alumni, in the future, will carry "horns" instead of "hammers."

Friday, December 2, was climax day. In the afternoon of that day the ministers of the Washington and Delaware Conferences met in large numbers to report crusade money and hear an address from Bishop McDowell, of the Washington Area. Bishop McDowell, noted for saying something every time he says anything, excelled himself in talking to these Negro leaders about their duty to institutions like Morgan. In the beginning of our history as freedmen, the bishop pointed out, our education was conferred on us of necessity, but he pointed out that we had now come to the time when it must be achieved by hard work and sacrificial giving, such as

this crusade necessitates. Two thousand and five hundred dollars in cash was paid in at this meeting.

Friday night, in the auditorium of the Douglass High School, the program celebrating the twenty-fifth anniversary of the presidency of Dr. Spencer was held. In the academic procession were representatives of a large number of educational institutions, and of civic and business interests. Appropriate addresses were made by Dr. Jas. H. Dillard, of the Jeans and Slater Funds; President Mordecai W. Johnson, of Howard; Attorney Geo. W. F. McMechen, the first graduate from the liberal arts course; Principal John W. Woodhouse, president of the Alumni Association; and President Spencer. Dean John W. Haywood, in presenting to President Spencer a loving cup on behalf of the faculty and students, made this happy remark: "I am not so sure of my information touching the correct conventions in connection with wedding anniversaries, but I think the twenty-fifth anniversary is the silver anniversary. We are presenting you this silver loving cup because to-night marks the twenty-fifth anniversary of your marriage to Morgan College." Miss Carolyn L. Clark, one of God's choice white women, has given twenty-five years to teaching in Morgan College. On behalf of the students of the college, Miss Frances P. Male, of the junior class, presented Miss Clark a gold service medal. Prof. Daniel J. Pinkett, one of the unsung heroes of our own race, has given a quarter century to teaching at Princess Anne. Albert S. Swann represented the students of Princess Anne in presenting to Prof. Pinkett a gold service medal.

Who is astute enough at mathematics to figure out what Morgan College has been and will be worth to our race and to the world? Who can state and solve the equation which will evaluate twenty-five years of such courageous devotion as has been given Morgan and Negro youths by John Oakley Spencer? These problems belong to the calculus of God. He alone can find the value of the x's and y's involved. Miracles have happened at Morgan as the result of the work and prayers of this undaunted educator. Some of us have seen these miracles in the happening. Eight years ago the entire enrollment

of the college was forty; to-day it is four hundred. Ten years ago the college was housed in one inadequate building in a congested part of the city; to-day it has an eighty acre campus. Within the next twelve months two city boulevards will cross this campus, another will border it, and city parks will flank it on the north and on the south. What has been done is an imperishable monument to a heroic soul, who has given the strength of his life to a people who sorely needed him; what remains to be done is a ringing challenge to this people, their children, and their children's children.

Facing General Conference

Why Should Annual Conferences or Lay Electoral Conferences Disfranchise Themselves?

Alfred G. Kynett

WITH reference to amendments for amending the Constitution, Article 47 is clear. It states:

"The concurrent recommendation of two thirds of all the members of the several Annual Conferences *present and voting*, and of two thirds of all the members of the Lay Electoral Conferences present and voting, shall suffice to authorize the next ensuing General Conference by a two-thirds vote to alter or amend any of the provisions of this constitution excepting Article 10," etc.

Before the Annual Conferences which met last fall were two regularly submitted constitutional amendments—one known as the Kansas plan, concerning the admission of laymen; the other as the general laymen's proposition. A study of the official returns, so far as made, shows, for instance: that one Conference laid the general laymen's proposition on the table, which, of course, counted neither one way nor the other, and apparently took no action on the Kansas proposition. No legal votes, therefore, were cast either for or against either proposition. In a certain Lay Electoral Conference in Iowa no action was taken; therefore, no votes cast. In another Lay

Electoral Conference, with reference to the general laymen's plan, the report is "carried unanimously," but there is no recorded count vote one way or the other. Who can know how many votes were cast? Another Lay Electoral Conference is reported as in favor of the Kansas plan adopted by unanimous vote, but again no count is taken, and again there is no way of deciding how many voted for it. An Annual Conference is recorded as in favor of the Kansas plan, but apparently no record of count, and no one knows how many of the ministerial members were in favor.

It is evident that in a number of Conferences the proposed amendments were treated as if they were simply memorials to the General Conference. The result is that in a number of Conferences the members practically disfranchised themselves and are in the same position as those who, although entitled to vote in city and national elections, fail actually so to do and leave the decision to those who do vote and whose votes are properly counted and actually recorded as present and voting would determine the action under Paragraph 47 in any proposed amendment, although they might be even a small minority of those entitled to vote.

We call the attention of the remaining spring Conferences to this remarkable situation.

The Atlanta Annual Conference

By the Rev. Z. K. Gowen, B.D., D.D.

THE Atlanta Annual Conference was held in the Wesley Chapel Methodist Episcopal Church, McDonough, Ga., December 14-18, Bishop E. G. Richardson presiding. The bishop, assisted by the pastor of the church and the district superintendent, administered the sacrament of the Lord's Supper.

Welcome addresses were delivered by Mr. G. W. Alexander, mayor, on behalf of the city; the Rev. E. P. Etheridge, on behalf of the Methodist Episcopal Church, South; the Rev. Guy Atkinson, on behalf of the Baptist Church; the Rev. L. D. King, on behalf of the Presbyterian Church; Miss Evelyn Combs, on behalf of the Shiloh Colored Baptist Church; Mrs. Mary C. Brown, on behalf of the Wesley Chapel Methodist Episcopal Church.

The response by Dr. L. H. King will never be forgotten by those who heard him. It was the best response the people ever heard.

The Conference was organized by the election of the Rev. N. A. Bridges, secretary; the Rev. J. F. Demery and the Rev. G. W. Hatcher, assistants; the Rev. W. B.

Wood, statistician, the Rev. J. H. Brandon and the Rev. B. F. Barkley, assistants; the Rev. C. W. Adams, treasurer; the Rev. P. H. Travis and the Rev. J. W. Tharp, assistants.

Dr. E. M. Jones addressed the Conference on the work of the Board of Pensions and Relief. The address was convincing and it made friends for that board. Dr. Davis addressed the Conference on the work of Hospitals and Homes. The address gave so much information to so many members of the church. Dr. L. H. King, editor of the Southwestern, showed himself a master of his job as representing the church paper.

The postmistress of McDonough, Mrs. R. H. Hankinson, and Miss Kate Brown, the superintendent of the county schools, made a profound impression on the Conference with their exceeding fine addresses. For two hours the Conference enjoyed a symposium from the great intellectual visitors of the town.

Dr. W. A. C. Hughes, of Philadelphia, thrilled the hearts of the members of the Conference as he told of the

flood sufferers in the Mississippi Valley. The hearts of the members of the Conference went out in much sympathy toward the heart-broken sufferers.

Dr. F. H. Butler spoke on the great work of the Epworth League. Dr. R. J. Wade, secretary of the last General Conference, spoke convincingly on World Service. The bishop presented three proposed amendments to the constitution of the church to be voted for or against by our Conference. The three proposed amendments were not adopted. Dr. L. H. King and the Rev. N. J. Crolley were elected delegates to the General Conference of 1928. The Rev. C. L. Johnson and the Rev. D. H. Stanton were elected reserve delegates. Mr. J. C. Arnold and Dr. A. M. Wilkins were elected lay delegates. Mr. S. Cunningham and Prof. W. C. Strickland were elected reserve delegates.

The anniversary of the Board of Temperance, Prohibition, and Public Morals was an occasion of very great interest.

Dr. A. R. Howard, secretary for the colored work, distinguished himself as an orator of the first magnitude. Bishop E. G. Richardson delivered an address on "Militant Christianity." He impressed the audience that he was a great philosopher, greater than the greatest of the philosophers of ancient Greece.

Dr. G. H. Trevor and Dr. W. J. King spoke on the work of Gammon Theological Seminary. Clark University was well represented by Dr. I. G. Penn and President M. S. Davage. The Conference was so animated over the progress that the school has made that a committee of seventeen was appointed to launch a program for big things.

Several members of the Conference had died during the year: the Revs. R. T. Adams, B. G. Burks, and L. P. Kimbal.

Saturday night was an occasion for a spiritual feast. Z. K. Gowen, B.S., D.D., was the speaker. After the love feast Sunday, Bishop E. G. Richardson preached from Eph. 3. 31. He is regarded one of the world's greatest preachers. At 2.30 P. M. the Rev. J. W. Moore preached from Neh. 4. 6. The sermon was wonderfully enjoyed. The Conference presented the bishop a hundred dollar silver set as a token of love and appreciation.

Many resolutions were read thanking the members of the churches and the citizens of the town for their liberality toward the Conference. The Rev. J. F. Dorsey knows how to care for an Annual Conference, for it was the unanimous opinion that no one can exceed his entertainment of a Conference, for it was exceedingly fine.

(See appointments on page 1014)

National Laymen's Conference

H. R. Snavelly

PERHAPS the most significant laymen's meeting in recent years took place in the Chicago Temple, December 6 and 7, when twenty-two prominent laymen from all sections of the United States came together at their own expense to consider plans for launching a more effective movement to enlist the manpower of Methodism.

The following men attended: Edgar T. Welch, president of the Welch Grape Juice Company and the Erie Conference Laymen's Association; Frank H. Ryder, president of the Harder Refrigerator Company, Cobleskill, New York, and of the Troy Conference Laymen's Association; Lewis B. Alger, president of the Detroit Conference Laymen's Association; Morris S. Daniels, secretary of the General Conference Commission; E. C. Harley, of the E. C. Harley Wholesale Grocery Company, Dayton, Ohio, and superintendent of lay activities in the Cincinnati Area; Judge H. R. Snavelly, of Marshall, Ill.; Hon. Luren D. Dickinson, lieutenant-governor of Michigan; Bert Edward Smith, executive secretary of Men's Work; William F. Weir, general secretary of men's work in the Presbyterian Church; O. G. Markham, publishing agent, Chicago; M. S. Davage, president of Clark University, Atlanta; R. B. Spencer, Colorado editor and publisher; Hon. C. Oliver Holmes, of Gary, Ind.; Superintendent C. Ray Gates, of Grand Island schools, Nebraska; William E. Carpenter, of Brazil Trust Company, Brazil, Ind.; Dean Arthur E. Bennett, of Des Moines; Ronald Moist, lawyer, of Clarksburg, W. Va.; E. Dow Bancroft, of Ohio; F. F. Lindsay, of Minneapolis, president of the Northern Minnesota Laymen's Association; R. Clarence Brown, member Methodist Book Concern, Chicago; M. D. Cameron, president of the Peters Trust Company, Omaha, Neb.

The Conference elected the following officers: Chair-

man, Luren D. Dickinson, of Michigan; vice-chairman, E. C. Harley, of Ohio; secretary, H. R. Snavelly, of Illinois.

The atmosphere of the meeting was charged with the feeling that no more important task faces the church today than the enlistment of its manhood, and with the determination to develop an effective plan to bring this about and harness men to the whole task. It was the consensus of opinion that regardless of what other organizations the church may have, it has not yet found a challenging program for the worth-while layman in the local church. There is no over-organization of the manpower in the individual church.

This group of laymen faced the fact that the busy men of the church are giving generously of their time and energy to organizations outside of the church, and expressed the conviction that they will give more time and energy to the Christian church, the most essential institution in the world, when a challenging program and organization can be effected. It was the belief of this earnest body of Christian laymen that unless the church found a way to enlist its manhood for service, it would soon be trailing the procession in this day of progress and advance.

The men expressed a high appreciation of the exhaustive and interesting statement of the history and present status of men's work in the Methodist Church and other denominations presented by the executive secretary, Bert Edward Smith. This statement answered in advance almost every question that the Conference would be inclined to ask, and gave an excellent background for the two-day study of the problem and its solution. The Conference requested that this statement be printed and put into the hands of lay leaders throughout the churches.

The entire Conference divided itself into four sub-committees. One on Aims and Activities, one on Organ-

ization, one on Supervision and Support, and one on Lay Training and Lay Speaking. After a thorough, detailed and critical study, both in sub-committees and general sessions, it was the unanimous and enthusiastic recommendation that all forces in the field dealing with the man problem be united into one all-church movement under the name Methodist Brotherhood, suggesting such modifications in name and nature as might become desirable to meet the needs of local church situations. In this Conference were the presidents of six of Methodism's most active Laymen's Associations, all of whom endorsed this plan, and expressed the feeling that associations, in most cases, would gladly change their names and become the Conference unit in the entire movement.

The Conference examined carefully the movements in several denominations and declared that the best up-to-date program for men's activities to be found anywhere is in our own *Brotherhood Manual* prepared by the Board of Education. We must have a plan, and it already exists.

The Conference expressed the hope that the Board of Education would give this movement a semi-independent relationship with liberal privileges to expand its work, and that this cause gradually move in the direction of self-support. It was the unanimous feeling that this work is of such supreme value that the men of the church would gladly give it a more adequate support by the sustaining membership method.

The group requested the calling of a Conference of three hundred in connection with the Men's Council, to be held May 12 and 13, at the General Conference. A Continuation Committee was appointed for the purpose of holding frequent meetings on organization and promotion. The committee consists of H. R. Snively, chairman; E. C. Harley, L. B. Alger, George W. Dixon, C. Oliver Holmes, O. G. Markham. A number of the laymen attending this Conference will participate in an inter-Methodist Conference on men's work at Louisville in March, at which time about twenty leaders of laymen's activities in each of the two branches of Methodism will sit down together to face the common task.

All sessions of this Conference were charged with the spirit of brotherhood and prayer. No man seemed to have any other motive than the inauguration of a crusade that would lead men to take Jesus Christ in earnest.

What is Hating Your Mother?

By Dr. J. H. Dillard

IN THE twenty-sixth verse of the fourteenth chapter of the Gospel according to St. Luke, it reads: "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple." Now it is perfectly evident what our Lord means. He means, of course, that in following Him there may arise some occasion when everything has to give way and a man must take issue with, and perhaps separate himself from, even his mother. I personally knew such a case. The young man's integrity of conscience was at stake, loyalty to his vision of justice was at stake, his every sense of right was at stake. His attitude of opposition wounded his mother deeply, but he was right. Had the mother lived longer, she would have acknowledged that he was right.

This seems to me to illustrate what Christ meant. He

was not thinking of sentiment. At no time did the young man hate his mother—that is, in the sense in which we ordinarily use the word hate. On the contrary, he was all the time deeply distressed at her distress, and perhaps loved her more than ever, just as Christ loved people whom He knew to be in the wrong.

The fact is that the word hate, as was said of the word love in a previous article, is made to serve a number of meanings for which we might well wish that distinct words had been available. In some sense neither hate nor love implies sentiment. In a sermon preached several years ago one of the ablest theologians and preachers of the English Church said outright: "Love is not sentiment." He was, of course, speaking of the word as used in most passages of the New Testament.

So when our Lord spoke about hating father and mother, it was not "sentiment" that He had in mind. The young man mentioned above never for a moment had the "sentiment of hate" for his mother. What he was about was not hating his mother in this sense, but following the will of God. In the New Testament love generally means just this, namely, being and doing in accordance with the will of God; and hate means opposition to what is against the will of God. So loving an enemy means being and doing toward him as God would have us be and do, under any and all circumstances; that is, forgiving and ready to help. There is no "sentiment" about it, any more than our Lord was thinking of the sentimental side when He said that under certain circumstances a man must hate his father or mother.

We Christians ought always to use judgment in our reading of the Bible. I do not mean that there is any requirement of great learning and high intellect, but there is requirement of good common sense. We sometimes destroy the very force and power of the words by putting into them the tone of sentimentality when they are tremendous statements of fact or sledge-hammer commands. One of these sledge-hammer commands is, Thou shalt love thy neighbor as thyself. When we think of its great meaning, we see that it is no impossible command, but an absolute rule for right relations between man and man.

CHARLOTTESVILLE, VA.

The Rev. J. N. C. Coggin

(Continued from page 1016)

future fortunes is an achievement such as is seldom permitted in the lifetime of most preachers.

It was in the exalted period of distinguished and successful achievement that death came so stealthily to our friend. His sudden going was and is our personal heart-break, from which recovery and the surcease of blinding tears must needs be slow. For more than thirty years he was the friend of this writer's bosom. We were pals in life; in death we remain the same. Toward the last, as he lingered in the twilight zone where time reaches out toward eternity, we cheered him homeward with prayer and song. It was all we could do. From the exalted pinnacle of achievement and character to which he had arrived through sustained discipline in experience with the vascillating fortunes of adversity and prosperity, looking back upon the golden sunset of earth's lowering skies, he leaped up to the hills of eternity, the skyline of the new heaven, amid the invigorating splendors of the glorious dawn of the day of eternal rest.

Sunday School Lesson

INTERNATIONAL SERIES

By the Rev. Edward R. Lewis, A.M.

JESUS' POWER TO MAKE WHOLE

FIRST QUARTER. LESSON II. JANUARY 8

General Lesson Title—Jesus and the Sick.*Lesson Material*—Mark 1. 21-45.*Additional Material for Teachers*—Mark 7. 24-37; 8. 22-26.*Golden Text*—He hath done all things well; he maketh even the deaf to hear, and the dumb to speak. (Mark 7. 37.)*Devotional Reading*—1 Sam. 3. 1-10.

GOSPEL OF THE SON OF GOD

"*Straightway.*" Mark is very fond of this word. It occurs a great many times, and gives an air of swift movement, even abruptness, to the narrative. Jesus' journeyings to and fro are not always motivated or explained; but this very breathlessness adds to the imaginative effectiveness of the Gospel.

When we are alert to Mark's unique characteristics, our pleasure in reading it is enhanced. "The book is a compact and rapidly told narrative, vivid and dramatic in its style, which is more a spoken than a literary style. Its realism and force are soon felt. One has the sense often of being present in its scenes and catching influences of color, sounds, and other impressions of a participant. Its most striking literary characteristic is its vividness: (1) The historical present is frequently used. (2) The very Aramaic words used by Jesus are often repeated. (3) The attitude and gestures of Jesus are often noted. (4) Details not necessary for the story are narrated. (5) The Gospel is largely concerned with the deeds rather than the words of Jesus."

Sabbath School in Capernaum. Capernaum, a prosperous little city, became the headquarters of Jesus during much of His Galilean sojourn. On the Sabbath it was natural for Jesus to attend the synagogue service; and there He taught. Jesus made a many-sided appeal to the people of His time, and offered a varied ministry. He had a message for the mind, and was eager to teach the splendid truth concerning the love of God to all mankind.

The office of Teacher. Perhaps we do not give sufficient emphasis to the fact that Jesus regarded Himself primarily as a Teacher. To be sure, He healed an afflicted man in the synagogue; but He had come to the synagogue to teach, not to heal.

All who teach worthily on the Sabbath may have the blessed consciousness of sharing this high honor with the Master Teacher. The task may appear circumscribed, but the opportunity is heaven-high. A certain philosopher was always talking to his friends about the garden in which he was in the habit of walking, where he carried on his studies. At last one of these friends came to see him, and found that this extraordinary garden was a patch of ground about twice the size of the floor of his own room. "What!" said he, "is this your garden? It's not very broad." "No," replied the philosopher, "it's not very broad, but it's a wondrous height!"

The Whole Mind. "Wholesome" is a beautiful word, and the thought of Jesus having power to make whole is fine and true. Sane minds required instruction that they might become well furnished and well trained. Sick minds needed to be purged of unclean spirits. Whatever was required, Jesus was ready to do, that they who came to Him might be made whole again. Therefore He spoke the word of power. It is significant that those who witnessed the healing of the demented man regarded this as a part of the Master's teaching ministry. For they were amazed, and questioned among themselves, saying, "What is this? A new teaching? With authority He commandeth even the unclean spirits."

The ministry of Christ to the mind is still

an inclusive one. He is concerned with the whole mind. Hence the religion of Christ bears instruction for the wise, comfort for the distressed, tender healing for the divided or troubled mind.

That which Jesus wrought in the synagogue of Capernaum long ago has become a symbol of one aspect of the recognized work of Christian civilization, the systematic care of those who are mentally and nervously disordered. Wherever Christianity flourishes there are hospitals for the mentally ill. The time was when these unfortunate people were regarded with fear and disgust, even by the intelligent people of the day. Now we regard them as subjects of sympathetic care and attention.

This is one of the beautiful triumphs of the spirit of Christ in modern civilization. Thanks to God's revealed truth, we do not even regard such afflicted ones as incurable or accursed. Not all cases yield to treatment. But every case is regarded hopefully, and no limits are set to healing and restorative methods of treatment. As we learn more and more about the mind, and come to understand the intricate mechanism of the brain and nervous system, we shall doubtless be able to restore an increasing number to healthful and wholesome living.

TEACHINGS FOR TO-DAY

"*Greater Works Than These.*" The triumphs of a Christian civilization have made possible greater works than those performed by Jesus, even as He prophesied. The science and art of healing have accomplished miracles, whether considered from the point of view of medicine, of ethics, or of religion.

The word "incurable" should be removed from the dictionary, asserts Dr. Ernst P. Boas, of New York City. The Literary Digest reports Dr. Boas' discussion of chronic diseases and convalescent work at one of the sessions of hospital executives in connection with the recent convention of the American Hospital Association at Minneapolis.

He is quoted thus in a dispatch to the New York Times: "In the present state of medical knowledge, the pronouncement of the sentence 'incurable' on a patient places a serious responsibility on the physician, and implies a greater knowledge than he possesses. The acceptance of the verdict by the patient and the community not only cruelly quenches all hope, but checks every further effort at physical rehabilitation. Yes, how often such diagnosis is mistaken! Not infrequently an incurable can be restored to comparative health and economic usefulness, and in many instances properly directed efforts will serve to prolong life and relieve pain and discomfort."

Epworth League Topic

JANUARY 8

By A. H. Beardsley

THE MESSENGER

(Psa. 15. 1-3)

Often we lose sight of what happens to a person who is wholeheartedly engaged in Christian work, in our interest in the thing he does. The psalmist looked out on life and saw the man who walked uprightly, who worked his righteousness, and whose heart was open to truth, sojourning in the tabernacle of Jehovah and dwelling on the holy

hill. He saw him in companionship with God, dwelling as near Him as he could get, in the place where God was revealing His precepts and Himself to men.

When E. Stanley Jones went to India as a missionary, he was walking uprightly, and working righteousness, and because he had an open heart new truth did come mightily

GROUP COURSES

Primary—The Child Jesus Comes Home from a Long Journey.

Biblical Material—Matt. 2. 13-15, 19-23.

Memory Verse—Jehovah will keep thy going out and thy coming in. (Psa. 121. 8.)

Junior—Moses Wins Freedom for His People.

Intermediate—Sharing in a Great Movement.

Senior—Principles of Choice.

Missionary Interpretation

LESSON FOR SUNDAY, JANUARY 8, 1928

"They were astonished at his teaching"

(By D. D. Martin, D.D.)

Jesus went to church. It is the school of higher life. He became a teacher on questions of life and service. His was a new type of teaching in its uplift and inspiration. The people were astonished; they had heard nothing like it before. Religion was never so interesting as He made it. There is nothing so interesting as religion when it is rightly presented. They had been bored to death with the uninteresting attempts of scribes to read and expound the Scripture. The voice of Christ was refreshing and uplifting.

They were astonished at the newness of His doctrine. The gospel is new in every land where our missionaries are at work. So astonished are the people of Africa they say "it can't be true," and it requires the Christ-like living of a missionary like Livingstone, or Mackay, to convince them of the real power of the gospel. A Chinaman, assisting the missionary in translating, came to the passage, "That we should be called the sons of God." He stopped, and with tears said, "Oh, sir, that is too good. Let me write that we shall be permitted to kiss His feet." Can we wonder at this?

Christians ought to astonish the world. Missionaries should be as different from the native priests in every land as Jesus differed from the scribes. Jesus had the holy, healing power. He not only preached the gospel, but applied the healing power. The man with an unclean spirit was released from its bondage. Minds, crazed with sin and maddened with darkness, find the power of the gospel giving the peace of mind and the light of a new hope. This is true wherever the gospel is preached with power. Jesus healed the afflicted, and has the same power to-day. This manifestation of His power, at home or in the mission fields, astonishes those who listen or behold.

Jesus carried His ministry to the home. So does every true teacher of His Word. The power of the minister or missionary is largely in the home and its influence upon other homes. Jesus went to the house of Simon, and healing and blessing came to the family, and from there His influence was felt in the neighborhood. The people came from many homes carrying the afflicted to the feet of Christ. The influence of a real missionary of Christ cannot be restrained. He will be known. He may not know the language of the people, but the people understand if God is with him.

OAKMON SEMINARY.

into his heart. As he has lived and worked and received new truth, he has been able to interpret God and Jesus to the people of India in a remarkable way. But what has happened to E. Stanley Jones himself is equal in importance and interest to anything he has done or will do on the mission field. In fact, what he has and will do is the result largely of what being a missionary did to him. In his work and through it, E. Stanley Jones has found his life open up into a wonderful new channel. He has really found himself, in relation to his work, to God, and to himself.

As he started work in India he felt the mighty burden of fighting on a long line, stretching from Genesis to Revelation, on past Western civilization, on to the Christian church. He worried because there seemed to be no well-defined issue, and the battle was first on one portion of the line and then on another. After about eight years in India his health broke; he went to America for rest, and on his return found himself still unfit for the strain. He retired to the hills and came down no better. He was discouraged and just about to give up and come back to a farm to regain his health. He was feeling strangely drawn to work among the high castes, but felt wholly inadequate, both

from training and now because of his broken health. One day while at prayer, and not thinking particularly about himself, it seemed as if he heard a voice say, "Are you ready for this work to which I have called you?" He replied: "No, Lord, I am done for. I have reached the end of my rope." The Voice said, "If you will turn that over to Me and not worry about it, I will take care of it." He quickly answered, "Lord, I close the bargain right here," and there came into his heart a great peace that for days seemed to possess him. Nine of the most strenuous years of his life have passed by since then and the old trouble has never returned. In that experience he seemed to have tapped new life for body, soul, and mind. His whole life was vitalized, and with it his message. He then had the courage to go among the leaders of India's thought and life with the good news of Jesus, and never have the resources promised failed him.

By the sheer storm and stress of the long line of defense he had at first tried to maintain, he was forced to shorten his line and to take his stand for Jesus, and then he saw that here was where he should have been all the time—that the gospel lies in the person of Christ, and that his one task was to live and present Him.

ence with a good report. Pray for our success.—The Rev. E. W. Rucker, Pastor; Mrs. W. E. Rucker, Reporter.

Rowland, N. C.—We thank the bishop and Conference for sending us the Rev. C. L. Gidney as pastor of Cedar Grove Methodist Episcopal Church this year. He is the right man in the right place. We are planning to do a great year's work under the leadership of the Rev. Gidney. He is a young man, full of zeal and good judgment. The strenuous efforts he is now putting forth have already proven that he came here to pastor as well as preach. We are struggling under a little burden now, trying to finish our church that was destroyed by fire more than two years ago. The Rev. Gidney preached a wonderful sermon Sunday, selecting for his subject, "The Spiritual Light." Collection, \$21.65.—Mrs. S. C. McDougald, Reporter.

Richland Hill, La.—November 24 was a high day at Asbury Methodist Episcopal Church. The spiritual tide ran high. An excellent paper was read by Miss A. D. Moses on "Thanksgiving"; solo by Mrs. C. Jenkins, the pastor's wife; paper by Miss C. C. Moses. The Thanksgiving sermon was preached by the pastor to the delight of all who heard him. The Rev. Z. Crosby and Bro. Pitts were present with us, and took part in the service. An offering of \$3.50 was taken for the pastor. The pastor and wife, Rev. and Mrs. C. Jenkins, wish to thank the good members and friends for seven bushels of sweet potatoes, three barrels of corn, twelve pounds of lard, three pecks of meal, one gallon and a half of syrup, a hat costing \$5, and one shoulder of meat. May God bless them all.—Reporter.

Pontiac, Mich.—St. John's Methodist Episcopal Church: We feel that the church owes to Mr. A. A. McCaskill a vote of thanks for the wonderful effort made by him in the apron reception, conducted by the League of which he is president. The Ladies' Aid Society raised for the entertainment \$3.70; received from aprons, \$27.70; total raised on that night, \$31.40. Miss Woods, daughter of the Rev. Woods, rendered an excellent reading; a talk was made by Mr. Duncan, who is president of the League of the First Methodist Episcopal Church, white. The Rev. Dr. Dunlavy, white, of Corbin, Mich., made an able address. The pastor and members are very grateful to all who participated in the program. St. John is reaching the goal by climbing round by round. We have raised over \$1,500 in the last few months. Pray for our continued success.—Rev. A. J. Johnson, Pastor; Mrs. J. R. Montague, Reporter.

Detroit, Ala.—King's Memorial: Under the leadership of Mrs. J. W. Whitfield, as president of The Woman's Home Missionary Society, in less than one month after the adjournment of the Annual Conference at Aniston, this society laid on the table in the form of a coal rally \$89.62. The society was divided into seven clubs. Mrs. J. W. Whitfield, Club No. 1, \$12.25; Mrs. Eliza Banks, No. 2, \$16.50; Mrs. A. C. Ruffin, No. 3, \$15.75; Mrs. Pearl Rhodes, No. 4, \$6.90; Mrs. Mary Jane Mosely, No. 5, \$6.95; Mrs. Fronnie Foster, No. 6, \$4; Mrs. J. N. Wallace, No. 7, \$17.87; Pastor's Club, \$7.15. Last year's coal bill was paid, and a supply laid in for the present year. The society has paid up its annual dues, and has done this aside from their regular work. We have raised nearly \$400 since the Annual Conference. Mrs. Mary E. Jones was with us in a ten days' meeting. The church was greatly revived, and some additions were made. Our church is spiritually alive.—Reporter.

Woodlawn, Pa.—The Thanksgiving rally, under the direction of Clarence Tyson, J. H. Ross, Wm. Hollday, Peter Hanks, Henry Tyson, Jerry Stephens, Luther Thompson, Wm. Perdue, Rev. Frank Mayers, Sisters S. L. Woods, Willie Chapman, Alice Pinkard, M. E. Ross, Mary Williams, Margaret Jones, Emma Perdue, Estelle Frye, Texas Strozier, B. Woods, Ruth Headen, L. Roupe, and Ruth Tyson, was a financial success. A four-course dinner was served, and over \$90 was raised. Mrs. Hattie Hanks, director of music of our church, presented a Christmas cantata, "True Light Cometh," December 26. She was assisted by Mrs. Estelle Frye and Miss Alice Pinkard, Sunday-school teachers.

Little Stories of Achievement

What the Churches Are Doing

Cottonport, La.—Thanksgiving was a high day at the Old Union Chapel. The churchyard and cemetery were cleaned up and a fine program was rendered. The pastor, Rev. J. C. Clark, has things well in hand. We lost one of our members in the person of Mrs. Olivia Walker. Collection for the day was \$84.09.—G. A. Lashington, Reporter.

Toomsaba, Miss.—Pleasant Grove Methodist Episcopal Church is still alive. In October we conducted a rally. The captains reported as follows: No. 1, F. Logan, \$42.20; No. 2, Mrs. Lessie Horn, \$68.69; total, \$110.89. We are laboring to put the program over by the Annual Conference.—Miss Maggle V. Parker, Reporter.

Union, Miss.—November 20, on the Union circuit, Preare Chapel, was bank-opening day. The bankers reported as follows: Jackson Bank, Mrs. Omma Grizzell, \$24.20; Meridian Bank, Miss Ruth Ernest, \$10.05; Philadelphia Bank, Miss Janie Bradley, \$6.65; Canton Bank, Mrs. Eliza Houston, \$19; Gulfport Bank, Mrs. Lena Thomas, \$4.60; total, \$64.50.—Rev. J. A. Williams, Pastor; Omma Grizzell, Reporter.

Marion, N. C.—Addles Chapel Methodist Episcopal Church: At 11 A. M., November 24, our pastor, the Rev. J. W. Shuford, preached a Thanksgiving sermon from Luke 17. 17. It was very inspiring to all who heard him. At 7.30 P. M. the young people rendered a program which was excellent. Raised for the day, \$32 for World Service. Pray for our success.—Idella C. Ervin, Reporter.

Livingston, Texas.—Officers Chapel: The Rev. W. M. Holden, pastor, filled his appointment, Sunday, December 4, and preached a wonderful sermon from the subject, "If you have not the spirit of Christ, you are none of his." We are few in number, but we believe we have a pastor called of God, and are glad to have him. We pray that much good will be accomplished this year.—Almira D. Officer, Reporter.

Starks, Fla.—Sunday, December 11, was a high day at Mt. Moriah Church. Love feast was conducted, the last for the year 1927, and the Holy Spirit was with all who spoke. We are working and praying. God has wonderfully blessed us this year, and under the leadership of our beloved pastor we are making progress along all lines. We are over the top, and ask that the general church pray for us.—Rev. R. H. Debose, Pastor; D. Dell, Reporter.

Alexander City, Ala.—Haven Memorial Methodist Episcopal Church: Our pastor wishes to thank the ladies for a davenport set which they put into the parsonage. Our church has lifted up her head again. And to our good Bishop Jones we will show how we appreciate his sending to us the Rev. G. W. Brown as our pastor, by going over the top. We have on a \$1,400 rally for the fourth Sunday in March, and we are on our way to the top.—Irene Hodge, Reporter.

Davis, Okla.—A storm struck the residence where the Rev. and Mrs. Chas. Simms were stopping, and when it abated the dining table was covered with good things to eat. The storm was led by Miss Ardessie Norman, a teacher; Mr. and Mrs. Chas. Freeman, Miss Lue E. Thornton, Mrs. L. C. Freeman, Messrs. John Thornton, Rube Freeman, McCain, E. G. Moorland, Mrs. Thornton, and Mrs. Moorland. Many thanks, with God's blessing upon you.—Miss Ardessie Norman, Reporter.

Eutaw, Ala.—A reception was given in honor of the new pastor and wife, and the new district superintendent and wife. It was a grand affair. After the welcome addresses were made, a delicious repast was served, which everyone enjoyed. Welcome addresses in behalf of St. Paul Church and members was made by the Sunday-school superintendent, W. A. Vaughn; from the First Baptist Church by Mrs. Gould; responses by Superintendent F. W. Williams and wife, and Pastor F. J. Jacob and wife. George Gordon was master of ceremonies.—Reporter.

La Fayette, La.—A mock Conference was held at Mallaleu Methodist Episcopal Church by the district superintendent, Rev. W. J. Hampton, and the pastor, Rev. T. J. Bridgett. The Rev. Hampton preached a wonderful sermon from the book of 1 Kings. Collection amounted to \$75.90. Sixteen preachers met here on the 14th. They were welcomed by Miss Bridgett; a paper was read by Mrs. Bridgett. Two soul-stirring sermons were preached by the Rev. W. S. Robinson and the Rev. Isaiah Lodge.—The Rev. T. J. Bridgett, Pastor; R. S. Parker, Secretary.

Edwards, Miss.—This charge is still on an upward march. On the first Sunday in October the pastor and members put on a rally to build two churches and remodel the parsonage. Mt. Zion Methodist Episcopal Church raised \$240; Wesley Chapel put on a rally on the fourth Sunday and raised \$190; Kingsley Chapel raised \$100, making a total of \$530. We are planning to complete one church and remodel the parsonage by January 25, and go up to the Annual Confer-

Supper was served at 35 cents a plate. Our church has taken on new life, and we are having great spiritual feasts, and our finance is better than ever before in the history of the church. Our pastor has the Christ spirit, and we are willing to follow.—Mrs. S. L. Wood, Secretary; Rev. F. J. Frye, Pastor.

Corpus Christi, Texas.—St. Paul Methodist Episcopal Church: We began our third year's work here Sunday, December 11, in fine shape. A good crowd greeted us at the night service. One member was added to the church. We see nothing but success ahead. Our many friends, white and colored, seem to be proud of our return, and promise their unstinted support in the erection of our ten thousand dollar church. Dr. Morris, of the Board of Home Missions and Church Extension, is to be with us during the month of February to make a survey for our new church. The church will do well to help this struggling congregation to build in this great port city, which is destined to be the leading city of its kind in the South. Now is the time for the church to lend its aid while our white friends, as well as the membership, are at fever heat, so to speak. Corpus Christi is steadily growing. The population is estimated at 35,000, and the prediction is that we will have 75,000 twelve months hence.—W. M. White, Pastor.

Benton, Miss.—We, the pastor and members of Mt. Pleasant Methodist Episcopal Church, are filled with good tidings, and we can only express our gratefulness by saying, "Praise God, from whom all blessings flow." The dark nights are past and the sun of success is shining. We had a successful rally on October 30. We were organized into tribes, each tribe representing a month of the year. They reported as follows: January, Mr. Jas. Morton, \$8.90; February, Mr. A. J. Pickett, \$30; March, Mr. P. H. Gillis, \$8; April, Mrs. S. C. Morton, \$18; May, Mrs. Mattie Gills, \$4.37; June, Mrs. M. B. Tibbs, \$14.80; July, Mrs. Mollie Walker, \$28.10; August, Mr. A. Elom, \$16; September, Mr. F. Whisenton, \$8.60; October, Mr. E. M. Whisenton, \$7.65; November, Mr. J. M. Tibbs, \$5.50; December, Mr. H. G. Gordon, \$18.35. The captains raised \$168.47; public collection, \$1.53; total, \$170. We are working to make a round report along all lines at the coming Annual Conference.—The Rev. H. Holston, Pastor; Miss Mamie C. Johnson, Reporter.

LaGrange, Ga.—Leete Hill Methodist Episcopal Church has taken on new life for the new Conference year. We are hoping to stand by the work in all departments. Our pastor has returned from Conference and has gone on the job; has organized the budget system, and asked all members to pledge for the year, which will take care of all expenses. The members are exemplifying a spirit of loyalty and are pledging nicely. The names and amounts are as follows: Mr. and Mrs. L. Bowie, \$90; Mr. and Mrs. W. M. Bankston, \$77; Mr. and Mrs. H. B. Turner and family, \$60; Mr. F. E. Gray, \$52; Miss Dovie Williams, \$52; Mr. J. Thomas, \$35; Mr. Will Thomas, \$25; Mrs. Clara Baily, \$30; Mrs. Mattie Howard, \$25; Mrs. Florence Carlisle, \$25; Mrs. Jessie James, \$25; Miss W. B. Foilly, \$25; Miss F. Lain, \$25; Mrs. Cora Smith, \$25; Mr. Abraham Beasley, \$25; Mrs. Pearl Cotton, \$25; Mrs. Julia Cuiwright, \$50; Mrs. Ludra Hastor, \$20; Mrs. Fannie Truitt, \$5; Mrs. Lizzie Smith, \$5; Miss M. Jackson, \$5; Mr. W. L. Kendall, \$35; Mr. H. P. Gates, \$25; Mr. George Booms, \$5; Rev. and Mrs. A. H. Jamerson, \$35; Mr. C. H. Ward, \$30.—James Thornton, Reporter.

Nashville, Tenn.—The battle with Satan was quite a success. We won fifteen souls for Christ. Our meeting lasted ten days, with the Rev. W. B. Crenshaw at his best. The Rev. Mrs. Lula Alien was quite successful and overjoyed with her afternoon prayer meetings conducted during this revival. The Y. C. W. Club met with little Miss Joy Frakes. Gladys Malone had charge of the devotional services. All members responded with dues and quotations. One new member was added to the roll. Bishop Scott was with us on a recent Sunday at the 11 o'clock hour. He was full of messages for the young

people, but will live in the hearts of all the older ones as well as the young. His text was taken from St. Mark 14. 62. The Sunday school is doing all that is in its power to make the Christmas program what it should be. The pastor wishes to thank the Northeast Side Club for the storm given by them recently. It was a pleasant surprise. Many baskets of select groceries were left for the pastor's comfort. Those in the party were: Sisters F. Harveli, Nancy Crawford, Susie Willis, and Brother Sam Rucker.—The Rev. H. P. Gordon, Pastor; Georgia Williams, Reporter.

Forest, Miss.—A grand pew rally was conducted at Lynch Chapel Methodist Episcopal Church, November 20. The membership was divided into twenty-four different pews, with a captain and a leader. Each captain and leader was to raise \$25 before going over the top. They worked strenuously to make the affair a success. The reports were as follows: Mesdames M. Gresham, \$5.60; V. Garrett, \$7.65; F. Whittington, \$28.80; E. Burge, \$25.01; Mat. Adams, \$35; L. Ware, \$25.25; E. Buckley, \$18.26; L. Edwards, \$9.23; M. Harper, \$12.15; N. Weights, \$6.50; A. Cooker, \$5; M. Freeman, \$25; E. Boddie, \$18.20; N. Broadfoot, \$25.70; R. Robinson, \$2.10; L. Davis, \$10; S. Robinson, \$9.30; N. Pruitt, \$5; P. McLaurin, \$3; K. Jefferson, \$16.25; C. Toker, \$9.53; Misses A. M. Smith, \$38.25; V. L. Ware, \$29.25; together with money raised from other sources, the total amount raised was \$360. The pew rally was conducted for the indebtedness of the church. We have a large number of loyal members at this church. We thank our Baptist friends and others of Concord Missionary Baptist Church for their help. The Rev. J. T. Davis, the pastor, preached a great sermon. The

Rev. G. W. Adams, our pastor, is a wide-awake man and knows how to put the program over. We all are hoping to have him with us for another year. During the Quarterly Conference the members expressed their wish for the pastor's return.—The Rev. G. W. Adams, Pastor; Miss Veima L. Ware, Reporter.

Laytonsville, Md.—Sunday, October 31, was a day long to be remembered at Brook Grove Methodist Episcopal Church, Laytonsville, Md. It was the occasion of our \$1,000 calendar rally, under the auspices of the trustees, to liquidate the church indebtedness on parsonage and property. Twelve women, representing the months of the year, proved their worth by their untiring efforts, both day and night, to lead the forces to victory. The plan was outlined by our pastor, the Rev. H. A. Brooks, which was heartily endorsed by the entire official board. At 11 o'clock the district superintendent, Rev. R. F. Coates, brought us a timely message from Isa. 61. 1; theme, "The Glory of the Gospel." At 3 o'clock the Rev. J. Tolson, of Baltimore, filled the pulpit with a stirring message from St. Mark 1. 18. Immediately following the discourse the months made their reports as follows: January, Mrs. Mary Coplin, \$107.25; February, Mrs. Isabelle Johnson, \$119.35; March, Mrs. Elizabeth Frazier, \$66.25; April, Mrs. Susie Prather, \$52; May, Mrs. Lila Washington, \$92.25; June, Mrs. Mary E. Riggs, \$73.25; July, Mrs. Mabel Frazier, \$101.60; August, Mrs. Harriet Piummer, \$119.36; September, Mrs. Hattie Brown, \$28.50; October, Mrs. Willie E. Prather, \$159.60; November, Mrs. Maud Dorsey, \$96.03; December, Mrs. Elizabeth Johnson, \$26.13; grand total, \$1,041.57.—Mrs. Carroieasia R. Howard, Reporter.

District Activities

District Rounds

BLUEFIELD DISTRICT

First Round—Gary, January 7, 8; Thorpe and Wilco, 14, 15; Williamson, 21, 22; Bluefield, Bethel, 28, 29; Amoneate, 29, 30; Welch, February 4, 5; Excelsior, 5, 6; Anawalt, 11, 12; Princeton, 18, 19; Bluefield, John Stewart, 19, 20; Pearisburg, 25, 26; Tiptop, March 3, 4; Tazewell, 4, 5; Pocahontas Parish, 10, 11; Northfork, 17, 18.

Brothers: As you see, this round brings us near Easter, at which time we are hoping to report a large ingathering of souls, and the bulk of our World Service. Remember that Lincoln Sunday is the rally day for Morristown College, so let us make a strong effort to bring up the larger amount of our pledge on that day. Don't forget the Southwestern Christian Advocate. As ever, your brother, B. J. Martin, Dist. Supt.

DICKSON DISTRICT

Second Round—Lawrenceburg, January 7, 8; Clifton, 14, 15; Howard, 21, 22; Mount Pleasant, 28, 29; Lexington, February 4, 5; Mansfield, 11, 12; Springville, 18, 19; Paris, 25, 26; Dover, March 3, 4; Cumberland Furnace, 10, 11; Dickson, 17, 18; Franklin, 24, 25; Farmington, 31 to April 1; Lewisburg, 14, 15; Shelbyville, 21, 22; Spring Hill, 28, 29.

Dear Brethren: I am closing my first round. I am very grateful to the Lord and you for the success we have had this quarter. Within two weeks after the Conference, under the leadership of the Rev. B. J. Meridith, we had purchased a double tower brick church in Columbia, Tenn. This is destined to be one of the leading churches in this section of the State if properly looked after. The Rev. Ransom has purchased a large stove for the church at Lexington and done some repair work on the parsonage. The Rev. Burch is going forward with his new parsonage which, when completed, will be second to none on the district, and all of the brethren seem to be moving nicely with their World Service collections. During this quarter there will be two great days, namely: Lincoln's birthday and Easter. Dr. Penn will write you concerning the work. So let's make a strong pull for our own Waiden. Let Walden be

your watchword from now until then, after which let us turn our attention to Easter, and let us make this not the greater Easter, but the greatest Easter. Let's go over the top with full assessment. Wishing you and your families a happy New Year, I am your brother in joys and sorrow.—R. A. Dowell, District Superintendent, Shelbyville, Tenn.

HANNIBAL DISTRICT

Fourth Round—Troy, January 7, 8; Moberly, 15, 16; Montgomery, 22, 23; Elsberry, 28, 29; Wright City, February 1; Foristell, 2; Williamsburg, 5; Welisville, 6; Fayette, 11, 12; Clarksville, 18, 19; Columbia, 18, 19; Louisiana, 25, 26; Mexico, March 4, 5; Fulton, 4, 5; New Florence, 6; Jonesburg, 7; Truesdale, 8; Fort Madison, Iowa, 14, 15; Hannibal, 24, 25; Parish Fork, April 3; New Bloomfield, 4; Curryville, 6; Bowling Green, 7, 8; Sturgeon, 7, 8.

Dear Brethren: The Central Missouri Conference convenes at Union Memorial Church, April 18. You promised me at the District Conference that you would have an increase on World Service. I am expecting you to do it. Raise your Episcopal Fund, Conference Claimants, and General Conference expenses in full; send it to the office. Don't forget the area budget and Southwestern.—Chas. S. Webster, Dist. Supt.

KNOXVILLE DISTRICT

Second Round—Mountain City, December 31, January 1; Johnson City, 7, 8; Greeneville, 14, 15; Rising Sun, 21, 22; Knoxville, East Vine Avenue, 28, 29; Greeneville Ct., February 4, 5; Knoxville, Seney Chapel, 11, 12; Knoxville, Lonsdale, 12, 13; Russellville, 18, 19; Jefferson City, at Tate, 25, 26; Knoxville Ct., at Tazewell, March 3, 4; Newport, 10, 11; Clinton, 17, 18; Morristown, 24, 25.

Dear Brethren: Don't fail to present every cause of the church. Do not be satisfied with anything but your best. Save the future church, which is the church school. Keep the revival fire burning. Remember, we are in the biggest business in the world, that of saving souls. Let us begin the new year with a revival. Let every minister and as many laymen as possible attend the "Conference on Evangelism," which will be held January 31

THE SEASON'S GREETINGS

from the
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of

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to February 1, in the First Methodist Episcopal Church (white), Knoxville, Tenn. Our advance in World Service giving last year was great (\$238). Let us go just a little further this year. Morristown College is looking for \$5,000 this year. Let us do our part. Please raise at once the balance due for General Conference expense. Remember, I stand ready to help in any way I can. Don't forget the Southwestern Christian Advocate.—F. D. Johnson, Dist. Supt.

LAGRANGE DISTRICT

First Round—Warren Temple, December 18, 19; South LaGrange Ct., 31, January 1; Woodbury and Manchester, 7, 8; Zebulon Ct., 14, 15; Arbor, Harris, and Spring Chapel, 21, 22; West Point and Union Springs, 28, 29; La Grange Ct., February 4, 5; Whitesville, Smith Cross, and Piney Grove, 11, 12; Leete Hill, 17-19; Greenville and Stovall, 25, 26; Odessa and Moundville, March 3, 4; Columbus, 11, 12; Culloden, Russellville, and Yatesville, 17, 18.

Dear Brethren: I want to thank you for your loyalty during the past year; also the laymen and auxiliary boards of the district. At the session of our last Annual Conference, a per cent of the pastors' reports showed that they and the good people they served went over the top along certain lines, while some of the reports didn't make quite as good a showing as we had hoped for; but, the Lord willing, we will have another chance at it. May I urge, *start now*. Our District Stewards and Pastors' Council will meet in Rust Chapel Methodist Episcopal Church, Greenville, Ga., January 12, at 10.30 A. M. I want every pastor, every president of the auxiliary boards, and every district steward to be present. God has trusted this work to our care. Let us, in His name, put it over. Let every pastor look well to the interest of the Southwestern Christian Advocate. It is ours; let us place it in every home possible.—J. B. Maddux, Dist. Supt.

SAVANNAH DISTRICT

First Round—Brunswick Ct., December 31 to January 1; Brunswick, Grace, 8, 9; Arco Mission (3 P. M.), 8; Jesup, 14, 15; Baxley, 21, 22; Vidalia, 28, 29; Fair Haven Mission (3 P. M.), 28; Waynesville, February 4, 5;

Schedule of Annual Conferences, Spring, 1928

Conference	Place	Date	Bishop
South Florida	Daytona Beach, Fla.	January 12	Richardson
Florida	Gainesville, Fla.	January 19	Richardson
Mississippi	Jackson, Miss.	January 25	Thirkield
Upper Mississippi	Grenada, Miss.	February 1	Mead
Washington	Baltimore, Md.	March 21	Locke
Delaware	Philadelphia, Pa.	March 28	Jones
Lexington	Chicago, Ill.	April 11	Clair
Central Missouri	St. Louis, Mo.	April 18	Clair

Hagan, 11, 12; Reidsville, 18, 19; Asbury, 26, 27; Haven Home (3 P. M.) 26; Mt. Vernon, March 3, 4.

Dear Brethren: Let us forget the past failures, remembering the infinite love and mercy of God, assured of the presence of the Holy Spirit, knowing that Christ is here to enter the new year with us. The evangelistic meeting at Jacksonville should be an inspiration to those who were present. Let us pray that this will be a record-breaking year for soul saving. Remember the Babe that was born in a manger while remembering our friends, by sending Dr. Auman, 740 Rush St., Chicago, Ill., a check for World Service. The World Service, Council and District Stewards' Meeting will be held at Jesup, January 10. All pastors, stewards, and presidents of auxiliaries are expected to be present.—S. D. Bankston, District Superintendent, 628 W. 39th St., Savannah, Ga.

SEDALIA DISTRICT

Fourth Round—Warrensburg, January 7, 8; Dresden, 9; Sweet Springs, 14, 15; Housatonia, 16; Georgetown (morning), 22; Smithton (afternoon), 22; Versailles, 27; California, 28, 29; Harrisonville, February 4, 5; Butler, 6; Windsor, 10; Clinton, 11, 12; Appleton City, 13; Osceola, 14; Carthage, 19, 20; Newtonia, 22; Neosho, 23; Joplin, 26-28; Marshfield, 29; Lebanon, March 1; Rolla, 2; Springfield, 4, 5; Greenfield Ct., 10, 11; Knobnoster, 18; Chilhowee, 19; Sedalia, 25, 26; Holden, April 5; Lamonte, 10.

Dear Brother: There is much to be done and the time is short. We are looking forward to the closing of a great year's work, that can best be done by every pastor reporting his charge 100 per cent. Our World Service program is running behind each month. Let us plan now to equal last year's record on or before March 1. Some of the pastors have reported 100 per cent. Are you in that number? Your other claims are just as important as the World Service. Do not forget the area budget. The bishop expects to hear from you monthly. The Southwestern Christian Advocate plays an important part in the life of your church. Urge your official family to read this paper. Let us strive to make this, the last quarter, a spiritual one. You can do that best by preaching spiritual sermons.—E. L. McAllister, Dist. Supt.

WAYCROSS DISTRICT

First Round—Barnesville, December 31 to January 1; Macon Station, 6-8; Blackshear, 13-15; Waycross Station, 20-22; Waycross Ct., 28, 29; Bainbridge, February 4, 5; Valdosta, 17-19; Cordele, 11, 12; Patterson, 25, 26; Folkston, March 3, 4.

Dear Brethren: Let each one lay well the foundation and go to his task doubting nothing, and success is sure. District Stewards' Meeting and Pastors' Council, North End, January 4, 1928, at Barnesville, Ga.; South End, January 25, 1928, at Waycross, Ga.—D. R. Cooper, District Superintendent, 407 Blackwell St., Waycross, Ga.

WAYNESBORO DISTRICT

First Round—St. Mark, Augusta, December 11, 12; Rocky Ford, 17, 18; Newington, Lee, and Clio, 24, 25; Millen, 31, January 1; Statesboro, at Brannen, 7, 8; Sylvania Ct., 14, 15; Pulaski Ct., 21, 22; Asbury, Haven, and Gough, 28, 29; Summit, Portal, and Metter, February 4, 5; Charlestown, 11, 12; Dublin, 17-19; Hiltonia, Leets, and Oak Grove, 25, 26; Herndon, Midville, and Wadley, at Herndon, March 3, 4.

Dear Brethren: With this we begin another year's work for our Lord. Let us count it a high privilege and go in to win the day.

The World Service, District Stewards' and Pastors' Council will meet with the Trinity Church, Millen, Ga., January 11. Let all pastors of district, World Service representatives, and representatives of The Woman's Home Missionary Society, Ladies' Aid Society, and laymen's organizations be present.—W. H. Odum, Dist. Supt. (New address, 326 Winthrop Avenue, Millen, Ga.)

Quarterly Conferences

BATON ROUGE, LA.

Our first Quarterly Conference was held at Jordan Chapel Methodist Episcopal Church, December 5, with the Rev. B. J. Reddix, the efficient district superintendent, in the chair. He dispatched with ease the business of the Conference. After a few brief remarks by the Rev. Reddix, some very favorable and encouraging reports were rendered by the pastor, Rev. J. S. Dickson, and officers. We are striving to put the program over the top. The superintendent was paid in full, \$13.20. This is one of the best Conferences held at Jordan Chapel. We, the officers and members, are very thankful to Bishop Jones for sending us this Conference year the Rev. J. S. Dickson as pastor. The church has taken on new life under his leadership. The pastor and wife have our interest at heart, and with their hearty co-operation we expect to do great things for the Master. "Faithful and True" is our motto.—Mrs. Laura Cyrus, Secretary.

CLINTON, TENN.

Our first Quarterly Conference of the Asbury Methodist Episcopal Church was held Saturday evening, December 10, with our beloved district superintendent, Dr. F. D. Johnson, presiding. The Conference was called to order by the pastor, Rev. A. F. Shockley, after which Dr. Johnson began the work of the Conference in his brotherly way. A number of officers were present with good reports. On Sunday Dr. Johnson preached a soul-stirring sermon. Our hearts were made to rejoice. The superintendent expressed himself as being highly pleased with the condition of the church. We hope to do great work this Conference year. The spiritual tide is high; and wherever this is true, victory is assured.—Mrs. Lula T. Shockley, Reporter.

EOLA, LA.

Our first Quarterly Conference was held November 29 at Simpson Methodist Episcopal Church by our beloved district superintendent, the Rev. W. J. Hampton, who was well pleased with our work. Brotherly love and harmony existed throughout the Conference session. We expect to do great work this Conference year under the leadership of our pastor, the Rev. Frank Alridge, who is a splendid leader.—Steven Williams, Reporter.

EUTAW, ALA.

The first Quarterly Conference was held December 2, with the Rev. F. W. Williams, our new district superintendent, in the chair. Due to the inclement weather, we were somewhat hindered, but in spite of that, the reports showed great improvement along all lines. Paid this quarter as follows: Pastor, \$105.50; superintendent in full, \$34; trustees, \$137; raised for Mission, \$3.18; for the poor, \$1.50; total, \$281.18.—Geo. Gordon, Reporter.

POTTS CAMP, MISS.

The fourth Quarterly Conference of the Potts Camp Charge was held December 3, the Rev. A. G. Cole, district superintendent, presiding. The Conference had a larger attendance at St. Mary Chapel than ever before. The reports of the pastor and officials showed that the churches were alive along all

lines of church work, and everything was moving with peace and harmony. The district superintendent was paid in full; total amount raised during the session was \$42. Dr. Cole has conducted the affairs of the church in this charge with wisdom; he has shown himself the big brother and safe leader, and has won the confidence and respect of the pastor and people. Mrs. Annie Jackson, of St. Mary Chapel, was confirmed as lay delegate to the Lay Conference; Mr. Floyd Cooper, reserve.—G. Orange, Pastor; S. R. Weatherall, Recording Steward.

STARKVILLE, MISS.

We closed our fourth Quarterly Conference on the Starkville circuit, November 26, with the Rev. J. H. Talbert, district superintendent, presiding. After the devotional service, he made a strong and convincing talk along the line of church work, then took up the business of the Conference. The pastor, Rev. G. W. Weatherly, and the officers were present with written reports, which showed advancement over all previous quarters. Although death has broken the official ranks by taking Bro. Field Osby, one of the old leaders, we are thankful that we are able to report this quarter as follows: Paid pastor, \$254.47; district superintendent, \$40; the bishop, \$10; Conference Claimants, \$10; area expense, \$14; raised for building, \$275; World Service, \$224; other money raised, \$25. Our pastor has been busy this quarter. There were fifteen conversions for the quarter. The district superintendent preached a splendid sermon and administered the sacrament to seventy-five precious souls. This is the district superintendent's last year and last quarter on this circuit, and was the best of the six years. We bid him Godspeed for success. We sent in five subscriptions to the Southwestern Christian Advocate.—Miss Rosie Rogers, Reporter.

TROY, ALA.

We are very glad to report that Sunday was a high day with us. Our district superintendent, the Rev. P. P. Wright, was present and preached two great sermons. He also addressed the Sunday school and Junior League. We paid him for this quarter, \$15.—Will Hobdy, Reporter.

District Conference and Convention

The first Preachers' Meeting of the Lake Charles District was held in Mallalieu Methodist Episcopal Church, Lafayette, La., December 14, the Rev. T. J. Bridgett, pastor. The meeting was opened by the district superintendent, Rev. W. J. Hampton. The Rev. T. A. Bailey was elected president; the Rev. J. D. McCain, vice-president. After which the roll was called, and sixteen ministers reported their work, which showed great improvement along all lines. The brethren agreed to pay \$1 each per month to the district superintendent on his house rent. The Rev. J. C. Harris, presiding elder of the Crowley District Colored Methodist Episcopal Church, was introduced and spoke highly of the work being done. The Rev. W. S. Jones reviewed the Sunday-school lesson in a very timely manner. The night session was grand. A welcome address was made by little Miss Pearl Lee Bridgett; an interesting paper was read by Mrs. T. J. Bridgett. The Revs. W. S. Robinson and I. H. Lodge each preached strong sermons, which reflected much credit upon themselves.—R. S. Parker, Reporter.

Crescent City Note

St. Matthew Methodist Episcopal Church—The Ladies' Aid proved itself a charming hostess a few weeks ago when a hearty reception was given in honor of the return of the pastor from Conference. Welcome address was delivered by Miss S. Rozier; response by Mr. W. C. Garrett. We were pleased to have with us the Rev. G. H. J. Devore and Mr. Franklin, who made a few remarks in behalf of the pastor. An elaborate table was spread and a palatable menu was served. The Sunday school was well attended on Sunday. Our efficient superin-

tendent, Mr. P. Butler, is working faithfully with the Sunday school. An excellent talk was made to the school by the Rev. C. C. Bryant. We were pleased to have with us on Sunday night our distinguished district superintendent in the person of the Rev. Jesse David, who preached a wonderful sermon from St. Mark 16. 15. Mr. Webster Carrol, of Houma, La., was happily married to Miss Hilda Bradley, of Algiers, on November 23, 1927, by the Rev. A. L. Robinson. Mrs. Carrol is a refined young woman, reared in this community. May happiness and long life be theirs. A reception was given on Thanksgiving in honor of our district superintendent, by the Busy Bee Club. The guests were served a delicious menu. The affair was enjoyed by all present.—Gladys A. Colan, Reporter.

Indianapolis District Suggest-o-graphs

Whether a church is large or small, it ought to have a church office. It may be in the church where there is room for it, or it may have to find its quarters in the parsonage. Where the office is in the church, it keeps the doors of the church open most all the time. People should be invited to come in and rest and pray. The church is beginning to realize that its plant is an investment, and should be used a great deal more than just on Sundays and a few hours during the week. I see the word "Welcome" printed in large letters on the front of many churches, and those same churches are closed most of the time. Welcome is not a thing that can be dispensed by painted signs—or by words or handshakes for that matter. Welcome must be demonstrated by the willing sacrifice of people on fire with a passion for humanity. In every church office there should be a complete and accurate set of records. We need not stop to say that most churches have been exceedingly lax in this matter. The way members have been allowed to slip out of the church and become lost is nothing short of shameful. We have a saying that "Figures won't lie," but most church figures do. Seek out suggestions on how to keep a church record. Space will not permit me to discuss this as fully as I should like to do. Again, use your church office to circularize your membership and constituency. Let your office be a clearing house for church engagements and thereby keep your program always in sight where there shall be no conflicts and misunderstandings.

Obituaries

STARR—The Rev. G. W. Starr, a local preacher in the Methodist Episcopal Church, Douglasville, Ga., departed this life October 22, 1927. He was loved by all who knew him. He leaves a wife and many friends to mourn his passing. The funeral was conducted by the pastor, Rev. McPherson. The body was laid to rest with honors of the Masonic Lodge, of which he was a member.—The Rev. Y. T. Fredrick, Reporter.

STEVENS—Brother Cotney Stevens, of Poplarville, Miss., passed to his reward on November 26, 1927, in the hospital at Laurel, Miss. He was a faithful and loyal member of Newton Chapel Methodist Episcopal Church, Picayune circuit, and died in full triumph of faith in Jesus Christ. The funeral was conducted by the Rev. J. J. Ford. His remains were laid to rest in White Sand cemetery.—Reporter.

THOMAS—Sister Roberta Thomas passed from labor to reward, November 21, 1927. She was born in Mansfield, La., on Vanburn Street, May 13, 1868, was converted in 1892, and joined Wesley Methodist Episcopal Church at the age of sixteen years under the pastorate of the Rev. F. Harvey. After the erection of Thomas Chapel, she moved her membership there under the leadership of the Rev. J. O. Brown, and fought bravely for forty-three years. In 1885 she was married to Mr. Jeff D. Thomas, and to this union eleven children were born. She was a devoted wife and loving mother. In 1922 her health failed, but through all her suffering she never lost faith in Christ. She was the

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sister of the Rev. F. D. Thomas. She leaves to mourn her passing, husband, one sister, eight daughters, three sons, two grandchildren. Her funeral was preached by the pastor, Rev. I. E. Badie, assisted by the Rev. Taylor, of the Baptist Church. The body was laid to rest in the Union cemetery.—Mrs. I. E. Badie, Reporter.

TRAVIS—Henrietta Travis died November 7, 1927, after a long illness. She was born May 2, 1870, fifty-seven years ago. She took Jesus as her partner and personal Saviour at the age of twelve and joined old Peter's Grove Methodist Episcopal Church in West Tennessee, until moving to Nashville in 1899, where she became a member of Seay Chapel Methodist Episcopal Church. She was united in holy wedlock to William T. C. Travis, later the Rev. William T. C. Travis, to which union six boys and eight girls were born. Sister Travis was a good mother, home lover, and adviser, always looking on the bright side of life. Her husband attributed much of his success in public life to her encouragement. Among her last words were, "I am only waiting for the word to come home." Surviving her are husband, two sons, four daughters, three sons-in-law, eight grandchildren, one great-grandson, one daughter-in-law, and many friends. Ministers who officiated were the Revs. W. E. Mitchell, Seay Chapel; J. P. Price, Martin, Tenn.; G. W. Lewis, Clark Memorial; and the Rev. Statton, of Mt. Gilead Baptist Church. Interment in Greenwood cemetery.—Reporter.

TURTTY—On November 18, 1927, death claimed Sister Frances Turtty, of Medill, Texas, the devoted wife of Brother Tom Turtty. She had been ill for four years, having been stricken with paralysis in February, 1923. She bore her illness with patience, and was a loyal and faithful Christian. She will be greatly missed in the home and by her friends. She leaves to mourn their loss, a devoted husband, three daughters, one sister, and many relatives. The floral offerings were beautiful. The body was laid to rest in Beulah Cemetery. The funeral was conducted by the Rev. N. H. Logan, of the Baptist Church, in the absence of her pastor, the Rev. A. C. Crawford.—Allie Williams, Reporter.

WILLIAMS—The Rev. Ellis Williams was born about ninety-seven years ago in Dallas County, Ala.; joined the Methodist Episcopal Church at an early age; licensed to preach

as local preacher at thirty-five; sustained such relation for many years, finally entering the traveling connection, and in 1906 took retired relation and remained until death claimed him. He was married three times, his wives having preceded him to the great beyond. They were: Misses Isabella Bolden, Matilda Robers, and Eliza Pearson. To these unions twelve children were born—five boys and seven girls. One boy and two girls have crossed the mystic sea. The entire ministerial career of Bro. Williams was spent in Green County, Ala. In May, 1923, he was stricken with paralysis, and he passed to his final reward on December 1, 1927, at 6.20 A. M. He leaves, besides his children, many grandchildren to mourn his passing.—P. P. Wright, Reporter.

ZILTON—On November 11, 1927, death claimed a faithful member of Mt. Vernon Methodist Episcopal Church, Gray, La., in the person of Brother Joseph Zilton, who died at the age of thirty-four years. He was converted and joined the church in the month of March, under the pastorate of the Rev. D. L. Davidson. He leaves to mourn his passing a devoted Christian mother, father, six brothers, five sisters, and a host of relatives and friends. The funeral was conducted by the present pastor, Rev. A. M. Taylor. The choir rendered appropriate music. The remains were laid to rest in the Mt. Olive Cemetery.—Kate Wallace, Reporter.

Card of Thanks

We take this method of thanking the kind ladies of Needmore for a most wonderful surprise on November 23. Many pounds of select groceries were laid on our table by the following ladies: Mrs. Sallie Cross, Mrs. Ruby Sampson, Mrs. Ella Evans, Mrs. Lucas. Thank you, kind ladies; call again. The recital given on Thursday night, November 18, was splendid. Mrs. Sarah K. White, as leader, with Mr. J. Beverly Moore and others assisting, were at their best from beginning to end. Of course our own Mrs. Ada Slovely was sponsor, while her most talented daughter presided at the piano. Griffin Chapel, we are proud of your efforts.—The Rev. and Mrs. Z. T. Powell, Starkville, Miss.

Marriages

CHANDLER—DAVIS. Mr. Kelly Chandler and Miss Mamie L. Davis were happily united in holy wedlock, at the home of the bride's parent, Talladega, Ala., December 10, 1927. The ceremony was performed by the Rev. Mrs. Mary E. Jones. We wish for them a happy and pleasant sail o'er life's sea.—Reporter.

PRUITT—SCOTT. Mr. Asa Pruitt and Miss Hezzie C. Scott were happily married at the home of the bride's sister, Mrs. Bessie Pollock, 2418 Missouri Avenue, East St. Louis, Ill., November 25, 1927. The groom and bride are graduates of Haven Teachers College, Meridian, Miss. They are at home at 6630 Elurhart Avenue, Chicago, Ill. We wish for them long life and happiness. The Rev. H. G. Kirkpatrick officiated.—Miss Alberta Lewis, Reporter.

TERRY—LUSTER. Mr. Charlie Terry and Mrs. Eliza Luster were happily married Sunday, December 4, 1927, at 3 P. M., at Bridgeville, Miss. The Rev. B. J. Cooper officiated. Both contracting parties are members of highly esteemed families of this county. Out-of-town guests who witnessed the ceremony were Mrs. G. A. Walker and Mrs. Rawls, of Brookhaven. Mr. Terry is a successful farmer, and is one of the leading stewards of Little Rock Methodist Episcopal Church. After the ceremony the couple motored to the home of the groom, where a grand reception was given in their honor. Their many friends join in best wishes for their future happiness.—Mrs. S. E. Rice, Reporter.

Woman's Column

To the Ministers' Wives and Widows' Association, Upper Mississippi Conference: Dear Coworkers: We are now facing our

Annual Conference, which will convene in Grenada, Miss., February 1, 1928. We are asking that each member send in their annual dues to the treasurer. This amount is only \$1 per member. Let us make this our banner year. We can very easily do so with your co-operation.—Mrs. J. H. Everette, Secretary; Mrs. F. P. Leonard, President; Mrs. D. W. Calvert, Treasurer, Okolona, Miss.

Lewisburg, Tenn.—To The Woman's Home Missionary Society of the Dickson District: Dear Sisters, Brother Pastors, and District Superintendent: We are looking forward to another year's work. Please let each of the district officers do her best work this year; also the auxiliaries, with every member praying and every member paying. On account of some change in the district, it means that we shall have some change of officers. Let us pray that success will be ours. Our district meeting will be held at Spring Hill this year with the Rev. A. Springer and congregation, on April 26, closing on the 29th. We are asking your co-operation; without it we cannot succeed. At any time I can be of any service to you, do not fail to write me, and I shall try to be present. Having been elected president of the Laymen's Association for the Dickson District, I shall be glad to organize same. Yours, for love of Christ and in His name, Lillie A. Hill, President, Box 124, Lewisburg, Tenn.

Mrs. R. M. Parker, of Lawrenceburg, Tenn., was hostess to The Woman's Home Missionary Society, Wednesday evening, November 30, at her home on the Waynesboro Pike. The meeting was called to order by the president, Mrs. Anna Buchanan. Song, "Just As I Am," led by Mrs. Belle Jefferson; Scripture reading by Miss Bessie Cleggett; prayer by Miss Willie Mae Parker. Minutes of the last meeting were read and adopted. A program was planned for Monday night, December 26, which was as follows: Song by the congregation; Scripture reading and prayer by the pastor, Rev. Wm. Neal; welcome address, Mrs. R. M. Parker; a paper on behalf of the society by Mrs. Wm. Neal; a reading, Mrs. Dee Davis; solo, Mrs. Belle Jefferson, with Miss Willie Mae Parker at the organ; recitation, Miss Bessie Cleggett; a reading, Willie Mae Parker, after which an offering was taken. Miss Willie Mae Parker was appointed to make candy, which was sold for the benefit of the society. All the members responded with their dues. The benediction was led by the president, after which a two-course menu was served by the hostess. All enjoyed the evening very much.—Miss Willie M. Parker, Reporter.

Special Notice

The new address of the Rev. W. H. Odum is 326 Winthrop Avenue, Millen, Ga.

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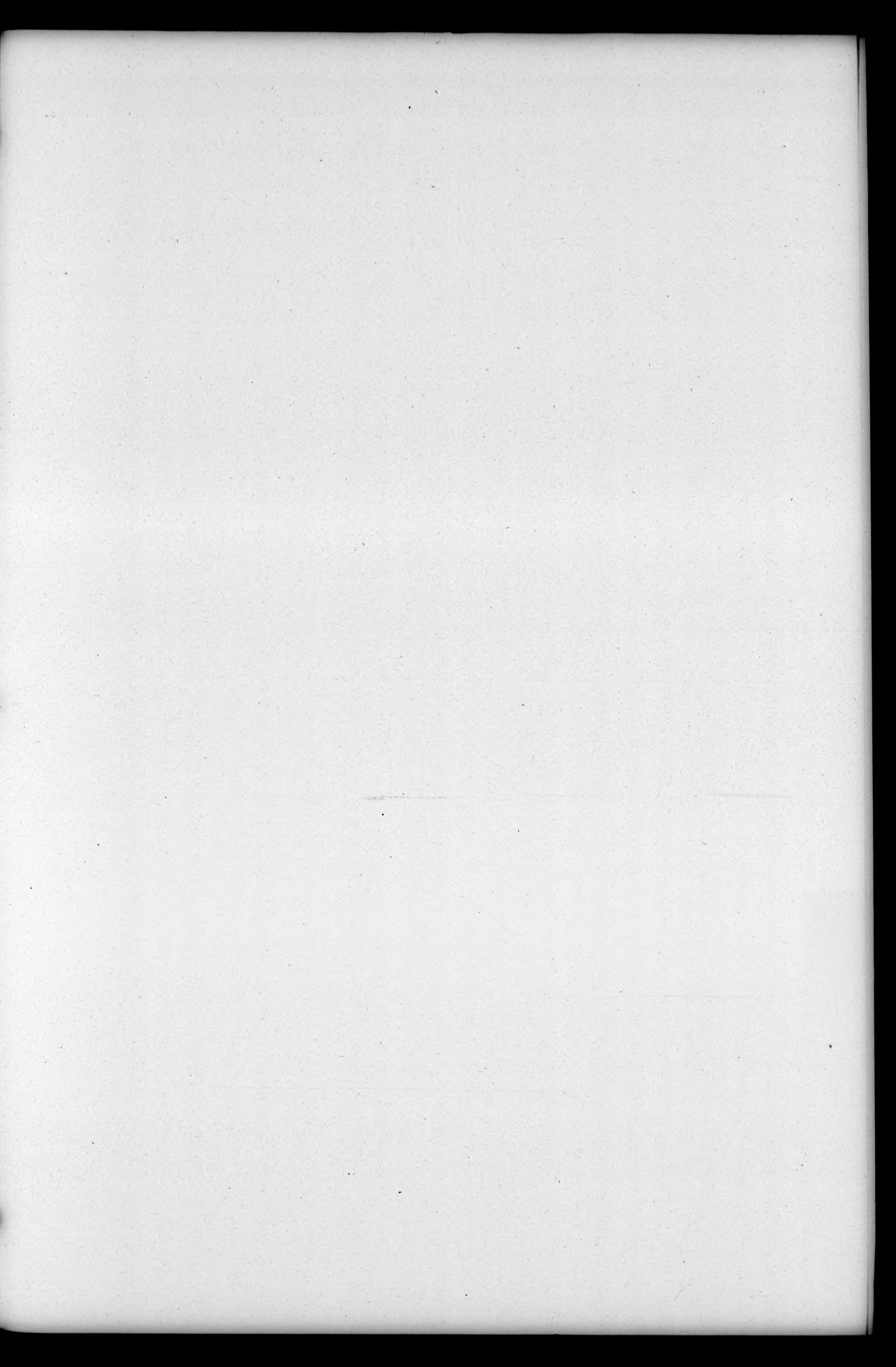
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